

COMMUNICATIONS

REMEMBERING AND HISTORICAL AWARENESS

TO THE EDITOR OF *TRADITION*:

My theory of archetypal re-living (*Remembering and Historical Awareness*, *TRADITION*, Fall 1975) is conceived to eliminate an essential problem facing the issue of knowledge of history. Past events, hitherto assumed to be not knowable in the same sense that we know, say, that we are now reading this journal, do gain "presentness" and accessibility by their persistence through time in archetypes. What remains to be briefly explained is *how* one makes the tie-in to these archetypal traces?

When I stated that archetypes are "rationally or intuitively" accessible, I mean this. Consider a seemingly irrelevant question: what best characterizes the relationship between a psychotherapist and his or her client? Most psychotherapists or reflective clients will answer "empathy." What then promotes this empathy between two people who have never known each other prior to therapy? The response here is some sort of under-

standing. In fact, this is the nature of the art of psychotherapy: it is a situation wherein through the one party's knowledge of various principles of human nature and development, that person can understand and, hence, share or empathize with the client's states of mind and life situation. Only then can a therapist intone, in good faith, "I *know* what you mean and I understand!"

Returning to the realm of history, we can understand an explanation which tells us, for example, that crop failure in rural areas causes a declining marriage rate because we understand, usually though not always through first-hand experience, that for people whose lives depend upon crops, an economic failure may produce an all-pervasive feeling of insecurity and inferiority which may lead, in turn, to an insecurity in taking on any new responsibilities—in short, we empathize.

In sum, perhaps an understanding of psychological and social sciences should be the useful tool by which to empathize with past events and through which we can meaningfully re-live them. This means that it is a technique which can

Communications

actually be taught to others, rather than remain an esoteric theory condemned to gather dust. We tie-in to archetypal historic traces by empathizing—which can be done by the application of psychological understanding to historical categories — and, subsequently, we approach historical knowledge.

Moshe Halevi Spero
Cleveland, Ohio

THE AMBIVALENT AMERICAN JEW

TO THE EDITOR OF *TRADITION*:

Rabbi Simcha Krauss was very kind to my book *The Ambivalent American Jew* in the Spring-Summer 1975 issue of *TRADITION*. It is, therefore, awkward and painful for me to have to dissociate myself from the review. I am confident that readers of *TRADITION* who know me or my opinions as expressed in the pages of *TRADITION* in the past will realize that I certainly do not hold the views attributed to me by the reviewer, either directly or by implication. To the best of my recollection, I did not even state that which is attributed to me in a direct quote. In at least one case (President Nixon's attitudes) I could not possibly have said what is attributed to me in quotation marks, since I wrote the material long before the events which the reviewer describes took place.

Charles S. Liebman
Bar Ilan University

CONTEMPORARY ISRAEL

TO THE EDITOR OF *TRADITION*:

It was most moving, upon my return from a short trip to Israel, to receive *TRADITION* (Vol. 15, No. 3 — Fall 1975) featuring two lead articles reflecting "personal responses to the realities of contemporary Israel." In all my years of reading and cogitating about Israel, I have not read such cogent commentaries on the problems in Israel as those of Rabbis Emanuel Feldman and A. H. Rabinowitz. As always, I am in your debt. Yours is, indeed, a "Journal of Orthodox Jewish Thought."

In the *miklat* of Ramat Hamagshimim, which is really a superb Bet Medrash, I, too, pondered "Why Yom Kippur?" For I had just seen an unusually mystifying sight. One of the members of the kibbutz showed us the piece of shrapnel which bored through the back of one of the volumes of his Shaas, stopping at the "shaar-blatt" of Massechet Yoma! The mutilated volume is still on his Seforim-shelf, dramatizing the enigma.

Both articles point to the same unequivocal answer — and let us call it frankly and directly by its right name: a call to *Teshuvah*.

While in Israel, my good friend, the celebrated writer, Eliyahu Kitov, showed me a reprint of his own similar call to *Teshuvah* — "Shishah Perakim" — which was reprinted in its entirety in "Maariv," Israel's most widely-read evening newspaper. It is good to see *TRADITION* feature a similar call.

TRADITION: *A Journal of Orthodox Thought*

And it is certainly incumbent upon us to go beyond the writing and talking stage and take concrete steps towards preventing the further secularization of the Holy Land. Bemoaning the situation, however desperate, is not enough.

Rabbi Rabinowitz's proposal to abolish all religious parties seems to be too much of a Messianic dream, in my humble estimation. Perhaps the time has come to begin once again earnest talks and consideration of a *chazit datit me'uchedet* — a unified religious front to arouse all those to whom Torah and Halakhah are dear to the dangers so dramatically portrayed in both articles. Too long has this idea been regarded as naive, hopeful thinking. Yet how long will we accept the status quo and be rendered impotent in meeting the problem of secularization head-on?

Joseph Kaminetsky
New York, New York

and of lacking love for Israel. It is, therefore, refreshing that an author such as Rabbi Feldman and a magazine such as *TRADITION*, both of which are above any such accusations and suspicions, have combined to bring this problem to the fore. Perhaps, if more articles of this type would appear and if we truly shared our historic and religious concern regarding the development and direction of the State of Israel with our less observant brethren, they would perhaps view the situation in a different light.

Rabbi Feldman has not told us anything new. He has only placed into print the deepest fears of our own secret hearts regarding the future of our beloved land and people. He and the publisher of the magazine are to be commended for having revealed to the general public the hidden pain that afflicts Torah Jewry.

(Rabbi) Berel Wein
Monsey, New York

TO THE EDITOR OF *TRADITION*:

I wish to commend you and your magazine for the excellent article by Rabbi Emanuel Feldman of Atlanta, Georgia. Painful as the article was to read, it nevertheless examined the gnawing doubts and fears of traditional Jews regarding the current social and educational status of the State of Israel and its eventual direction in Jewish History. Unfortunately, many times those who speak the truth are tarred with the brush of being insensitive to their irreligious brethren

Correction

TRADITION regrets that Professor Kellner's translation of R. Isaac Bar Sheshet's Responsum (Vol. 15, no. 3, pp. 110-118) was set up incorrectly. The body of the translation should begin with the words "You asked" on p. 111. The material before that point should be inserted on p. 112 before the paragraph beginning with the words "It was". *TRADITION* regrets the error and apologizes for any inconvenience it may have caused Prof. Kellner or our readers.