

Digest

This thesis explores the meaning of Jewish existence as found in the literary works of Hayim Hazaz.

To receive a full picture of Hazaz' understanding of Jewish existence, we first examine his style, and method of presentation, as well as the background of the literary heritage from which his ideas sprang. With these factors in mind we then explore the author's description of Jewish existence, as it is seen evolving out of the fundamental motif of the relation of Golah to Geulah. It is through this theme that we are exposed to all the elements of Jewish existence, both in the diaspora and in Israel. (the promethean element, suffering, etc.).

There is a process of growth in the author's own opinion, culminating in the view that Golah and Geulah, are completely incompatible. In order to find redemption, salvation, a real Jewish identity, one must first forsake the Golah, and go to the Geulah, Israel. Once in Israel a new type of Judaism must be developed, for the old tradition is entirely Golah-oriented, and has no function in the new Israel.

Other facets of this relationship are stated by the author, as he attempts to present, both the traditional, and the non-traditional views of what constitutes redemption. These concepts are derived from the vested interests of the groups that hold them.

Hazaz presents us with a magnificent picture of Jewish existence, its struggles, and hopes both in the exile and in Israel. We also see a development in that existence, unfolding in the hope of survival which takes us from the diaspora, to Israel, and a new spirit of Judaism, incorporating both the experience of the occidental, and the oriental Jew.

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Jewish Existence
in the
Literary Form of
Hayim Hazaz
by
Seymour Gitin

Submitted in partial fulfillment of
the requirements for the degree of Master
of Arts in Hebrew Letters and Ordination.

Hebrew Union College-Jewish Institute of Religion

referee: Dr. Ezra Spicehandler
March 23, 1962

סמכתי דעתי לימים הראשונים, בשעה
שעלה סנחריב מלך אשור על ערי יהודה הבצורות
ונפלה אימה על כל יושבי השפלה, והייתי מהרהר
דברים מן הנביאים שנשתקעו ולא נאמרו, מעשים
ועלילות של שעת-חירום ופורענויות הרבה של ימי
מצור ומלחמה. העולם, כל-עצמו, שיערתי לומר,
לא נשתנה. הוא אותו שלעבר הוא אותו של עכשיו:
אותם שמים למעלה ואותו מישור למטה, אותם הרי
יהודה ואותה חמה של תקופת תמוז, וישראל שרויים על
על אדמתם, ומצרים מכאן ואשור מכאן, ואין בין
לשעבר לשל עכשיו אלא אלפים וחמש מאות שנה
בלבד.

(אופק נטוי, דף 33)

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Introduction

This thesis deals with the problem of what is, "the Jewish existence in the literary works of Hayim Hazaz." We shall discuss and attempt an analysis of the diverse aspects of Jewish life found in the various literary forms employed by Hazaz: the novel, the short story, and the play.

We shall examine his views of the significant elements in Jewish existence both in the Golah and the Geulah. The relation between these two terms Golah and Geulah, is the fundamental motif, by which the author operates. We will first define these terms in their primary meanings, and then proceed to see how the author interprets them. Using these interpretations as the key to his views of Jewish existence we will be able to explore the depths of his works.

Once we have established what are the basic elements of Jewish existence, and how they operate within the philosophy of their particular environment, we will proceed to investigate the author's own point of view and what function it has in his writings. It is here that we will find a strong difference of opinion, between his critics and myself.

We will also develop and illustrate certain subthemes which bear upon the primary motif. We will be interested in Hazaz' use of (1) the promethean element; (2) historical and sociological habit patterns; and life activities and customs of the Jews in different cultures. In so far as they throw light upon the theme of the relationship of Golah and Geulah, we will find profitable reference to such elements as Hazaz' formal style, his use of language, symbolism, personal history, character presentation, his pseudosatirical outlook, his infatuation with the grotesque, and his place in the major trends of modern Hebrew literature.

All quotations and opinions are carefully footnoted. When I use the expression, "Hazaz himself said", or "as Hazaz has said to me", I am referring to the personal interviews that I had with the author in the summer of 1961, in Israel.

CHAPTER I

Literary-Biographical Sketch of Hayim Hazaz

Very little is known about the personal life of Hayim Hazaz, except for the following material. He was born in 1898, in the village of Siderovici, near the large Russian city of Kiev. He received his early Jewish education there, and remained in his native village until the age of 16. Subsequently, he left his home, and, wandered through the cities of Russia throughout the difficult days of World War I, and the first years of the Russian Revolution. In 1921 he fled before the soldiers of Dienkin and sought refuge first in Constantinople, and then in Paris. In 1932 he migrated to Israel where he presently lives with his Israeli wife.

Hazaz' works fall into two different periods. The first, his early period, deals with the life of the Jew in the European Golah. He describes the quiet Jewish village as it stood tranquil in the face of the gathering storm of the Russian Revolution. All the types of Jews and their problems are shown to us in these the last days of the post-haskalah years, in stories like אבנים רוחות, רייחים שבורים, שלולית גנוזה. Hazaz also describes the despair of the young generation and the situation in the Jewish town during the days of the revolution, e.g. בישוב של יער. דלתות נחושת, שמואל פרנקפורטר, פרקי המהפכה, זוה וזוה. When he was in Constantinople he wrote the following; עשיר about the position of the Jewish remnant after the Russian Revolution and the life of the Jewish refugee; בצלו של מלכויות, מרי.

After the flight from his homeland, his works for the most part dealt with the destruction of Jewish communal life in Russia, and the problems of the new settlers in Israel. חסד של אמת, הדרשה, מת מצוה, אדם מישראל, יסורים של אהבה.

In his second period Hazaz turns from the life and problems of the Russian and European Jew to the probing of the existence of the Yemenite Jew. **י'ע"ש** in four volumes describes the yearning of a Jewish soul, to bring God, and the days of the Messiah closer, and to end the exile in Yemen. **הישוב בגליל** is a thorough description of the life of the Yemenite community in Jerusalem during the days of World War II. The author lived for twelve years with this community.

In this later period Hazaz also wrote a play, **בקץ הימים** which dealt with the Messianic excitement in the days of Sabbati Tsvi and other short novelettes about general Jewish existence in Israel, encompassing the problems of both the eastern and the western communities. e.g. **אופק נטוי**.¹

CHAPTER II

Hazaz has a definite place within the general field of modern Hebrew literature. A clarification of this position will aid us in understanding his view of Jewish existence.

Certain major trends have evolved during the last two hundred years in modern Hebrew literature. They have had a pronounced influence upon Hazaz' philosophy and style. In effect Hazaz lies heir to the past history of modern Hebrew literature, and the philosophy of the Haskallah. As such he has absorbed, cultivated, and modified this heritage.

The basic theme underlying many of these major trends is the question of salvation: the individual and group salvation of the Jew. The search for the Jewish historical identity is the subject with which this literature concerns itself in its search for salvation. Salvation only means, the achievement of a Jewish identity.

Two definite trends arose, in an attempt to explore the implications of this motif of salvation, or Jewish identity: the realistic and the romantic approaches. The former took the position that Jewish traditionalism was the main cause of all which was unwholesome in the Jewish existence. It cried out that the Jew suffered because he was dominated by this traditionalism which prevented him from changing his ideas and his ways of life. Judah Leib Gordon expressed such feeling,

Awake my people. How long will you sleep?
Night has taken flight, the sun shines bright.
Awake, lift up your eyes and look about;
Become aware of the time and the place.

This point of view is clear. It calls the Jew to forsake the suffering of the past, and to shape his own destiny. It castigates traditionalism for blinding the people from

seeing their own real identity, by stressing the life in the next world, and not the life here and now in this world.³ It laughs at the rabbis who sit and study all day long in preparation for the coming of the Messiah. J.L.Gordon asks these rabbis what good they will be when the Messiah comes. The Messiah will need skilled technicians and workmen, physicians and architects. Where will the Messiah find such Jews, surely not among the rabbis of the Yeshivas.⁴ Such is the derogatory position taken by men like Joseph Perl, Isaac Erter, Mendele Mocher Sephorim, and an entire school of thought in the literature of the Haskallah.

"In the post-Haskallah years...Hebrew literature stopped haranging Jewry and wistfully began to sing the deeply human worth of the Jew and historical Judaism. The long mocked obscurantists of the ghetto become its exalted 'children and dreamers.' The fanatical rabbi becomes the utterly selfless saint...the half-starved and ignorant shoemaker, tailor or coachman becomes the meek protagonist of psalm-recting religiosity."⁵ This reflects the desperate attempt to hold on to the waning glory of ghetto Judaism by stressing its romantic aspects.

Thus we recognize two major motifs, realism and romanticism, as possible approaches to the basic theme of salvation, the quest for Jewish identity.

In Fireberg's Le-ON, we find the symbolic comment, "Blow out the light of the Galut - a new candle must be lit." This idea raises the whole question of salvation of the Jew from its setting in the Galut and gives the problem a new direction. It lifts the quest for Jewish identity from the level of significant Jewish acclamation in the diaspora to the hope of redemption, and a real Jewish identity in the holy land.

It is this direction which Hazaz follows in his search for the Jewish identity, in his quest for redemption.

As we will see later on, Hazaz picks up the threads of his predecessors, and utilizes both the romantic and the realistic approaches. Unlike Hebrew authors before him he deals with both sides of the question: the negative and positive qualities of traditionalism. Unlike his predecessors he goes beyond, casting the quest for salvation within the framework of the relation between Golah and Geulah. It is here that Hazaz writes as both heir to the past, and as an explorer of the future. It is in this way that he both encompasses past Hebrew literature, enriching its meaning, and adding new insight and direction to the whole question of salvation.

Placing Hazaz in this scheme of development helps us to understand his primary theme concerning Jewish existence in its development around the search for redemption, the attainment of Jewish identity.

By recognizing that Hazaz is part of a progression of thought within the development of Hebrew letters, we can better evaluate his unique contribution. By generally understanding the background of his approach and his ideology, we will be better equipped in dealing with and in analyzing his literary works. Let us now turn to an examination of Hazaz' style to see what part it plays in contributing to the clear presentation of his ideas.

CHAPTER III

Literary Criticism

An examination of Hazaz' literary style does not directly concern our study of his conception of Jewish existence. What does concern us at this point is the question, does Hazaz' use of language, symbolism and unique style clarify or hinder the presentation of his ideas?

His broad use of different languages, and dialects adds depth to his writing, and thereby presets a more vivid picture of the scenes in which he casts his characters. In dealing with the lives and problems of European Jewry, he employs folklore idioms and expressions in Yiddish and Ukrainian Hebrew, as well as Rabbinic terms; all of which were an essential part of the lives of his characters. e.g. ⁶מאלא טיטסיה, ערוב, דרעמליאק, דיאדקן. ⁷איך האב א זווייטשיינעקאפ. In his Yemenite stories Hazaz uses the language of the Yemenite Jew, a blend of Hebrew Aramaic and Arabic, enriching his stories with a mass of local color. The reader has the feeling that the author is a Yemenite himself. e.g. ⁸קיף חקול קראמא אללא, אבונא פרחאן, מלעון אבן מלעון, בדורא מניה. This mastery of language is an important factor in the author's presentation. It adds to its authenticity and assists the author in painting meaningful pictures of the lives of his characters.

Symbolism is another essential element in the author's composition, enlarging the scope of the themes. Hazaz deals constantly with the motif of redemption in its traditional aspects as well as in the modern Zionistic view. In almost every one of his larger works the image of an ass serves as the symbol of comparison between these two views. The ass traditionally is the animal on which the Messiah will ride when he ushers in the Geulah.⁹ By

This should be in the footnotes

using this image of a donkey, Hazaz attempts to expose the naivete and the absurdity of the belief that the highest culmination of Judaism will occur in such a common situation as that of the redeemer riding on an ass.¹⁰ "The Wanderer" is completely built around the fable of a donkey who died, is buried, and whose grave is later considered as the grave of a great holy man. The plot, constructed around the image of an ass, functions as a parody and a castigation of the traditional view of Jewish history and the traditional view of redemption. With the same intent Yudkah in HA-DRASHAH attacks Jewish History using the symbol of the ass.

אגדה נפלאה וגאנית, אם כי מלבד השקפה
העולם והסמל שישבה, לא בלי קריקטורה,
לא בלי הומור יהודי מר: רוכב על חמור!
דמות גדולה, קולוסית, עולמית - לא על סוס
אכזר, אלא דווקא על גבי חמור, על גבי בהמה קלה
ועלובה.

