

20 ■ Torah im Derech Eretz—A Second View

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Only Hashem knows the meaning of the historic events that are currently taking place in Eastern Europe. And only the future will tell whether they were good for the Jewish people or not. It is most frightening to think that what is happening in Eastern Europe today could, G-d forbid, take place here in America tomorrow only in the opposite direction. When focusing on the *passuk* in *Tehillim*, “הפך לבם לשנא עמו”—He turned their hearts to hate His people,” we are reminded that if Hashem should so decree, *chas veshalom*, there could be a “turning of the hearts” also here in America. But as for now, we must continuously be *mispallel*, “וכל החושבים עלי רעה מהרה הפך עצתם וקלקל”—*מחשבתם*—Quickly abolish the plans of all those who would

design evil against us.”

One great lesson can certainly be learned from all of this. It teaches us that millions of people may have committed themselves to a certain philosophy of life, clinging to it heart and soul, and then, after a given number of years, they may change their minds radically. The same strange reversal of former convictions may also happen to any given individual. The fact that one is convinced one is right today does not mean one may not have second thoughts tomorrow and discover that one had been entirely wrong. As painful as this might be, sometimes it may be inevitable.

On the other hand, it is also very possible that we will review and scrutinize, once more, long-held positions, and very seriously consider all arguments and counter-arguments. And after taking a second look, weighing the pros and cons, we will decide to reaffirm our former stand. We may become even more sure than ever before that we have gone the right way all the time.

Most importantly, we must always keep our minds open and search for the truth, unbiased by preconceived notions. As we say every morning, “מודה על האמת חיבר אמת בלבב” — Admit to the truth and speak the truth in one’s heart.”

We find in *Parshas Mikeitz* that when Yosef decided that his brothers should stay in prison, and he would send only one of them back to Canaan to bring Binyamin to Egypt, Yosef came back after three days and told his brothers, “I have changed my mind. Your family is in urgent need of food, and all of you should go home except for one brother, who will have to stay behind as a hostage.” And in case one would ask why Yosef changed his mind all of a sudden and what caused him to act like this, Yosef then says, “את האלקים אני ירא” — I fear Hashem.” Immediately afterwards, it says in the Torah, “ויעשו כן” — The brothers did likewise.”

The question is: What did they do? The answer is: They also changed *their* minds. As it says, “וַיֹּאמְרוּ אִישׁ אֶל אָחִיו אַבְל—” *אֲשֶׁמִים אֲנַחְנוּ עַל אָחֵינוּ*—And they said to one another: Indeed, we are guilty in regard to our brother.” The brothers followed Yosef’s example, reasoning thus: “If the all-powerful viceroy and ruler of Egypt takes a second view of his decision because of *יראת אלקים*, we ourselves also have to take a second view of our own attitude towards our brother Yosef. Although we were convinced for twenty-two years that Yosef was a hypocrite, fooling our old father, that he was a *navi sheker*, a pretender, another Eisav, who deserved the death penalty and whom we were justified, *alpidin*, to sell to the Yishmaelim, now we must rethink our ways. Now, we say, *אַבְל אֲשֶׁמִים אֲנַחְנוּ*— We were wrong; we have made a horrible mistake and are burdened with guilt for showing no compassion when Yosef was pleading with us.” The brothers had been very firmly entrenched in their belief that what they had done was right. They suddenly found out to their painful surprise that a search for the truth, compelled by fear of Hashem, showed them otherwise.

This proves to us the need for a second view of any of our intellectual or moral convictions. It also seems to be the meaning of our *tefillah* on *Shabbos Mevarchim* when we pray for “חַיִּים שֶׁל יְרֵאת שָׁמַיִם וְיְרֵאת חֹטֵא—” A life of fear of heaven and fear of sin,” which apparently are redundant requests for the same thing. However, it is possible that *yiras Shamayim* itself may eventually deteriorate into a routine performance. As Yeshayah Hanavi says: “וְהָיָה יְרֵאתָם אוֹתִי מִצֹּת אוֹשִׁים מִלְּמוֹדָה—” Their fear of Me (which was sincere and genuine at one time), says Hashem, has become like a man-made duty learned by rote.” We therefore ask *Hakadosh Baruch Hu* to bless us with a life of *yiras Shamayim* as well as *yiras cheit*. This means that the fear of sin shall cause us to always carefully review

our *yiras Shamayim* and never allow it to lapse into a perfunctory habit and thus become stale and rusty.

