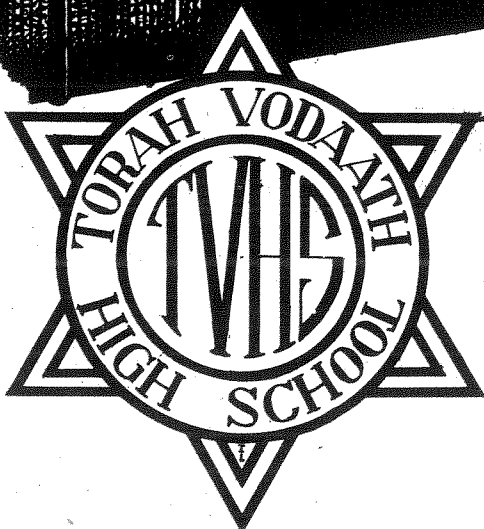


THE SCROLL

June '62

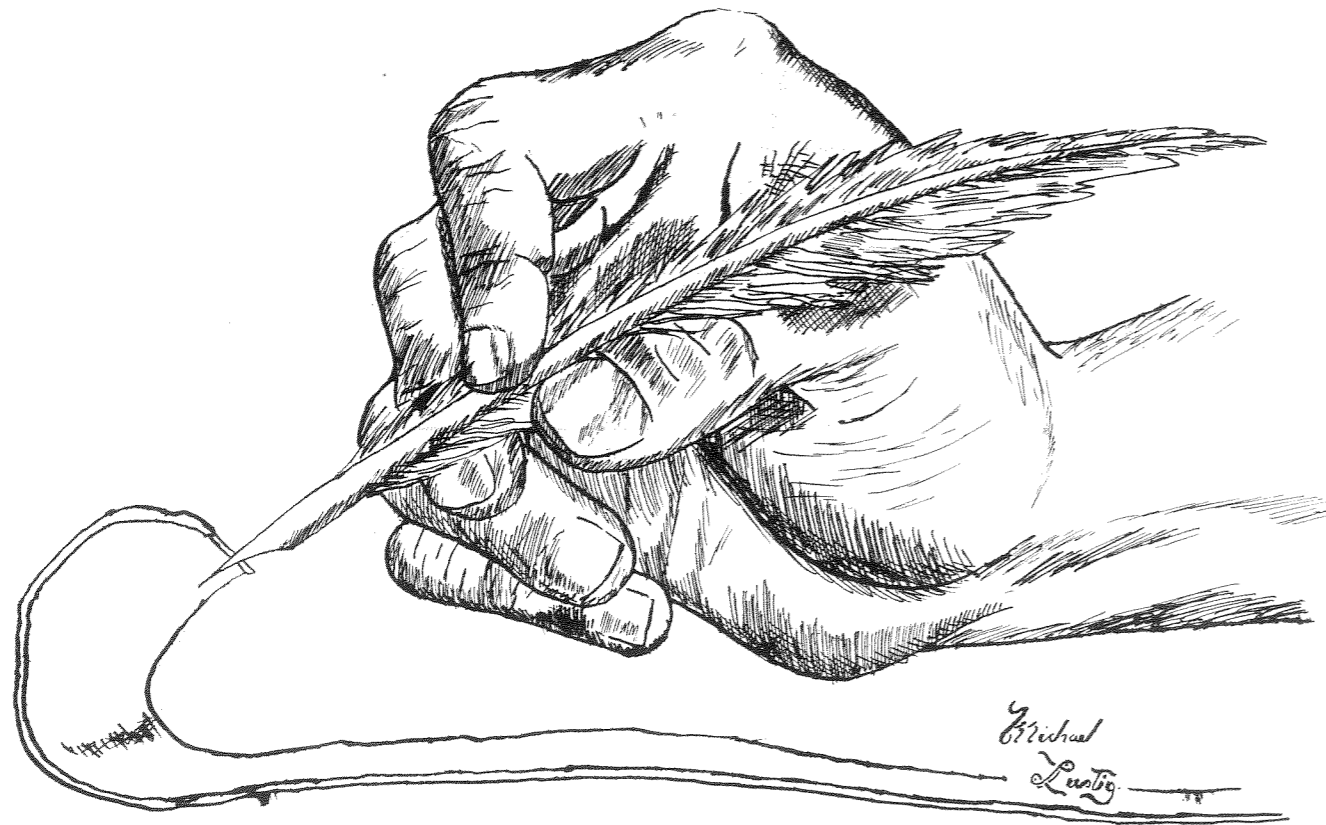
Sivan 5722



TORAH VODAATH HIGH SCHOOL

141 South 3rd Street

Brooklyn II, N. Y.

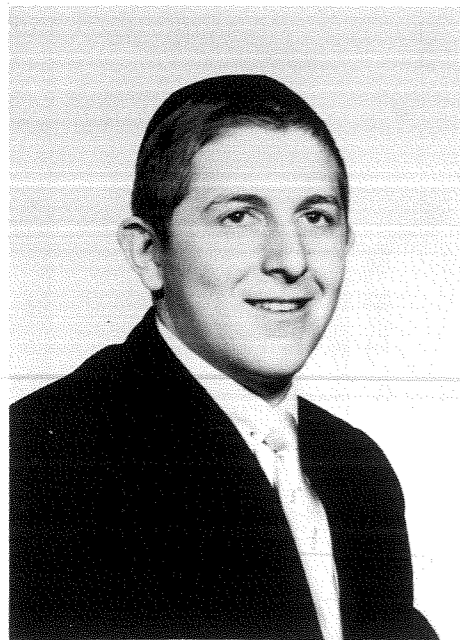


And Ye Shall Inscribe It In A
Book So That It Should
Last For Many Days

(Jeremiah 32)

The EDITOR

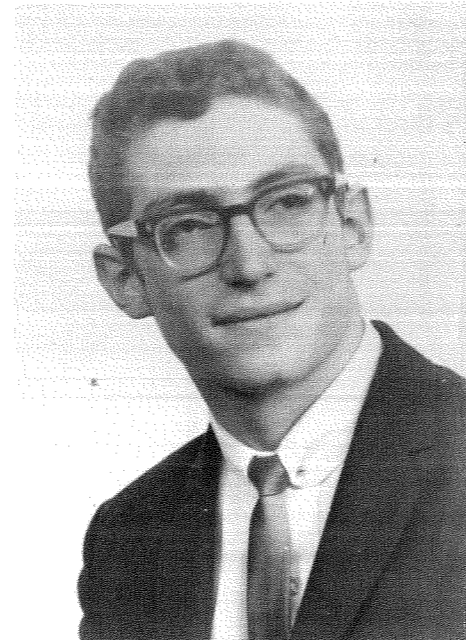




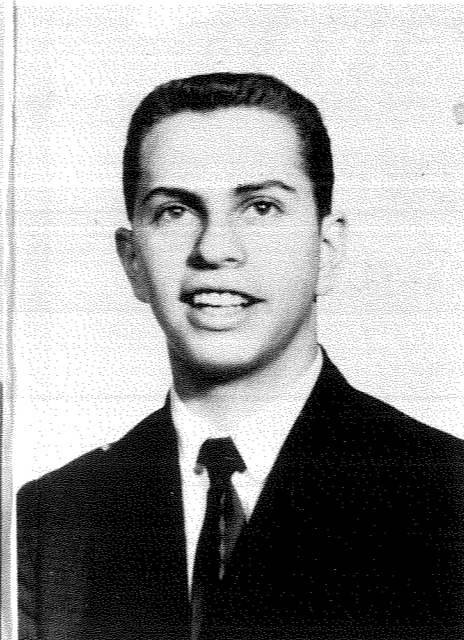
MICHAEL DICK
Business Manager



BERNARD EDELSTEIN
Editor-in-Chief



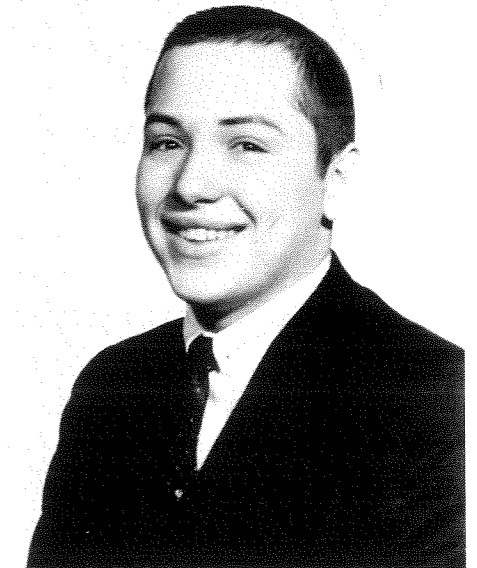
PAYSACH KROHN
Literary Editor



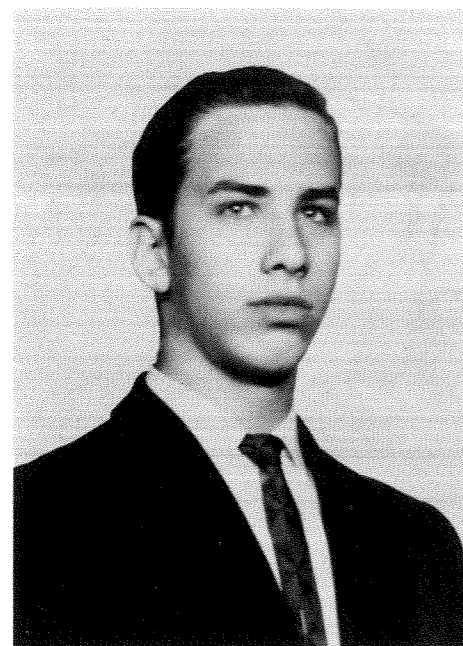
MILTON GROSS
Literary Editor



PHILIP DON
Editor-in-Chief



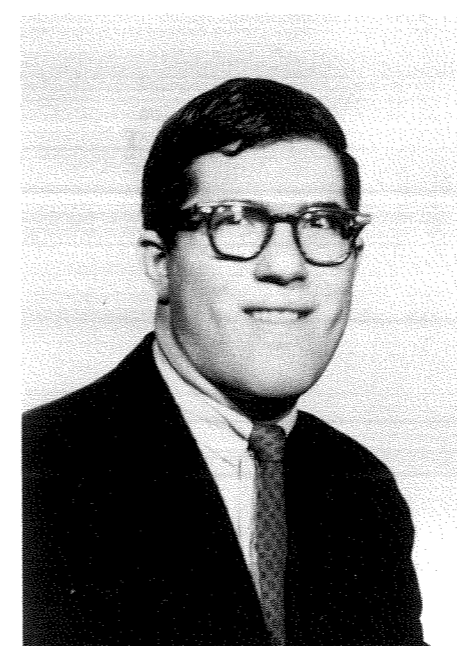
HAROLD FISCHLER
Business Manager



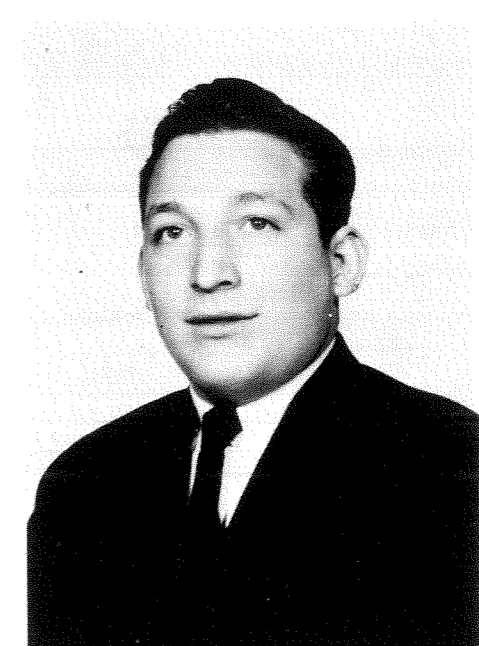
SHLOMO HERSKOWITZ
Art Editor



ELIEZER KATZMAN
Hebrew Editor



RICHARD MANN
Literary Editor



SOLOMON RYBAK
Business Manager

TABLE OF CONTENTS

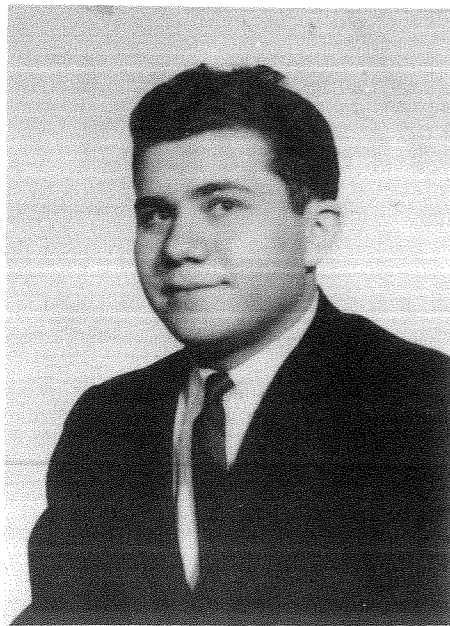
EDITORS	3
THE GRADUATES	7
IRVING WALDMAN MEMORIAL	27
FLEETING MOMENTS	28
ACTIVITIES	31
THE STAFF	39
A TRIBUTE TO MR. SALZMAN	47
SALUTATIONS	48
THE WORDS OF THE WISE	50
LITERATURE	51
ADS	71



The following should be acknowledged for their efforts to make this Scroll a success: M. Lustig and I. Lamm, designers; Mr. Baron, literary adviser; Rabbi Krieger, Hebrew literary adviser; H. Fischler, photographer; S. Herskowitz, photographer; H. Lazar, typist.

The Graduates

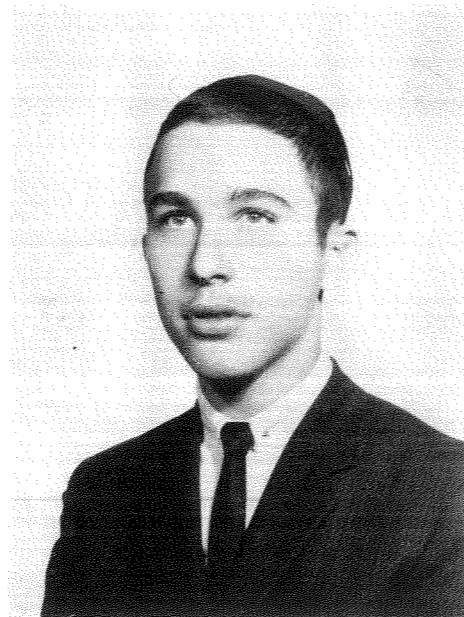




ISRAEL ABRAMCYK

With his crush proof hat propped on his hairy skull,
Izzy and his jokes keep our classes from getting dull.
When the teachers thought they had him licked,
This sharp dressed lad got up and said,
my name is Abram-Sick.

לב שמח ייטיב פנים



MICHAEL AMZEL

An intelligent boy, Michael seems to be,
Striving and working diligently.
If he's not doing English work, then you'll find him learning,
It seems that for knowledge, Mike is always yearning.

לחם עצלות לא תאכל



NACHUM BARNETSKY

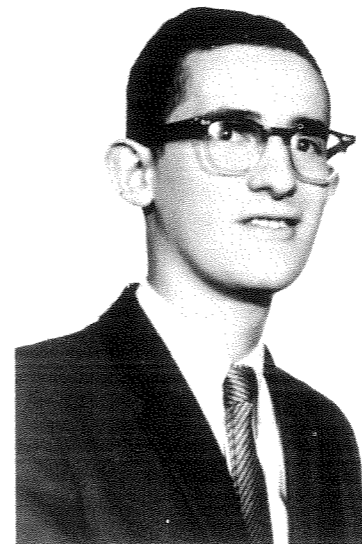
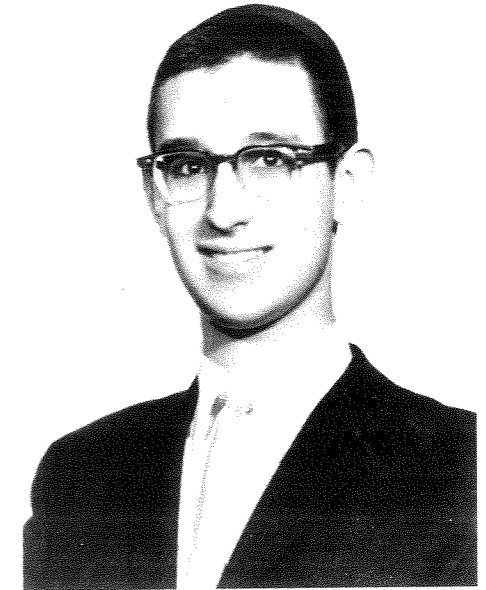
Nachum, oh Nachum, how can one ever forget,
That spicy French accent, and the repaid debt.
A future sage in Israel, he surely will be,
Learning with *Hasmadah*, a bright future has he.

אשרי יושבי ביתך

MORRIS BECKER

Moishe has been with us, many a year,
It's only a word of wisdom that out of him you'll hear.
Although he is quite silent, he's a friend to all,
He's always at everyone's, "Beck" and call.

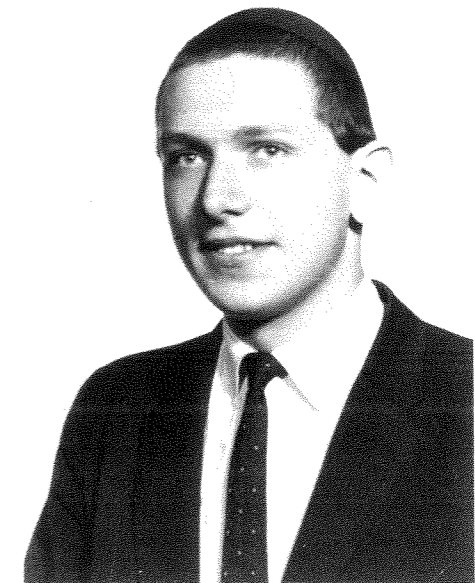
והאיש משה עניו מאוד



IRVING BERGER

Always asking questions with his *Gemorashe* head,
Always telling teachers they should have stayed in bed.
Being that he and Becker are indivisible and one,
With Mr. Fein, they always had a lot of fun.

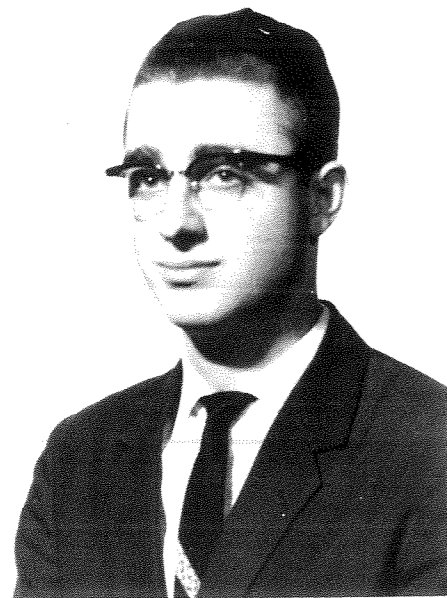
שואל כענין ומשיב כהלכה



PINCHAS BIRNHACK

All who know this fellow will readily agree,
A truly sincere and fine lad is he.
His excellent impersonations and acting ability,
Has resulted in his becoming quite a celebrity.

תהלתו בקהל חסידים



MAURITZ BLONDER

Blonder at soccer is very good,
He learns Torah as a *yeshiva bochur* should.
He's friendly and kind, always with a smile,
To get to T.V., he pedaled many a mile.

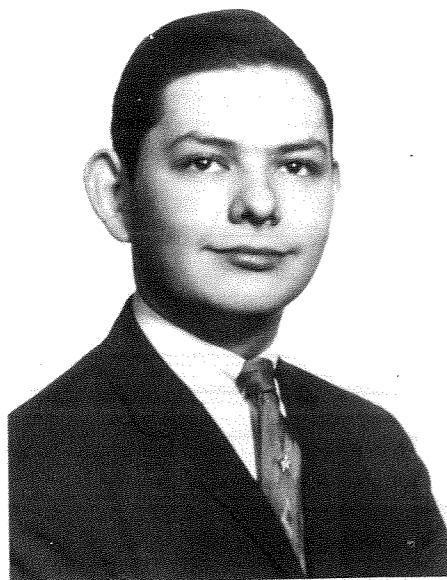
החכמה והמדע נתן לך



MELVIN BRILL

Famed "kibbitzer" of the Math Club is our
good pal, Mel Brill,
Nicer guys than he there are practically nil.
Mendel is quite an "artist" in just any field,
The housing problem and the tariff issue are
things he does shield.

לא מצאתי לגוף טוב משתיקה



HERSHEL CHAIT

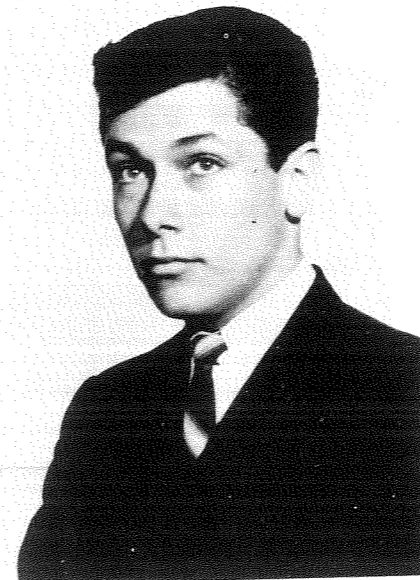
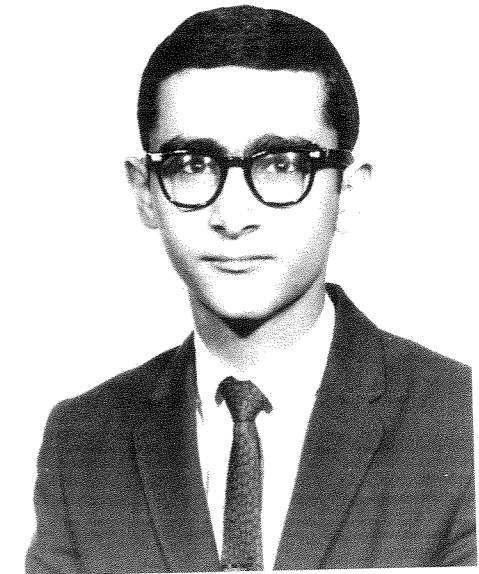
When morale was low and spirit was lacking,
Dependable Heshie sent melancholy packing.
Nature has blessed him with a French accent
everyone seeks,
That is always emerging from his rosy red
cheeks.