The blending of folk language and the language of the rabbinical literature with modern Hebrew, and the strong utilization of symbolism are two fundamental tools that contribute to the clearer understanding of the author's themes.

An understanding of the author's preoccupation with detail and exaggeration is a factor which is vital for a lucid comprehension of his basic motif. His critics designate this facet of his style as the aspect of grotesqueness. In perhaps the most extensive investigation of this point, Shalom Kramer tries to show that Hazaz' overindulgence in superfluous detail, both in handling of comedy and tragedy, leads to a certain grotesqueness, which diminishes the effectiveness of the author's presentation.

הוא לא רק כופל ומשלש דבריו אלא גם
מפריז ומפליג בהם עם שהוא מביע להפריז
ממנו לגרוססקה. אין הזז יכול להביע אל
הסראגי כי יצר ההפלגה מעביר אותו אל הגיחוך,
הגחכנות מביאה אותו לידי הפלגה וכו',
כוחותיו של הזז עצומים אבל אינם מסתייעים
בכוח הריסון והאיזון בחר הזז בגרוססקי לבדו.

Kramer feels very strongly about this element of so-called grotesqueness, and in comparison of style with Mendele Mocher Sphorim, he states that such an element in Mendele's writing was intended as a metaphor, but in Hazaz' writing even this intention is lacking.¹³

In the majority of his works there is without a doubt evidence of a definite preoccupation with detail and exaggeration. But rather than this being a detriment to the author's style, and a factor which leads to an ineffectiveness of his presentation, it actually broadens and strengthens his descriptions, giving great insight into the life and character of the various types with which he deals. What Kramer calls grotesqueness is really the use of exaggeration for the purpose of intensifying the picture that the author presents, thus clarifying his satirical intention. If we but examine one of the examples upon which Kramer draws we will see the correctness of this interpretation.

In part III of YAISH (pp.213-214), Gena, Yaish's wife, nags, and harps on the same subject over and over again. She implores, begs, cajoles Yaish to bring back with him, on his next trip to heaven, some of the jewels that are in the "other world".

This over-exaggeration on her part acts as a sharp point of contrast to Yaish's refusal. In refusing, over the ardent pleas of Gena, Yaish makes it clear that what is in the next world belongs there and cannot be brought down to this world. The excellence and power of the world to come, can never be appreciated in this, the real world. The next world is pictured as a dream world, which is of a little tangible worth in the face of reality.

Man may strive all his life to attain "the world to come", but he may never enjoy his achievement in "this world", in the real world. Thus the idea of one of Hazaz'

primary points of contention against the traditional view of redemption is presented within the framework of his realistic approach. Here, the so called negative element of grotesqueness, is seen as a positive factor, unquestionably useful in the author's presentation.

Kramer cites other passages in which he sees this so called negative element (part III, p.40; part III, 103-104; III, 223). But again the same reproof can be brought to still his argument. According to Hazaz, himself, (Appendix 1) he disagrees with Kramer's opinion. In a personal interview with Hazaz in the summer of 1961, he again stated that many of his critics have found fault with his style, because they are paid to do so, and not because they really believe what they write. Whether or not this is true, is only conjecture. There is no doubt, however, that what Kramer and others call negative grotesqueness is only clever stylish technique on the author's part, which helps to illustrate his ideology, and the reality of his plot and characterizations.

Kramer also takes issue with what he feels to be a fault of form or structure of the novel, YAISH. הסופר עומד ומרבה שיה והתיאור נעדר והעלילה מתעכבת לשווא. אין עלילה אחת גדולה ומרכזת בספר, אין זרם של עלילה אין התפתחות גדולה אחת.¹⁴ He finds a weak central plot structure. He makes the point that the plot is so obtruse, that if you removed a few chapters, you would not feel their loss. Thus the form of the novel hinders the presentation of the author's ideas. Kramer does have a point if we consider plot structure to be strictly a superficial construction, requiring a braille type of form that must be felt at all times.

Kramer has made a value judgement without recourse to comparative references and does not irrevocally prove his case. In fact we may say that among literary critics there is strong evidence which lead us to contradict his position.

Do you really take the "joking" tone of his letter as seriously as all that?

According to Edwin Muir in his description of the novel of character, "here the plot is designed to elucidate the characters... one of the aims of the novel of character is to suggest a picture of society."¹⁵ He gives numerous examples of works which can be described as novels of character, such as Thackeray's Vanity Fair, which exemplifies the direct method of presenting a scene as opposed to the plot method. For Thackeray plot is a sometimes helpful tool to set characters in different relationships.¹⁶

In the case of YAISH there is a plot, but is only used as a way of helping to portray certain characters, who are the author's main consideration. Muir in this same section deals with the many blends of plot and character novels, of which YAISH is a good example.

Kramer, in his analysis, feels that the absence of a normal plot sequence is a detriment to the presentation of the author's ideas. This type of criticism, the kind that says, this form is wrong, rather it ought to have been done this way, is the kind of form criticism that can be found in the analyses of Percy Lubbock. There too it may be said that one who follows the Jamseian formal outline of what constitutes form, might criticise a book like YAISH for failing in certain respects. Forester, on the other hand, also a reliable critic might condemn Kramer, with the statement, "A novel must give us life, as life does."¹⁷

Muir, in his definitions of what constitutes certain forms of literary works, describes a type of novel in the following way: A dramatic novel shows that both appearance and reality are the same and that character is action, and action is character... In the novel of character, the characters are unchanging...and there is no solution of problems, which sets events moving."¹⁸ This brings more clearly into focus the literary position of the art form

of YAISH,... It shows the fallacy of placing YAISH in the specific formal category of literary form. To set a book into one particular form and make it fit in all respects by forcing it to conform to some apriori idea, and when it doesn't, to condemn it, is a most unfair, and ridiculous form of literary criticism. Muir's statement clearly shows us, if nothing else, that creations like the novel are blends and mixtures, generally, of diverse kinds of intentions and emphases. Muir illustrates this point with many examples such as War and Peace.¹⁹

Lubbock expresses a similar thought, "Haunted by a sense that a novel is a piece of life, and that to take it to pieces would be to destroy it, we begin to analyse it. We seem to be like Beckmesser, writing down the mistakes of the spring time upon his slate."²⁰ Lubbock continues with these words, "Criticism bases its conclusions upon nothing whatever but the injury done to the story, the loss of its full potential value."²¹

The stories MORI SAID and CFEK NATUY are additional examples of Hazaz' writing in which the author makes it clear that he is not concerned with the actual outcome of the plot, but rather with the conflict between the chief players on one side and their whole environment on the other. From the preceding evidence we must conclude, that Kramer is correct in his statement concerning the weakness of the plot in the novel YAISH. But he is inaccurate in his conjecture that such weakness detracts from the author's presentation, just as he was wrong in his assumption that grotesqueness in the author's style leads to a diminution of the book's effectiveness. Besides negating aspects of the artistic form of YAISH, Kramer feels that Hazaz fails to cast his main character in a real setting. He wants to know more about Yaish and the machination of his society.

"גם אין הוּז נוחן, במידה מספיקה את הנוף את הדומים את הרחוב את הבית גם את החברה ואת הכלכלה, אין הוּז שוקל כל צלע, יש שהוא מקמץ במקום שצריך ומאריך במקום שלא צריך."²²

In this respect Kramer has a valid point. There are some scenes as in the sequence of the blinding of Yaish,²³ or the scenes dealing with Yaish's adventure in the business world,²⁴ that lack a sense of reality. Again Hazaz does not seem to be interested in supplying such information for he does not need it for the portrait of the characters and the illustration of the society that he is painting.

It seems to me that at all times Hazaz is the master of his language, and his intent. That he tells us what he wants us to know and what he feels is necessary for our understanding of his ideas. Shlomo Zemach supports such a statement in his critique of YAISH..

והנה הוז הריהו סופר בעל מוחין ולעולם
דעתו מיושבת עליו, ובכל מקום ואף בתוך
הבלבל והמהומה, נחנחו בחשבון גדול
ובזהירות מרובה ואפילו הבוז והלשון
שלו אינו פכפוך של צינור סתם או דרדור
של אגוזים אלא שקול במניינו ובבניינו.

There is one more crucial point to attend to before taking up the main consideration of this thesis, that is Hazaz' use of satire. Satire was the most formative tool of his predecessors, and it is the principle instrument by which Hazaz implements his views and the views of his characters.

One concrete example of this will be sufficient for our purposes. After establishing the value and contribution of satire to the exposition of the author's concept of Jewish existence, it will be our task to examine the question, "is Hazaz a satirist in the normal sense of the term?" This has a greater implication in relation to the question, "what place does the author's own point of view have in his writing?" It also enlarges the significance of our earlier discussion on the place of Hazaz in the history of modern Hebrew literature, regarding the two elements of realism and romanticism. We will now be able to see satire as the tool of the realistic trend.

"Literary satire is writing intended to incite contempt, amusement, or disgust on the part of the reader toward some theme which the author is holding up to ridicule and mordant criticism. A true satirist will attempt to improve institutions by pointing out their weaknesses, and by means of humor and wit, lightly prod and pick at those weaknesses."²⁶

In BKETZ HA-YAMIM Poltsah says,

"כל-היכן שיש לי שונא. ריבוננו של עולם.
הבית מה חזק עליו...בנינו, בנינו.
השקענו את מעט הטאלרים שהיו ענינו,
ויגע כפינו...בית כזה, בלא עון הרע -
היו עשיר אוי ואבוי לי, מרי יומי מזלי
המר".²⁷

Here Hazaz satirically expresses the unwillingness, of the Jewish people, in the diaspora, to give up their life in the exile, even when the Messiah comes. They are so steeped in this life, and value their material wealth so highly that redemption is undesirable to them.

Hazaz uses satire as a tool with which to expound certain ideas. We may thus associate his use of satire with one of his basic approaches to life in the exile as expressed in the trend of realism. ~~How~~ we do not find any such use of satire when Hazaz is dealing with the romantic trend in his works.

To call Hazaz a satirist, even though he makes use of satire, would be an error. Satire only exemplifies one of his approaches. It is only one of his ways of illustrating and presenting a particular view. Hazaz himself, in an interview I had with him in the summer of 1961, emphatically protested that he is not to be considered a satirist in the tradition of a Jonathan Swift.

"I am not a satirist like Swift or Mendele, who fought against certain ideas or institutions which existed in their own time. The problems with which I concern myself are not ones which are as prevalent today as they were a few decades ago."²⁸

Again satire is but one method of approaching his subject. The satirical statements that his characters utter are not necessarily his own thoughts, but as he himself explained to me, "they may be the feelings of the characters themselves." Pinuali agrees with this judgement when he says,

הזו לא סאטירי בעצם שהר'
המוכיח מאמין בחוכחותו כי
מועילה היא, וכי יראה המוכח
29...., וישוב ויתקן עצמו,

He too feels that it is wrong to generally categorize Hazaz as a satirist.

We must keep this point in mind with reference to the question of the author's point of view. We will take this question up later, and will then refer back to this significant conclusion.

CHAPTER IV

Diagnosis of Relation between

GOLAH and GEULAH

The previous chapters have dealt with a sundry aspects of Hazaz' writing. They illustrate the method and the style that the author employs, and mention two basic historical trends, found in Hazaz' writing, the realistic and the romantic approaches. Using this material as background, we now turn to a closer scrutiny of the author's basic concepts dealing with Jewish existence.

The question of Jewish existence revolves around the problem of the relation of Golah to Geulah. There are two approaches to this question, the traditional, and the non-traditional. The ideas, of a Jewish community, concerning this relationship, and their traditional or non-traditional views of it, determine the state of its existence. We must therefore examine this relationship, and both of the approaches to it, in order to determine what was, and is Jewish existence in the writings of Hayim Hazaz.

Golah, diaspora, or exile is self-explanatory. Geulah, redemption, or salvation is a more complicated term. It may mean one of two things. Firstly, salvation of the soul immediately after death, or possibly, a messianic redemption before God's final judgement. This messianic period is ushered in by the Messiah ben David, who resurrects the dead, as he prepares the people for the next world. Here are two ideas of the "next world" (עולם הבא) one immediately preceding death and one which is eschatological in purport.³⁰

These two directions of salvation, are the basic interpretations of traditional Judaism. Salvation, or redemption, has been thought of, and written about in these terms since the exile of the Jew began 2000 years ago.³¹

Previous to this, when the Jew lived in his own land, the idea of a Messianic redemption was of a different nature. It referred only to a human Messiah - a scion of the house of David, who would lead his people out from under the tyrants' rule. Examples of this political belief can be found in the book of Zechariah, as well as in the movements surrounding the Bar-Cochba and Maccabean revolts.³²

During the long years of the exile, the wandering Jew underwent great ordeals and suffering. Under his superhuman burden he naturally looked to his God to send some type of deliverer to free him from his bondage. It was in these years of misery that the idea of a political Messiah, was mixed with the eschatological concept of messianism. What resulted was a God-sent Messiah destined to prepare his people for the final judgement, and who would carry them out of the exile back to their homeland, back to Israel. It is in the exile that this fusion of concepts takes place, molded and embellished by the down-trodden Jew, lingering in the diaspora.³³

Thus we can see three distinct concepts of redemption or salvation. One immediately after death, in the "next world"; two, a final judgement at the end of days; three, restoration of Israel to its former status of a political entity, by help of a human Messiah.