As to the topic of *Torah im Derech Eretz* which is emblazoned on the flag under which we are sailing, it behooves us as well, from time to time, to take a second look at our philosophy and check our compass to make sure that our ship has not gone off-course, which would be detrimental to us and to those who follow in our path.

I beg your indulgence to bear with me while I relate to you some of my personal experiences.

When I was twenty-five years old and a *Rav* in Ichenhausen, I wrote a controversial book called *Heimkehr ins Judentum (Homecoming into Judaism)*. The year was 1934. This was the time when Hitler, *yimach shemo*, was in power, and we all witnessed the end of the short historical era of emancipation of Germany's Jews. We saw the return to the ghetto, the return to the Middle Ages. We saw the abdication of the German humanistic *Bildungs* ideal, on which we had been brought up. All that had a traumatic affect on me as well as on many others. So I decided to say goodnight to the German *Kultur*, and to bid farewell to my *Torah im Derech Eretz* heritage with which I was brought up. Instead, I opted in favor of a Torah-only return by the masses to the *beis hamidrash* of old, back to a very simple and frugal existence in which one seeks total happiness by immersing oneself in *limud Hatorah*, as our forefathers did in the Middle Ages. Thus we would find inner peace and emotional safety.

As to Rav Hirsch's ideal of *Torah im Derech Eretz*, I was of the opinion that this had been merely a *הוראת שעה*. It was a time-bound *halachic* compromise which was highly successful during the nineteenth century in saving the remnants of European Jewry from total oblivion in the flood of heresy which had by then inundated Western Europe. So

about fifty-five years ago I wrote as follows and I quote myself:

“It came to pass in the days of Ahab, King of Israel. Our people were assembled upon Mount Carmel. The only one to stand firm in the midst of public confusion was Eliyahu Hanavi. He knows that in order to demonstrate the existence of the one true G-d, he must use the same methods which the idolaters employed. Like them, he, too, must now erect an altar, but this time it is an altar in honor of Hashem. However, the Torah forbids the offering of sacrifices outside the *Beis Hamikdash*. But when he sees an entire people waiting in suspense, hearts hammering in breathless anticipation for a divine sign from heaven. Eliyahu Hanavi knows what he must do: namely, to decide on a **הוראת שעה** a *halachic* emergency ruling (to which a *Navi* is entitled) and to build a *bamah* on Mount Carmel. He brings a sacrifice, which is consumed by a fire from Heaven. And so he succeeds in drawing from the lips of his estranged brethren the proclamation of a national homecoming to G-d: *Hashem Hu Elokim; Hashem Hu Elokim!*”

I continue to quote: “Let us recall for a moment the unfortunate era that followed Moses Mendelssohn. Western European culture had caught Jewish consciousness off balance. The hunger for modern studies, for ‘good form,’ for the right to play a part in the concert of Europe, intensified beyond endurance. The unscrupulous priestcraft of Reform set up Jewish souls for total assimilation. Tens of thousands openly deserted. And so the eyes of all those who were troubled by these developments scanned the Jewish horizon for one ray of hope, for someone who would rescue Western European Jewry from the spiritual affliction that was threatening its very survival.

“And then *he* appeared: the gifted teacher, the inspired

educator, the fighter, the victor who alone was able to make the great thrust. With indomitable courage, he reconquered position after position and stemmed the devastating tide of perfidy. He became a guide through a labyrinth of conflicting and confusing paths. Rav Samson Raphael Hirsch was the historical hero of that period because he was able to find that redeeming, militant device which could stop assimilation short. This saintly fighter, filled with the zeal of Pinchas, emulated the dauntless daring of Eliyahu, he, too, promulgated an emergency ruling in the hour of his nation's agony.