הוי מקבל את כל אדם בסבר פנים יפות

IRWIN COHEN

In punchball tournaments, Irwin never did
fade,
It was a good play or clutch hit that he made.
Though friendly Irwin is not of towering size,
We are sure that to success and wisdom he
will rise.

סיג לחכמה שתיקה



JACK COHEN

When it came to any tournament, Jackie
proved himself a star,
Always making the other team, look much
worse by far.
Jackie's one of the stronger men of our school,
Abounding with energy, but he's certainly no
fool.

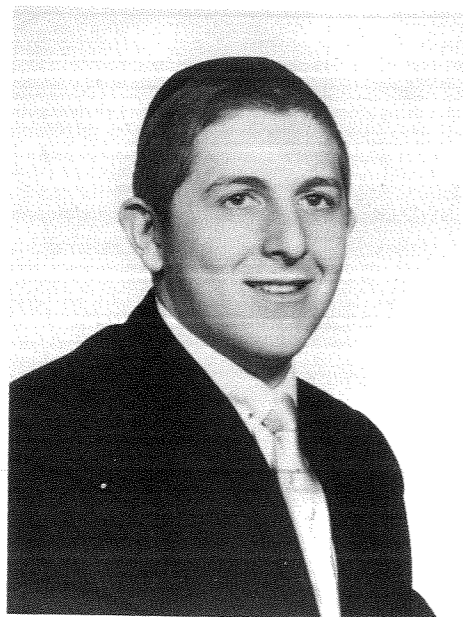
מה טובו אהליך יעקב



RONNY DAMBORITZ

Dambo is a loyal fan in any sport you know,
To every other Ranger game does Ronnie go.
If you want to know the Yankee score, he's
the one to ask,
To know all the Knicks and Giants for him
it is no task.

קטן הוא — וגדולים מעליותיו



MICHAEL DICK

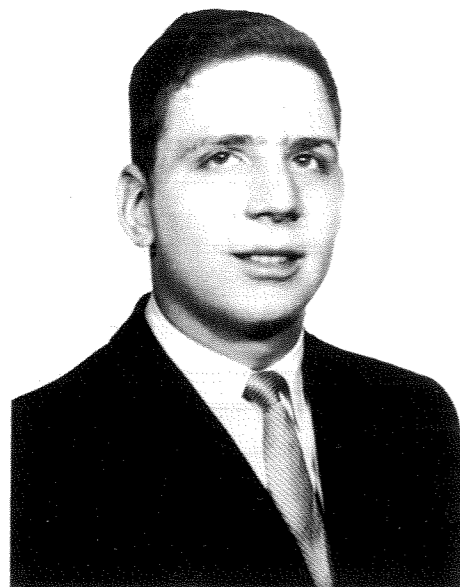
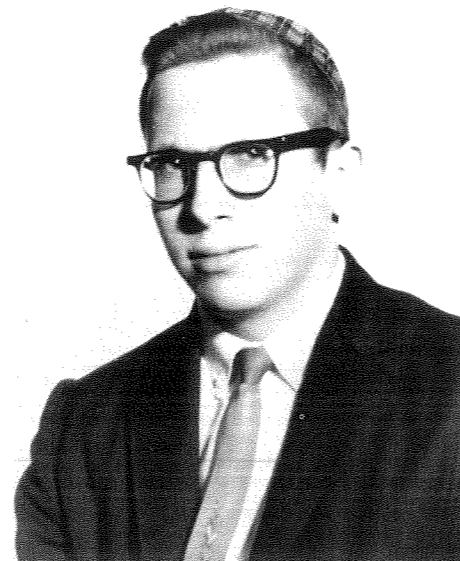
'Tis not Belgium's loss, but America's gain,
That good-natured Moshe, to T.V. came.
As president of the school, and as student did
he shine,
But Torah Vodaath High School, is really
his line.

שלוחי מצוה אינם ניזקים

PHILIP DON

Brainy and brawny is our big lad Don,
A Senior whom you can trust, and always
rely upon.
In school politics he played a mighty role,
As veep of the school, and Editor of the Scroll.

דן ידן עמו כאחד שבטי ישראל



BERNARD EDELSTEIN

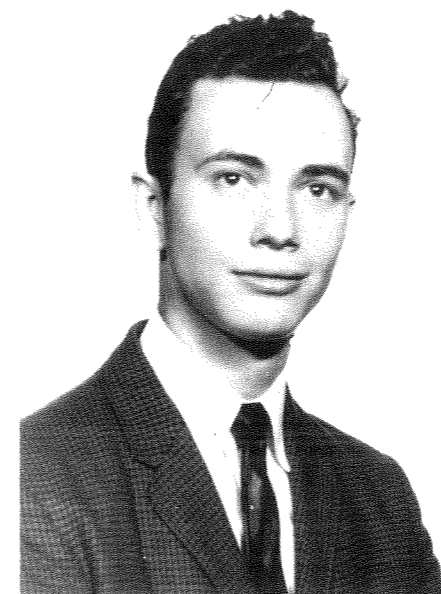
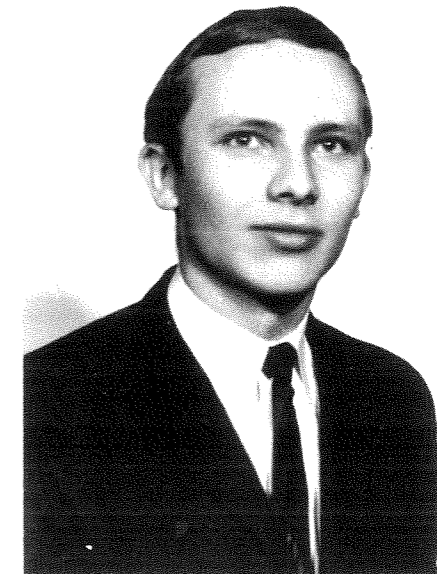
Bernie is quite studious, which makes him
very bright,
He got the seniors out of trouble 'cause letters
he can write.
On the top of the honor roll, his name always
rides,
He's been Editor of the Scroll and a nice guy
besides.

יפה תלמוד תורה עם דרך ארץ

AVROHOM EHRLICH

His winning of a scholarship, proved that
he's quite intelligent,
In getting a teacher confused, he's quite
competent.
You always find Avrohom, singing a *niggun*
in song,
He'll soon put out an album, "With Ehrlich
Sing Along".

שלשה כתרים הם וכתר שם טוב עולה על כולם



HARVEY EISENBERGER

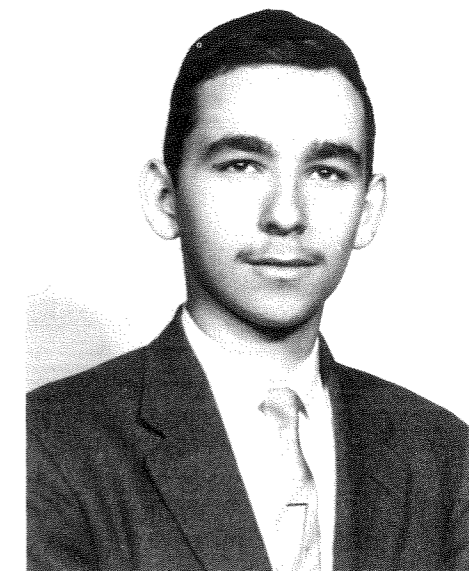
Chaim's one of the nicest guys that we have
around,
Always with a smile never with a frown.
He's really quite an athlete, in just about
any sport,
Be it football, punchball, or on the basketball
court.

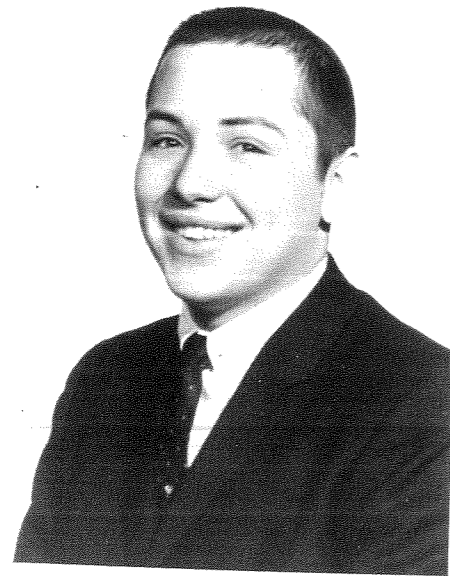
אוהב שלם ורודף שלם

SHELDON EPSTEIN

Doing well in all his subjects, is Sheldon's
constant trait,
A *masmid* in *Bais Hamedrash*, in math first
rate.
"Silence is golden" is his guiding light,
In the opinion of all who know him, his
future doth look bright.

אמר מעט ועשה הרבה





HAROLD FISCHLER

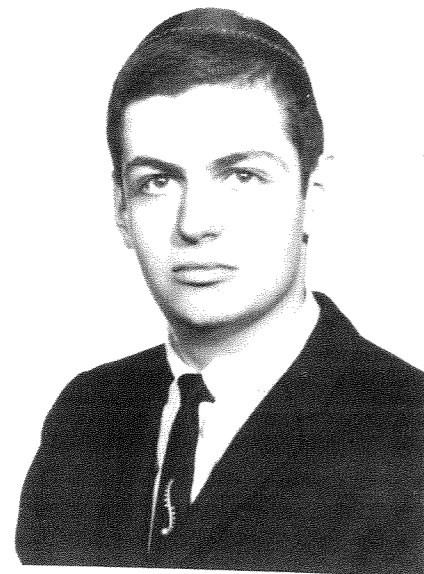
When money's in the air, Heshie's on the spot,
Being a Business Manager, he's the best that
we've got.
Taking Scroll pictures is really Heshie's skill,
But to be surgeon, is his favorite will.

בתורתו יהגה יומם ולילה

MOSHEH FISHER

Mosheh, a learned boy, from Flatbush he hails,
Being in *Bais Hamedrash*, Fisher never fails.
When it comes to knowing Hebrew, he is the
one to ask,
Getting a hundred on the Regents, to him
was no task.

וכל אשר יעשה יצליח



DAVID FRANKEL

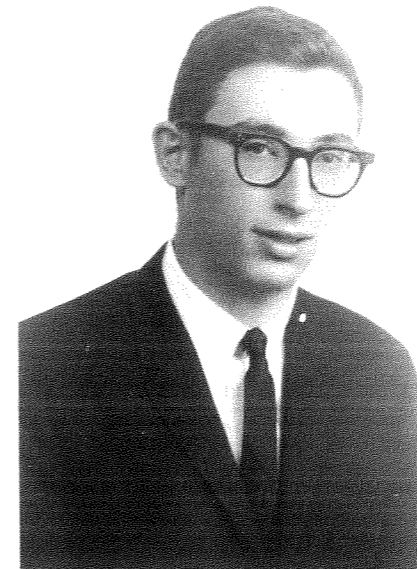
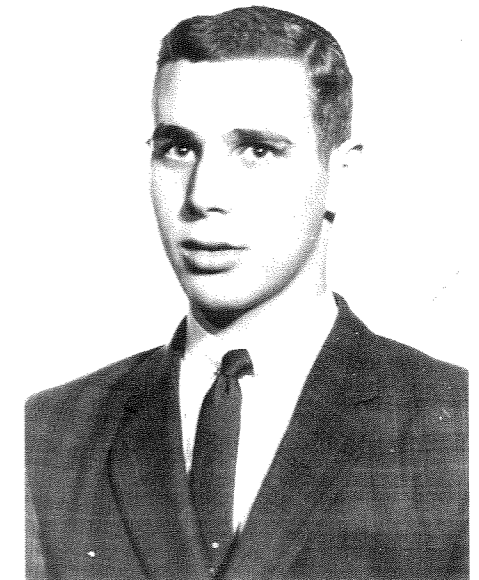
David is a boy who is really quite "frank",
For fixing up the bookroom, it's him that we
must thank.
His help in the office was more than enough,
It was only under the boards that Big Dave
was ever rough.

דברים היוצאים מן הלב נכנסים אל הלב

ALLEN FRISHMAN

Itchy's quite a lad, of whom we're all very
fond,
A character that magnifies, a hair of striking
blond.
With Itchy in our class, Trig. was never a
bore,
For we discovered the mysteries of math, with
a quaint folklore.

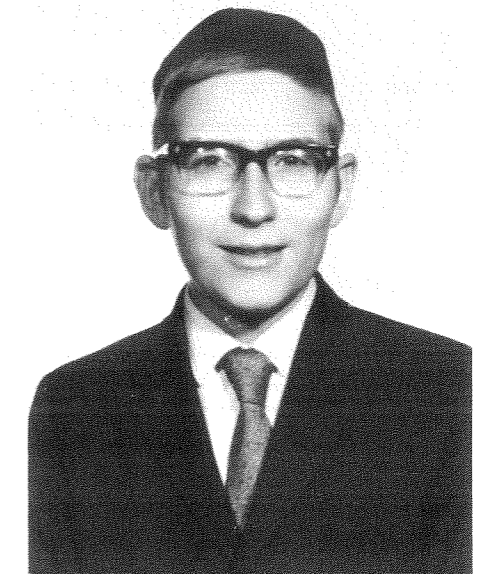
אמר לחכמה אחותי את



JOSEPH GELMAN

Yossie is truly a serious lad,
Always in good humor, never mad.
Never idle, always at work,
A responsibility of his, he'll never shirk.

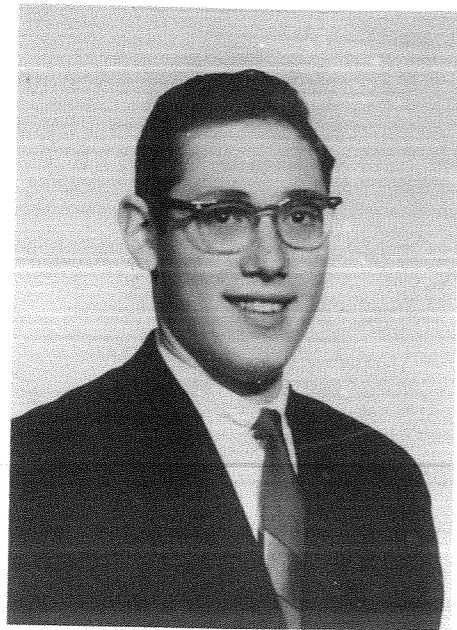
כל הבורח מן הגדולה הגדולה בורחת אחריו



STANLEY GISSINGER

Though reticent in outlook, Stanley's really
one of the boys,
Serving in the office, is one of his greatest joys.
In French he definitely ranks, among the
"top ten",
His verbal pronunciation, 'tis truly *tres bien*.

איזהו מכובד המכבד את הבריות



JACK GRAFF

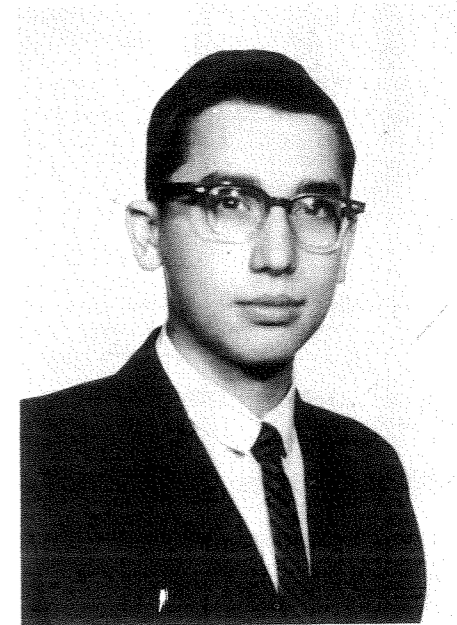
Jackie is quite friendly as everybody knows,
He's got many friends but hardly any foes.
His wit and sense of humor everybody enjoys,
Don't get wise with Jackie, for he threatens
to call "his boys".

ומצא חן ושכל טוב

YAAKOV HOPFER

To view his colleagues in trouble caused
Yankel much pain,
Thus he frequently defended them, with his
sharp-witted brain.
History was Yankel's favorite, especially
current events,
Many a class did he enliven with his
brilliant and witty comments.

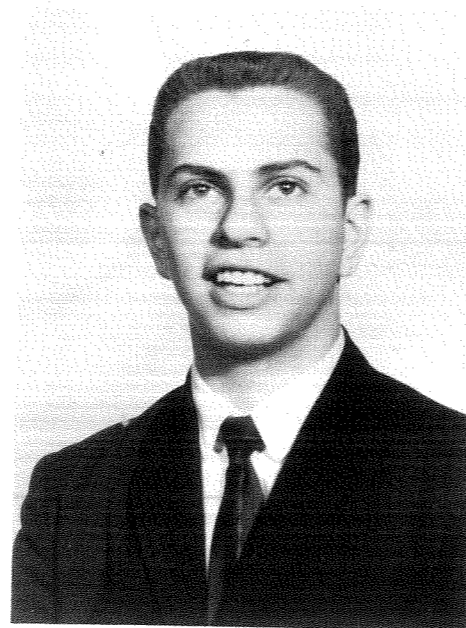
כי אם בתורת ה' הפצו



MILTON GROSS

Progressive in nature, Nachy always did excel,
As President of the school he really made
out well.
His name on the honor roll often did appear,
But his good natured character, is what made
Nachy most dear.

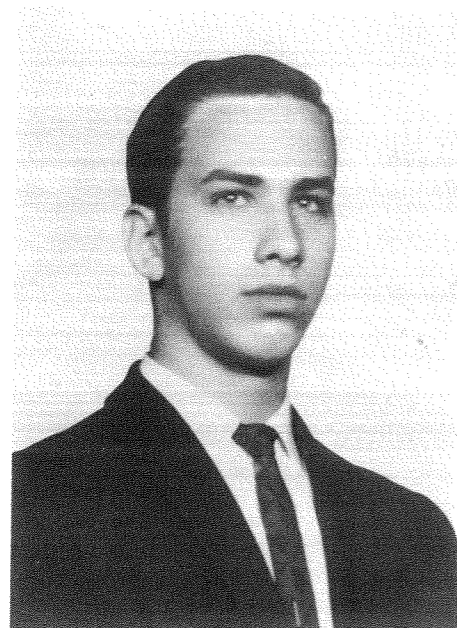
פה מפיך מרגליות



ELIEZER KATZMAN

Laizer has aptly filled the role,
As Hebrew Editor of the Scroll.
Endowed with a fine character and a keen
mind,
One like him is hard to find.

שפתי כהן ישמרו דעת ותורה יבקשו מפיהו



SHLOMO HERSKOWITZ

Most popular of Seniors, is our dear Shlomo,
Editor of the Bulletin, and treasurer of
the G.O.
As Prez of the Senior Class, he's certainly
done a lot,
In the annals of T.V. history, he'll never be
forgot.

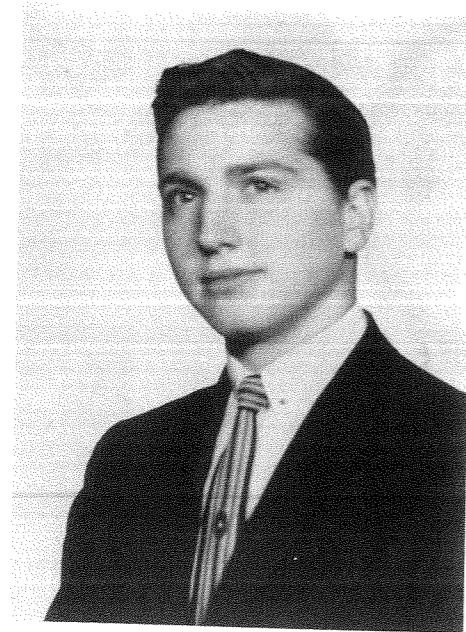
כל שריון הבריות נוחה הימנו רוח המקום נוחה הימנו

PAYSACH KROHN

As a *masmid*, as an athlete, Pasy does highly
rate,
Throughout the school he's known as a guy
who's really great.
He helped put out the Scroll, the Vanguard
too,
Such all-around guys like Pasy, there are
but a few.

עבדו את ה' בשמחה





HERBERT LAZAR

Contrary to the theory about people with red hair,
Good natured Heshy has no temper that does flare.
Lazar is quite broadminded, in any subject that you name,
To be a successful lawyer, is his goal and aim.

כי אם עשות משפט ואהבת חסד

DAVID LEHMAN

Although this Senator has never been to Washington, D.C.,
He's still one of the nicest guys we've got in T.V.
In the years to come, to Israel he'll be bound,
Where he'll hope to earn many a pound.