Hazaz deals with these various concepts in terms of two broad categories of the traditional or exilic and the non-traditional, or non-exilic views of redemption. The traditional view consists of one, a concept of the "next world", immediately after death; two, the concept of the "next world, " final judgement period, ushered in by the Messiah ben David who frees his people from suffering and restores them to their homeland. The latter of these two ideas is the exilic mixture of the two conceptions of Messianism that we have already discussed.

The non-traditional view is associated with the pure, untempered concept of a political redemption, of leaving the exiles and returning to Israel. (This is closely aligned with Zionism). Thus we have two distinct views - traditional, which means an exilic interpretation of messianic themes, and non-traditional which is non-exilic and outside of the tradition of the Golah. For our purposes, we will use the terms traditional, also implying exilic, and non-traditional, implying non-exilic.

Now that we have clearly defined all of our terms we will proceed to see how they function and operate in Hazaz' writing, and what they show us concerning Jewish existence.

Hazaz follows a basic pattern in his treatment of Jewish existence. He contrasts the traditional and the non-traditional views of Geulah. He eventually arrives at the fundamental conclusion that Golah and Geulah are incompatible. That if one is in the Golah, either physically or mentally, he never attains redemption. Redemption comes only with the destruction of the Golah.

The development of this specific motif acts as a catalyst. It stimulates the various segments of Jewish existence to react in such way as to present an entire picture of what that Jewish existence is.

³⁴ אנשים שיהדותם אינה בח עקירה, באולה לא יהיה להם. Pinuali makes the point clear in his analysis of this subject.³⁵ If we examine the novel, YAISH, we will find that throughout its entire four volumes, the main character, Yaish, exists in a Golah oriented world. His concept of redemption is founded in the prescribed traditional meaning of Geulah. It is only through the influence of internal and external stimuli that growth and maturation occur. His idea of Geulah changes when he goes up to Israel. It is then that his association with his old world, the one in which he ascended to heaven and talked with the angels, etc. is dead.

יצאו שבועים ימים מן אותה שעה שנכנסו
לירושלים ולא זכה יעיש שיעלה למרום כמות
שהיה למוד... השמים ננעלו בפניו ולא נפתחו
לו עוד כל ימיו, לעולם. 36

Once he forsakes the Golah and its traditional exilic fixed concept of what Geulah means, he has lost forever his association with diaspora Judaism. This same idea that Golah and Geulah are incompatible is brought out strongly in the play, BKETZ HA-YAMIM. The destruction of the Golah is an essential condition in order to bring on the Geulah. This is the destruction of the diaspora and its concepts of Judaism. Pinuali also makes this evident in his statement concerning HA-DRASHAH.

"יהדות וגאולה אינן נושאות יחדיו במאזניה
של אומה זו, ועתידה ציונית זו, המביאה
גאולה להחריב את היהדות שנוצרה בגלות
ולברוא כאן משהו אחר מעיקרו, שאפילו
יקראו לו יהדות, אין היא אלא אחרת
בעיקרה, בשרשיה, אחרת בתכלית ואחרת
במגמה. 37

We now clearly understand the idea that Geulah comes with the destruction of Golah. The Jewish belief of redemption has become a Golah belief of redemption. Golah is now another word for Judaism, therefore the Golah must be destroyed first, in order that the pristine Jewish view, or the non-traditional view of Geulah may succeed.
"יהדותם היא גלותם, וגלותם היא יהדותם" 38

39. To have a complete understanding of Hazaz' picture of Jewish existence we must examine this idea in detail. Judah Ha-Levi sets the stage for us with the following statement:

האומה יכולה רק לחלום על דבר
משיח, אבל אינה מוכנה ואינה ראויה
לשמע קול שופרו" 39

This is the attitude that Yuzpah expresses in BKETZ HA-YAMIM. While Golah Judaism still stands Geulah will never be possible. The scene is set in the time of

Shabati Tsvi. This is merely the author's device to give his message historical perspective. The play opens with a description of mass sinning. The people think that the Messiah will arrive soon and that then the YETSER-HA-RA' will not exist. They are therefore getting their fun in now while there is still time.

"הכל בהולים לעבור עבירה, חוששים
הם שמא לא יספיקו בידם לחטוא,
שאינן יצר-הרע, שולס לעחיד לבוא." 40

Even some of the rabbis are at it:

"הנה ר' זיסקינד מינה גירש את אשתו
וייננה פירשט גירש את יארט שלו,
ונושא גרושתו... מגרשים ונושאים,
נושאים ומגרשים." 41

The author satirizes the irony of the traditional belief, the absurdity of living a good life in bondage but of giving abounding license to licentiousness when the time of salvation approaches. He then uses this very idea, as one of the themes of the play, that is to say, that in the end all tradition is voided, and that the law of redemption is to sin.⁴²

In this setting we find others, who do not believe that the Geulah is at hand. But if it is there are certain events which must occur. Firstly, Elijah the prophet must precede the Messiah. Secondly, there must also be a resurrection of the dead.⁴³ This group of skeptics is characterized by Yostl and the Rabbi. Yostl, Yuzpah's father-in-law, a merchant by trade, does not want the Messiah to come. He does not want to leave his home and his position of wealth in the exile, to go with a poor Messiah into a poor country. It is he who symbolizes one side of the traditional belief which hinders the coming of Geulah, and denies its reality, because of the economic comfort of the Golah.

"חשב הפסד גדול שיצא לי... עכשיו
ממון שחייבים לי שמרוח שלא יפרעו
לעולם... אני אשאר כאן, שכולם יעלו
לארץ ישראל ואני אשאר, אחר-כך אבוא.
אין זה אסור!" 44

*You should
have discussed
the traditional answer
for anti-Geulah
early on*

Yuzpah in righteous anger replies to his father-in-law's statement, "Such a person like you is not fit for redemption. Better you should stay in the exile.

"הישאר כאן. וטוב ויפה הדבר שחישאר כאן
יפה לך ולשכמותך ויפה לגאולה." 45

In this conflict of attitudes towards redemption there begins to emerge a picture of the materialistic state of the diaspora Jew, which draws him away from the desire to be redeemed. Yoset says,

"טאלר ידידי זה מין דבר... טאלר בכל
זמן שהיא טאלר שמו, בזמן הזה, ביום ההוא." 46

and Yuzpah answers him,

"ביום ההוא יהיה הטאלר אחד ושמו אחד" 47

It is money which has replaced the God of the children of Israel. It is the economic well-being of the Jew in the exile, which blinds Judaism, and bolsters its negative approach to Geulah. Profitable Jewish existence in the Golah forces rationalizations upon Judaism, which prevents the Jewish mind from visualizing its true fulfillment in its own redemption.

On the other hand we also see Jewish existence in terms of the reactions of the preservers of tradition, the rabbis. One rabbi represents the general rabbinical attitude towards concepts outside of its ken. He is skeptical and doubts the validity of Yuzpah's claims concerning the Messiah. He cites the traditional reasons why the Messiah and the messianic age are not at hand.

"אוחותינו, לא ראינו סימנים שנתנו רבוחינו
לא בא. לא גזירות קשות ורעות, לא מהומות
ומלחמות ואנדרלמוסה מבוהלת. משיח בן יוסף
לא בא ואליהו הנביא, לא נגלה אלינו." 48

In other words Geulah has to come according to the established tradition of Golah Judaism, or it is not accepted. Don't try to make Geulah come by yourselves, It is all in the hands of God.

"אל תדחקו הקץ, עסקו במשא-ומתן והתפרנסו;
והשכמו והעריבו לבתי-כנסיות ולבתי-
מדרשות." 49

Continue to live in the exile, and worry about life itself, as interpreted by exilic Judaism. As pointed out before, Judaism has become the Golah, and vice versa. Thus we see two views of Jewish existence which are in conflict with what Yuzpah is advocating. Economic self-interest, and stagnant religious orthodoxy are these two aspects of exilic Jewish life which desire to maintain the idea of Geulah only as a dream and not to know it in reality.

Again it is important to make it clear the distinction between what tradition is, as interpreted by exilic Judaism, the view which is expressed by the Rabbi, and as interpreted by pristine tradition, as expressed by Yuzpah. Yuzpah sarcastically describes exilic traditional Judaism,

"אמרה כנסת ישראל לפני הקדוש ברוך הוא:
'אני ישנה' -מן הגאולה, ולבי ער' -
לגלות, שהיא מקום חיותי, בית דירה של
מעלה לתורה ולמצוות, וטוב ויפה לישיב
בתוכה לבכות ולהחאבל על חורבן בית
המקדש ועל גלות השכינה." 50

Entrenched in this type of existence, Judaism is unwilling to give up its security in the Golah, for the dangers of the Geulah.

It is in the words of the Rabbi that we see the unbreakable strangle hold that exilic Judaism has placed upon the concept of Geulah.

"אין גאולה בלא אמונה ובלא תורה הקדוש." 51

Here Torah is meant in its widest application. In other words, the laws governing Jewish existence, made in the Golah. Through this view we see Geulah tightly fastened to exilic tradition. There can be no Geulah unless it comes through the process of Golah Judaism.

In contrast to this is Yuzpah's position. If we accept the Rabbis' approach to Geulah, then Geulah is regarded as an utter impossibility. It therefore only operates within Jewish existence, as a dream, and not as a potential reality.

"חלומות רבי. תנחומי שוא אתה מנחם
עצמך. הגלות-בגלות. ואין גלות במלכות
משיח. אנשי שוא ותוהו אלו שאמרת קורח
וכל עדתו, לא יזכרו לגאולה. הם ישארו
כאן ואתה תהיה להם לרב." 52

The terms laid down by Golah tradition have transposed actual Geulah into a fantasy: a dream which merits those who hold it, eternal exile. Yuzpah specifically defines his position.

"הגאולה בנו היא חלויה, ויותר מן הקדוש
ברוך-הוא ויותר מבן דויד היא חלויה בנו
ולא משיח בלבד, אלא עוד אנו... ואין לו
על מה להישען אלא עלינו." 53

The Geulah depends more on us than on God. If we want Geulah then it will come, it is not up to God.

"מי מכריע? לא הוא בלבד אלא עוד אנו." 54

What hinders us from attaining this Geulah, if we want it? Exilic interpreted Judaism. It stops us from being redeemed.

"ראית את רבנו היום היאך הוא נלחם? - זו
הגלות כל עצמה נלחמה כאן על נפשה היום...
גלות משל חורה. כותה של גלות בתורה,
במצוות וביראת השם. זהו! נבלעה חורה
בגלות ונעשתה כיוצא בה, עצם מעצמה
ובשר מבשרה." 55

Judaism has become a religion of the exile. All the power of Golah is in the Torah. Exilic Judaism has interpreted the Torah, and Jewish tradition in general, in such a way as to bind Judaism forever to an exilic existence. The true power of Torah is withering away in its exile. Exilic Judaism has twisted the meaning of

redemption from its earlier intention, that of political salvation, and has bound Geulah to the Torah and the commandments, as it was never meant to be bound.

Here Hazaz lays the groundwork, for his later assumption that when you leave this exilic traditional Judaism, and return to the idea of redemption in its pristine, pre-exilic form, you leave behind normative Judaism. Jewish existence in this new world, will be completely different from what we have known it to be. We shall see the full implications and expansion of this idea, in HA-DRASAH, and in OFEK-NATUY.

The battle lines are drawn.

"תורה וגלות לצד אחד - שכינה ומשיח
לצד אחד וישראל ביניהם." 56

Israel is caught between a hindering tradition and the Messiah. What is she to do? Yuzpah answers this question.

"עד עכשיו עשה הקדוש ברוך הוא נסים
לנו, עכשיו מבקש הוא שאנו נעשה נסים לו." 57

We have to take matters into our own hands. In order to bring redemption closer, and save God from death in the exile, we must now be the ones to make miracles. We must take the initiative and redeem ourselves.