The device of *Torah im Derech Eretz* became essential to Israel's survival. However, it was not meant to be anything more than a temporary arrangement, not an ideal state of affairs. The synthesis between Torah and culture could be obtained only as long as the overwhelming impact of a seemingly impressive culture remained unbroken, keeping alive the illusion that the Torah was outmoded. It was not Rav Hirsch who wedded culture with Jewishness; he only found himself faced with a situation that had long been a *fait accompli*. What he did was to respond to the challenge by choosing the only possible path, to make a virtue of a necessity in order to preserve the claim of the Torah.

"Imbued with love of mankind as he was, he looked at all the accomplishments of culture in his day as the radiant harbingers of the footsteps of *Mashiach*. He was confident that the people of Europe, 'civilized men,' if you will, reared by Schiller and Goethe, by Leibnitz, Wolff and Schleiermacher, by Kant, Fichte and Hegel, would produce an ethical harvest that would eventually accord with the Will of Hashem and could be integrated into the solid spiritual structure of Torah ideology. I still remember a German poem that was required reading in all classes—*Edel sei der Mensch, hilfreich und gut*. Let man be noble, helping and good.' Surely this device could

be seen as a threshold to the sanctuary of Torah, and sufficient to justify Rav Hirsch's *hora'as sha'ah*. But who could have foreseen that Man, in the course of his intellectual, artistic, social and economic progress, would turn into a creature that was anything but noble, helping and good?

"Rav Hirsch could not have anticipated the disillusionment of the generation of the World War [I]. There was nothing written in the stars to indicate that civilized mankind, reared on the classics and the works of the philosophers, would eventually march into the battlefields of the World War, to kill each other off to the tune of twelve million victims. Not even Rav Hirsch's brilliant vision could have foreseen that.

"Reconcile Torah and European culture? It sounds very nice, except that European culture today is dominated by intellectual and political elements whose ideology could never subordinate itself to the discipline of the Torah. Not in his wildest dreams could Rav Hirsch have envisioned the frightening spectacle of the Jewish people the world over, cheated of its newly-awakened hopes, standing in shock before the remnants of a collapsing culture and subsequently embracing a new chauvinism of its own as a final quest for salvation." End of quotation.

This was 1934. At the time the satanic forces unleashed by "*Der Volk der Dichter und Denker*" (the nation of the poets and thinkers), proclaimed loudly the total bankruptcy of Western "*Kultur*," "*Bildung*," "Humanism" or what-have-you. The Nazi devilry had only one meaning for the survivors: *לך עמי בא בחדרך וסג דלתך בעוד חבי כמעט רגע עד יעבור זעם*—Go, my people, come into your chambers, close your doors behind you, withdraw for a while until the storm is over" (*Yeshayahu* 26). Our slogan, therefore, could then only be "Back to the historic ghetto! Back to the Torah-only existence!" This is what I wrote and published in Hitler's Germany

with all my power of conviction. The *derech erez* which we had known and befriended was dead forever.

However, after having been rescued by the miracles and the **חסדיו** of *Hakadosh Baruch Hu*, I woke up here in America only to realize that the historic intellectual ghetto, to which I longed to return, had gone up in flames as well. How could I have visualized that my *galus* path through the “desert of nations” would lead me into the very stronghold of another Western civilization, this time the American style? Little did I know that the same kind of spiritual European *galus* would come back again, and only more so.