טוב לשמים וטוב לבריות



ISAIAH LEVY

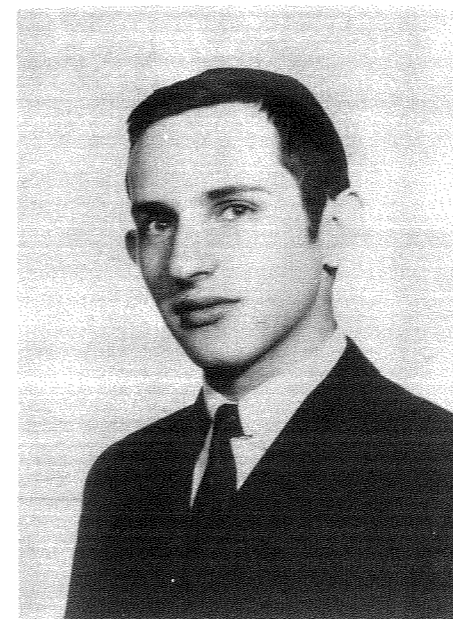
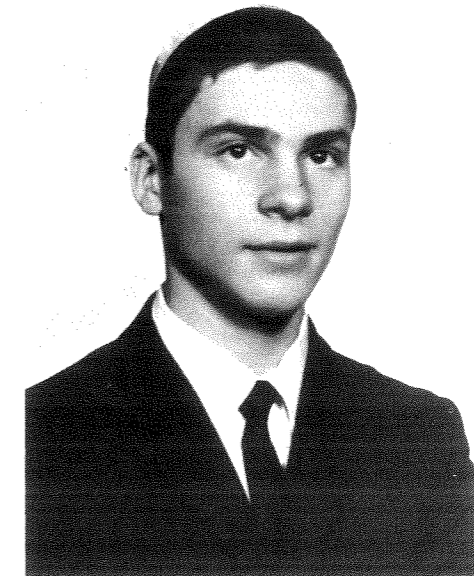
Isaiah is quite a guy with every teacher,
His astute remarks are his outstanding feature.
He is quick with words, he never loses,
He should do well in any field he chooses.

הוי דן את כל אדם לכף זכות

ELAZER LEW

Luzzy and Spanish got along quite "Fein",
With him in our classes it was just divine.
His quick sense of humor, to our classes brought joy,
It's no wonder that Luzzy is such a popular boy.

ואולם לזו שם העיר לראשונה



JACOB LICHTMAN

When it comes to education Jacob is prime,
He even graduated ahead of time.
Being that it's just a few years that he's here,
His rapid progress deserves a cheer.

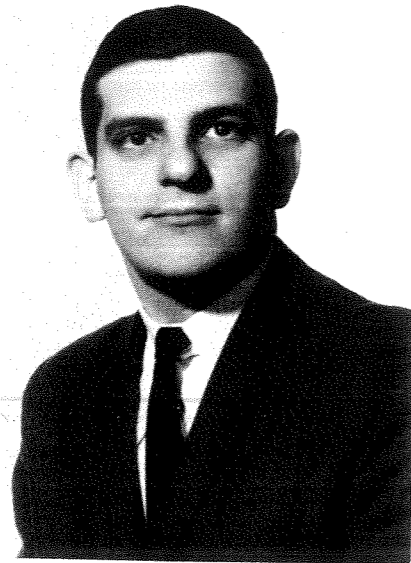
יגיע כפיך כי תאכל אשריך וטוב לך



MICHAEL LOEWY

Loewy is quite studious as everybody knows,
A hundred on his Trig. Regent, proved he's on his toes.
He excels in many fields, especially math and art,
His winning a scholarship, proved that he's quite smart.

לב נבון יבקש דעת



JEROME MANN

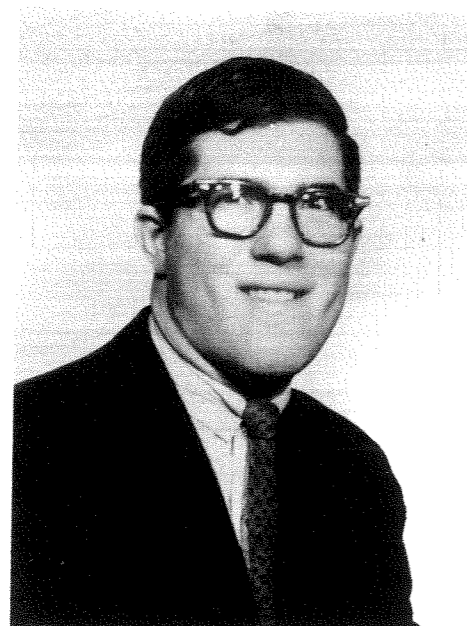
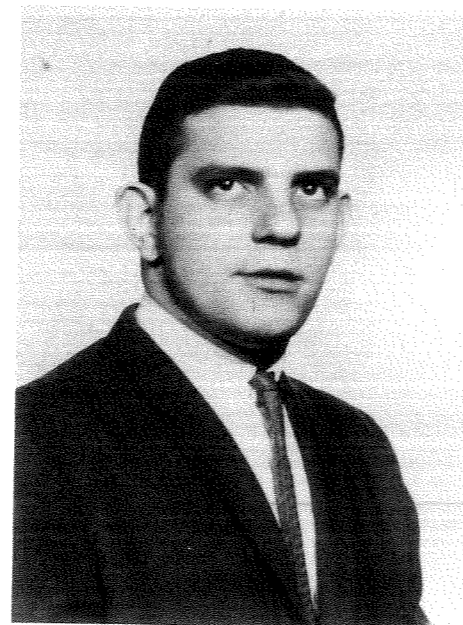
Jerry and his twin are the Seniors' joy and pride,
Always switching classes, fun and frolic they supplied.
Jerry's one of the nicest guys that we've got around,
Best "Man" of the year he'll probably be crowned.

טוב ארך אפים מגבור

MITCHELL MANN

Mitch in basketball is hard to beat,
To grab from him a rebound is quite a feat.
He's taking French and Spanish without any trouble,
'Cause when his brother is absent, he's there on the double.

קשה לכעוס ונוח לרצות



RICHARD MANN

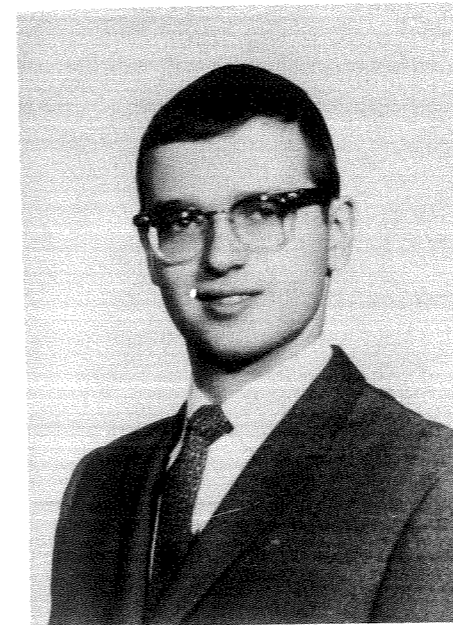
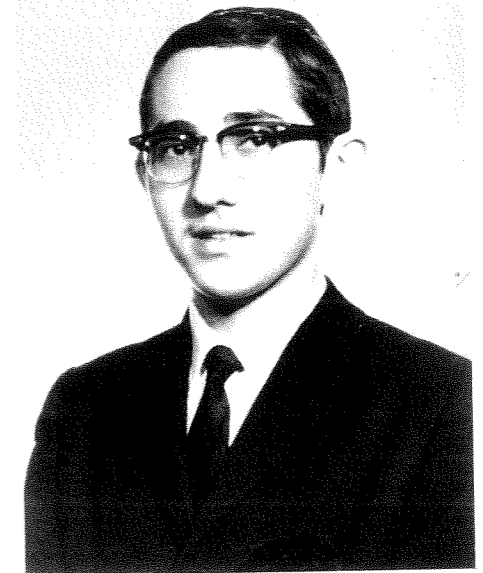
Richy is talented in any field you've got,
Be it editing the Vanguard or using his jump shot.
Richie's knack for writing will someday earn good pay,
You'll always find him reading Steinbeck or Hemingway.

איזהו חכם הלומד מכל אדם

ELIEZER MILLER

Though Eliezer to the Mesifita did come late,
He quickly earned a reputation as a guy who's really great.
A remarkable brain, digesting a course in a few weeks,
'Tis the truth in a false world, that Eliezer fervently seeks.

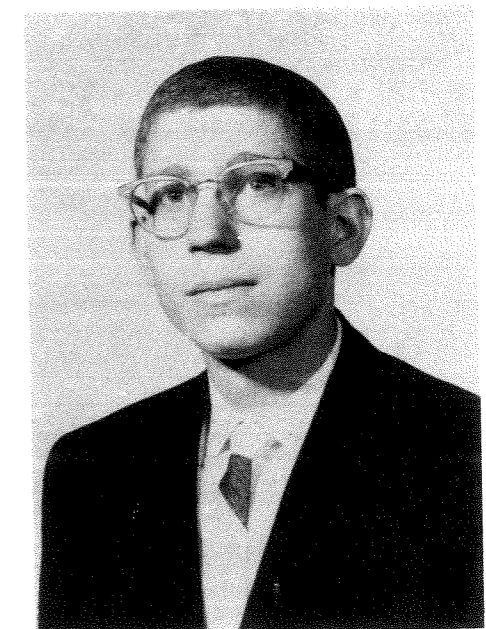
דובב שפתי ישנים



LEONARD PERLSTEIN

From the "Windy City" to T.V. Leibel came,
During the past few years, he has gained much fame.
To get the boys to *Mishmar*, he has always tried,
When in Physics we were in trouble, in him did we confide.

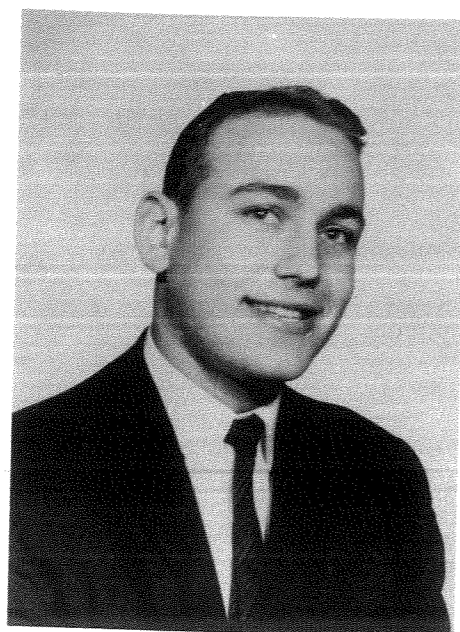
וכל מי שעוסק בצרכי ציבור באמונה הקב"ה ישלם שכרו



PAUL PRESS

Paul has always studied long and hard,
Never a line or word would he disregard.
Thus he has acquired a wealth of information,
Sincere and honest, he deserves a congratulation.

איזן לך דבר העומד בפני הרצון



JOSEPH ROSENBLUM

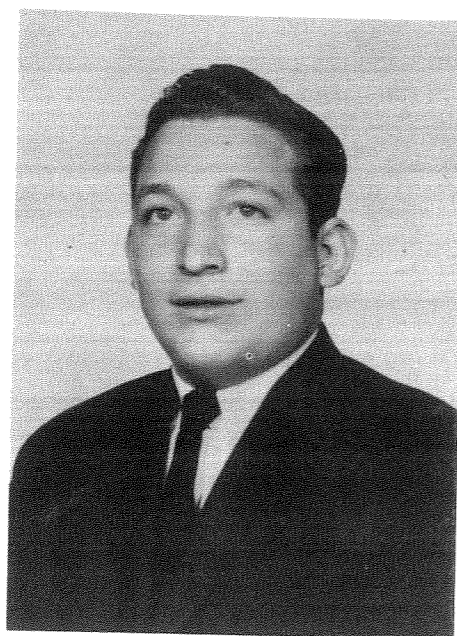
Yossi really likes to learn, he's a dedicated scholar,
Rosy's also quite adept when it comes to make a dollar.
His sincere smile and friendliness make him a popular boy,
But it is in learning Torah, that he finds his greatest joy.

ישמע חכם ויוסיף לקח

HARVEY RUMSTEIN

Though hardly a peep comes from his corner all day,
Harvey accomplishes wonders in his own little way.
A student and a scholar at the top of the list,
His mind commands more than many a fist.

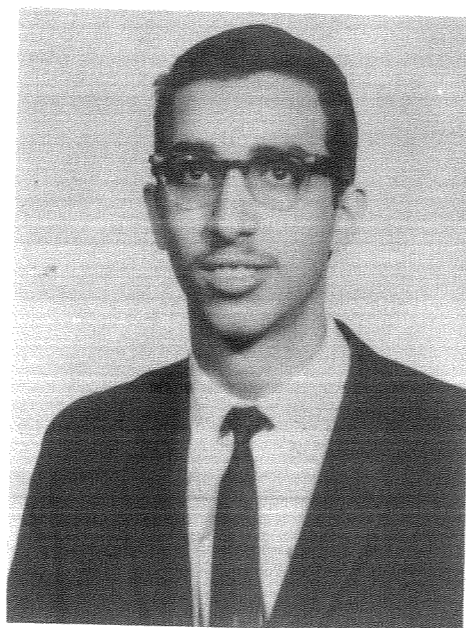
תן לחכם — ויחכם עוד



SOLOMON RYBAK

An athlete and student of top brass,
Nutti's shown that he's a *chazan* with class.
Rybak's high pitched voice, can be heard throughout the school,
In the tightest of squeezes, he'll always keep cool.

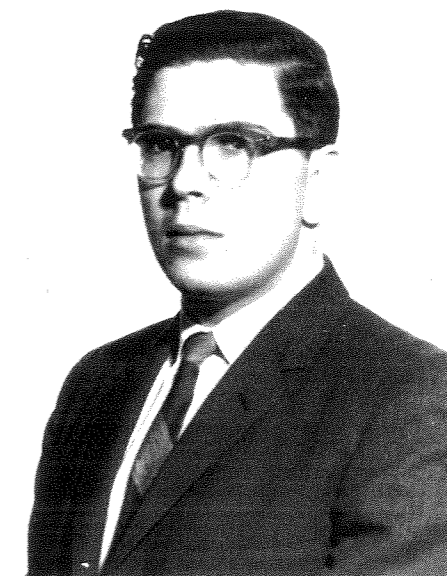
נואם בחסד עליון



MOSHE SABBAGH

Though born in Egypt, Moshe in Israel did reside,
To come to the Mesifta, he most fervently tried,
Though Nasser boasts, "He'll get the best of Israel yet,"
He's definitely mistaken, for Moshe won't let.

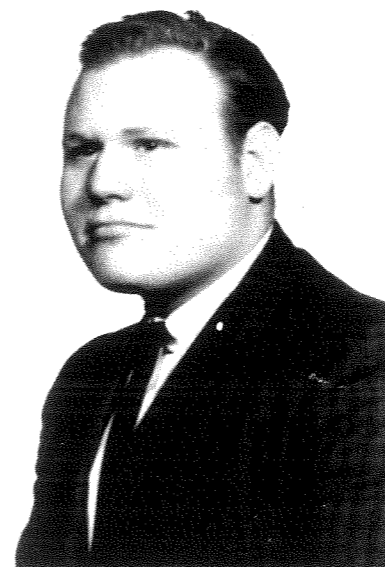
בחכמה ובדעת נברא



BENJAMIN SCHWARTZ

Yummy is a big man, in more ways than one,
Going for a rebound, against him is no fun.
With his 10 gallon hat, right above his eyes,
He happens to be one of T.V.'s nicest guys.

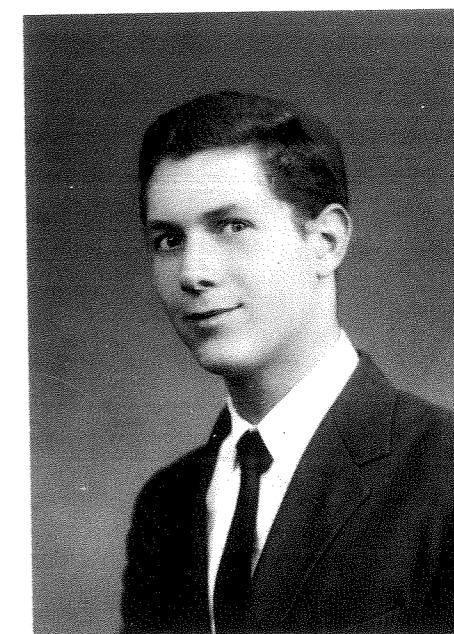
בנימין זאב יטרף

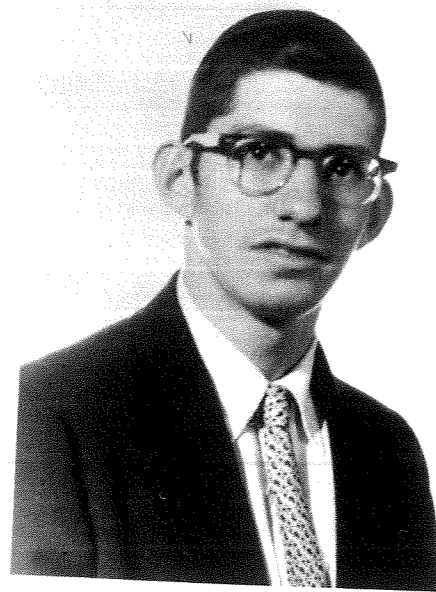


SHOLOM SEIDENFELD

Shlomo to us from Israel came,
To Torah Vodaath to form his name.
With quiet wisdom and inner joy,
This happy fellow is quite a boy.

אורא דארץ ישראל מחכים





SIMEON SHAPIRO

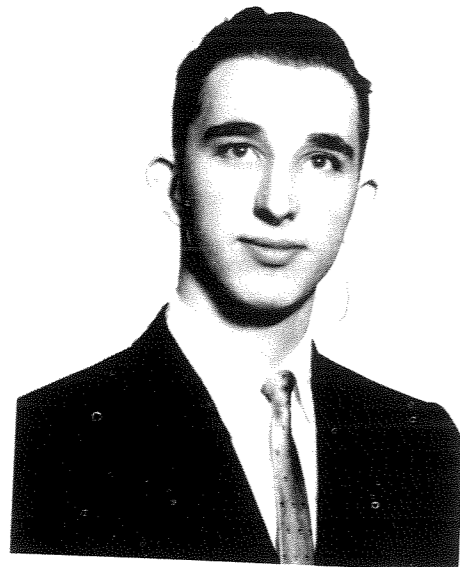
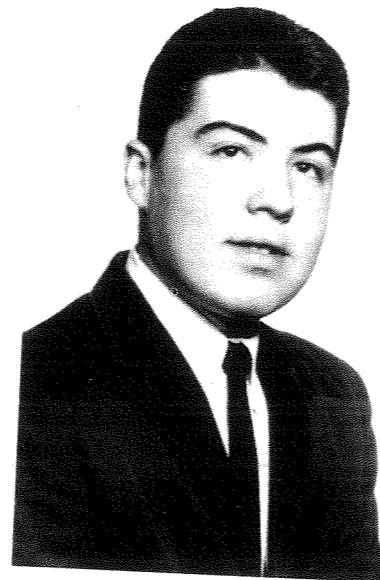
In *Bais Hamedrash* Moshe Shimon can always
be seen,
His voice loud and clear, his understanding
just serene.
His humility overpowering, most everyone to
Shimon did attach,
In Spanish he has no equal, neither in
modesty has he a match.

משה אמת ותורתו אמת

HAROLD SOKEL

Harold asks questions of every type and kind,
Answers to these questions are truly hard to
find.
This fellow will go places, his personality so
sincere,
A fine future has he before him, of this there
need be no fear.

איזהו גבור הכובש את יצרו



LASZLO STEINHERTZ

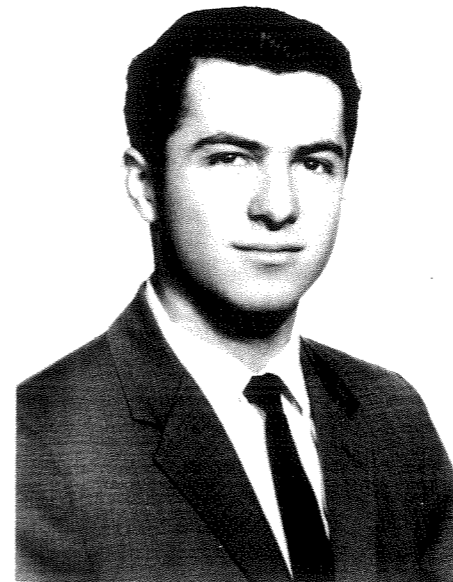
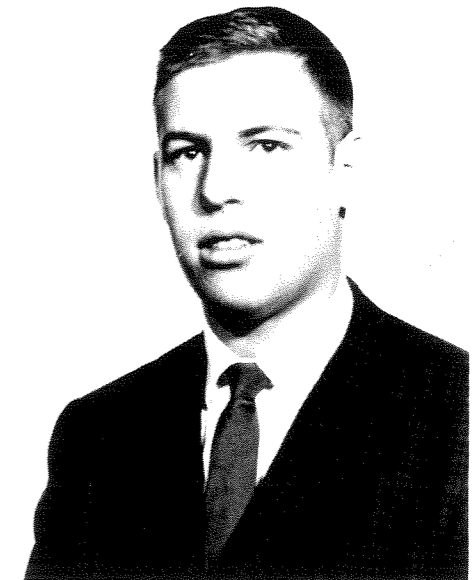
Laszlo is really quite a "hunk" of a man,
Give him a math problem and solve it he can.
A hearty fellow with lots of cheer,
The atmosphere is alive when he is near.

הדר חכמה ענוה

MAX STERN

Always with a smile, is our good friend Max,
Whether at physics or at basketball, you'll
never find him lax.
At CCNY, he intends to get his engineering
degree,
And we're certain that a pride to M.T.V.
he'll be.

ומלא אותו רוח אלוקים לחשוב מחשבות



KIVE WENGIER

Kivi is a most lighthearted guy,
You name the thing and he'll give it a try,
His subtle accent makes him very charming,
When after something he wants, he can be
pretty disarming.