The irony of this whole conflict is that one of the basic beliefs of exilic traditional Judaism, is the faith in the coming of the Messiah. All their lives the Jews of the exile have desired redemption, but yet they never realized that redemption might come.

"כל ימיהם נשאו את נפשם לביאת הגואל
ולא עלתה על דעתם שסוף בא... עושים
עצמם כרוצים, אבל אין רוצים." 58

Yuzpah gives advance notice of what Geulah will mean.

"קשה היא דרך הגאולה. חקלוח הרבה יש
בה ומכשולים אין קץ." 59

It will not be easy. There will be much hardship. This idea is paralleled in what Machov says to Yaish, about existence in Israel. There are no miracles in Geulah, in Israel, only in the Golah.⁶⁰

We have now seen two elements in Jewish existence who fear and reject Yuzpah's declaration concerning the coming of the Messiah, the strict traditionalists and the apostates to Mamon.

There is a third approach to this question, symbolized in the utterances of the blind man. He believes that the Messiah is coming. He wants Geulah, but for him Geulah is the work of God, and not of man.⁶¹ This view of trust in the Lord, suffer his chastisements of love, keep far from evil, and God will save you by his own grace, represents for Yuzpah, the blindness of exilic tradition.

"אתה עשית אותנו למרמס חוצות! אתה
חיללת עולמו מדור ודור. היית צרנו
לראש וקידשת שמך על ידינו בעולם.
זהו חוקך גבורתך? זהו כבוד מלכותך?"⁶²

It is this very position of indifference to the reality of life that has caused Jewish existence to be burdened with suffering and destruction. It has not brought forth Geulah in the past and it will not do so in the future. Symbolically the blind man turns a deaf ear to Yuzpah's condemnation, and recites Psalms.

Traditional exilic Judaism resists all of Yuzpah's charges and places him in Cherem. This symbolic act strengthens the image that hazaz has attempted to create in the character of Yuzpah, the image of a Jewish belief pristine in its origin, and outside of, and condemned by traditional exilic Judaism. This again exemplifies the complete separation of Golah and Geulah in the author's ideology.

As the plot moves towards its climax, all sorts of symbolic prototypes of exilic Jewish existence are seen

revolving around the conflict of the views of Geulah. Poor men from all over Europe, from Germany, the Ukraine, and Poland tell of their previous existences in the countries of their origin. It all adds up to the same thing, thousands of years of suffering and destruction, of being slaughtered and of dying in misery. This is the Jewish existence of the Golah.

"את אבי שחטו בפני ארון-הקודש,
לאבי זקני קיצצו שתי ידיו ושתי
רגליו, לאמי קרעו בטנה ונתנו
חתול לתוך בני מעיה." 63

Yuzpah summarizes all of their descriptions in these words,

"מסעבור לשעבוד, מחורבן לחורבן." 64

Yuzpah stands outside of this Jewish existence. It is this Jewish existence which Yuzpah charges to give up its impossible dream and enter the world of reality. He cries out to Jewry to destroy the Golah before it destroys Judaism.

"אחי שמעוני! סלקו את הגלות מן
העולם! עשו אותה חורו ובוהו! החריבוה!" 65

There is but one way to bring on the Geulah; destroy the Golah. This is what Yuzpah instructs his followers, and beckons Judaism in general to do. Destroy the Golah, and then you will be able to find redemption.

"שכל זמן בחיהם קיימים אין הם עוקרים!
שכל זמן ממונם בידם וחיי-שעה לפניהם
אין זרים ממקומם ואין נגאלים והגאולה
נדחיה מפניהם... החריבו אותם ויחריבו
את עצמם ואת כל עם ה'." 66

The play ends with the city going up in flames, and everyone crying,
"חרבה הגלות, הגלות שרופה באש." 67

Through the conflict over the views of the Geulah, we learn what Jewish existence has meant in terms of its faith in redemption, and the Messianic age.

The exilic traditional position places upon the coming of the Messiah and the Geulah, specific qualifications and proofs, which are so burdensome and detailed that they negate the possibility of a real redemption. It literally destroys the hope of an actual salvation, implying that Judaism would rather live in a dream world rather than in a world of reality. There is another side of this view that expresses the desire to see the coming of the Messiah, but leaves it all up to God. This view also fails to face the reality of history and world events. Those who hold the third view in this category are the ones who say, even if the Messiah comes, I am staying in the diaspora, because it is economically preferable.

In the category of the non-traditional, we find the view that unless the Golah is destroyed, Geulah is impossible. It is man who must bring on the Geulah and not God. This view is today associated with Zionism, but it is really the old pristine Hebraic concept of a political messianism, which calls for human action rather than a heavenly intercession in history. As Herzl once expressed the thought,

"ציונות היא מלה חדשה לרעיון
ישן-נישן. 68"

Hazaz shows the state of Jewish existence by means of dramatic exaggeration in BKETZ HA-YAMIM. It is Jewish existence as reflected in the conflict of ideas concerning the categorical approaches to Geulah. There are also many important aspects of Jewish life in the Golah which the author describes and we can only mention in passing. To note but two: one, the promethean theme⁶⁹; two, the idea of a second messiah, the Messiah ben Yoseph.⁷⁰ Some of these will be discussed in more detail in relation to the novel YAISH.

We now move to an examination of the short story, or what is more correctly termed the essay, HA-DRASHAH. It is only natural for us to do so at this point, because of the close affinity of ideas that exists between Yuzpah

and Yudkah, the main character in HA-DRASHAH. In this story, symbolism and literary technique play no special role in the development of the author's ideas. The un-artistic form of speech is used, in which Yudkah stands before a meeting of the committee, and speaks his mind on the status of Jewish existence. The basic motif about which his ideas are formed is the theme of the relation of Golah to Geulah. Yudkah announces to his fellow workers that he is against Jewish history.

"אני מתנגד להיסטוריה היהודית." 71

Why? Because we do not really have a history. We did not create our so-called history, rather the nations of the world created it for us. We did not determine our own destiny in the past; therefore, it is incorrect to say that we have a history.

"כמו שהם היו מכבים לנו את המנורה
בשבת וחולבים לנו את הפרה בשבת
ומסיקים את התנור, כך הם גם עשו
לנו את ההיסטוריה כרצונם וכדרכם." 72

We have no past that is truly ours, it belongs to the Goyim. This of course applies to the entire Jewish existence in the Golah, but does not apply to the period when the Jew dwelled in his own land of Israel. Yudkah defines this so-called history of Judaism.

"מה יש בה? גזירות, עלילות, רדיפות,
וקדוש הם. ועוד פעם... ועוד פעם...
ועוד פעם... זה משעמם עד מות." 73

All over the world children love to read the history of their country. Not so in Israel. They have no such desire. They reject it. It bores them. Instead, they read the history of the other nations of the world. It only makes them wonder at all the suffering, and groaning, and crying, and the pleading for mercy, of such a people as Israel. They are ashamed and disinterested.⁷⁴

One must admit that Judaism did have its heroes, but the whole picture of so-called Jewish history is distasteful to Yudkah. There is too much TSURCT, and not enough happiness.⁷⁵ The long subjugation of the Jew has caused a strange kind of psychology to invade Jewish existence, one that is foreign to its basic nature. Not only that, but it is also foreign to the psychology of all of the other nations of the world. We like to die; they like to rejoice and live.

"אנו מחבבים ז'טורים, שהיטורים
מכשירים אותנו להיות יהודים." 76

It is the fault of the Golah which has trapped Judaism and conditioned it, so as to have such an unnatural and unreal psychology.

"הגלות זוהי הפירמדה שלנו, אשר יסודה
קידוש השם ישיאה - משיח ... ו... החלמוד
זה, ספר המהים שלנו..." 77

The Golah has forced us to create a false illusion about Jewish existence, the illusion of faith in the coming of the Messiah. What a wonderful legend it has fashioned, a Messiah riding on an ass. (The sarcasm of his point is apparent in this idea), This aspect of Yudkah's condemnation of Jewish history, is the same as what we found in BKETZ HA-YAMIM, in Yuzpah's castigation of the Golah. Such redemption was never meant to become a reality, but only to remain as an illusion fostered by the traditional interpretation of Judaism.⁷⁸

The only difference between Yuzpah's and Yudkah's position is in the terms of its directions. Yuzpah is castigating the Golah, for its illusionary concept of Jewish existence, while Yudkah directs his attack against the Golah mentality of Jewish existence in Israel.

In his assault, Yudkah pinpoints the primary dynamics of Jewish existence in the Golah: one, faith in the illusionary legend of the Messiah; two, the belief that before the Messiah comes, the Jew will undergo a period

of great suffering. Each time that tragedy has struck Israel, its faith and belief in the coming of the Messiah has strengthened. Thus Israel has come to cherish and look forward to misery and affliction, for it is foreshadowing of the messianic age.⁷⁹

Yudkah is a very well organized person, even though he continually tells us that he finds it difficult to express himself. Before completing his tirade against the Golah for its hold on Jewish existence in general, and Israeli Jewry in particular, he explains the history of the messianic idea. It is the same going back to the pristine, pre-exilic Judaism, that we explored earlier, and that we encountered in Yuzpah's orations.⁸⁰ His feelings towards traditional Judaism are quite clear at this point.

The Golah oriented Jewish existence does not believe an actual redemption to be possible. It is not desirous of such an event, even if under its conditions it would be possible.

הם מאמינים בגאולה שחבוא, ואף
על פי כן מתכוונים שלא תבוא. 81.

There are even some Jews, who live in Israel today, who maintain the Golah outlook, and fight the rebuilding of the Jewish state. They, like the Jew of the Golah, hold fast to the traditional concept of the Messiah, and of Geulah.

It is now that we see Yudkah's fundamental point, towards which this analysis and build up of ideas has led us. Jewish existence as it stands today, is still Golah conditioned. They who have given up the Golah, and who have rebuilt the state of Israel, recognize it to be their Geulah. It is here where Jewish history once again becomes a reality. But such a Jewish existence can no longer be considered Judaism. As we have previously seen in BEKETZ HA-YANIM,

Golah and Judaism are synonymous. Therefore if we forsake the Golah for redemption in the state of Israel, we forsake exilic Judaism, or what has been normative Judaism for the last two thousand years. Jewish existence in Israel is not to be construed as a continuation of the Golah, and this is not so. Jewish existence in Israel is something new.

"היא לא המשך, היא אחרת, מיוחד
לעצמה... לא המשך אלא קרע." 85

Judaism in Israel represents the beginnings of a new people. It signifies the rebirth of Jewish history.

What is significant here is that Yudkah does not propose that Zionism, which has led Judaism to the fulfillment of its pristine, non-traditional concept of Geulah, should become the new dynamic of Israeli Jewish existence. Rather he argues against this. Yudkah is disappointed in Zionism. It has fulfilled its mission in that it made Geulah a reality in the form of the state of Israel. But it has failed to create a vibrant, new dynamic of Jewish existence in that state.⁸⁴

In summary, this is Yudkah's position: Since redemption has taken place, we must recognize the fact, that we have destroyed Jewish history and Judaism. We must now replace it with a new dynamic. Zionism is not the answer.

We will discover what Hazaz feels to be an acceptable picture of Jewish existence in the Geulah, when we analyze his most recent work, OFEK*NATUY./ Before doing so we must first examine two of his novels, YAISH and HAYOSHEVET BAGANIM in order to understand as completely as possible the various essences of Jewish existence. It is in these works, that he fully explores this subject. Previously we have only dealt with the philosophical position of such existence.

The novel, YAISH, is undoubtedly Hazaz' greatest work. Besides its masterful art form and its creative and pointed language, it is above all the most detailed description of the physical and spiritual life of the Yemenite Jew, that has yet been published. It delves into the mass psychology of this Jewish community with significant insight. In it we will find the spiritual strivings for Geulah, embodied in the epic character of Yaish, and a total view of the basic elements of Jewish existence in the Golah.

YAISH is the story of a faith built out of psychological drive of the author; built up, knocked down, contrasted against opposing attitudes of Yaish's generation, a faith which has a need for salvation. The time of the tale would seem to have been from fifty to sixty years ago, in the city of Sana, the capital of Yemen.

From boyhood to manhood Yaish encounters the same-environmental attitude. Perform the commandments and God will not forsake you.

"תקיים מצות פריה ורביה... ולא
יעזוב השם ברוך הוא אובד במדבר." 85

This is the advise the older generation gives him. But Yaish is not satisfied with this. He wants an answer to the question, when will the Geulah arrive? He tries to run from reality. Within his Golah oriented existence there is no answer to this question.