So about thirty years ago, I took a second view of *Torah im Derech Eretz* by first studying in depth the writings of Rav Samson Raphael Hirsch *zatzal*. Soon I found out that my notion of the Hirschian philosophy as a mere *hora'as sha'ah* was totally wrong. He did not consider his *leitmotif* as time-bound. It was not a compromise, it was not a *heter*, it was not a *kulah*, it was not meant to be **בדיעבד** but **לכתחילה**. True, he did not say to the *Gedolei Yisrael* of Eastern Europe, “**קבלו דעתי**— Accept my opinion.” He realized they would not accept his *Weltanschauung*. They followed **מסורת אבותיהם** the traditions of their teachers. But Rav Hirsch also had behind him a solid *mesorah* from *gedolim* who showed him the way. From the time of *Chazal* through the period of the *Geonim*; the Rambam; the *Chachmei Sepharad* through the *Talmidei Hagra* all the way down to his own *Rebbe*, the *Oruch L'ner* and his disciples. Rav Hirsch had his *mesorah*.

To summarize the Hirschian world view, it is not Torah “U”, it is not Torah “Ve” ... or even Torah “Im” ... but *Talmud Torah im Derech Eretz*, with emphasis on the first two words. He quotes, in his commentary to *Parshas Acharei-Mos*, the words of the *Toras Kohanim*: “**עשים עיקר ואל תעשים טפלה**.” This implies that there is some involvement with studies that

are outside Torah thoughts, but we are supposed to make the study of Torah the *ikar*, our main occupation. The goal of *limud Hatorah* is to do so in the full sense of the word, *ללמוד וללמד ולשמוח*, ולעשות ולקיים את כל דברי תלמוד תורתך כי הם חיים ואורך ימים ובהם נהגה יומם ולילה. The engagement with the world, however, is the *tafeil*, secondary. All forms of human knowledge are the auxiliary sciences, or, as Rav Hirsch called them, *Hilfswissenschaften*, or, as the Rambam says in one of his letters, “רקחות וטבחנות” — spice mixers and cooks,” for the main dish, which is Torah.

The relationship between Torah and *derech erez* is very similar to the one which exists between the *guf* and the *neshamah*, the body and soul. The Torah is the soul without which we cannot live. But it pleased Hashem to place the soul into our body. Like a lamp, the shine of the soul is to penetrate all the innermost chambers of the body. *נר אלקים נשמת* *נר* חיים חופש כל חדרי בטן. Our body has to be fed and groomed and clothed, because most of all our *mitzvos* are carried out by the body. Yet the body is temporary. It came from the dust and goes back to the dust. While the body houses the *neshamah* it acts out the *derech erez* of human behavior; and when the *neshamah* leaves it, the body disappears. The *neshamah* is the essential man and lives forever.

Such is the relationship between Torah and *derech erez*. *חכמת התורה* the wisdom of Torah is the only truth, and all other wisdoms are temporary products of the human brain. Torah and science are not equals in the sense that Torah is the *chachmas Yisrael*, Jewish wisdom, and science is the non-Jewish wisdom. The Torah, as *דעת השם*—Hashem’s wisdom—surely could exist without *derech erez*. Rabbi Nehoroi says: “אין אני מלמד בוג” — I am teaching my children only Torah.” Nevertheless, our *Chachamim* tell us that “שמעון בן יוחאי” — many tried to follow the example of Rabbi Shimon Ben Yochai (not to engage in worldly pursuits), but “ולא עלתה בידם” — they

were unsuccessful." The exclusion of *derech erez* may be good for a few but not for the masses, not for the "הדבה."

Rav Hirsch is guided by the dictum of the *Mishnah* in *Avos* which says: "יפה תלמוד תורה עם דרך ארץ—It is beautiful if you combine *Talmud Torah* with human endeavors," because "שיגיעת שניהם משכחת עון—the effort expended on both will cause you to forget to commit sin." It does not say: "מצילה מן העון, that it will "save" you from sin but rather you will be so busy pursuing Torah as the *ikar* and *derech erez* as the *tafeil* that you simply will not have time to sin. That is why it is beautiful.