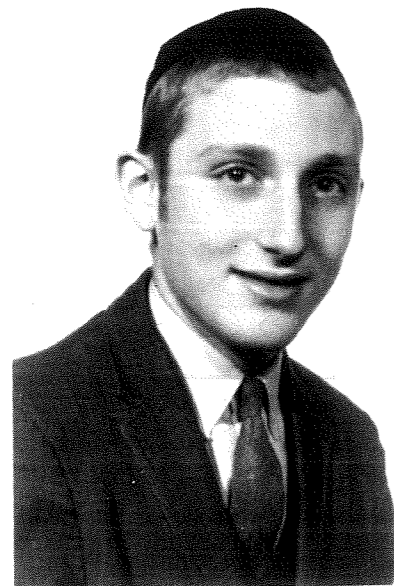
איזהו עשיר השמח בחלקו

SHLOMO WILHELM

Although at math Shlomo may show a
promising I.Q.,
What he really excels in is being a Jew.
His tenacity and wit make him liked by all,
For a friend in need, he will never stall.

ונבון תחבולות יקנה





DAVID ZUCKER

A representative to Torah Vodaath, from
Washington Heights,
In learning David has put away, many days
and many nights.
We know he'll study Torah in its minutest
detail,
This is the job, that his future will entail.

איש תם יושב אוהלים

Passing Through

F is for the First year that you are here.
R is for the Respect, you think you'll get this year.
E is for the Easy courses which you do have.
S is for the Sophomore year in which you won't laugh.
H is for the Homework you never had before.
M you think you're the Most, you praise yourself galore.
A is for the Algebra, which you'd better know.
N is for Now, there are three more years to go.

S is for the Second year that you are in high school.
O is what you get if you don't observe the rule.
P is for the Pass you must get if you are late.
H is for the Homework which is marked upon its weight.
O is for the Office, which you now visit more frequently.
M is for the Many excuses, you make up so beautifully.
O is for Oh, those regents, the first ones that you take.
R is for it's a Riot, the way the teachers you try to fake.
E is for this Extra letter, oh for goodness sake!

J is for the Jokes which you crack all day.
U is for the Ulcers we get from what our teachers say.
N is for the Nights, which you spent on your studies.
I is for your testpapers, which are Imitations of your buddy's.
O is for Oh, the Junior year's the roughest.
R is for those Regents which are among the toughest.

S is for Senioritis which affected every class.
E is for all that Ecstasy, we knew for sure we'd pass.
N is for all the Nice guys, in the past four years we've met.
I is for It's true, our teachers are the best ones yet.
O is Oh it's been fun, we really had a ball.
R is just left, for Remembering it all.

◀ IN MEMORIAM ▶

This Page Is Dedicated
In Loving Memory
of

IRVING WALDMAN

A Former Talmid and Alumnist
of

MESIFTAH TORAH VODAATH

By His Friends and Classmates
of the Class of 1954

Monuments for the righteous are unnecessary.

Their words are their memory.

אין עושין גפשות לצדיקים, דבריהם הם זכרונם

Fleeting Moments

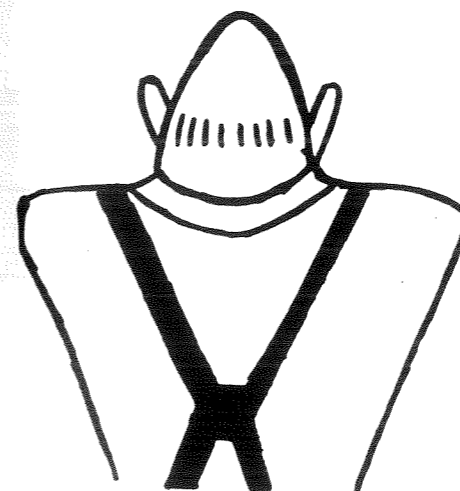
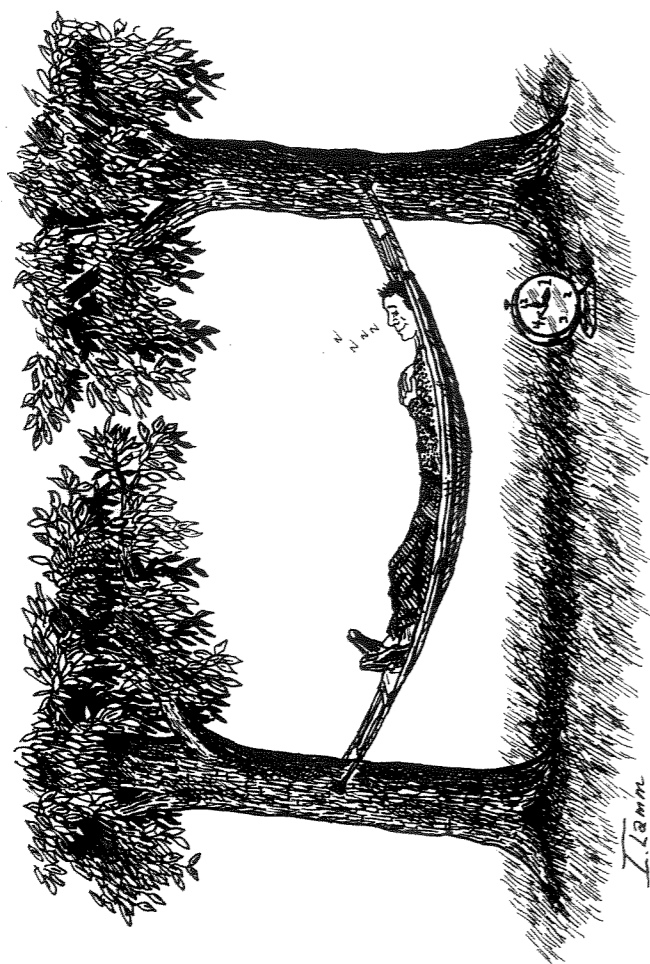
By PAYSACH KROHN

The days have turned into months, the months to years and the years have gone with the wind. In my freshman year I told them to wake me when it's over and so . . .

. . . Here I am at graduation eagerly awaiting my diploma, and then to depart, depart from the boys I now sit among. As I look around I lay my eyes upon all these handsome, tall, skinny, rugged, short, fat boys, with whom I've spent the past four glorious, agonizing, torturous, enjoyable years. Years in which we've been brain-washed by the FEINest of pedagogues ranking from the tallest of intellectuals to the shortest of press agents.

We had our days—why in the past few years we tried to celebrate Abe Lincoln's birthday and convince our parents that the red circles on our report cards were only there to brighten the color of the cards. We sang with Mr. Ozer, and cried with Mr. Kaplan. Who can forget the Dukes and Barons who made abortive attempts at white shirts and ties, or those vicious attacks on all Republican administrations by a man suitable for the presidency himself.

Yep, them were the days when we stood up all night studying for our Regents, Geometry, World History, Trig. and the newly introduced Thillim Regent. Why it seems like only yesterday that Doc roared and three F's four D's and three M's. I must admit we really did learn a lot from Mr. Cohen's tuning forks, Mr. Kaplan's temper and Mr. Miller's jokes.

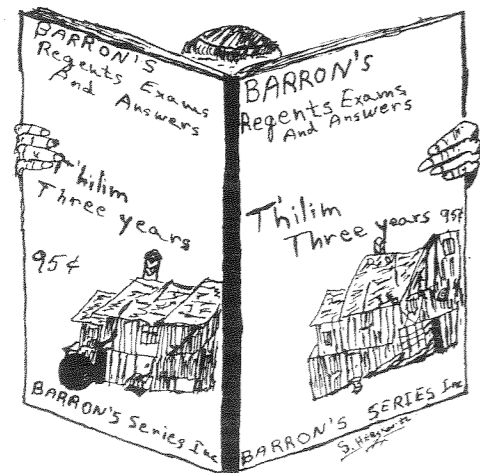


Let's face it—we were talented. Who could match Mann with the jump shot, Fischler and his camera, Abramcyk as a joker, Rybak as a smoker, or Graff and his boys? If that's not enough, we had Brill and his speeches, Press and his questions and to top it all off Herskowitz as Senior Class President.

Yes, memories, that's what we'll have from this school. Don't kid yourself we learned a lot in this place. We learned English all right—"Luzzy, go down and get me coffee," Bio. "Who has a good joke to tell?", and Spanish "Jerry, that's three minus fifties which makes at least five points o: . . . or is that Mitch?" Oh, there goes Rabbi Lonner up on the platform—a memory by himself.

Everyone seemed so friendly these past four years. To look at one boy just made you sigh, "You can't have one without the other." Pearlstein and Mr. Itzkowitz, (Shimon) Shapiro and Mr. Fein, Herskowitz and Rabbi Lonner, Eisenberger and Rabbi Krieger. Quite a number of us enjoyed coming here but some were never to be found, Zucker in Bais Medrish, Damboritz in Madison Square Garden and Sokol in the library.

All kidding aside we did have some bright ones as Edelstein glided through English, Schwartz rolled through Spanish, Lazar bowled through Physics, and Frishman "itched" through French.



"Mathematical nonentities," "Stuuupid fools," "Om Horatzim," "Ehgoizim," "Censored," that's what the teachers thought of us. We had fun with many of them but some were cruel. How I dread in recollecting that day when one of our teachers ripped up the boy and threw out his delaney card! Oh!, the things that took place, why I still remember the day we got our first high school programs in this same auditorium where we are now about to get our diplomas.

It's always one thing that a boy does which makes him stick in our minds—Who can forget Nachi and his 1000 bookcovers, J. or F. Rosenblum the secretary, Seidenfeld and his "shoo dit" and Loewy, Epstein and Rumstein who didn't do a darn thing in high school except get high marks.

"Words, phrases, expressions and uh quotations" that have been pounded into our minds must include, "Cyrano," "Gunga Din," "Metternich," "Arrowsmith," "Jurgis," "Chubby Checker," "Roger Maris," "Napoleon," "Hemingway," "Harvey Swados," "Marie Curie," "Pasteur," . . . it's just endless.

It's been so long, it's been so short,
Whence shall we get, enjoyment of this sort.
We've got to go, we cannot stay,
For others now, we must make way.

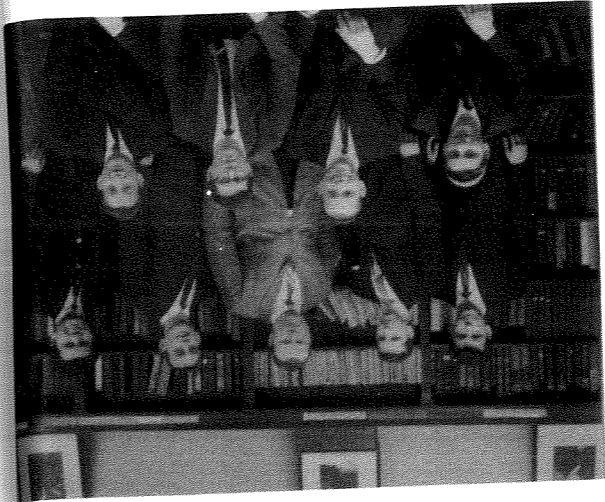
They're calling my name now. I must go up to get that envelope, I sure hope its got a diploma in it. Oh, I just remembered something—they are only giving out envelopes tonight.

Activities



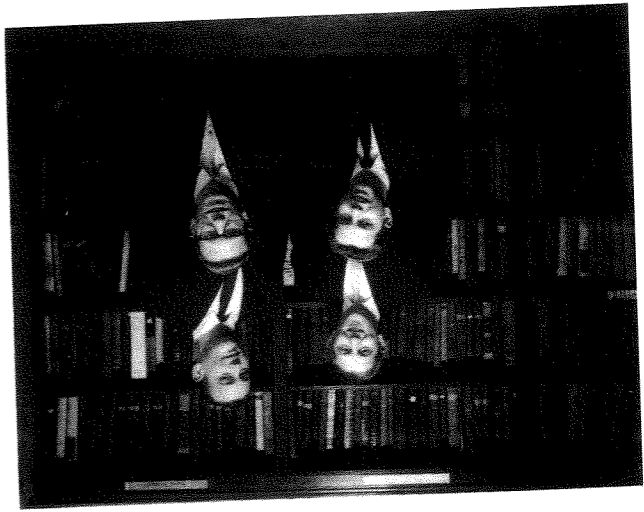


G.O. REPRESENTATIVES



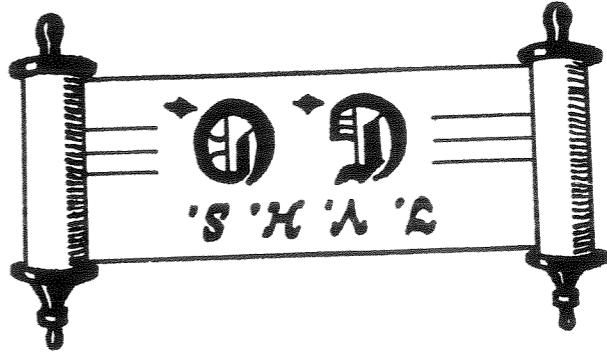
S.P. FORCE

Standing (l. to r.): J. Cohen; H. Lazari; B. Schwartz;
J. Rosenblum; I. Abramcyk
Seated (l. to r.): E. Lewi; H. Fischler; R. Mann; S. Rybak



G.O. OFFICERS—FALL TERM

Standing (l. to r.): M. Dick, Treasurer; J. Rosenblum,
Secretary;
Seated (l. to r.): M. Gross, President; P. Don, Vice-President

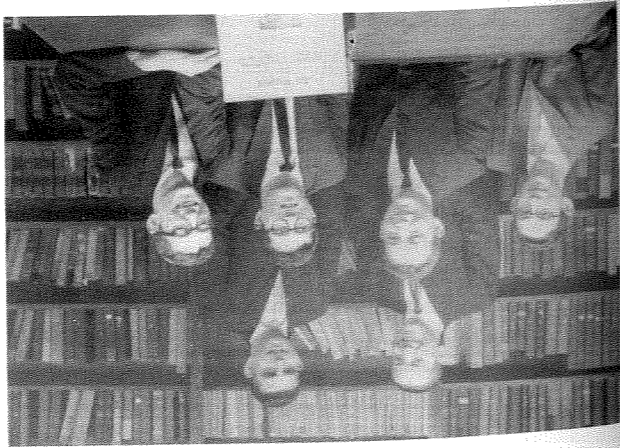


Standing (l. to r.): L. Perstein, Secretary; S. Herskowitz,
Treasurer
Seated (l. to r.): M. Dick, President; J. Blumenfrucht,
Vice-President

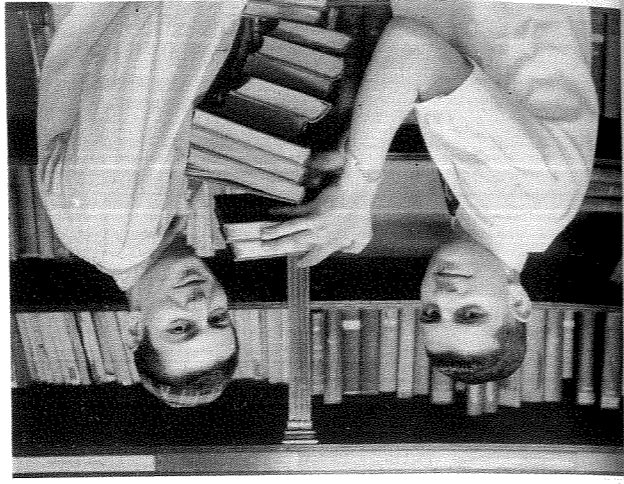
G.O. OFFICERS—SPRING TERM



VANGUARD STAFF

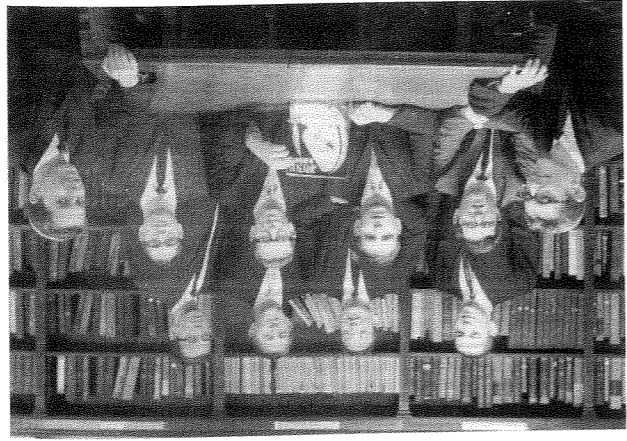


Standing (l. to r.): H. Fischler; M. Mann
Seated (l. to r.): R. Dambortiz; S. Rybak; R. Mann; P. Krohn

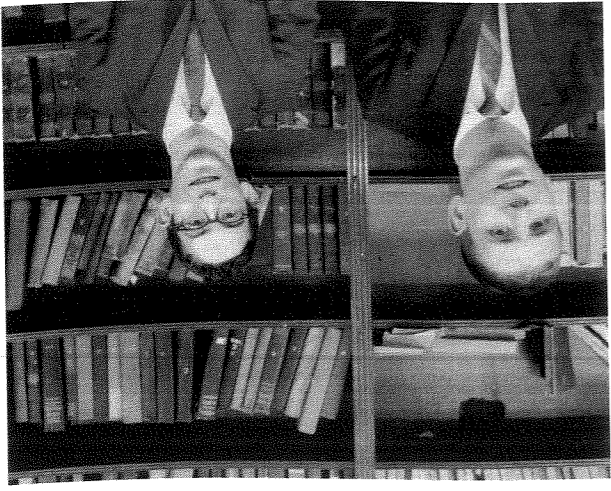


THE BOOK ROOM

J. Mann; D. Frankel



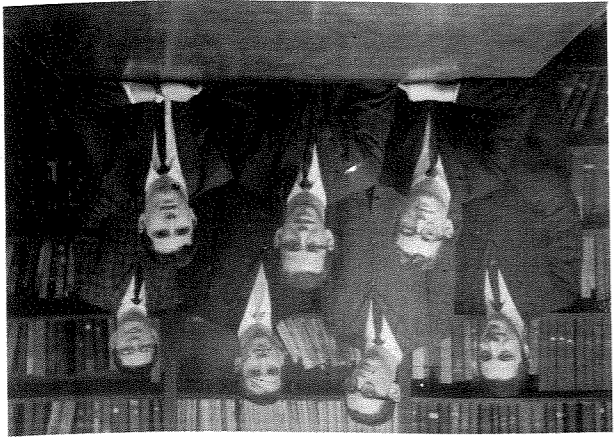
SCROLL STAFF



DEBATING AND SPORTS MANAGERS

(l. to r.): B. Edelstein, Debating Manager; R. Dambortiz,
Sports Manager

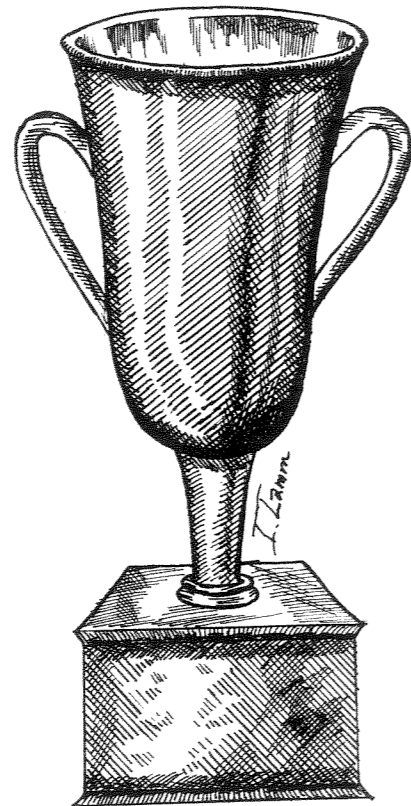
BULLETIN



Seated (l. to r.): P. Krohn; S. Herskowitz; R. Mann;
Standing (l. to r.): H. Friedlander; J. Gelman; G. Schenk;
S. Teichman

Trophies

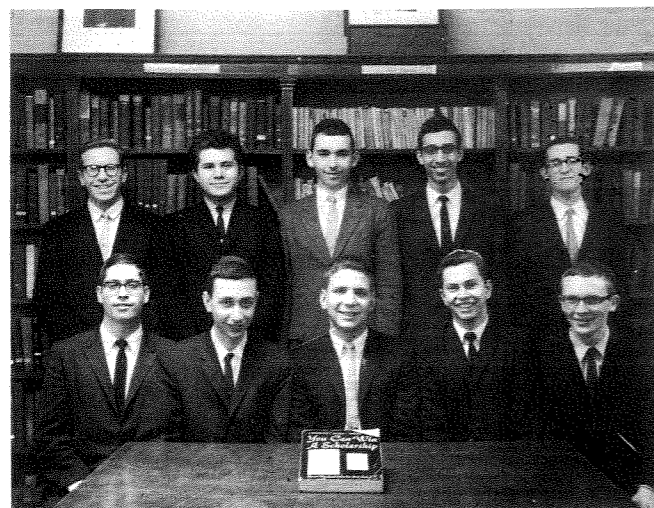
Michael Dick
Philip Don
Bernard Edelstein
David Frankel
Milton Gross
Shlomo Herskowitz
Paysach Krohn
Joseph Rosenblum



Medals

Jerome Mann Mitchell Mann
Jack Cohen

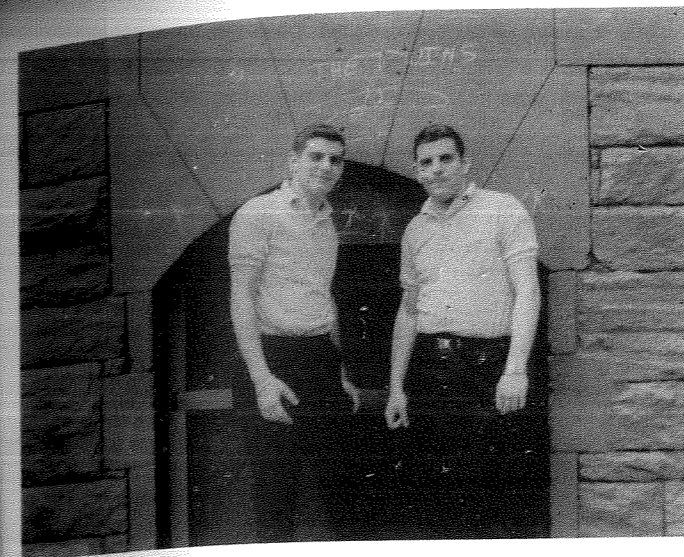
SCHOLARSHIP WINNERS



Standing (l. to r.): P. Don; I. Abramcyk; S. Epstein;
H. Rumstein; I. Berger
Seated (l. to r.): E. Katzman; M. Loewy; B. Edelstein;
M. Gross; A. Ehrlich

Certificates

Israel Abramcyk
Irwin Cohen
Ronny Damboritz
Harvey Eisenberger
Harold Fischler
Jack Graff
Elazer Lew
Richard Mann
Benjamin Schwartz
Laszlo Steinhertz
Leonard Perlstein



Jerry and Mitch



Never mind. I'll charge it to the Scroll.