The pattern of our story is set; Yaish runs away, escapes from reality. He blindly searches, and examines every aspect of tradition. He even delves into mysticism. He tries to understand the mystery of his world through exotic dancing and singing. These very things become a strong factor in his life, and are part of the developing process which eventually leads him to quit the whole structure of tradition. It is this process that we are examining. The process of Yaish's exploration into every facet of tradition, the process in which we find Yaish

weighing and evaluating every particle of traditional thought, every custom, every aspect of Jewish existence in the Golah. Finally he arrives at the conclusion that Geulah is not to be found in the Golah or through the Golah's interpretation of redemption. It is the process of Yaish's appraisal of Jewish existence with which we now deal.

Three ideas of Geulah (as discussed earlier, two traditional and one non-traditional) operate within this appraisal. To these general themes we add the following factors: dynamic quality, static quality, demonic factor, mystical factor. By observing how these basic themes and fundamental factors of Jewish existence function, we will receive a total picture of the Jewish Yemenite community, and the correct image of the epic character of Yaish. Our view must be an organic one, or we will not see what Hazaz intended us to see. Thus we will examine this total picture, as a progressing process.

Fatherless, Yaish grows up in a typical traditional environment. His society is deep in the middle ages. Yet in spite of all this, his world is in essence identical with that of eastern European Jewry in the 17th and 18th centuries. It is this similarity that will help to illustrate the epic character of Yaish. He not only represents an oriental Jew struggling for a way to salvation, but also the plight of any Golah Jew. The identical factors are at work, only the names and places are different.

At an early age Yaish begins to seek answers from his elders. They supply him with stories of the past filled with wonder and delight.⁸⁶ Like the stories told him by his good friend Tyri. But,

"יֵעִשׁ נִחְיָא שֶׁן הַזְקֵנִים." 84

He finds no answer in this dynamic of Jewish existence, in the glories of a hero-filled past. And so Yaish looks elsewhere for an answer. His youth is filled with escape

into childish pranks, deep study of the Torah, and a flight to mysticism.⁸⁸ Yet, he finds no answer, and is not satisfied. In disillusionment Yaish gives up and turns to wine, women and song.⁸⁹ But his compunctions about the YETSER HA-RA, drive him back to his books and the study of Torah.⁹⁰ This form of escape is maintained off and on throughout the rest of the novel. It is here that we first find traces of a promethean dynamic quality of Jewish existence that Yaish seems to embody. In total despair over his battle with the YETSER HA-RA, he cries out to God,

"מה חסאתי מה פשעי שיבוא
הבליעל לאבד את נפשי." 91

It is here that Yaish begins to challenge the whole structure of the Golah God, who works in mysterious ways, who promises redemption, but never fulfills that promise.

The dream, another dynamic, is pictured early in Yaish's life. It is the function of the dream to act as an internal battleground in which Yaish is stimulated to react and progress in the process of developing a new philosophy of what is redemption. The dream is also an inner mirror to Yaish's sub-conscious thoughts, reflecting his epic character. Such a dream is one in which Yaish sees an unhappy end to his life, lying dead on the streets and his family in captivity. Here lies the symbol of 2000 years of Jewish existence of suffering and dying in the diaspora. This also points out to us another universal quality of Jewish existence. The dream takes place in the midst of the high point of Yaish's own happiness, of his love for a girl. This shows that happiness for the Golah Jew can never be a simple matter, it must always be mixed with affliction.⁹²

A static quality of his generation, which is in reality a picture of the static quality of all of the Golah, is found in these words:

"ברוך הוא רוצה לעשות לנו ישועות
הלא הוא יכול על כל! שישלח לנו
את משיח צדקנו ויקוים בנו כחוב
הדר: ה' ילחם לכם, ואחם תהרישון". 93.

The Messiah, freedom and the return to Israel, will all come by the hand of God. We don't have to do anything except perform the commandments and wait. The emptiness of this belief, and the meaninglessness of its observance, bring severe dissatisfaction to Yaish. Such a sequence of the party with Chasan illustrates this point. His friends at the party say, "Be a good, honest, clean cut fellow and God will reward you with Geulah", but immediately they go off to fornicate, and drink and fornicate. When Yaish refuses to comply with their licentiousness they think he is crazy.⁹⁴

Yaish flees from the party and struggles to rid himself of any temptations. It is in this struggle that we see another point of comparison to the general Golah. He cannot control his desires even though he knows they are wrong, so he recites Psalms.

"על ידי זכות תהילים יכול אדם על כל". 95

These very elements constantly repeat themselves in variant forms in the early years of Yaish's life, Yaish continually looks for new outlets, of escape. When he realizes that other people are troubled by the YETSER HA-RA, and face the same problems, he begins to mature, raising himself to a new level in his progression towards his ultimate new reality.

"נסתכל יראה שלא הוא בלבד נרדף מפני
יצר-הרע אלא אף גדולים וטובים ממנו...
אין הוא בודד במכאוביו ואין הוא משונה
מכל בריות. עכשיו כיון שכולם כיוצא בו
על מי יש לו להישען". 96

He learns that he must consistently rely upon himself and upon his own ability to solve his problems. This is the first big step in his progression towards manhood, and towards the realization that the solving of the problem

of salvation does not come by reliance upon others alone. It is here too, that the thought of going up to Israel first enters his mind.

97. לעלות לארץ ישראל להסתפח בנחלת נועם ה'.

But it is mentioned still within the reference of a Golah conditioned redemption. Such a migration would be merely for the purpose of waiting for redemption.

The demonic factor constantly appears. Elements of superstition which are built up around the TPHILLIN and the role of the evil inclination illustrate the components which are common to the Jewish existence of the entire Golah.

In this setting of superstition and demon worship we find Yaish fighting, one day with evil demons, and the next day fasting and praying. Such descriptions of his world are similar to the life one might find in the ghetto of Poland or Russia.

Tyri plays an important part in Yaish's life, in the position of a step-father and close uncle. He characterizes and stresses the second of the traditional interpretations of salvation. He talks about reward not in the end of days, but rather after death, in the next world. He repeats this idea over and over again to Yaish.

Two themes of redemption are at work in the process in which Yaish is involved. Immediate redemption after death, and Geulah in the time of the Messiah. To attain either, one must follow the prescribed tradition and merit them by doing good works. This, of course, is one of the most prevalent elements of Jewish existence in the entire diaspora. The Jew must perform acts of charity, and kindness in order to merit a share in "the world to come". The only trouble is, which "world to come"? Part of the process of arriving at a philosophy of redemption is making this decision. In which "world to come", is real redemption. We will eventually see how Yaish answers this question.

In Yaish's quest to keep the commandments according to tradition, he learns a bitter lesson. One cold night, in order to cleanse himself, he runs to the MIKVAH, wakes up the attendant, and dips himself. Afterwards, he catches a cold which brings him close to death.⁹⁸ This dynamic of Golah Judaism which puts so much stress on performing each minutia of the commandments, is a negative factor, which keeps Jewish existence at the level of blind observance, rather than lifting it to the lofty heights for which it was originally intended.

At this point Tyri comes to comiserate with him over his illness. Again he talks only of redemption after death. He is an old man and would like to die in order to receive his just reward and his salvation in the "world to come".⁹⁹ This view of Geulah constantly arises in Yaish's appraisal of the Golah's definition of Geulah. At the end of his illness, Yaish declares,

"העולם הזה אינו כלום - הרי דבר אחד
העולם הזה הוא הכל." 100

Thus we see Tyri's influence on Yaish. The constant tension which is displayed throughout his life in the Golah, until he finally resolves the problem of which is more important, this world or the next.

After his sickness, Yaish appears to have matured. He is no longer as pompous and as egotistical as he was. In his following statement about turning over a new leaf, we find a strong dynamic factor of his entire society, that is the prolific use of quotations and sayings from the Bible, the Talmud and the Midrash. This language and use of the idiom has been captured by the author and no doubt represents one of the predominant driving forces of Jewish existence in the Golah. It is true of the Yemenite community as well as of every Jewish community existing in the Golah. It has become the common referrent of Jewish existence, illustrating a community's desire for Jewish education, and learning, as well as their patterns

of thinking; and their philosophy of life.

"אל יתהלל חכם בחהמתו ואל יתהלל
הגיבור בגבורתו ואל יתהלל עשיר בעשרו,
כי אם בזאת יתהלל המתהלל." (Jer. 9:22)¹⁰¹

This is but one example of such material, of which it would be possible to cite thousands.

Thus Yaish continues, studying, struggling, and working, until a significant event occurs in his life, the death of his mother.¹⁰² Yaish is shaken. He turns to his God to ask why such a thing should happen. Again we see the Jobian epic element of prometheanism.

"האם דין אמת לאמיתו הוא זה, ... למה
ולמה כל החיים האלו שחוזמים מות?"¹⁰³

It is through this sorrowful experience that Yaish begins to understand the meaning of life. We now see Yaish as the symbol of the wandering Jew of the Golah in his suffering. We see such a Jew looking towards heaven asking God why, what is the meaning of this endless suffering in exile.

Yaish stands in the graveyard, and wonders about all the dead who lie before him. He empathizes with them in all of the misery of their lives.¹⁰⁴

This whole scene points up to the static quality of the community in which Yaish dwells. Yaish is the only one who comes to the cemetery. The other graves are forgotten. The living have forgotten the dead, and the faith of their fathers. Their Judaism is static, as it lingers unmoved in observance of meaningless ritual. Yaish seems to be the only one who is in search for a faith, a salvation. The others of his generation only seem to be interested in their material welfare. In this sequence of events we clearly see the stagnation of Jewish existence, as it flounders in the sea of material self-interest.¹⁰⁵

Yaish's brother Salam illustrates the general knowledge of Jewish custom and ritual that even the poorest

and the humblest Jew has. We also see the emphasis which is placed on politeness to guests, and the intense interest in their welfare. These are dynamics of this Jewish existence which we can easily compare with life in the Golah everywhere. This affinity for precise knowledge of custom and ceremony, and kindness to guests are still two important elements of Jewish life today.¹⁰⁶ e.g. unveiling custom.¹⁰⁷

Certain attitudes and traditions that Yaish's generation hold, are also typical of universal Jewish existence: the attitude towards the place of the woman;¹⁰⁸ the success of a man's business, or endeavors, based on his religious relation with God;¹⁰⁹ the tradition of one going around calling people to worship.¹¹⁰

Elements that are perhaps only peculiar to the oriental Jewish existence are certain habit patterns concerning the mats of the house, and the Nargilah. Also, the manner of bargaining for items in a store, is indigenous to the oriental Jewish community.¹¹¹

More general customs such as holiday observances, Tisha B'av, the high holidays can be also described as having basically a general universal nature, with a few variations that are peculiar to the oriental communities.¹¹²

What is interesting for us is the rationalization used in the ceremony of TISHA B'AV. The people come to temple and say the following,

"עוֹשׂ הוּא עַל הַחֵטָא שֶׁחָטְאוּ הַשְּׂבָטִים
וּמָכְרוּ אֶת יוֹסֵף אֶחָיהֶם... וְעַל קִמְצָא וְכֵן
קִמְצָא גַם כֵּן חֲרָבָה יְרוּשָׁלַיִם."¹¹³

They deal with their own misery in terms of the historical plight of the Jew. They never face the reality of the times in which they live, and ask themselves the questions that Yaish asks. Rather they follow like lost sheep, the traditional explanations of exilic Judaism, of why they are still in exile and when the Geulah will come.

The factor which illustrates the primitiveness of the society with which we are dealing, is the humorous sequence in which a mirror is introduced into this community for the first time. Of course the demonic immediately appears, and acts as their explanation for this apparent magical miracle.¹¹⁴ Such an incident could have happened anywhere in the Golah where superstition and the belief in demons play a major role in society.

Another universal characteristic of Jewish existence imerges from this scene with the mirror; the Jewish sense for the humorous. Salam wants to use the mirror to make a living, by charging people for a look at themselves. And he does. He indoctrinates his friends by hanging the mirror in the temple. At first they all run away from it, but eventually they get used to it.¹¹⁵

Perhaps the best summary of his generation's view of Jewish existence was ~~best~~ stated by Salem.

"אילו דברים שאדם אוכל פירותיהם בעולם
הזה והקרן קיימת לעולה הבא. כיבוד אב
ואם וגמילות חסדים והבאת שלום בין אדם
לחברו, וחלמוד חורה כנגד כולם." 116

Such a view is a definition, which applies to all diaspora Judaism.