So it becomes clear that he who boasts of his *Torah im Derech Eretz* heritage has to be aware of some serious misunderstandings. The motto is neither Torah and *derech erez*, for they are not equal partners. Nor must it be twisted around into *derech erez plus Torah*, which presents an image of worldliness wearing a mini-*yarmulka*. It is neither a synthesis of Torah with assimilation nor a bloodless practice of some *mitzvos* blended with earthbound hedonism. *It is none of these*. It is strictly *Talmud Torah im Derech Eretz*. It is not a program for the disinterested in learning Torah or emphasizing *bitul Torah*. It means learning G-d's Torah in order to carry it out in its totality. It is understood as: לא המדוש העיקר אלא המעשה, utilizing *derech erez* as the medium to bring about the Torah's full realization, both practically and ideologically. It means to approach Torah as the Divine nourishment and human *derech erez* as the aromatic ingredient to bring the Torah's intrinsic flavor to its most perfect peak.

And if one is *zocheh* and he is a true *Torah im Derech Eretz* scholar, whether he is a scientist, a physician, a researcher, a government worker or anything else, he has a very important role to play in our G-dless society, for *Torah im Derech Eretz* means the Torah's conquest of life and not the Torah's

flight from life. It means the Torah's casting a light into the darkness rather than hiding from the darkness. It means applying Torah to the earth and not divorcing it from the earth.

Torah im Derech Eretz is a program which will be of benefit for *bnei Torah* and those who strive to be *bnei Torah*, especially for those who, after *mesivta* high school, will set aside years of intensive and exclusive Torah learning in a *yeshivah gedolah*. In short, *Torah im Derech Eretz* addresses itself to the *lamdan* (Talmud scholar). But a *lamdan* is not one who *can* learn, but rather one who *does* learn.

And let us never forget that *Torah im Derech Eretz* is only one aspect of the Hirschian ideology. It must not be separated from *Austritt*, his militant rebellion against the quasi-Jewish establishment, the self-styled Torah-ignorant leaders and the non-observing spokesmen for Judaism. The Hirschian *Torah im Derech Eretz* ideology does not allow for giving honor to those who dishonor the Torah, nor for paying homage to those who give recognition to the antagonists of the Torah.

And finally the propagators of *Torah im Derech Eretz* must not fail to emphasize at all times the dangers which lurk along the way of the Torah student who leaves the comparatively safe haven of a *yeshivah* or a Beth Jacob school. All roads outside of the gates of the *beis hamidrash* are dangerous for the soul. We must be candid and honest to admit this publicly. In our age, when the arts and literature have made a mockery of the moral attitudes which were universally acknowledged only a few decades ago, every road is fraught with danger. Even to go to a simple trade school or to take up nursing, to work in a business office or to be a salesman on the road, all this falls into the category of *pikuach nefesh*, the soul is in jeopardy.

However, it is very similar to the dangers of driving an automobile, riding in an airplane or crossing a busy street in heavy traffic. Since very few can afford to live so sheltered a life as to forgo traveling in a car or plane in order to avoid all possible risk to life and limb, we condition ourselves to exercise extreme caution in traffic and trust in Hashem to Whom we pray daily for our safety and our very existence.

The same situation prevails in the realm of the spiritual risks which are part and parcel of living in the contemporary world. It would be criminally foolish to minimize the dangers which confront the student inside a university. He might socialize with the wrong people; he might fall for the lure of intellectual freedom and unbiased inquiry. He may become overawed by technological progress and might be tempted to worship at the shrine of materialism and focus his major interest on the external aspects of earthly life. He may indeed fall into the trap of the *yeitzer hara* that surrounds us. We must be very honest to face this unpleasant truth.

Let us, however, also be honest in stating that the proper *Torah im Derech Eretz mesivta*, *beis midrash* and seminary education is able to minimize these ugly possibilities to a very considerable degree. As long as we fortify our students with a fire of *yiras Shamayim* and the pride of being an *eved Hashem* at all times, inside and outside of the *beis hamidrash*, we have a good chance for surviving.