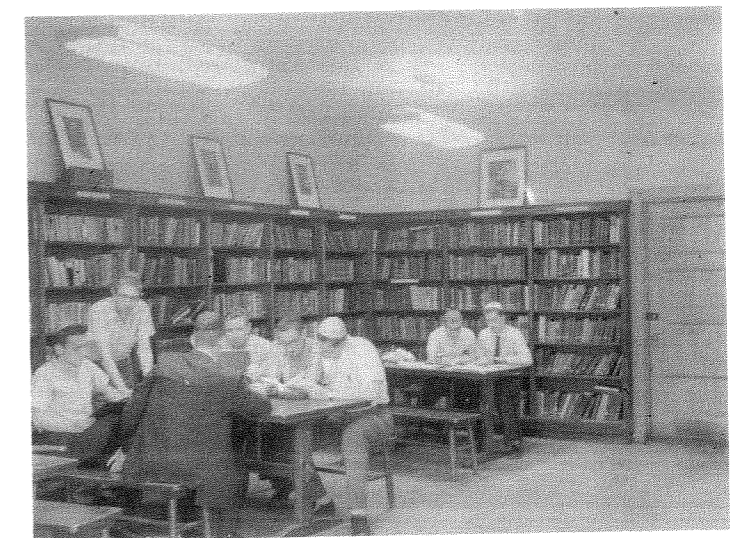
THE TWINS

In form and feature, face and limb,
I grew so like my brother,
That folks got taking me for him,
And each for one another.
It puzzled all our kith and kin,
It reached an awful pitch;
For one of us was born a twin,
Yet not a soul knew which.

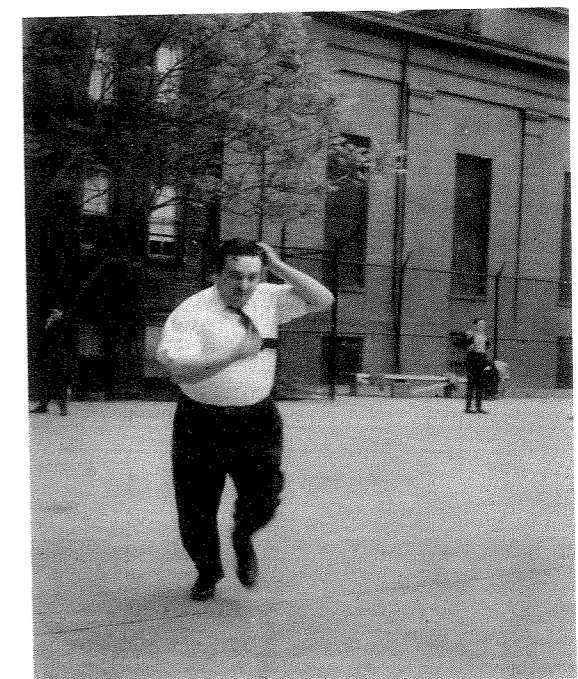
One day (to make the matter worse),
Before our names were fixed,
As we were being washed by nurse
We got completely mixed;
And thus, you see, by Fate's decree.
(Or rather nurse's whim),
My brother John got "bris"ened me,
And I got "bris"ened him.

This fatal likeness even dogged
My footsteps when at school,
And I was always getting flogged,
For John turned out a fool.
I put this question hopelessly
To everyone I knew—
What would you do, if you were me,
To prove that you were you?

Our close resemblance turned the tide
Of my domestic life;
For somehow my intended bride
Became my brother's wife.
In short, year after year the same
Absurd mistakes went on;
And when I died—the neighbors came
And buried brother John!



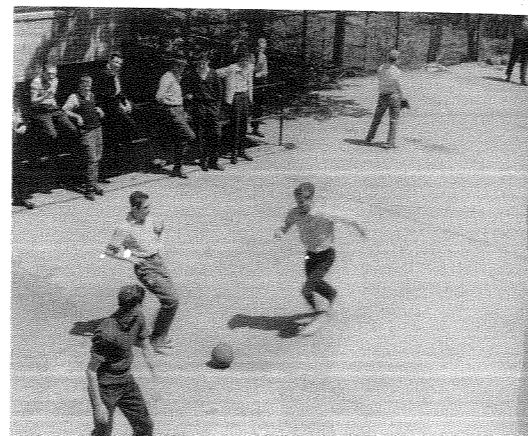
Torah Vodaath Public Library—New York Branch



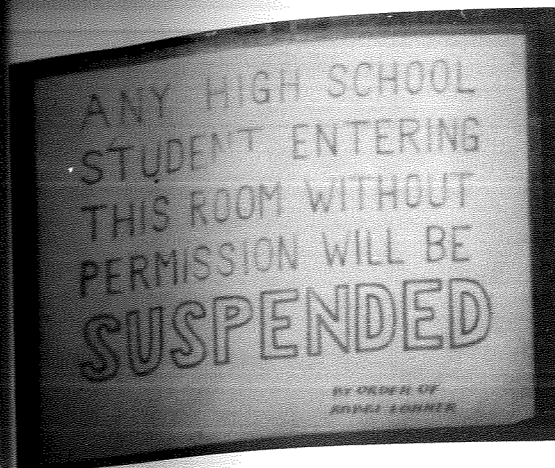
Slidel



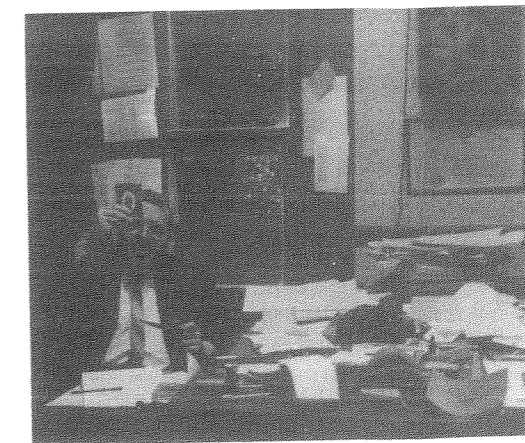
Hey Doc! Can I carry your scale?



The soccer twist



"Through these portals pass the righteous."



Now a message from our sponsor

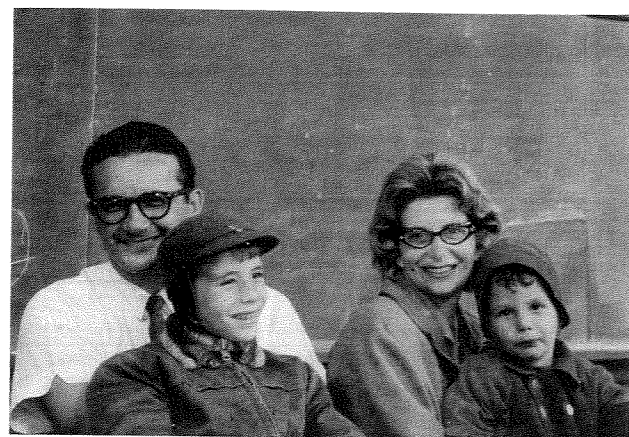


And away we go!



Our Campus—T.V.U.

BASKETBALL CHAMPS—



A FEIN family



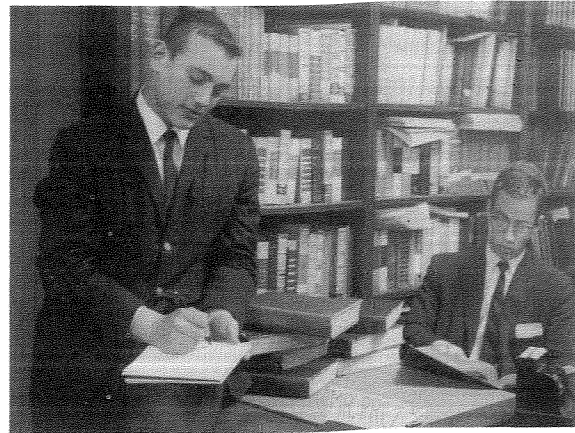
Go and play among your coconuts



Standing (l. to r.): D. Frankel; P. Krohn; S. Herskowitz
Seated (l. to r.): E. Lew; R. Mann; S. Rybak

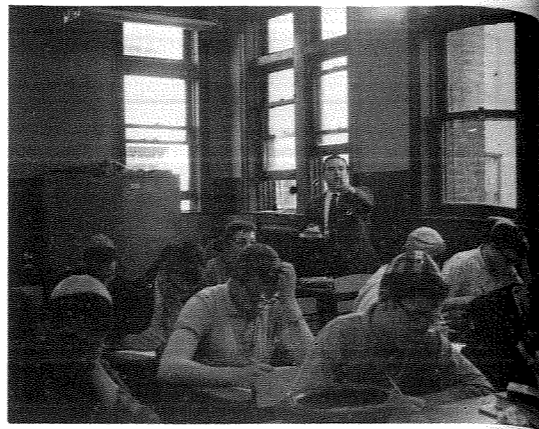


standing (l. to r.): J. Mann; H. Sokol; B. Schwartz;
J. Rosenblum, S. Seidenfeld
Seated (l. to r.): R. Damboritz; J. Cohen; H. Eisenberger;
M. Mann; J. Graft

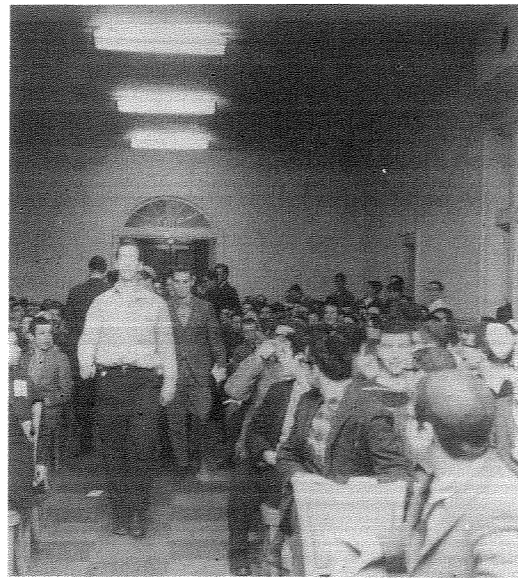


SENIOR CLASS OFFICERS

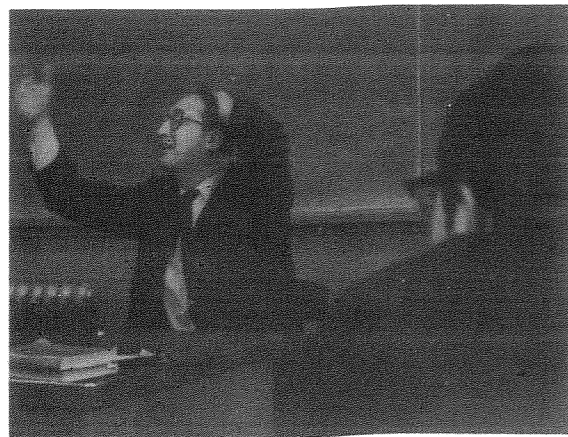
(l. to r.): I. Rosenblum, Secretary; S. Herskowitz, President



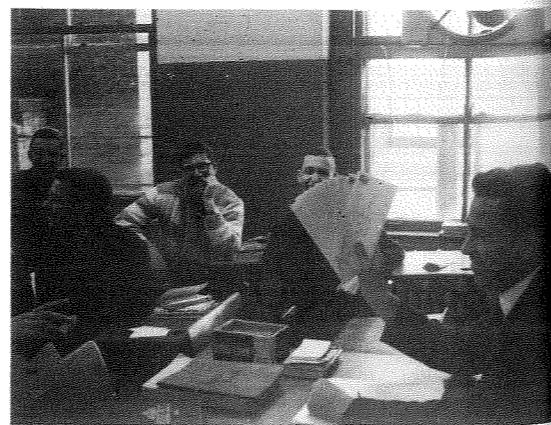
Just remember, the next time look before you cheer



Oh, when the Saints, come marching in ...



Oi Vey!



Teacher-Parents Correspondence





RABBI KRIEGER

Rabbi Krieger's bouyant personality and sharp sense of humor have greatly endeared him to his students. His witty sayings have by now become part of the everyday vocabulary of our students. His many years of dedicated service as an excellent Hebrew teacher, and a high marker, should be highly commended.

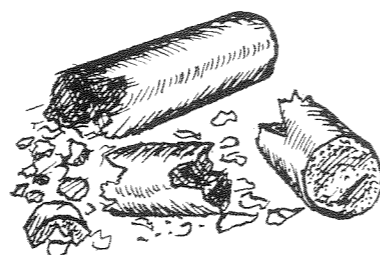


RABBI PANTEL

Rabbi Pantel throughout the years has served as one of the pillars of our Hebrew staff. His adding of an extra flavoring to his *Navie* and *Sepur* sheurim has given them quite a lot of charm.

Although we weren't always the perfect students, the Rabbi managed to tolerate us. Even if one of his students would commit the grievous error of leaving his *Navie* home the Rabbi would understandingly overlook it.

HEBREW

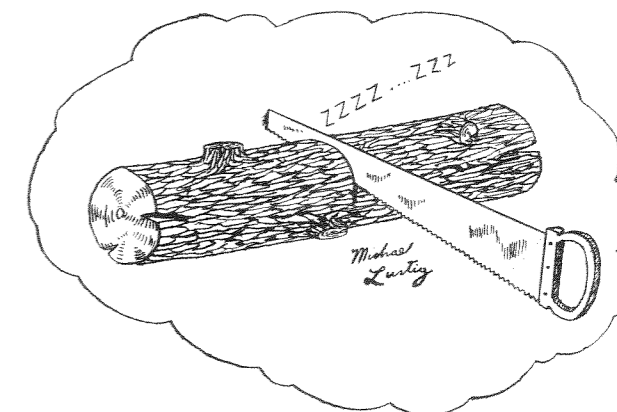


PIECES OF CHALK



RABBI WOLFSON

Rabbi Wolfson's classes have been thoroughly enjoyable because of the interesting and empathetic manner which he utilizes, reading the *Navie*. What was especially looked forward to, were the periods dedicated to the reading of Hebrew stories, which were read with much enthusiasm by the Rabbi.



MATH



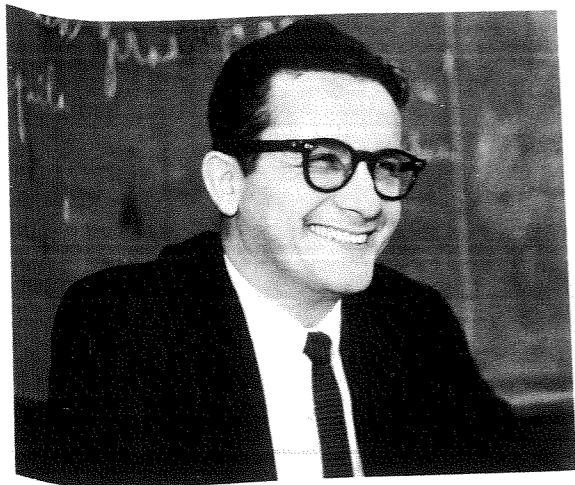
RABBI LONNER

Aside from being a devoted assistant principal, Rabbi Lonner is the chairman of the Sixth Period Math Club, formed mainly for those spiritually and mentally fatigued students who seek peace and tranquility after five periods of gruelling labor. In recent years the club has branched out and is now available during the lunch hour for those who wish to digest their food in an atmosphere of complete serenity.

We wish to thank the Rabbi for making the sacrifice and volunteering to censor at least half of The Scroll's material and in gratitude for this great favor all we can say is, "Thank you."



FRENCH — SPANISH



MR. FEIN

Mr. Fein, who has recently become chairman of our Romance Language Department, is also the Department's only member. Aside from being known as Monsieur and Señor, Mr. Fein may yet add Rabbi to his name, since he has studied diligently under the care of the Senior Class and its two "Gedolai Hador," *Shimon Hatzadik* and *Nachum Baby*. Everyone enjoys Mr. Fein's period and any student agrees that the ideal way to complete a dream schedule would be to have French or Spanish last period.



ENGLISH



MR. BARON

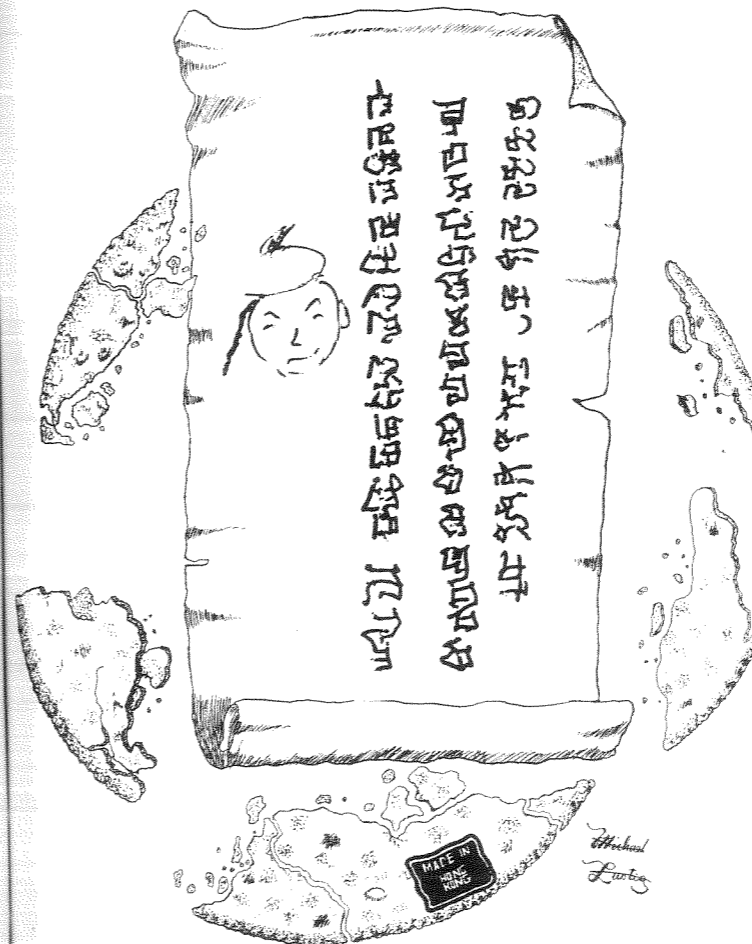
Mr. Baron, the founder of the "White Shirt and Tie League," starts off every week by setting a correct example on Sunday and wears the proper attire suited for a league member.

This year he declared an all out campaign against littering in Torah Vodaath. His future in T.V., we feel, is pretty stable due to the fact that he has saved the yeshiva the expense of putting up "No Littering" signs and that he has made "A cleaner T.V. is up to you" his by-words.



Michael Lurby
Mr. CLEAN

SOCIAL STUDIES



Oh! What Luck!



Michael Lurby



MR. MILLER

Mr. Miller, who taught Economics and American History the first term, now has Problems also. In these courses his favorite topics have been the Chicago Stock Yards, the many relatives of Mr. McNutt, knuckle sandwiches, third shoes, Barney Gugoo and ashtrays, flat tires, and the famous Chinese cookies. Although he has a firm knowledge of the subjects and is always willing to acknowledge a student's opinion or even criticism, it has been his quick and witty sense of humor that has made him popular with the student body.



DOCTOR HOROWITZ

Doc's unique method of giving tests has encouraged the dormant artistic talents of our students, especially penmanship skill. During his lessons the letters of the ABC have taken on new meaning and significance. His yearly jokes and wise sayings are by now legendary and as a result, the World History Class is one of our most interesting periods.



RABBI KRASNOW

Rabbi Krasnow for the last few years has taught Economics in Torah Vodaath. Yet, in such a short time the Rabbi has become one of the most popular teachers in our school. We hope that in the years to come, he will continue with his fine work.

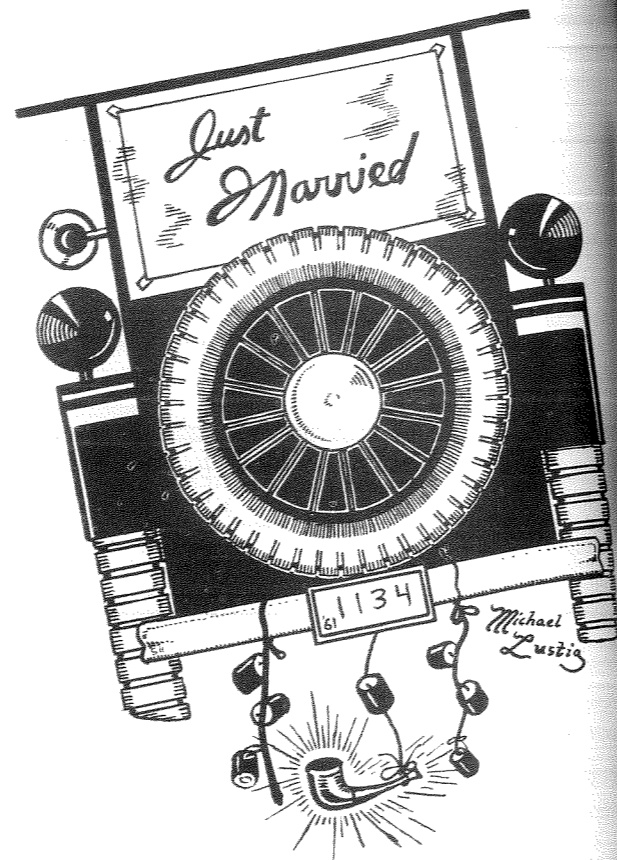
SCIENCE



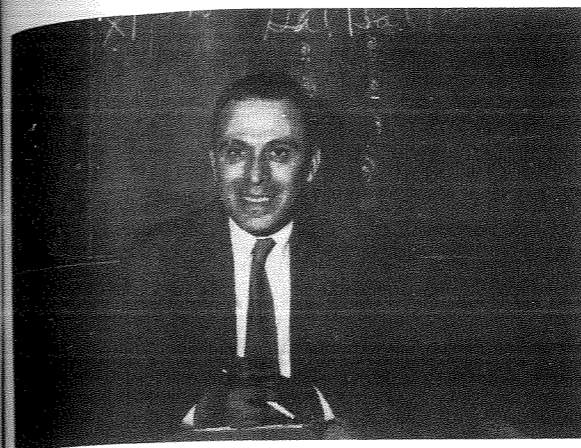
MR. ITZKOWITZ

Mr. Itzkowitz is the newest addition to our teaching staff. By showing that he has the ability to teach both Physics and Biology with equal success, we are sure that the yeshiva realizes it got quite a bargain by hiring a teacher who is really two in one.