Yaish, with all his problems and growing pains, comes of age. His friends and family immediately proceed to find a wife for him. Salam, his brother makes arrangements with certain friends to act as agents, and to make the SHIDUCH. They talk to the girl's parents, and the traditional business of arranging a marriage contract is pictured.¹¹⁷ This is another custom which is a common universal in Jewish existence. Yaish falls deeply in love with his intended bride, and in order to ward off the evil spirits he obtains an amulet.¹¹⁸ This too can be seen as an important dynamic element in the life of

this Jewish community. Even though they worship the one God of Israel, they hold fast to superstitious beliefs. They follow certain traditions which carry back thousands of years to the period of early Zoroastrian religions.

All the laws of the SHULCHAN ARUCH are carefully followed and the young bride is kept indoors and is not allowed to appear in public.¹¹⁹

Then a great catastrophe occurs. An argument over the details of the marriage contract causes Yaish to lose his intended, whom he loves very much. Throughout his whole life, even after he marries and has a family of his own, he never forgets this first love. His friends have the philosophy.

"גם זו לסובה" 120.

Which represents a typical Jewish bit of homespun rationalization, common to all the Jewish communities of the world.

This is the second important disappointment that Yaish has had to face, the first being the death of his mother. In this case his reaction is what we would consider normal, showing certain signs of maturity on his part.

A short time passes, and Salam finds another bride for Yaish. The wedding takes place, with a full description of the many strange customs that are peculiar to Yemenite Jewry.(cf.appendix 2).

Yaish and his wife Genah experience the same difficulties that most newlyweds have anywhere in the world. Their severest problem is brought about by Genah. She complains that Yaish spends too much of his time with his books studying, and doesn't give her enough time. To settle the argument they use the phrase,

"לדעת מה לשם ויעם לכך" 121

This is the golden mean, of moderation which governs their lives, as it theoretically governs the lives of

Jewish existence in the western countries of the Golah.

Throughout this period Yaish keeps up a steady period of daytime fasting. Genah complains that he is too stringent with himself. Yaish answers her,

"את מכרחה להאמין לי. המשיח הוא לא יבוא
ככה בחינם מתוך צחוק, אלא אחרי יסורים
וצער. ואותו זמן שיבוא המלך המשיח
עוד לא יהיה נחוץ שאני אתענה. אבל עכשיו
על מצוה שהשם, ברוך הוא, יראה לענינו וימהר לגאולנו."
122

Yaish's answer reflects his advancement in thinking about the problem of redemption. Earlier, he moved from the confusion of escapes, to the first step where he realized that he could not rely on others, especially the members of his generation, to solve his problems or to bring the Messiah closer. He fasts and prays and studies, hoping to speed the Messiah on his way. At this point he still is firmly entrenched within the traditional philosophy regarding Geulah. The redemption will come with great fasting, privation and suffering. It is his belief that such action on his part will effect God desires concerning the messianic age.

This attitude of relying upon God, more or less is a throw back to the earlier covenant theory. If you do God's commandments he will take care of you in all matters. We find this same attitude in regards to another matter. When Yaish finds that there is no food in the house, he tells his wife not to worry, God will take care of them in his own way. This of course reflects a general dynamic quality of his whole society. It is escape from facing reality, by having the pat answer at hand; rely on God, he will save you in this world, and in the next.
123

The only thing that man can do to help his lot when things are at their worst and he cries out for salvation is to explain things in this manner,

"עניות היא ישועה... עניות אוצרו
של הקדוש ברוך הוא." 124

Gena complains against this interpretation. She cries out that such a salvation only means death. A point that she will make again, only later Yaish will be more susceptible to her insight and begin to realize the fallacy of his definition of salvation.

Their poverty increases beyond any livable level and Yaish has to pawn his garment for food. Afterwards the creditor is forced, because of the law in the Torah about keeping a man's garment over night, to return it to Yaish. This is another example of the complete traditional conditioning that exists in the Jewish community.

In his distress Yaish turns more and more to mysticism and what Pinuali calls the element of מזה.¹²⁵

"נודעזע הבית ורעד בחשאי... מפעם
לפעם נפל לארץ בביטול החושים ובסילוק
הדעה כמה שנפטר מן העולם. ולשעה קלה,
משחזרה נפשו עליו לא ידע מה היה לו
ומה דברים אירעו לו, אלא מוטל היה
בשלוה ונחת, מעודן ומפונק מלא ברכה
וטוב." 126

This reaction by Yaish is another attempt on his part to find some answer to the meaning of Geulah. This points out another facet of universal Jewish existence, which is an important part of the process of growth, towards a final solution of the definition of Geulah.

If we recall Jewish history, we will remember that the first successful movement against rigid rabbinism, against stagnant traditionalism, was CHASIDISM. So, in Yaish's case this over-indulgence in things mystical, and a reliance on dreams, and their mystical meaning, marks a step forward towards the solution of his problem, and towards a break with the traditional approach to Geulah.

As the severity of their economic situation increases, so does the negative case against traditionalism. We mentioned previously the verse, עַל לִשָּׁם וְעַל לִכְךָ. Through the interpretation of this verse we will see the negative side of exilic Judaism; that is to say, the overstress

on its part of giving time to God and not enough time for oneself. Placing all your hope in Torah and the commandments alone, will not bring Geulah, but rather one has to do something on his own. It is the same, in the case of food for one's belly. If you don't earn some money to buy that food, and merely rely on God to perform a miracle, you will starve.

Salam, Yaish's brother, symbolizes the static element in Jewish existence. Unlike Yaish, who at least makes an attempt by fasting and praying, to bring on the Messiah, Salam will not do a thing. When he finds himself in economic trouble, he does not go out and look for something else to do, but rather waits and relies on God to perform a miracle. His whole approach to life and Jewish existence is one of non-growth and stagnation. Yaish, who is also still caught up almost completely in exilic interpreted Judaism, at least struggles with his problems, and moves forward, striving for an answer. For the static element, there is no struggle, there is only blind submissiveness.¹²⁷

Gradually the struggle is intensified, between the traditional views of Geulah: salvation is immediately after death, in the next world; the concept that redemption takes place in this world. Tyri, the old man, constantly talks to Yaish about his desire to die. He wants to go to the next world and receive his just reward. For him this is the meaning of salvation. He talks about Geulah, only in the terms of redemption being performed in another world. The opposition to this concept appears in the plot as part of a large sequence of dreams. In these dreams Yaish ascends to the heaven, and observes the next world. After many such trips and many different meetings with the angels, Yaish is able to appraise the next world and the concept of salvation in which it is involved. Let us now examine this struggle between these two formulas for Geulah.

Tyri emphasizes Geulah in the next world by degrading life in this world,

"הכל הבל, 'מה יחרון לאדם בכל עמלו
שיעמול חתה השמש'?" 128

His basic argument centers around the idea that life in this world is worthless, as compared to life in the next. Yaish digests this attitude and tries to see the value of the next world on his trips to heaven. As we shall see he does not agree with Tyri, and thus denies the validity of this concept of redemption.

In one of his dreams Yaish is questioned by God himself. He asks Yaish what is his work, and what he brings with him. Yaish replies, his good deeds, and the study of Torah, prayer and fasting. In the end the only thing that satisfies God is that Yaish has brought himself. This small scene implies a growing awareness on Yaish's part, that all these elements of Golah Judaism, are not worth what he thought them to be. Rather, the important thing is, that he dedicates himself to go beyond them, to find redemption beyond the traditional explanation.¹²⁹

In another one of his dreams Yaish talks to a group of angels and he questions them concerning their knowledge of Torah. When he finds out that they are not acquainted with the commandments and in fact have no knowledge at all of such matters, he is greatly disappointed.

"עם הארץ אתה, במחילה מכבודך.
חורה לא למדת." 130

After one of his sessions with the angels in heaven, Yaish becomes blind. Although all his friends pity him, including his wife, and talk of the evil spirit that caused this catastrophe, Yaish does not agree with them.

"איזו עין רעה, ... חמה יעיש ממנו
ופניו החנאו בבה-צחוק של סגי-נהור,
מרופה, חוהה וזיוחנית כאילו שאני עוד
חינוק קטן בשנים וגדול בחן וביופי שהוא
מחירא מן העין. זה מהשם." 131

Yaish knows that this sickness has come from God, (לא באה מן השטן) and not from some evil spirit, signifying another step in his maturation. His rationalization for this calamity is, that everything that God does is for the good. Thus he has no reason to complain. This is part of the traditional way of looking at things, that can be found among all Jews of the diaspora. It again points out the difficulty that a Golah Jew has, in moving emotionally and rationally out of the morass of his traditional environment.

Genah is not quite as complacent as her husband is. She tells Yaish that all his piousness did not help them before, and did not prevent him from becoming blind. Genah represents the verbal expression, or foreshadowing of the realization that Yaish arrives at himself as he moves forward in this process.¹³²

Sight returns to Yaish as suddenly and as mysteriously as it left him. It has given him a new experience upon which to grow, and develop his ideology of his own personal relation to Geulah.

Yaish resumes his trips to heaven, and is continually disappointed with the angels, who don't know anything about Torah or about the suffering that Israel goes through on earth for the sake of heaven. Yaish asks one of the angels if he could remain in heaven, but the angel refuses. If we contrast this episode with one that occurs near the end of our story we see Yaish's advancement in the process. It is later on that some heavenly creatures practically beg Yaish to remain in heaven with them, but by then it is too late. Yaish at that point realizes that Geulah is not to be found in the next world but in this world.¹³³

Heaven gradually takes on a different meaning for Yaish. He has been there so many times that now he clearly realizes that he and his world are better than the angels and the next world. It is this realization that prepares him for the acceptance of another meaning of Geulah.

"נאבק יעיש עם המלאך ועמל בו להחגבר
 עליו אני גדול מכם. ועליון על כולכם אני
 אדם... אני נבראתי בצלם ה'." 134

His values begin to change, and he now has a new direction, leading him to reappraise his previous traditional conception of the interpretation of Geulah. This new direction is strongly emphasized after one of his trips to heaven. He tells his wife about it. Genah requests that next time he bring some jewels back with him so they can enjoy a little of their reward in this world. If not then they will have to wait until they die to enjoy salvation. Then it will be too late.¹³⁵

Genah tells her friends about Yaish's trips to heaven, Tyri immediately hears of this and asks Yaish if he will take him with him. He will soon die. Then his soul could enter Yaish's body and when he goes to heaven he can carry Tyri's soul with him. If not Tyri will have to wait at least another year before he enters the heavenly gates. Thus it was told to Tyri in a dream. The ludicrousness of this whole situation is perhaps one of the final factors which forces Yaish to dispel all his dreams of finding salvation in the next world.¹³⁶

Others hear of Yaish's trips, like his brother Salam, and they too want to share in the great riches of the next world. The irony of the whole situation is that Yaish can't do what they want him to do. This re-emphasizes the fact that what belongs in the next world was not meant to be enjoyed in this world. Salvation for man, redemption, comes not in the next world, but it must come in this world.¹³⁷

Yaish's economic situation has deteriorated and thus he finds it necessary to go out into the outside world to make a living. Unlike his brother Salam, who rejects new ideas, he leaves his trade of metal worker and becomes a merchant. Wandering from village to village his personality now takes on the appearance of the epic character of the wandering Jew, forced to "roam" the earth for his sustenance.

"ומלאכתו בידו וזכותו בחפנו וביחו
לפניו רק הוא בלבד זר ונכרי בעולם
שאינו שלו, עקור ומסולסל ממקום למקום
וכחוצה בעולם החוהו." 138

His partner in this new enterprise, Hamudi, persuades Yaish to grant him a place in the next world. He too has heard about Yaish's travels into the twilight zone, and wants to share in his merit.¹³⁹ This reflects the idea that salvation can come by means of others. It is similar to the concept of the זכות אבות. Yaish does not want to perform this deed, because he doesn't believe it will have any effect. But his partner talks him into it. Yaish's reaction to this illustrates his growing awareness that Geulah is not the temporary type of salvation that may be achieved by the goodness of others, it must come by a more direct action on the part of the individual.