There is no doubt that it is because of these dangers that exist for the *neshamos* of our youth that the Torah-only ideology has become so widespread all over the Jewish world. Therefore, I thought that it would be also of great importance to take a second view of the Torah-only *shittah*, which is embraced by a majority of today's *roshei yeshivah*, here and in Eretz Yisrael. There is no question that almost all of the Torah luminaries of the last *dor* came from the Torah-only

community, and the *Torah im Derech Eretz* scholars have not as yet produced the universally recognized contemporary *poskim* who are so vital for the proper functioning of Jewish life. Therefore, about twenty-four years ago, I published a pamphlet which I called *Eilu Vo'eilu (These and Those)*. In this booklet I tried to clarify the Torah-only view as well as *Torah im Derech Eretz* as two legitimate and authentic schools of Jewish thought. Both are geared to the creation of a maximum of **קידוש שם שמים**, the sanctification of Hashem's name. But we must remember that each is lacking without the other, just as the *Shevet Levi*, the tribe of Levi of old who had no portion in Eretz Yisrael, was in need of the other *shevatim* (and vice versa) in order to exist.

Together, they comprised *Klal Yisrael* as the ideal *Am Hashem*. I pointed out that there are problems and unanswered questions on both sides of the fence and that this is an authentic **מחלוקת לשם שמים**, in which each party is deeply convinced that the opposing side means equally *lesheim Shamayim*. Both schools need each other and must support each other; eventually this will result in mutual love and respect for each other. As long as one is prompted solely by *yiras Shamayim* and a search for truth, each individual has a choice as to which school he should follow. As for us, we follow the **מנהג אבותינו בידינו** and ultimately we have to wait for the coming of Eliyahu Hanavi, who will resolve all these problems. Until then, it remains **תיקו**—unresolved.

But as we take another look at *Torah im Derech Eretz*, let us also look again at something that has nothing to do with the concept of *Torah im Derech Eretz* but rather with the behavior and lifestyle of many followers of *Torah im Derech Eretz* in the past. Whether *Torah im Derech Eretz* was a *hora'as sha'ah* or not could be a matter of debate, but certainly the Rabbinic silence vis-a-vis *halachic* violations of certain *dinim*

and *minhagim* by past generations until some years ago, was indeed a *hora'as sha'ah*. To be sure, the *frum* German Jews were, in some instances, much stricter in their behavior than their *frum* counterparts today. The *sheitel* was a *sine-qua-non* with nary a hair straying out. Not even a Jewish secular teacher would have been employed by the *Realeschule* in Frankfurt if his wife did not have her hair fully covered. Mixed swimming was out of the question and so were most of the enticing feminine grooming aids which we accept and take for granted today. *Chalav akum*, non-Jewish milk, was considered outright *treife*, and even little children were not allowed to eat milk chocolate or ice cream unless rabbinically supervised.

No Orthodox Jew in Germany would have dared to shave his beard during *Sefirah* or the Three Weeks, *kal vechomer* on *Chol Hamoed*. All men and women walked through the streets in tennis shoes on *Yom Kippur* and *Tishah B'av*; the stylish sneakers had not been invented. The laws of honesty governing "mine and thine," *bein adam lechaveiro*, and the *dinei dimalchusa* laws of the land, were strictly observed.

However, there were indeed *halachic* violations of Jewish laws and accepted *minhagei Yisrael* perpetrated mostly by ignorance which the rabbinic leaders of that day did not condone but chose to ignore. That was indeed a *hora'as sha'ah*. They saw the necessity, at that particular time, of applying the dictum "הגז להם לישראל מוטב שיחזו שוגגים ולא יחזו מזידים—Better to let Yisrael do wrong unknowingly than willfully." When my father *zatzal* was a young man, ballroom dancing was the accepted thing. He happened to be amongst the very few noteworthy exceptions to those who participated in this practice. This situation lasted until I grew up. I still remember: it was after my *Bar Mitzvah* when my revered *rebbe*, the Frankfurt *Rav*, Rav Shlomo Breuer *zatzal*, held one of his

thunderous sermons courageously attacking a masquerade-ball held in the villa of one of the most prominent members of the *kehillah*. After World War I, a more healthy outlook developed. The boys and girls of the *Ezra* youth organization resolved against social dancing, and the young men interested in more intensive Torah learning refrained from handshaking with women altogether, which was another widely accepted custom.