Besides these two attributes, Mr. Itzkowitz has a vast knowledge of the world of mathematics and is always willing to help a student with an Advanced problem. Therefore we feel that Mr. Itzkowitz, who is really liked by all, is bound to become quite a familiar name in T.V. in the years to come.



MUSIC



MR. LIEBERMAN

For twenty-five years, a personality synonymous with Torah Vodaath High School, was Mr. Joseph Lieberman. Due to uncontrollable circumstances, Mr. Lieberman had to leave the Mesifita where he had taught for so many years. But departure did not signify total neglect, for Mr. Lieberman's dedication extended to guiding the Seniors in graduation practice, spending many hours in their behalf.

It is thus in the name of all pupils who have witnessed Mr. Lieberman's unyielding devotion in the Social Sciences and Musical Arts, we express our most sincere appreciation and thanks.



MR. STEINAMAN

Mathematics

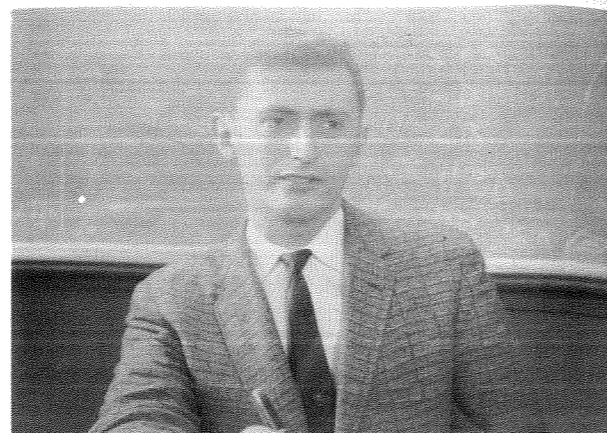


MR. EISENSTART

Mathematics



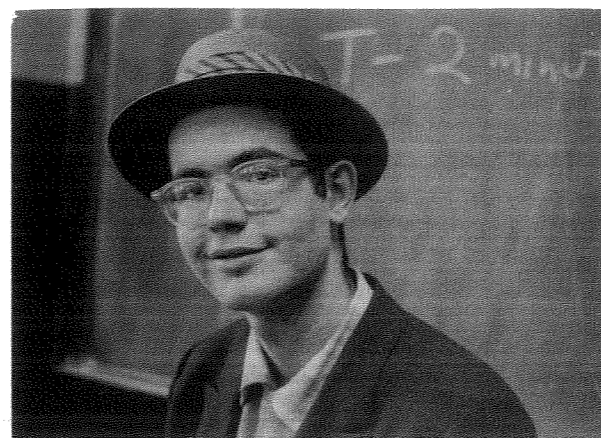
MR. DONNE
English



RABBI FEIT
Mathematics



RABBI SHAPIRO
English



RABBI GELFAND
Science



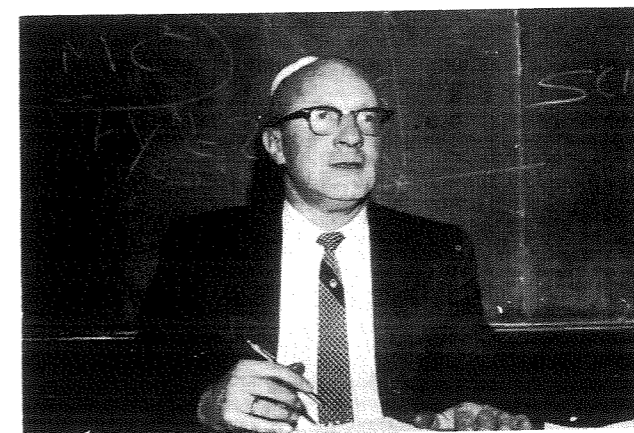
RABBI RIBOWSKY
Social Studies



RABBI ROTHSTEIN
Mathematics

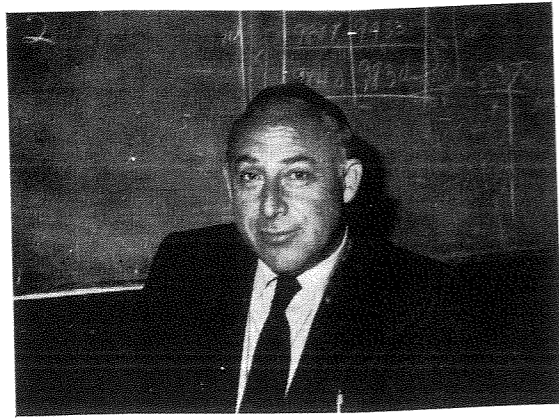
In Dedication

For many years Mr. Joseph Salzman served as the instructor of our Science Department. Not only was he respected for his wholehearted dedication, but the inspiration, the warmth, and the friendliness that he instilled in many a student will never be forgotten.



Unfortunately Mr. Salzman was involved in a serious accident last year and he was unable to further instruct and further inspire the student body. Thus, the Graduating Class of 1962 has dedicated this page in tribute to Mr. Salzman's unfaltering loyalty to Torah Vodaath High School.

We all wish Mr. Salzman a "Rephua Shelaima" and hope that he will soon be well enough to return to his favorite pastime—teaching.



Salutations

To the Class of 1962,

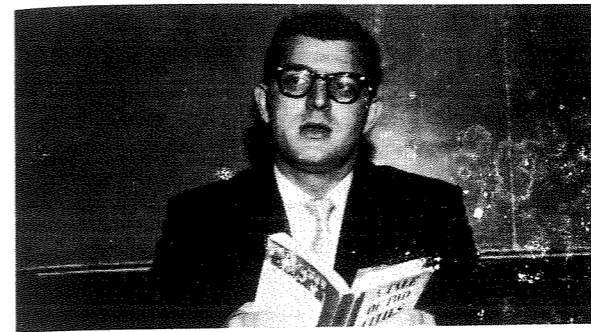
Congratulations upon the successful completion of the second phase of your education. You have come a long way in the past four years, but the best is still ahead.

Keep up your positive approach towards learning. Accept every thing that your teachers present to you. Examine carefully the samplings of the past. Study the sciences well. Prepare yourself for the future.

As one who has watched you and guided you for a long period of time, I feel confident that the years ahead will prove even more successful.

Sincerely yours,

Zelik Kaplan



Salutations

Dear Graduates of T.V.H.S.,

I am very pleased that your editors asked me to write a message for the Mesiftah Scroll. I am pleased because I know that you will have the Scroll perhaps for the rest of your lives and that, like Shelley's wish in his famous ode, my message will live that long. I am also pleased because it gives me the opportunity to express to you exactly what it meant to me to teach at Torah Vodaath High School.

I cannot say that I was always happy at the Mesiftah, for who in the world can always be happy? I will say, however, that I was happy most of the time. Why? Certainly not because of the long hours or the hard work; but because I was able to do more than teach. I was able to belong to more than just a school. It was not for me to say goodnight at the end of the day without a little "dessert." There was always that little time to solve someone's "great" problems; that little time for sallying with words, a great Jewish pastime. This was the magic that made me at home at the Mesiftah. And, indeed, I was at home. It is only in the home that one can really criticize his relatives and mock their foibles. Certainly, no one accuse me of not having done that. But believe me, when I criticized you boys, when I taught you boys, it was always with one thought in mind: To make you act in such a manner that one could always say, "There goes a man."

And so it is with affection that I write this letter to you. I hope, when you leave the Mesiftah, that you will continue on the right path, that you will justify all that the Mesiftah has given you, that I will be able to say someday, with pride, "I taught that boy!"

Very sincerely yours,
Mr. Chaim Ozer

The Words of the Wise

- Mr. Itzkowitz — Boys let's learn something today . . . for a change.
- Mr. Miller — You deserve cabinet status. You're a piece of dead furniture.
- Mr. Fein — Please sing me "Ain Kalokeinu."
- Rabbi Krieger — We won't continue the Rosh'a until the Rashi walks out.
- Rabbi Lonner — What do you think you are . . . Anyway?
- Mr. Itzkowitz — Boys, I'm getting tired of all this . . . Now cut it out.
- Dr. Horowitz — This test, I intend to read the papers, so be careful.
- Mr. Baron — Please take those two *Gemurri* off my desk.
- Mr. Miller — That joke was like they say in Spanish—*El Shtunki*.
- Mr. Fein — Don't knock Shimon or Josh.
- Mr. Itzkowitz — I'm warning you, Stop it now!
- Mr. Lieberman — Now we'll do the Eisenhower Administration—'52 elected, '56 reelected and in '60 Kennedy became the new President.
- Rabbi Lonner — You're all mathematically underprivileged.
- Mr. Miller — Would you like a knuckle sandwich?
- Mr. Kaplan — I don't care what the book says, I want it my way.
- Rabbi Krieger — Just because I gave you a Regent Card, that doesn't mean you have one.
- Mr. Itzkowitz — Boys! Cut it out! I'm getting angry!
- Dr. Horowitz — The other night I was walking hom and met Napoleon . . . or was it Metternich?
- Mr. Miller — There are so many nuts in this place, we could make *charoses*.
- Mr. Fein — Ha-Ha-Ha-Ha-Ha
- Rabbi Lonner — This is an institution.
- Mr. Itzkowitz — That's about all I can take. One more crack out of you and I will
- Mr. Fein — They ought to have a *Kollel* for boys who wish to continue their Spanish studies.
- Rabbi Pantel — That is not a leak, they are throwing snowballs.
- Mr. Baron — Open the window six and thre fourth centimeters from the top.
- Mr. Miller — I once had a Rebbe who hit me so hard on the head, that I developed a split personality.
- Rabbi Krieger — It will probably be a *Chillel Hashem*, so I will postpone the Regents.
- Mr. Fein — The best way to get to your head is with a paddle at your derriere.
- Mr. Itzkowitz — Boom !!!

Literature



The Shame of the People

By JACOB LICHTMAN

"When I stand before you, judges of Israel, I do not stand alone. Here with me at this moment stand six million prosecutors.

"But alas, they cannot rise to level the finger of accusation in the direction of the glass dock and cry out 'j'accuse' against the man who sits there, because their ashes have been piled up in the mounds of Aushwitz and the field of Trablinka, spilled into the pits of Poland, their graves are scattered through the length and breadth of Europe. Their blood cries to heaven but their voices cannot be heard. Thus it falls to me to be their spokesman, and to deliver the heinous accusation in their name."

With these words, Gideon Hausner began the prosecution against Adolf Eichmann in April of 1961—a prosecution that was to prove the validity of the formal accusation in no less than fifteen counts.

Last December, the presiding judge of the District Court of Jerusalem, Moshe Landau, handed down the court's decision: Adolf Eichmann, a human butcher whom it took sixteen long years to finally bring to trial, was guilty of crimes against humanity on all fifteen counts and was guilty for the murder of the incomprehensible but tragic number of six million Jews.

Whether the world does accept the Israeli court's jurisdiction over Eichmann, or believes that the punishment does not fit the crime is not important.

The major point to be stressed is that the Nazi regime with Eichmann serving as a potent force, was able to put into effect such "crimes against a people" without even a sigh or a shudder from the rest of the so-called civilized world—a world that remained indifferent until the Nazi war machine began knocking at its own door.

What remains to be learned from the trial and what should be a permanent inspiration to mankind is the concept that genocide or any other form of crimes against humanity leaves its mark of guilt upon one and all, not only upon those who actually participate, but even upon those who by merely standing by and watching are silently giving their approval.

Each man in every community, in every nation, who vocally or tacitly asserts his superiority because of race or creed, who overlooks any indignities imposed upon his fellow man, who remains silent or refuses to speak up when the helpless are persecuted, must share in the personal guilt for this social injustice. He must realize that the finger of accusation will forever point against him.

For an unfortunate few, Eichmann may have served as a psychological scapegoat for the personal sins of neglect or indifference. Yet, for most, the trial should serve as a reminder of the ever meaningful thought, "No man is an island entire for itself, every man is a piece of the continent, a part of the main."

Though the actual courtroom trial of Eichmann has ended, the prosecution will never rest its case as the six million shall continue to rise from their graves pointing their fingers at the people of the world and in unison cry out, "J'accuse," for the case against humanity is still to be tried.

A Moment In Prayer

By RICHARD MANN

Blake lay on the ground, sweating, scared to death, and praying freely, frantically and openly to a G-d he had never before known, to a heaven he had never considered.

He was all animal now, without dignity or care, remembering only that he might die, and knowing only that he didn't want to die. He was too scared.

"So G-d what ever I have done please forgive me. I don't want to die. Yes, I am afraid to. Of course I have no right to ask, but let me ask you once and never again, I promise. Now save me, now, now!"

The bullets began flying by him and all around Blake the air was alive with the battle. Blake fired his gun from instinct not knowing what was happening but still praying. He had never been a praying man but now he was at it, not stopping for a second, afraid that if for a moment he broke his contact with G-d, he would die.

Throughout the battle, numb, just numb, he continued his praying. Men all about him were being killed. He neither advanced nor retreated but kept to his spot, firing his gun, making his latest offers for life.

Blake was not stingy or selfish. Abandoning caution to the winds he offered good deeds and lifelong dedication. He offered charity, purity and devotion; his own devotion, and his children's and his children's children.

Later, after the battle, Blake sat up as though awakening from a trance. He felt that he was alive, complete, reborn, all clean and pure. He did not even think of the battle. He looked up to the sky, grateful, remembering that it was G-d who had saved him.

The next night, guzzling liquor at a bar, already a little drunk, Blake told of his heroism in battle. He did not speak of G-d then. Nor did he, ever again.

Immortal City

By MILTON GROSS

Upon me was once a mighty and powerful civilization, inhabited by men who invited G-d's terrible wrath. Upon my holy land they lured innocent victims to rob, plunder and kill, and I have witnessed how they have stained my immaculate soil with their wickedness and immorality. All this G-d could not tolerate, and He laid my wondrous buildings and my beautiful countryside to ruin. For I am Sodom, the accursed city, the city of brimstone and hell.

The people of my city are ruthless, merciless with no heart at all, Genesis (13:13) "The men of Sodom were wicked and sinners before G-d." There were not even ten righteous men among my vast population, and for this I was punished with a deluge of brimstone and fire.

I remember seeing a pious Jew from Jerusalem passing through my desolate and devastated countryside, stopping to pray for his beloved city on the eve of its destruction. From the depths of my ravished body, I cried out the immortal words of Moshe Rabeinu, warning of G-d's impending anger, Deuteronomy (30:22) "Brimstone and salt, burning of the whole land, which is not sown, which bears not, and which no kind of grass springs up, like the destruction of Sodom and Ammorah, Admah and Zeboyim, which G-d overthrew in his anger and in his wrath." The pious Jew quickly swelled with tears, and realized that even the Holy of Holies, Jerusalem, would not be spared from destruction and devastation, for it had abused the words of G-d.

And then the Babylonians and the Romans came to practice their wickedness and immorality upon my holy soil. With inhuman brutality and unmerciful butchery, they decimated the ranks of my beloved people, thinking that there was none to record their savage acts. But their infamous deeds of barbarity were not forgotten for it was inscribed in my devastated soil; it was not forgiven for the blood of my people screamed for revenge from the depths of my battered land. And boastful Babylonia met a violent downfall, as did haughty Rome.

Thus I stood desolate for thousands of years, a sight of awe, dread and stupification for all who viewed my ravished and pitiful body. While Jerusalem was rebuilt, B'nei B'rak restored to greatness, Beersheba rehabilitated, Elath revived, and Tel Aviv raised from the desert sand, I have remained a ravaged, desolate and devastated city, a symbol of G-d's fiery wrath.

Yet today there is word that I am to be rebuilt, I am to be transformed into a modern city. But I warn you fools who wish to transplant society upon my battered body, I will not! I caution you greedy men who wish to restore wickedness and immorality upon my holy soil, I will not have it, for I am Sodom, the accursed city, the city of brimstone and hell! And I will remain so, a warning to all G-d fearing men, till the day that the All Mighty in His infinite mercy, will redeem me from the sins of my terrible inhabitants.

A People Reunited

By BERNARD EDELSTEIN

A multitude of people were gathered at the port of Haifa. Their eyes aglow, they impatiently awaited the arrival of a ship. The atmosphere was tense and excited. All eyes were poised in the direction of the blue Mediterranean, glistening brilliantly in the sunlight. Suddenly, a voice sounded on the public address system, "The *Daughter of Zion* is approaching!" A spontaneous cheer escaped the mouths of the people, which shattered the calm. In the distance, they could perceive the outline of a small ship nearing the shore. On her deck were five hundred Jewish children.

Standing amidst the crowd was a weak, emaciated woman who was about to be reunited with her long lost son. Her lips trembled as she eyed the many children coming ashore. Suddenly, she perceived a young boy standing tall and erect as he left the ship. His handsome face was proud and his eyes were full of luster. This fine looking lad was her son.

The mother issued a hysterical cry. "My son, my son!" she called out as she plunged herself into the crowd and desperately pushed forward until she at last approached him. Tears streaming from her eyes, she embraced her son, kissed him and out of hysterical joy fainted on his shoulder.

This heartwarming reunion of a mother and her son is just one of thousands that have taken place today in Israel. For in every phase of Israel's existence, the predominant theme is reunion, a reunion that encompasses every phase of life.

Land that lay barren for centuries was reunited with the sweat of the farmer and with the fruits of his labor. Hills covered with rocks were reunited with the roots of trees and the lovely fragrance of flowers. Desolate regions unpopulated for centuries were reunited with the sound of men at work and the laughter of children at play. Cities, towns, villages were swiftly built, reuniting the ancient land with civilization. Roads were carved out in the desert and isolated spots became part of the nation's lifeline.

From its creation, Israel has kept its doors open for any Jew. Those people who had suffered persecution and oppression were reunited with their basic freedoms and thus Jews from Poland, Morocco or India have been reunited into one nation. Jews all over the world were reunited when they joined in one goal—the maintaining of Israel's existence. But most of all, the mother land, after so many bitter years of waiting was reunited with her long lost children.

With this physical reunion has come a massive spiritual reunion. Israel, once the oasis of knowledge in the world's desert of ignorance, from where the words of G-d were spread, has again undertaken this task. Many institutions of learning have been created. Most notable are the numerous yeshivas which have spread to every corner of the nation. The holy land is now reunited with the joyous chants of children as they fervently study the Torah.

Much has been accomplished already, for Israel has taken great strides. With G-d's help, this miraculous reunion of strength, of knowledge, and of a people, shall continue with added vigor into the future.

An Eternal Structure

By MICHAEL LOEWY

Thrilling is the sight of the sweeping lines of a modern skyscraper rising to majestic heights above the dirt and squalor of the city streets. How is it possible for such a structure to stand up against the many forces which work to weaken it? This seems to be an unparalleled feat. Yet the Jewish nation has for centuries survived although far greater forces have attempted her destruction. The answers explaining both of these accomplishments are the same.

The most necessary part of any structure is its foundation. A building can be erected with the strongest materials, yet without a solid foundation it will collapse under the slightest strain. So has the Jewish nation been built upon a strong foundation of our earliest generations, the Torah, which has continuously supported us in the worst of times.

Yet, with a foundation alone we have no building. Many different materials go into the upper portion of a structure. Concrete blocks, steel girders, glass plates, each different in shape and appearance, are all needed for the building. By implementing just one of these materials we cannot construct anything worthwhile. However, if we use all of them together, we can build the most beautiful and strongest of structures as each material fits into its specified place.

The Jewish nation has been formed in a similar manner. The Jews have been split into numerous groups. Sometimes, therefore, it appears that these groups cannot fit together into one unified people. This, however cannot be true for they are all part of a unified nation and through unity alone can this nation remain strong.

The different materials utilized must, therefore, be joined together with a strong binding material such as concrete. The substances which are the binding materials of the Jewish nation are the *mitsvos*. Those who thrust from themselves the yoke of the *mitsvos* form a loose block in the Jewish nation which tends to weaken the entire structure.

In this manner has the Jewish nation risen through the ages to heights never attained by others. This stubborn people has passed through many storms but has successfully withstood them all. There have been many who have tried to overtake us but they have all failed for they lacked the basic materials common to us alone. The Babylonians, Greeks, Romans, and most recently the Germans have attempted to weaken and then destroy our structure. But none of them have succeeded in curtailing our growth.

Yet there remains one essential distinction between the existence of our nation and that of a skyscraper. The huge structure is subject to the laws of nature and cannot stand indefinitely. The Jewish nation, however, has defied all laws of nature and miraculously has continued and will continue to grow. "For G-d will not forsake His People."