Opposing this view is the voice of Tyri, that comes from within Yaish's body. It pleads with Yaish to give up this life of being a merchant and go back to his study of the Torah. This is the other view of redemption, which Yaish no longer adheres to. Study alone can not bring on the redemption, but individual action can. What this action is, Yaish does not know at this point. But he continues to search for it, until he encounters a stranger from Israel, who gives him the answer.¹⁴⁰

Eventually Yaish gives up his life of travel, and returns home wealthy and has his first child, for which he and his wife have so long awaited.¹⁴¹

Yaish's conscience bothers him. Things are going too well. Why is he not suffering like a Jew should suffer. Suffering is the lot of the Jew. He begins to feel guilty, that he no longer shares in this common element of Jewish existence.¹⁴²

This is Yaish's unconscious way of reacting to his changing philosophy of Jewish existence, which is finally given new direction when he meets Joseph Machov.

Machov enters the Yemenite community with great public acclaim. All are interested to see the stranger from

the Holy Land. Yaish invites the stranger home with him, and questions him about life in Israel. Machov explains to Yaish that he is already in the "next world", while Yaish is still searching for it. For him the "next world" or redemption, is Israel.

"הנני בן העולם הבא, המהלך ד' אמו
בארץ ישראל מובטח לי שהוא בן עולם
הבא... שארץ ישראל היא מעין עולם
הבא שבעולם הזה." 143

Yaish still does not understand the full import of Machov's statement. He asks him why he left Israel to come to Yemen. Perhaps it was because the redemption was coming. And Yaish asks him when the redemption will arrive.¹⁴⁴ Yaish is still thinking about Geulah in terms of the traditional concept. It is not clear to him what redemption really means. Machov explains to him again,

"יש יום שהוא לעתיד לבוא, יש לעתיד
לבוא שהוא היום." 145

Machov asks the whole community why they don't go to Israel. They reply that they must wait for the Messiah to bring them there. Machov answers them, who is stopping you from going by yourselves? But they are stubborn. They must wait for the Messiah to come.¹⁴⁶

Thus we clearly see the effect that the traditional interpretation of Geulah has upon Jewish existence. It stagnates it. These Jews will not budge. They will do nothing to bring on the Geulah, for only God has power.

We now can see that part of the process which BKETZ HA-YAMIM describes. That if Geulah is to come you must forsake the Golah. For the Golah only hinders the Geulah. We must fight to get out of the Golah. For Yuzpah it meant burning our own ghetto walls. Here Machov talks of fighting the nations that plague us and return to Israel.¹⁴⁷

Yaish asks about life in Israel, in the Geulah. Machov tells him that there, there are no miracles, miracles only take place in the Golah.¹⁴⁸

Machov helps Yaish to eventually decide to go up to Israel by illustrating for him, the foolish belief that his generation has about Geulah. He gives the example of a fake letter telling about the coming of the Messiah. It describes the correct circumstances of such an event within the traditional interpretation. All this is a satire of Golah existence and its meaninglessness in terms of its interpretation of Geulah.¹⁴⁹

Geulah is for any man's asking. He must only decide to take it. It means that God only helps those who help themselves.

"יכול כל אדם להיות כמשה רבינו...
רק אנהנו לא רוצים." 150

Yaish makes one of his last trips to speak with angels, and they now entreat him to stay with them. But Yaish flatly refuses, as he now knows that redemption, Geulah, is in this world and not in the next.¹⁵¹

Yaish then attempts to go to Israel, through a legendary cave, which is supposed to exist in the mountains surrounding the city. By means of this cave one can go straight to Israel in a very short time.¹⁵²

When they do not find the cave, Yaish finally realizes that miracles cannot bring the Geulah closer, rather he must go and seek the Geulah by himself. Miracles are a product of Golah oriented Judaism, and cannot be used to attain redemption. Golah Judaism must be entirely left behind.

When Yaish arrives in Israel, he has completed the process of growth from a totally Golah oriented philosophy of Geulah, to a new type of Judaism. Although it is yet undefined, there is one definite element in it. To partake of it one must first free himself from the bondage of Golah Judaism. We see the final part of this process of growth in the last page of the novel. When Yaish comes up to Israel, he never again has the power to go up to heaven and visit the angels.

"כל עמל שעמל וכל יגיע שיגע לא הועילו
לו. השמים ננעלו בפניו ולא נפתחו לו
עוד כל ימיו לעולם." 153

We have explored the novel Yaish by observing it in a more or less organic fashion. Taking into consideration the basic theme, and the process of growth that Yaish follows to attain^a new concept of redemption, as well as the general view of the different elements that make up Jewish existence.

We will now examine the entire novel from the different view point, dissecting it in terms of over all motifs; one יציאה, which we will translate and refer to as departure; two תחליף, the theme of substitutes. In this way, we will complete our picture of Golah Jewish existence as it is described in this novel.

Our story begins with a departure and ends with a departure. The former is the departure of Yaish's father. He attempts to go up to Israel, but he dies somewhere along the way. The latter is the departure from the Golah made by Yaish on his way to Israel, only he arrives there.

Other departures which are constantly referred to are: the trips that Yaish makes many times to visit the grave of the poet, Mari Salam Alshbazi; his regular journeys to heaven; and his excursion into the world of the gentile; when he becomes an itinerant merchant.

All these departures act as an escape, a flight from the reality of Golah existence. His rejection of this way of life, as well as his need for a new definition of Jewish existence, is evidenced in these constant departures from his stagnant world of the Golah. Each one of the exits prepare Yaish for his final departure to Geulah, his trip to Israel. Each one acts as a step in the process of the growth of his appraisal and evaluation of his present Jewish existence.

There are also more subtle types of departures. He moves from the holy to the profane, and vice versa. Each departure in either direction, whether it be from heaven

to earth, or from prayer into the arms of the YETSER-HARA, are essential steps in the process of growth, that he exemplifies, both in his role as an individual Jew, and as the epic character of the wandering exile.

From the departure that Yaish makes into the gentile world to make a living, we can draw an analogy to the Jewish existence in most of the countries of the world today. The Jew has forever been forced to move from one place to another in order to sustain himself. Our own American Jewish community today is made up of mostly eastern European Jews, who were forced to flee from their homeland, because the opportunity for making a living was taken away from them. Yaish here again symbolizes the true nature of the economic situation of most Jews, in the two jobs that he held, one, a metal worker, and two, a merchant. Most Jews of the Golah, up until recently were limited to these two ways of making a living. Dan Miron makes this point clear in the following statement,

יציאה מביאה את יעיש לידי נגוד
חריף עם העיר היהודית כולה. השאיפה
לגאולה דחית בארץ ישראל היא, אמנם
גלות הכותרת של עולמה הרוחני של העיר
היהודית הגלותית, אלא שהגשמית המוחשית
המיידיה מנוגדת נגיד חריף למנטליות
של עולם זה. 154

A view of the second major motif of the substitute is another way of exploring the essence of Jewish existence found in this novel. One of the fundamental basis of the plot structure is the use of this method of contrast. We see this on both a major and a minor scale. His wife Genah is a substitute for his first real love. Even later on in his life, when after he is already married and has a family, he still wants to marry her but can't. Tyri acts as a substitute father. Yaish's desire for a son causes him to create an illusionary son which is a substitute for a real one. The result that Yaish sees after his long struggle with the angels is, that man and his world is better than the angels, and the

"world to come", is not a substitute for "this world". His very trips to heaven can be viewed as a substitute for the lack of faith in this world.

This idea of the substitute can also be used in comparison to Yuzpah. All his life he yearned for Yutah, the Rabbi's daughter, but instead he married the merchant's daughter. The meaning here is the same as in the case of Yaish. All of these add up to a substitute of Golah for Geulah.

All of life in the Golah is a substitute for a real Jewish existence in the Geulah. If you go to Israel you are not living in the world of substitutes. You no longer live in Golah, which means you no longer depend on Golah Judaism. The final conclusion of this idea is the same that is found in HA-DRASHAH. In Geulah, which is Israel, Golah interpreted Judaism cannot apply, therefore a brand new Judaism must be created, based on the original pristine history and view of Jewish existence.¹⁵⁵

We have now examined fully Jewish existence as it is found in the Golah, and have seen in many variant ways its meaning and interpretation of redemption. We have seen how such an existence leads to stagnation of Jewish existence, and what is the alternative to this.

Let us now examine Jewish existence within the state of Israel itself, and see what new problems and redefinitions of Jewish existence are to be found.

The novel, HA-YOSHEVET BA-GANIM, set in the troubled days of World War II, deals with a Yemenite community that has physically left the Golah and has come to Israel.

Three generations are represented in this community. Each generations has different problems and reacts in various ways to the new environment in which it finds itself. Mori Sa'id, Zion and Rumiah each characterizes the struggle and conflict that their respective generations have in adjusting to its new surroundings. There is no real drama, no process of growth, only scenes, views of different aspects of Jewish existence in Israel.

In the Golah there would be no real problem of adjustment. The environment would have been preconditioned so as to determine all the possibilities of life. But in Israel there is greater freedom. The Golah oriented world, although still prevalent, is not necessarily a dominate factor.

Mori Sa'id, an old man, still lives in the world of the Golah. This fact becomes evident from our very first acquaintance with him. His whole philosophy of Jewish existence is built up around a Golah traditional interpretation of the meaning of Geulah. This ideology guides and influences his every move and his every thought. It is true that he came to Israel, but he did not come like Yaish, leaving the Golah behind him. Rather he brought it with, and it flourishes in his new environment. There is but one thought on his mind, when will the Messiah come. He too, like Yaish, has dreams, delves into mysticism and takes all kinds of heavenly journeys, trying to devise the exact date when the Messiah will arrive. Unlike Yaish who struggles with the problem of Geulah, he is unmoved by his presence in Israel, remaining stagnant within his diaspora tradition. Mori is also an interpreter of dreams as we see when his close friend from Yemen, comes to him to interpret a dream.

"מרי אלפקעה בא אצל מרי סעיד
לשאול על געלומער." 156

Gematria, superstition, and the dynamics and demonics which we discussed concerning Yaish are all part of Mori's world. They are the essence of his Jewish existence, just as if he still were in Yemen.

"גרמניה עם הכולל גימטריאה חסר. אינקליז
גימטריאה צחוק... צחוק! צחוק." 157

For Mori Sa'id Jewish existence means the same thing it meant to the stagnant element in Yaish. His world focuses around the day when the Messiah will come and when will the resurrection take place. We see this in one of his dream interpretations.

"כבר אנחנו בימי הגאולה! היום היום בשורה
הוא! ... ימי המשיח ימי המשיח. הלא כל
המהים יקומו מעפרם, וגם-כן האבות והאמהות
יקומו." 158

His is the concept of redemption which combines all the elements of⁹ desire of a beaten and misery-ridden exile. Greatness for us and death to the wicked.

"מה טוב ומה נעים באותם הימים הטובים הנאים
עלינו לשלום ולכל עמו בית ישראל! ומה הם
יהיו לחושך ואפלה לאותן האומות הרשעות." 159

This is Mori's attitude. It does not mature, as did Yaish's, but only becomes more intensified as death approaches. The more he seems unconsciously to realize that his Geulah is not coming, the more he tries to see into the future and help it come. The more desperate he becomes the more he forces himself to suffer. The last scene in which he finds death, is the epitome of the view of the Golah Jew, suffering, plaguing himself to death and holding on to a belief which brings nothing but sorrow and destruction. He sits by the wailing wall begging for alms. He has tried to attain from each man of the community his portion in the next world, for he believes that such is needed to be given to the Messiah as eternal due. If this could be done then the Messiah would immediately come, but none would listen to him. As Mori himself says,

"הם לא רוצים, הם לא רוצים, הם ושלום,
שיבוא המלך המשיח... הם רק מפספסים." 160

This reminds us of the stagnant element in BKETZ HA-YAMIM, characterized by Yoset. They only pay lip service to a desire of redemption, but in reality they do not want the Geulah. They are too well fixed in the Golah. Material wealth means more to them than salvation.

Mori has failed to meet the challenge of his new environment because he has retained his Golah mentality.

Zion his son also fails to meet the challenge of a new environment. He, unlike his father, does not maintain the Golah interpretation of Geulah, rather he gives up all

*Or does Mori
simply down
the recurring
truth that the
Jews really
expect
Geul-*

attachment to the old way, and seeks no new philosophy. The old way only meant constriction, the new, freedom and liberty. His is the generation that is caught in the middle, despising the old system for keeping it back, locked up in its ghetto type walls, and not understanding what the new environment can mean. For him Jewish existence means, straying from the faith of his fathers, and doing what his own selfish interests dictate.

In many ways he is more like Yaish than is his father. Zion and Yaish are of the same generation; they both cry out against God's injustice, and his delay in bringing whatever salvation he is going to bring.