It was definitely a *hora'as sha'ah* that the German *Rabbanim*, many of whom were true *tzaddikim* valiantly dedicated to *kalos kachamuros*, the minutest *minhag* to the most major *din*, did not protest loudly against *kol ishah*, listening to women singing. The visits to the opera house and the legitimate stage appeared to be perfectly acceptable. To be sure, there was nothing vulgar or indecent portrayed. But while there was not *kalus rosh*, there were indeed too many *kulos* (leniencies), which included sundry kinds of glorified *bitul Torah* for young men, too numerous to mention, which could not be *halachically* justified.

The *hora'as sha'ah* of the rabbinic leadership, their decisions not to voice their protests against these aberrations, were most probably based on the pronouncement of *Chazal* in *Yerushalmi Chagigah* on the *passuk* in *Yishayah*, “איתי עזבו ואת תורת לאשמרו—They forsook me and they did not keep my Torah.” Our *Chachamim* commented on this: “הלואי אחתי עזבו ואת תורת ישמרו—I wish they would preserve My Law, they would learn my Torah, even if they forsake Me (my commandments), שהמאור שבה מחזירו למוטב—because the enlightened understanding of the Torah will bring them all back to be good in the end.” And indeed this was the case. As soon as the increased learning progressed, the “light of the Torah” nourished mainly by Rav Hirsch’s insistence on the *Geist*, the inner spirit of Torah and *mitzvos*, caused some of the wrong-

doings to be corrected by themselves. To the same degree that the *Torah im Derech Eretz* youth and the *Torah im Derech Eretz baalei battim* returned to increased Torah learning, these aforementioned errors corrected themselves. It was a slow process and it is still going on. The remnants of the *hora'as sha'ah* of the past, such as *koveia ittim la-television* (regular viewing of T.V.), the shortened sleeves, the rouge and makeup on *Shabbos*, all gradually will disappear as the ranks of *bnei* and *bnos* Torah will grow. The time has come for the *hora'as sha'ah* to be unnecessary. The *ma'or shebatorah* is accomplishing its task. The *Torah im Derech Eretz* "Mensch Yisrael," utilizing most of his free time for Torah study, who is known for his punctilious attention to all *mitzvos* coupled with scrupulous honesty and dignified behavior, becomes a role model of *kiddush Hashem*. More so, the intermingling with the world gives the representative of *Torah im Derech Eretz* an added sensitivity of what might be considered a *chillul Hashem* in the eyes of the non-Jewish world or the non-Torah-Jewish world. We know of quite a number of *Torah im Derech Eretz bnei Torah* who are admired by those with whom they come in contact in the sense of "גשיא אלוקים אתה בתוכנו— You are a prince of G-d among us."

Let me conclude. When we *bentch* our sons, we invoke the blessing of Yaakov Avinu, "שימך אלוקים כאפרים וכמנשה— May Hashem make you like Ephraim and Menasheh" who had to live in a non-Torah environment in Egypt and retained their Torah integrity to the fullest. To our daughters we say, "שימך אלוקים כשדה רבקה רחל ולאה— Hashem should make you like our *imahos*, matriarchs." Because likewise, all our foremothers were brought up in an environment which was totally antagonistic to the ideals which they represented, and nevertheless, they kept their pristine status of sanctity. Without such a *brachah*, we could not dare to send our chil-

dren today on the road of *Torah im Derech Eretz*. But with this *brachah*, and if the Almighty answers our prayers for our children in the affirmative, they will not fail, they must not fail, they cannot fail.

And so we look forward to march along arm-in-arm with our highly respected Torah-only partners, *Chassidim* and *Misnagdim*, and we say to each other, “אנשים אחדים אגזזו.” We both collaborate together to do the will of *Hakadosh Baruch Hu*, each in his own fashion, each *lesheim Shamayim* so that, soon and speedily in our time, our yearnings may come true that all over the world we should become the עם סגולה מכל העמים, the treasured nation of mankind effecting a proper sanctification of G-d’s name in our world.