Music - The Culture of Our Times

By PAYSACH KROHN

Music has no political boundaries, no language barriers, no caste system—music is universal. Music can be as lyrical as a poem; as thoughtful as an essay, and as beautiful as the song of the lark. It can be as deep as the roar of thunder, as sophisticated as a peacock and as serene as the undulating ripples of the wind on a sea of wheat.

Music is all things to all men. It is a medium in the exchange of cultures between nations and between peoples. The various types of music reflect the inner feelings of different people. The heavy grandeur of Wagnerian music is descriptive of the German temperament. The melancholy beauty of a Tchaikovsky symphony is completely Russian in texture, and who can mistake the lilting quality of a Strauss waltz for anything but Viennese.

Music has the power to create emotions. This one attribute is, perhaps, the most important one of all, for in a sense it encompasses all other attributes. It can be as wild and throbbing as an African chant or as loving and soothing as in a lullaby. Sometimes it can flare up in hate as when Jascha Heifetz played a Beethoven sonata in Tel-Aviv, after the second world war. A man who had suffered greatly during the Nazi atrocities rushed up to Heifetz and struck his hand severely, screaming his hatred for anything Germanic. Yet nothing in musical literature can compare with Beethoven's works.

But the music that appeals most to me is that which must come directly from the soul; that which can only come from the heart. The music in the deep and profound chant that always accompany a *blat* of Gemorah. The music in a boy's voice, who, as he becomes a man proudly sings his Haftorah. There is lively and "freilach" music of a chasana that depicts these people in their time of ecstasy and joy. Then there are the sweet and melodious Nigunim of a Rebbe, and in contrast the heart rendering tune of the mourner saying Kaddish. All of these are characteristic of the music of the heart; that comes from a nation whose every note and song comes from a tortured and tormented soul; a soul that is always crying out to its Creator.

In Memoriam

By ISRAEL ABRAMCYK

"Greater love hath no man than he who lays down his life for another," are well phrased words; words that would fit appropriately on the gravestones of the men who heeded them.

I kept this in mind as I debated with myself this one question: when a man is faced with a decision upon which the fate of other people hangs, whom should he think of first? Himself? The others? Why should he think of the others? What benefit is it to him if the others live, even if they are greater than he is and can do greater things. Even if they are geniuses and can save mankind, what will he gain if he is dead?

Should a man really care so much about what happens to the world after he is gone? He might have qualms if the decision included his friends, relatives, or wife and children. But ultimately should he die so that they can live? Should he forsake his own life to give happiness to others?

The most precious gift on this earth is life. Therefore should he take his own and say, "Here, take my life. I do this for my country, for my people, so that they can live?"

If you die, you cannot feel the pains of torture or the pangs of hunger, and death serves as a quick relief. But to die is to give up all the pleasures of life; all the things that you ever strived and suffered for; all the things that gave life its meaning.

I am now in the interrogation room and they just finished cross-examining me. I am faced with the dilemma whether to give information that will betray the others or to die before a firing squad. These thoughts raced through my mind as I tried to choose between the two.

Now I hear them. They're coming for my decision and I have decided to do what I feel is right.

Now they're asking me for that decision. All right, now I can answer them.

I Shall Protect Thee

By PHILIP DON

Today, he thought happily, was the day. Today he would visit her. Quickly he dressed, putting on the new suit he had saved especially for the occasion. Gently he picked up the bouquet of flowers he had bought the night before and tucked them firmly under his arm. With his hat propped smartly on his head he stepped into the quiet and calm that was New York on a Sunday morn.

She lived on an island and he managed to catch the early morning boat. From the deck he could vaguely see her standing on the shore, waiting for him. As the boat drew closer, his heart swelled with pride. She was beautiful! Absolutely stunning and everything about her was breathtaking. From the way she wore her robe and kept her head high and proud you could see she was of noble blood. From the way her kindly face, tinted an olive brown, glowed in the morning sun you knew she was the epitome of all beauty. Her arms, long and graceful, were of perfect lines and for eyes she had been given two stars that had ben plucked from the very heavens. Her hair still damp with the morning dew, seemed to have captured the radiance of the sun itself.

Yes, he thought proudly, she was beautiful. As beautiful as the day he had first seen her and not a hair had changed since. On that day she had stood with outstretched arms beckoning to him to come to her, to cling to her. On that day he knew for sure she would protect him. She clothed and fed him and even adopted him as one of her own. In his time of despair she embraced him as only a mother could and gave him the courage he needed to start his life anew.

Yes, he thought with a smile, she was perfect and today he would spend the day with her. For today she would be his alone.

As the boat gave its last warning blast, he knew it was time to go. Now he would present her with his gifts, the bouquet of flowers. Bashfully he presented it to her and tenderly he kissed her a reluctant farewell. He walked slowly back to the boat, stopping only for one last look. He boarded the boat and with a sigh waved her a mournful farewell. But he promised her and himself that he would be back. Next year and the year after. In fact for ever as long as he lived he would come back and visit her on her island.

To this day he has kept his word and like a good son he does come back. With each bouquet of flowers he still leaves a card that simply reads, "To the kindest and most beautiful mother in the world," and is signed, "One of her sons." But now that he can read English, just before he leaves, he makes sure to stop and read these immortal words that are inscribed at her feet:

Give me your tired, your poor,
Your huddled masses yearning to be free,
The wretched refuse of your teeming shore.
Send these the homeless tempest-tossed to me,
I lift my lamp beside the golden door.

In fact you might even have met him once or twice. That is, if you have ever visited on Mother's Day, the woman who stands with a torch of hope raised to the sky. The woman who day and night watches over the freedom of her children with a maternal eye. The woman who is now and will always be our Mother of Liberty, because she is the woman who is our Statue of Liberty.

The Survival of the Nation

By ELIEZER KATZMAN

*A great wonder was seen that day,
When that little sheep lost its way,
A thorn bush was burning ablaze with flame
Yet wonder of wonders! it remained the same.
The shepherd Moses neared, thinking the bush doomed,
Yet miraculously, the thornbush was not consumed
Then came a most startling revelation
For that burning bush was symbolic of his nation.*

*The grandeur of Rome, the glory of Greece—Gone!
Yet Israel, although persecuted and oppressed
A people butchered and dispossessed
This small wandering nation still lives on,
Thousands of years has this riddle existed.
A nation that has been ravaged and torn asunder.
A people that has always been open for plunder
Why has this long suffering nation persisted?*

*Forty years later, before his demise
The burning bush was no longer a surprise.
Israel's survival stems from the Torah and the Lord,
While the nations of the world live by the sword.*

*"The Jew, the Torah, and the Lord are synonymous."
Thus say our Sages.*

*It is because of this that Israel has been
Eternal throughout the ages.
And soon a Flaming House of G-d, from
the heavens will descend.
And the Messiah will bring our suffering to an end.*

Fundamental Principle

By HARVEY RUMSTEIN

"Love thy neighbor as thyself" which Rabbi Akiba called "a fundamental principle of the Torah" is an unqualified commandment to honor our fellow man. We are required to show respect to a fellow human not in recognition of any of his achievements but simply because as Malachi said, "Have we not all one father? Has not one G-d created us all?" Our actions must acknowledge our fellow man as one whom G-d has placed by our side so that he should live with us. Our Talmud expressed this idea in a single, short sentence, "Love G-d in the human beings He has created."

Thus all our duties to our neighbors are absolute obligations. There not merely exists a responsibility of not interfering with the rights of others, but rather a positive commandment. There must be a realization of his equality. In Judaism there is, therefore, no piety without honoring the fellowman. As to the stranger in our midst the Torah tells us, "Thou shalt love the stranger as thyself." In this commandment the Jewish concept of humanity is clearly expressed.

A system of slavery as it appeared in the history of civilization, was foreign to Judaism. The master is of no greater importance before G-d than the slave, as it is expressed in Job, "If I despise the cause of my slaves . . . when He summons me to the judgment, what should I answer Him? Did not one G-d fashion us both?" The slave is entitled to rights and stands before his master with definite legal claims. The master is not considered his owner and has not full freedom of dealing with him. In fact the Talmud states, "He who buys a slave is buying a master upon himself."

The equality of the slave is recognized by Judaism in its religious practice as well as in its legal code. "The seventh day . . . thou shalt not do any work . . . nor thy man-servant . . . that thy man-servant . . . may rest as well as thou." Not the master, but G-d grants this day of rest.

Another factor which shows Judaism's understanding of the rights of man is its social legislation. All men are held responsible for the needs of each individual member of the community. Above all the other tasks of the state are its human and social responsibilities. For the true state is the state of *Tzedakah*. Whoever lives among us has a legal claim upon us. When he has need for us, we are to be at his side. If he is poor, we are to support him. Social consciousness is an essential feature of Judaism. What is given to the poor is due to them, and must not be withheld. A man who does nothing for his fellow man, no matter how modestly he lives himself, is neglecting the mitzvah of *Tzedakah*. To declare that which is mine is mine and that which is yours is yours, is to grasp the character of Sodom.

The Torah commands justice toward the poor and the weak, and prevents the loss of inherited property because of poverty. In the Jubilee all estates returned to the original owners. The poor have title to the harvest. It is a duty to make a loan to people in distress, for the service to the poor is a service to G-d. "When you see the naked you shall cover him and do not hide yourself from your own flesh."

Thus Judaism is the path of *Tzedakah*, justice, which takes root from the conception of human rights and recognition of the service to the stranger, the poor and the helpless.

Internal Conflict

By B. E.

Tormented with agony, he lay upon his bed with sleep nowhere in sight. Tossing and turning his tired bones could find no rest. Mere thought brought on unbearable torture. But the harder he tried to refrain from thinking, the more difficult it became to shut out those horrible memories. His pulse throbbed mercilessly and sweat poured down from his burning head upon a body that was suffering with pain. If only that sweet blessing of sleep could come upon him. In sheer desperation he grabbed the disheveled sheet and with all his strength began pulling, attempting to tear it. The cloth would not split and in disgust his shaking hands banged against the headboard, and in tears his face sank deeply into the wet pillow.

His mind was in a turmoil. All his thoughts were blurred and distorted. Yet one thing stood out clearly and distinctly in his mind. His successful career, his wealth, his reputation, all would be tragically lost. That same question wracked his mind persistently. Why did he become involved? For what reason did he so carelessly jeopardize his life? For these questions there could be no answer.

Suddenly, he jerked himself out of bed, put on his robe and stumbled outside. The brisk night air refreshed him. The stars glowed brilliantly and the moon shined fully in the darkness. As he gazed at the majestic heavens, he became instilled with an overpowering fear. His sense of insecurity rose to new heights. Did he have the strength to face reality or would he be compelled to grasp the way of a coward? Lacking the facilities of clear thought, he idled back to his room and out of sheer exhaustion, collapsed on his bed and fell asleep.

The following morning he awoke, with his head throbbing painfully. By now he had reached his decision. He walked over to the medicine chest, took out a bottle of small yellow pills and swallowed one. On impulse, he thrust the bottle across the room and it shattered on the floor. An arrogant smile formed on his face. All fear had left him.

Suddenly, two policemen approached his door and hearing the crash of the bottle, busted the door open and immediately rushed towards him. One of them grasped his arms and held him securely. The other one, noticing that the floor was covered with little pills, began to search desperately for the label identifying the contents. Scrambling on the floor, he at last discovered the torn label of the bottle: With difficulty, he was able to make out the imprinted lettering. It read, "Flavored Aspirins for Children."

As the two policemen escorted him to the police car, he felt cleansed and pure. Proudly, he held his head high. He was certain that no one could ever understand his emotions at that moment. But he felt like a new man. For when death appeared to be the only means of escape, so more attractive than life, he had found within himself the courage to live on.

עליה גופנית ועליה רוחנית

מאת יוסף מאיר געלמאן

"אדם כובש חלל החיצון" — זו אחת ההצלחות המדעיות החשובות ביותר אשר גרמה להתרגשות והד בכל רחבי העולם. עוד בתקופות הקדומות, מדענים ראו בחזיונם את ההגעה לחלל לכוכבים ומסילותם. דבר כזה נהפך למציאות במרוצת הזמן. על ידי חידושי המדע השתכללה התעופה ובעקבית ובהתמדה החלו הגוששים לחלל החיצון והביאה את המדענים קרוב יותר למטרתם, עד הידיעה הרושעת: אדם הוטס לחלל והוחזר בשם בבטחה!

בצוע ממדעי זה אשר הושג במאה ה"עשרים" באו להערצה רבה לא עשה רושם כביר על היהודים החרדים, וגם לא מלא מטרתו הנשגבה בחללית. מאמר דברי החכם "אין חדש תחת השמש" — מתאים לענין זה.

נמצא בכתבי הקודש שלנו כמה דוגמות. התנ"ך מביא לנו עובדות על אליהו הנביא שעלה למרום במרכבת אש. האגדה מספרת על שלמה המלך שעף באויר. והגמרא מביאה דברי שמואל "נהירין ליה שבילי דרקיע כשבילי נהרדעא". גם הקבלה הנסתרה מלמדת אותנו שאנשים יכולים להגיע ברוחניות לגבה מרומי שבעת הרקיעים מקום שהמלאכים מרחפים. ומה גודל דברי נעים זמירות ישראל "מה אנוש כי זכרנו וכן אדם כי תפקדנו ותחפרהו מעט מא' לקים". ביכולתו של כל אדם להרים עצמו לגבהים רוחניים וזה אם הוא מכין עצמו כראוי לנסיעה זו. דרך ההכנה יכולה להדמות לאותן ההכנות של אנשי המדע (אסטרונט). בשבילי הנסיעה המעשית ע"י כלי רכב הנקרא ספינת החלל, כן יכול האדם להכין עצמו בצורה רוחנית. הוא צריך להבטיח את נסיעתו על ידי השתמשות בתור כלי רכב, בטוהר נשמה ובצירוף מעשים טובים.

קיים הבדל גדול בין הנסיעה המדעית והרוחנית. איש החלל בחזרו לארץ, נשאר אדם נורמלי, ואולם איש הרוח נשגב לחיות חיים הדומים למלאכים. הצלחת הפריצה לתוך האטמוספירה צריכה להיות מהוללת ומשובחת היות וזהו סימן לרצונו ויכולתו של האדם. וזו פותחת תקופה חדשה בחיי האנושית עם שפע ברכות לעתיד. אך היא נוגדה את השקפתנו לשלום האנושיות היות ורוב ההמצאות המדעיות לא באו לשימוש תועלת האדם, אלא למלחמה והרס. בליוני הדולרים המוצאים לחקור באו כתוצאה מרצון לקיום שלום, אלא לשם מרוץ לכה (תחרות).

אין השמחה שורה עמנו בהצלחות האחרונות, אלא מביאה לנו סיבה ליראה ופחד, שמא יוסיף עוד הרס בעולם.

ההקשפה הרוחנית היא לשלב שתי כחות אלו: כח הערכים הרוחניים שניתן לנו ע"י הקדוש ברוך הוא, יחד עם כח החכמה שניתן באדם לבריאת המדע. כוחות אלו יביאו את האדם למטרות נשגבות כמו שלום, אושר ושלווה פנימית וחיצונית, חופש פעולה במעשים ובמחשבה, ועיקר שלום ועתיד בטוח לעולם.

רבי יוסף רוזין

(ראנאטשאווער גאון)

מאת משה בעקער

הגאון הידוע מוהר"ר יוסף רוזין זצ"ל שהיה רב בדווינסק, היה איש מופלא מאד אשר נדמה שהיתה לו שייכות לעולם הדמיון ולא לעולם האנושי, שדוקא בדמיון יכול להיות איש כמוהו. הוא היה לומד בהתמדה אין לשער עד שנעשה גדול בין הגדולים.

הוא היה מצוין בב' דברים שבכל אחד מהם היה ראוי לקרותו "גדול הדור". הראשון הי' התמדתו הגדולה, והשני כח זכרונו הנפלא. שניהם ביחד נשתתפו לעשותו איש שלא היה כמוהו מזמן הגאון מוויילנא עד עצמו.

ללמוד, כלומר לעיין ולרכז כל מחשבותיו לענין אחד לכמה שעות זו קשה מאד. חז"ל אמרו לנו "תורה מתשת כחו של אדם". כשהמח צריך לחדש חידושים ממה שלמד בעיון כזה, הטרחה גדולה למאד. אבל הגאון מרוגטשוב היה לו מוח אשר לא ידע עייפות מעולם והיה יכול להתרכז בסוגיא אחת במשך כמה ימים. זאת היא באמת מתנה מן השמים.

ללמוד יותר מכ' שעות ביום ולאכול פחות ממה שתינוק אוכל היה דרכו בקודש של הגאון. כדי שלא להפסיד הזמן היה כותב את חידושיו בקיצור נמרץ ומראה מקומות מקומות ממלאים כמו חצי ספרו. כך גדולה היתה שקידתו שלא היה לומד מיושב אלא מעומד וגם היה לומד בקול גדול.

הדבר ידוע כשנמנה בתחילה לרב בדווינסק היו מתאספים המונים תחת חלונותיו בלילה כדי לשמוע את קול התורה. דברים כאלה גרמו ששם גדלותו יצא בכל קצוי הארץ לשם והתהלה.

הוא היה ג"כ אחד בדורו בכח הזכרון. היה יודע בעל פה ממש כל תורה שבכתב ותלמוד בבלי וירושלמי, תוספתא, מכילתא וכו' וגם כל ספרי ראשונים. כשראה דבר אחד אפילו פעם אחת לא שכח אותו לעולם. באמת היה מקוים בו מה שאמרו חז"ל "בור סיד שאינו מאבד טיפה". לפיכך כל ימיו לא היה צריך לבדוק אחר דברי תורה. בידו היה מפתח אל אין מספר אוצרות של חכמת התורה.

חבורו הנפלא "צפנת פענח" על הרמב"ם הוא חבור נפלא מאד. יש שם בסימן אחד שמביא יותר משני אלפים ממאמרי חז"ל. אחד חכמי הדור אמר על הספר הזה ששם המחבר נופל על חיבורו "רוזין דרוזין", ודוקא יחידי סגולה יכולים להשיג אפילו דבר מועט מספרו.

בשנת תרצ"ו נפטר הגאון ר' יוסף רוזין. חבל אל דאבדין דלא משתכחין.

דרך החיים

מתלמיד אחד

הנה בשעה זו באים לאדם כמה מחשבות על העתיד. ישנם כמה דרכים לפני כל אחד, והשאלה נשאלת: מהו הדרך שצריכים לבחור? על הבחור לידע שאין שאלה זו שאלה קטנה שאין נפקא מינה באיזה דרך בוחר. כי באמת היא שאלה שכל חיי האדם ממש תלוי בה. אם כי בתחילה אין נראה לעין חילוק גדול, אבל כעבור זמן כבר יש לנו ממש שני דרכים בחיים שלא קרב זה אל זה.

מובן כשבאה שאלה גדולה כ"כ כזו אינם יכולים לעשות החלטה על פי ההשקפות הפורחות בהרחוב, ולא על פי סברות הנובעות ממקורים רחוקים מתורה"ק.

הדרך היחידה להיות בטוח שבוחרים בהדרך האמתית היא רק הדרך שנמצאת בחז"ל שהוא אמת, וכל הסברות האחרות צריכים להרחיק מכיון שאינם ע"פ תורתנו. ואם כי בהשקפה ראשונה נראה שדרך האחרת היא נאה יותר ובה נוכל למצוא פרנסה בריוח וכו' החובה עלינו לידע שאם אין אותה הדרך מתאימה לדעת התורה בהכרח שאינה הדרך היותר טובה. ואם כי לפעמים נראה לכאורה סתירה לזה מתי יום-יום, מ"מ מעיקרי האמונה צריכין להאמין כי דרך שהורה לנו התורה היא הדרך הנכונה. יקצר שכלנו מלהשיג האם הוא כן.

והנה כשנעיין בחז"ל נראה כמה וכמה פעמים גדול החיוב לא רק ללמוד, אלא לעמוד ולייגע ולמסור כל הכחות לתורה. על הפסוק "ואם בחקותי תלכו" פי' חז"ל בתו"כ ומובא ברש"י שפירושו שתהיו עמלים בתורה. וכן הא דכתוב התוכחה — ואם לא תשמעו, פי' דהיינו שלא תהיו עמלים בתורה וחסרון עמלות בתורה יכול לגרום חטאים גדולים עד כפירה בעיקר. ובגמרא סנהדרין דף צ"ט איתא "אדם לעמל יולד", ומסביר דהיינו עמל תורה, הרי שעמל התורה הוא תפקיד האדם בהעולם וע"ז נברא שיעמול בתורה. וידוע מאמר חז"ל בשבת דף פ"ג אין דברי תורה מתקיימין אלא במי שממית עצמו עליה. שנאמר אדם כי ימות באהל. ובאבות פ"ו בהמ"ח דברים שהתורה נקנית בהם נמנה במיעוט שינה, במיעוט שיחה, במיעוט סחורה, במיעוט שחוק במיעוט תענוג. ובירושלמי פ"א דפירא "היא חייכם" אימתי היא חייכם כשאתם יגעים בה. ולשון הר"ן בנדרים דף ח' שהרי חייב כל אדם ללמוד תמיד יום ולילה כפי כחו עכ"ל. ומצינו בכמה מקומות בחז"ל הלשון "עסק" כמו העוסק בתורה וכו'. נתקנה הברכה הראשונה מברכת התורה "לעסוק בדברי תורה" הרי דאין די ללמוד תורה רק צריך שהתורה יהא כל עסק האדם ומסחרו שבכל מקום שהוא הולך הוא מעיין בו כי זה כל חיינו. מכל זה ומעוד מקומות בחז"ל רואים שהעמל והיגיעה והתמסרות לתורה אינה רק מדת חסידות או הנהגה ישרה, אלא חיוב ממש שעל זה בא להעולם, וגם נתבאר שהדרך היחידה לזכות בכתר של תורה היא רק באופן זה, בהתמסרות מלאה לתורה בלי דברים חיצוניים.

הגאון ר' חיים מוואלאזין זצ"ל בספרו נפש החיים צועק הרבה על ירידת התורה בדורו שירדה פלאים ומדבר הרבה אדות זה. החפץ חיים בספריו אמר על מצב התורה בדורו שהוא בגדר מת מצוה, והביא מירושלמי בפרק הרואה שמי שמחזיק בתורה בשעה זו נוטל שכר כנגד כולם, ואם הגאונים הנ"ל צעקו ונצטערו כ"כ על מצב התורה בדורם מה נאמר אנו בדורנו אחר חורבן אירופה שחרבו מקומות התורה שם, ומה נשאר?

כל הרוצה לראות האמת יראה כמה חסרים לומדי התורה כדבעי, הלא הוא עלבון נורא להתורה, והתורה תובעת עלבון זה כמאמר חז"ל באבות פ"ו בכל יום ויום בת קול יוצאת מהר סיני ומכרזת ואומר אוי להם לבריות מעלבונה של תורה, בשעה זו היאך נניח והאיך נשקוט? מי לא יחוס על כבוד התורה.

בעמדנו על פרשת הדרכים, החובה עלינו לבחור בדרך הסלולה אשר סללו לנו רבותינו מדור דור — דרך התורה — "דרך החיים".

חיים של אושר

מאת מ. י. פ.

נבין נא מהו חיי האושר בעוה"ז. לכאורה הלא דבר פשוט הוא. אם אדם מגיע למה שהוא שואף הוא המאושר, ולכן מי שיש לו כשרונות לאסוף עושר והכחות הנדרשים להעשיר הוא המאושר. וכן רואים, מחשיבים מי שהוא בעל שאיפה, ומי שהוא אומלל במדה זו כמה מצחקים ממנו. לבטלן יקראו לו. אבל באמת אם נחפש למי שיש לו חיי אושר, ונשאל לבני אדם בודאי יאמרו שפלוני ופלוני הם מאושרים, יש להם בית יפה, ממון הרבה, וכל מה שרוצים לאכול ולשתות. פעמים יהיה להם צרה צדדית אבל לכאורה מאושרים המה. תשובה כזו היא מקופיאה.

הדרך האמת למצוא איש המאושר הוא לשאול כל איש על עצמו ובזה נדע האמת.

בראשונה נלך אצל העשירים שקרואים „הכתה העליונה“. הם יאמרו שאין להם אושר — רק עושר ב"ע" הרעה אבל אל ה"א" לא זכינו. ברוב יש להם צרות מהנשים, הבנים או הבנות, וצרות מדברים אחרים. הם מלאים קנאה ותאוה. צרות כאלו אינם צרות צדדיות כי דברים אלו העשירות גורמת להם. כמו שהורונו חז"ל „מרבה נכסים מרבה דאגה“

עתה נלך לכתה האמצעי. האם יש בהם אושר? רוב ימיהם הם עמלים ויגיעים לאסוף כסף ומהו סופם? כמה מהם נהנים מממון זה? כבר הם זקנים, מה יש להם מעבודה כזאת? בימינו נמצאים הרבה, ר"ל, שמתים קודם ומניהם בשביל יגיעה כזו.

הכתה התחתונה שהם הפועלים שעובדים ויגיעים יומם ולילה, האם המה המאושרים? הם רוצים ומתאווים לכסף. הם אומרים שלהם צריך להיות העושר. האם זה נקרא אושר? היוצא מחפוש הזה שמכל באי עולם אין כאן מי שבאמת הוא מאושר. א"כ צריכים להבין מדוע ברא הקב"ה עולם שבני אדם סובלים כל כך יסורים. וזה אי-אפשר שנברא העולם בשביל זה, אלא בודאי יש תיקון לרע הזה. א"כ נחפש מהו התיקון ואיפה הוא המאושר. למצוא תיקון צריכים קודם לידע הקלקול ואחר כך נתקנו.

חכמינו, חכמי התורה, שהם החכמים האמתיים הגידו לנו מהו הקלקול. הלא הוא משנה באבות: „הקנאה התאוה והכבוד מוציאים את האדם מן העולם“. נמצא שבאמת העולם בעצם הוא מאושר אבל בני אדם מביאים על עצמם הצרות ע"י שהם רודפים אחר ג' הדברים הנזכרים כאן. א"כ אם נגרש ג' דברים אלו מלבנו נהיו מאושרים לא רק באושר אלא גם בעושר ב"ע" טובה, כמו שאמרו חז"ל: „איזהו עשיר השמח בחלקו“. חכמינו הגידו לנו מיהו העשיר. לא אמרו ששום אדם אחר נקרא עשיר, אלא מי ששמח בחלקו. הדבר פשוט הוא העני הוא מי שחסר לו מה שמתאוה כמו לחם, העשיר ג"כ חסר מה שמתאוה, הוא רוצה כבוד ותאוה, ואינו משיגם. א"כ מיהו העשיר האמתי, מי ששמח בחלקו. האם גם זה יכול להיות אמת? האם מי שאין לו שאיפה הוא שמח? כבר עבר ובטל מן העולם.

היוצא מדברינו הוא שאין שום אושר גשמי בעולם הזה רק אושר רוחני. אין כאן שום אושר בלתי זה.

אם תפנה אל בני תורה אמתיים שכל חשקם וכל תאותם הוא בלימוד התורה, תמצא המאושרים האמתיים לא רק בעוה"ב גם בעוה"ז. זהו פשוט שמי שאין לו שאיפה הוא דבר רע. אבל השאיפה צריכה להיות בדבר שיכול להתמלאות, ולא בכבוד ותאוה. בענין זה אמרו חז"ל „איזהו עשיר השמח בחלקו“. שאיפה כזו תלוי באחרים משא"כ שאיפה בתורה ובמדות, כל המרבה במרץ בזה הוא יותר מאושר. זהו הביאור בדברי חז"ל „כך היא דרכה של תורה פת במלח תאכל וכו' פירוש אם אתה מוכן לאכול פת במלח בשביל שיש לך כל כך חשק ללמוד תורה ולהתעסק בה באופן כזה אשריך בעולם הזה, זהו האושר האמתי ואין כאן שום אושר בלתי זה.

ורבותינו ז"ל לא היו רק נאה דורשים, אלא גם נאה מקיימים. וכשסרקו את ב' של ר' עקיבא במסרקות של ברזל אחרי שנתפס על דברי תורה, צעקו המלאכים „זו תורה וזו שכרה! אבל ר"ע לא צעק כלל מחמת יסוריו ומכאוביו, אלא אמר בנחת רוח „כל ימי נצטערתי על מצוה זו אימתי תבוא לידי ואקיימנה, ועכשיו כשבאה לידי ולא אקיימנה“ (שם).

ובענין תלמוד גדול כדאי לציין מה שראיתי בשם הגאון ר' ישראל סלנטר זצ"ל. על הגמרא נדרים פ"א ע"א „אמר רב יהודה אמר רב, מאי דכתיב, מי האיש החכם גיבין זאת, דבר זה נשאל לחכמים ולנביאים ולמלאכי השרה ולא פירשהו, עד שפירשו הקב"ה בעצמו, דכתיב ויאמר ה' על עזבו את תורת יגו' אמר רב יהודה אמר רב לומר, שאין מברכין בתורה תחילה“.

ולכאורה הדבר תמוה, וכי בשביל עבירה קלה כזו יבוא חורבן גדול? ולאידך גיסא, מדוע התעקשו כל כך שלא לברך בתורה תחילה, כי משמע שקבלו כל המצוות וגם למדו מכיון שכל החכמים, נביאים ומלאכי השרת לא ידעו על מה אבדה הארץ, ומדוע בדבר. קל כזה מרדני?

ואמר הגרי"ס זצ"ל עפ"י הכלל המוסכם שכל מצוה שעשייתה גמר מצוה צריך לברך, וכל מצוה שאין עשייתה גמר אין צריך לברך כמבואר במנחות דף מ"ב ע"ב, שע"כ אנו מברכים כשאנו יושבים בסוכה, אבל אין מברכים כשבונים את הסוכה. מברכים כשמניחים תפילין, אבל אין מברכים כשכותבים תפילין, מפני שכתבת תפילין ועשיית הסוכה הן רק הכשר מצוה ולא מצוות תכליתיות, וכשאנו מברכים בתורה תחילה שמע מינה שאנו טוברים כי לימוד התורה גופא הוא גמר מצוה, שהתכלית מונחת בזה גופא, כי המאור שבתורה הוא גופא דבר גדול ונכבד, מלבד מה שהיא גם הכשר מצוה ש"התלמוד מביא לידי מעשה". נמצא שדור החורבן טעו ביסוד ושורש גדול. הם עסקו בתורה רק בשביל ידיעת המעשה, ולא החזיקו מהמאור שבתורה, ועל הכשר מצוה לא ברכו.

אומרים חז"ל בסוף נדה, „כל השונה הלכות בכל יום מובטח לו שהוא בן עולם הבא. שנאמר הליכות עולם לו, אל תיקרי הליכות אלא הלכות“. ולכאורה איזה שייכות יש בין הליכות להלכות?

אולם יש קשר הגיוני חזק ביניהם. כי כל הליכותינו בחיים צריכים להיות רק ע"פ ההלכות שלמדו לנו רבותינו. הקו לא נגמר. השרשרת הזהב של היהדות והתורה הק' צריכין אנו להמשיך הלאה. עד עכשיו נגענו רק בזרם קטן של מים חיים. צריכים אנו לילך הלאה, בלא הפסקה להים הגדול, ים התלמוד וים החיים, עד שנזכה שכל הליכותינו יהיו רק הלכות פסוקות, ביום הגאולה במהרה בימינו. אמן!

האלה, את ד' אייר — יום המלטו באניה מארץ הדמים, ואת יום ו' אייר — יום הנצלו מן הסערה לימי צום וצדקה ולימי תפילה והודיה לה' בכל שנה ושנה.

רבנו משה עשה את היום הזה ליום משתה ושמחה ומתנות לאביונים לו ולביתו אחריו, עד סוף כל הדורות. ואכן האניה הגיעה בשלום לעיר החוף עכו.

הרמב"ם ואנט לעזוב את ארץ האבות. חמישה חדשים ישב הרמב"ם בעכו. בימי שהיתו שם חיפש מקור מחיה להחיות את נפשם למען יוכלו להשתקע בארץ הקדושה משאת נפשם ולשבת בה כל ימי חייהם. אבל הרמב"ם לא מצא אפשרות להשאר בארץ, ולאחר שבקר בירושלים ובעיר האבות חברון נסע עם משפחתו למצרים. הרמב"ם הגיע למצרים בהיותו בן שלושים, בשנת תתקכ"ו (1166). באותה תקופה היתה בקהיר קהילה חשובה וגדולה, נמצאו שם יהודים מהרבה ארצות, ביחוד מבבל ומארץ-ישראל.

סמוך לבואו מצרימה נפטר עליו אביו, ואחיו הצעיר של הרמב"ם, ר' דוד, עסק במסחר אבנים טובות ופירנס את כל המשפחה, והרמב"ם התמסר בכל לבו לתורה ולחכמה. והנה קרה לרמב"ם אסון גדול שהדהים אותו והפילו למשכב למשך שנה תמימה. באחת ממסעותיו לשם מסחר טבע ר' דוד אחיו בים הודו, ובידו אוצר גדול של אבנים טובות, כל רכוש המשפחה, וגם כסף רב שלווה מאחרים. מעתה הוטל על הרמב"ם לדאוג לפרנסת משפחתו, וכן לאלמנת אחיו וליתומה קטנה שהשאיר.

אז החל לעסוק ברפואה כדי להתפרנס ממנה. אחרי זמן לא רב יצא טבעו כרופא מומחה ומהולל והזמן לשמש רופאו הפרטי אחד הויזירים, ולאחרונה אף נקרא לחצר השולטן בקהיר. אם כי מקצוע זה גול את רוב זמנו עד לא מצא לו פנאי לכתוב את חיבוריו הגדולים וכן גם לעסוק בצרכי ציבור. לא עבר זמן מרובה והרמב"ם הועמד בראש יהודי מצרים והוא נתגלה כמנהיג גדול, ברוב-כשרון, תקיף ורב מרץ. הוא הדיח את הנגיד הרשע זוטא ונלחם בהצלחה בקראים, שעד ימיו היתה השפעתם רבה על יהודי מצרים.

וכאשר יהודי-תימן הכרחו לקבל דת מוחמד פנו אל הרמב"ם, ובקשו ממנו עצה וישועה. כתשובה לשאלה זו, חיבר הרמב"ם — בשנת תתקל"ב (1172) את "אגרת תימן" והוא שלח את האגרת הזאת, לחזקם באמונתה' ובתורתו. וגם דיבר עליהם טובות בחצר מלך מצרים, והמלך פנה למלך תימן; והגזרה נתבטלה. יהודי תימן — כאות תודה הכניסו את שם הרמב"ם בתפילת הקדיש וקבעו לאמור: . . . "בחייכון וביומיכון ובחיי דמרגא ורבנא: משה בן-מימון, ובחיי דכל-בית-ישראל".

ס פ ר י ו

כאשר היה בגיל שש-עשרה חיבר ספרו הראשון, "מלות ההגיון", ובו מלמד הרמב"ם את היסודות של שכל הישר, מחשבה וסברה.

ספר "המאור" הוא פירושו לששה סדרי משנה. פירושו זה התחיל לכתוב בשנת תתקי"ח (1158), בהיותו בן עשרים ושלש, והוא כתב אותו במשך עשר שנים שלמות בנדדים ובטלטולי דרכים, לרבות באניות סוערות בלביים, וסיים אותו בהגיעו למנוחה ולישיבה של קבע במצרים, ובשנת תתקכ"ח (1168), והוא אז בן שלושים ושלוש שנה.

ספרו העיקרי של הרמב"ם הוא ספר "משנה תורה" הנקרא "יד החזקה" על שם ארבעה עשר חלקיו ברמז (לדברים ל"ד, יב): "לכל היד החזקה" . . . בו כינס הרמב"ם את כל חומר ההלכה מכל מקורות התלמוד

והגאונים וסידרו בסדר מקורי חדש לפי העניינים. הספר כתוב עברית צחה, בלשון פסוקה וברורה, בלא כל משא ומתן של ויכוחים. המובנה, הגישה מן הקל אל הכבד, הסגנון הקל והמלבב של המשנה, הסדר המופתי, הסברה הבהירה העממית. בהקדמתו מברר הרמב"ם את מטרתו חיבורו "שתהא תורה שבעל פה כולה סדורה בכי הכל, בלי קושיא ולא פירוק, לא זה אומר בכה וזה בכה . . . עד שיהיו כל הדינים גלויין לקטן ולגדול בדין כל מצוה ומצוה ובדין כל הדברים שתקנו חכמים ונביאים.

הרמב"ם התחיל לכתוב את חיבורו זה בשנת תתקל"ז (1177), ועסק בו עשר שנים רצופות וגמר את-ספרו הגדול "משנה תורה" בשנת תתקמ"ב (1182).

כעבודה מוקדמת לספר משנה תורה חיבר הרמב"ם את "ספר המצות" — בו בירר את הכללים שעל פיהם יש למנות את תרי"ג המצוות בארבעה עשר שרשים שקבע. ספר זה נכתב ערבית וכבר הרמב"ם עצמו ניחם שלא כתבו עברית. הספר נותרגם על ידי שלושה מתרגמים קדמונים ויצא לאור במהדורה מדעית על ידי ר' חיים העליר.

בהיותו בן חמשים ושש בשנת תתקנ"א (1191) גמר הרמב"ם את ספרו הפילוסופי "מורה נבוכים" — כדי להראות את דרך הנכונה לתועים. בספרו מוכיח הרמב"ם, בדרכי פרשנות שונות — שאין סתירה בין תורת משה לבין הפילוסופיה אמיתית.

הספר נכתב בערבית ותורגם עוד בחיי הרמב"ם לעברית על ידי רבי שמואל איבן-תיבון.

בשנת תתקס"ס (1200) שלח הרמב"ם איגרת לרבי שמואל איבן-תיבון מתרגם ספרו הפילוסופי לעברית. באיגרת זו מפרט הרמב"ם את סדר יומו כרופא בעל-מקצוע, כאיש הדואג לצרכי-ציבור, וכרב המדריך את בני עדתו.

מותו וקבורתו

הרמב"ם נאסף אל עמיו בקהיר בליל יום שני כ"ב טבת בשנת ד' תתקס"ה (1204) — בן שבעים היה במותו.

לפני מותו צוה את בנו אברהם לאמור: "אל תקברני במצרים". את עצמותיו נשאו ארצה ישראל ויקברוהו בעיר טבריה. האגדה מספרת: כאשר הוליכו את ארונו לארץ-ישראל התנפלו כשלושים שודדים בדוים על המלוים ואמרו לקחת את הארון אבל לא יכלו להניחו ממקומו. פלא זה הפיל עליהם פחד ומיד אמרו: "אך איש אלקים קדוש הוא!" ויספחו גם הם אל מחנה ההולכים עד בואם אל מקום קבורתו.

פטירתו עוררה אבל כבד אצל יהודי כל העולם. במצרים התאבלו עליו גם המושלומים אבל שלושת ימים, כשהגיעה השמועה ירושלימה קראו לבני ולמספד וקראו בתורה את פרשת התוכחה והפטירו בשמואל, ויהי דבר שמואל אל כל ישראל וסיימו בפסוק גלה כבוד מישראל כי נלקח ארון האלקים. (שמואל א', ד' כ"ב).

על מצבת קבורתו כתוב "ממשה עד משה לא קם כמשה" — לציון גדולתו של הרמב"ם המליצו עליו חכמי הדורות:

"הנשר הגדול"
"יחיד הדור"
"מאיר עיני ישראל"
"מבחר האנושי"
"נס הרבנים".

הליכות והלכות

מאת אליעזר כצמא

כל השונה הלכות בכל יום מובטח לו שהוא בן עולם הבא שנאמר הליכות עולם לו, אל תיקרי הליכות אלא הלכות. (סוף גדה)

הגיע זמן הסיום! לב כל אחד מלא המון רגשות כשיזכור את ההון הרב והרכוש הגדול שרכש במשך כל השנים שלמד בהישיבה, הן בידיעות התורה והשקפות היהדות, והן בהליכות החיים.

בהשקפה ראשונה מתרגמת המלה "סיום" — סוף, אבל כשנתעמק יותר אנו רואים שסיום בישיבה הוא רק התחלה והקדמה ללמודים יותר גדולים במשך הזמן הבא. וזה אנו רואים כשמסיימים את התורה ב"לעיני כל ישראל" מתחילים מיד ב"בראשית" להראות שאין סוף ללמודי קודש, וזה העיקר בחיינו.

רעיון כעין זה אנו רואים בהגמרא קדושין דף מ' "וכבר היו ר' טרפון וקנינים מסובים בעלית בית נתזה בלוד. נשאלה שאלה זו בפניהם, תלמוד גדול או מעשה גדול. נענה ר' טרפון ואמר מעשה גדול, נענה ר' עקיבא ואמר תלמוד גדול, נענו כולם ואמרו תלמוד גדול, שהתלמוד מביא לידי מעשה".

בעת צרה נשאלה שאלה זו, זו היתה לא רק שאלה בשביל דרוש וקבל שכר, אלא שאלה הלכה למעשה, שאלה בזמן ההוא וגם בזמן הזה.

זמן ההוא היתה תקופת "אדרינוס שחיק עצמות" שהרבה להרע באכזריות נוראה לישראל, וגם תקופת "בר כוכבא", הכוכב שראה בו ר' עקיבא בדרשתו עליו את הפסוק "דרך כוכב מיעקב" נעשה לכוכב מתעה "ובר כוויבא". בתקופה זו גזרו גזירות נוראות לעקור הדת והתורה, כגון על גיטי נשים, פרוזבול ועוד.

אז, אנו מוצאים שאמר ר' יוחנן משום ר"ש בן יהוצדק, "בעלית בית נתזה בלוד נמנו וגמרו", כן, בעליה נסתרת מעין רואים, כי גם האסיפות בפומבי אסורות היו, "על כל עבירות שבתורה אם יאמר לך אדם עבור ואל תהרג, יעבור ואל יהרג, חוץ מע"ז, ג"ע ושפ"ד" (סנהדרין ע"ד א').

אבל בהגזירה שלא יעסקו ישראל בתורה נולד להם ספק, מצד אחד לימוד התורה היא רק אחת ממצוות עשה שבתורה, והעובר עלי' אין בידו לא ע"ז, לא ג"ע, ולא שפיכת דמים, ובכל מצוות התורה, ההלכה שיעבור ואל יהרג, אבל מאידך גיסא לימוד התורה הוא העיקר והיסוד לכל מצוות ועבירות שבתורה, ואם התורה תשתכח מישראל אז ישראל גופא ישתכח מן העולם וגם על זה ראוי שיהי' הדין של "יהרג ואל יעבור".

ובזה היתה המחלוקת. ר' טרפון סבר מעשה גדול ור' עקיבא סבר כי תלמוד גדול. ור' עקיבא לשיטתו כמסופר בברכות שעל שאלת פפוס בן יהודה "אי אתה מתירא מפני מלכות?" הסביר לו במשלו הידוע "פעם אחת הי' מלך שועל ע"ג נהר וראה דגים וכו' . . . אמרו לו . . . ומה במקום חיותנו אנו מתיראין במקום מיתתנו על אחת כמה וכמה. אף אנתו עכשיו שאנו יושבים ועוסקים בתורה שכתוב בה "כי הם חיינו ואורך ימינו" כן. אם אנו הולכים ומבטלים ממנה עאכ"ו. ובכך החזיק ר' עקיבא את לימוד התורה למקור חיותנו שבוה יהרג ועל יעבור. לבסוף נענו כולם ואמרו "תלמוד גדול שהתלמוד מביא לידי מעשה".

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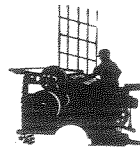
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