"איזה צורך קם ליהודים! - נמשך ציון
בדברים ואמר בשברון-לב, ומה פשעם ומה
חטאתם? חטאתי לשם יתברך, זו תורה וזו
שכרה? כמה צדיקים כמה חסידים, כמה
קדושים וטהורים הם נשחטים בכל יום ויום." 161

Zion has completely given up the old binding faith, and finds nothing to replace it, leaving a large void in its place. His moral or guiding ethic, which was previously part of his Jewish existence no longer exists. He, like Yaish, departs from the norm of his life and becomes a merchant, only he returns from his adventure with less than when he went out. His is the spirit of rebellion, and frustration. We see this in his talking to his donkey,

"תקולל דתך ודת בעליך ודת אליוס
אלדי הראני צורתך הכהו בדברים ובאגרוף
שפל בן ספל בזוי משורש בזי! מי יעשה
כמוני יקנה סחורה בעלה שינים, יתבטל
מן החורה ומן הבריות ויפסיד עליך כל
ימיו ללוותך בדרך כאילו היית חכם וצדיק." 162

Zion often challenges the older generation as to their beliefs. He is still looking for an answer, even though he never finds one. He wants to know how Mori can still believe in a God who has not kept his bargain concerning redemption, and who appears to be helping the enemy to destroy his people.

תמחול לי יא מרי אני רוצה לדעת מדוע...
 אומות העולם הלא ידוע, שהם אויבים ושהם
 רודפים אותנו ועושים בנו כליה פעם אהרי
 פעם. סייב, אבל בשמים, הם ושלום, האם
 גם הם נהפכו לאויב לנו. וכמעט נתקיים
 בנו הפסוק שבחלילים, יושב בשמים ושחק
 אדוני ילעג למו' 163.

Mori gives him no answer, and no comforting thought.
 Such things are not his concern, all is in the hands of God.

אני אמרתי לך יא ולדי... דברי הסתה
 איננו רוצים לשמוע, מפני שזה לא עסקנו.
 מה אתה! 164

Such is the static unchanged faith of the Golah. We have
 only to pray and redemption will come.

אי אפשר ליחברך בלי עמו ישראל... אין
 לנו אלא שיה שפחוהינו ולקוות שבקרוב
 תזרח לנו הגאולה ויבוא משיח
 צדקנו. 165

"Ridiculous, Zion cries out, such a belief is non-
 sense. If it is so, prove it to me."¹⁶⁶ Zion accepts
 none of these utterances of the older generation and
 leaves the scene as disillusioned and as unsatisfied as
 before.

Mori accuses him of being a drunk and a tramp.
 How can such a one as he, challenge the word of God?
 Zion answers him,

כן נכון אני שחיתי מה יש? ההציק
 ציון עיניו באביו ואמר - ואם שחיתי
 כבר אני אשם, והם כשרואים בשמים
 שדם ישראל נשפך כמים והם מלאכי עליון
 כשרים וצדיקים? 167

You and your angels have no right to call me wicked,
 for you are even more evil than I. Zion is symbolizing
 here the cry of his generation. How can the older gener-
 ation hold to their stupid way of life, believing in a
 concept that is not effective. The old moral standard
 is dead, for God himself has destroyed it. He has caused
 us to lose faith in him. All we get are promises. In

the days gone by, when we didn't have much of a choice, we complied with the rules. But today we can do what we want. This is our kind of redemption. Not made by God but by our hands, and by our own achievement.

The only trouble with such a statement, as powerful as it is, is that Zion's generation lacked perspective and direction. Because of their constant rebellion they never bothered to build up after they destroyed. In the end, as with Zion, they had no real Jewish existence at all, but lived only in fornication and drink.

Zion has only contempt for the Golah concept of redemption. If such a redeemer would come to earth he would catch him and put him in a cage and sell tickets.¹⁶⁸

Zion's approach towards life in general reflects the typical Yemenite attitude. When he hears that his daughter Rumiah is going to run off with some boy and go live on a kibbutz, he is in a rage. He wants her to stay and work while he retires. He is a young man, but it is his philosophy that when he reaches the age of about thirty-five, it is time for him to retire and let his family support him.¹⁶⁹

Perhaps the most evident appraisal of his attitude towards the Golah Jewish existence can be found in the short sequence between him and his father's best friend, Alfakah. Zion wants to borrow money, but he doesn't have any collateral. So he tells Alfakah that if he will lend him ten pounds, he will return twenty, on the day the Messiah comes. Now Alfakah knows that according to Mori, the Messiah must come very soon, and so the prospects of a good quick profit blind him and he loans the money. Zion knows full well that under those conditions he will never have to pay, for the Messiah is never going to come. Thus he takes advantage of an old fool.¹⁷⁰

We see Zion as the negative example of his generation's approach to Geulah and Israel. Whereas Yaish challenges

rebels and destroys, he also builds a whole new concept of salvation.

It is in the third generation as represented by Rumiah, Zion's daughter, that we find the most significant sign of the times, and the hope of Jewish existence in Israel. Her generation has no real ties to the past, to the world of the Golah. What ties do exist are on the basis of custom and ritual, and only have a temporary minimal influence on her life.

One day, Rumiah and her girlfriend quarrel over some boy. A young man happened along, saw them, and cried out,

"מה אחן מפשטות? פה ארץ-ישראל! אם
הדבר מאוס בעיניכן חחזורנה לכן להימן,
לאותם הרי חושך וחיים חשוכים."

171

This awakens Rumiah's mind to the fact that she is in a new environment, completely different from the old country of Yemen. That her life here is free, and in that freedom she must be responsible, and accountable for her actions. She realizes that in Israel she has an opportunity that she would not have, had she lived in Yemen. She as a woman would have no rights, and no say about her own life. In Israel she can do what she wants, and help shape her own life as she pleases. She too, like the previous generation rebels, but not in a negative way. Her rebellion, unlike Zion's is not against God or the Messiah, but it is a positive rebellion. She takes her freedom from the bondage that her father wants to impose upon her. It is a constructive revolt. For Rumiah, Jewish existence will mean finding her own personal freedom, and using it to build up the state of Israel into a new Jewish existence.

Rumiah becomes more aware of her own problems and the possibility of solving them as she becomes more knowledgeable of the youth movement in Israel. Once, she passes a street corner and a young boy is talking about life on

a kibbutz. Many questions are asked, and Rumiah learns a great deal about life on a kibbutz. This is the first direction that she receives, toward a positive goal for her freedom. Rumiah also asks a question. In it we can see the fear and basic cause of anxiety that exists in the oriental community of Israel even today.

ואין הפליה אצלכם?
 הפליה בין מי למי?
 בין אחד לחברו. בין האשכנזי לתימני או
 קורדי. בכלל! שום הפליה החזיר לה
 הבחור - ואין יכולה להיות. 172

This conflict situation between western and eastern Jewry is a constant source of pain and embarrassment to the Yemenite community. It is one of the big problems involved in their adjustment to the new Jewish existence, that both communities are constructing in Israel.

Rumiah finds a boyfriend, Shalom, and falls in love with him. She intends to go off to the kibbutz and be his wife. She demands that Shalom send a matchmaker to make the wedding arrangements. But Shalom refuses to do so, for this is not the way of the kibbutz. A great argument ensues. This is one of the new customs, and new factors that are part of this different environment to which Rumiah must adjust.¹⁷³

Rumiah eventually does go off to the kibbutz. It is in this act of defiance that we see the seeds of a new Jewish existence being formed in Israel. This is the new Geulah, that the older generation denies and the second generation cannot see.¹⁷⁴

There is no real plot to this novel; it resembles the type of scene painting that we find in Thackeray's Vanity Fair. It describes the problems of three generations of Yemenite Jewry in their attempt to adjust to the new environment, physically outside of the Golah. One generation refuses to leave the Golah spiritually, the second struggles against both the old Golah mentality, and the freedom of the new environment and fails to find any answer for itself. The third generation questions,

observes and then tries to acclimate itself to the new environment, attempting to overcome all obstacles that it faces..

Such is the picture of Jewish existence that we receive in HA-YOSHEVET BA-GANIM. It is one of conflict. Conflict between two mentalities: the Golah, and the new spirit of freedom that Israel offers; conflict between societies, between western and oriental Jewry. The former conflict we have already examined. The latter we now will explore a little more fully.

There is strong enmity between these two groups, one that causes much friction and slows down the process of integration and building up of the land. Naama says,

אוי ואבוי לך ממה שכבר מסיקים לך
 את הגיהינים! את כבר למדה מהאשכנזיות
 מה שעושה מצרות? אבל האשכנזיות זהו
 המנהג שלהן והמנהג שלנו להיפך רק
 פריה ורביה, רק קיום המצוה. 175

Naama wants Rumiah to marry a Yemenite, and Rumiah replies,

בכל חכמתך אמא, שיש בך החזירה לה רומיה
 דברים בישוב הדעת - דוקא את חושבת זו
 המחשבה שכאילו אני פעם אחתחנך ובפרט
 בחימני? לא ולא שאני אקבור את חיי
 בחימני? 176

She would never marry a Yemenite. She sees how others live, especially those from the west, and she becomes discontent with her own society. In this new light she looks upon the Yemenite male with distaste.

חימני זה הוא מנהגו: הוא לא חושב על
 האחרית, הוא לא חושב כלום אפילו על
 יום המחר. הוא עושה את שלו את שענו.
 רק שיתנו לו כוס ערק ויביא ילדים רק!
 זה מה שהוא יודע מהמקצוע שלו, דבר אחר
 אין לו. אני לא רוצה החיים האלו. 177

The conflict is clear. It is the essential problem of Jewish existence in the state of Israel today.

OFEK-NATUY is a novelette which deals with this same problem of conflict in Jewish existence in Israel. In it

we will find certain answers and definitions that have appeared to be unclear, or completely lacking in our previous discussion.

Up till this point we have explored Jewish existence and have seen the various common factors at work, which influence and determine the very shape that such existence takes. We have dealt with the primary motif of such an existence, and the views which support and defy that existence. We have seen what characters who hold these views do, and what is the result of their action. Our basic conclusion has always been that Golah interpreted Judaism must first be destroyed before one can attain Geulah, for Golah and Geulah are completely incompatible. When this process takes place, a new people or a new Judaism is formed; what that Judaism is and what shape its existence takes is what we will now investigate.

In HA-YOSHEVET BA-GANIM we have already met with one of the chief points of conflict in this new society. The struggle of different groups from the Golah, to adapt themselves in their new surroundings. In OFEK NATUY, we see this even more.

The story, always verging on the point of being a travelogue, is the account of the author's trip to the Lachish section of Israel, as sophisticated urbanite European plunging into a society of Orientals. Superficially, the author is inspecting the progress of the new settlements, but actually he is searching for a new hero type with the virtues of the imaginary pristine Hebrew. He is searching for the New Jew and the new Judaism that he cries out for in HA-DRASHAH.

Essentially this short novel explores the definition of Geulah, the new Israel. It implies the following assumption based on the philosophy of redemption discussed earlier. "The historical progression from exile to statehood, from decadence to normalcy is posited as the only road to survival."¹⁷⁸ BAND
DANCE

We see the Jew returning, or at least attempting to return to the life that the patriarchs lead, not the life of their fathers or the life of their great-grandfathers. They go out into the fields and till the soil as did the Hebrews two thousand years ago. The Golah is dead, now they begin to build a new Judaism. Such an effort can be seen in the Israeli practise of carrying a Bible wherever they go. They use the Bible as the core for the search for their non-exilic roots.

Within this striving to return there are problems that must be overcome. The solution of these problems becomes the definition of the new Jewish existence. For the first time in two thousand years it is not a Jewish existence that is determined by others in the Golah, but by Jews themselves.

Many Jews, especially those from the orient, are dissatisfied in Israel. They even think of going back to the land of their birthplace. They feel they are being discriminated against. They have to sweat night and day to earn their food, while all the best jobs go to the Ashkenazim. They, of course, overlook the fact that those from the west have educations and are better equipped than they, for certain positions.

אחר... בא בקובלנה על הסוכנות שאין
היא מישבת את הנגב ואח, הלכיש' וכיוצא
בזה מקומות הקשים אלא בערות המזרח
בלבד. 179

A true melting pot must be established. There are some who have already integrated, and who know the process of establishing settlements. They are well equipped, for the rebuilding of the state. They are trained in the professions that are now needed to help these immigrants integrate. But where are they? They sit in Tel Aviv with nice soft jobs. These people have lost the pioneer spirit. We need to get this element to help the newcomers. This problem is just as important as the first. Without such help integration of all the different groups who come

to Israel will be impossible. Without it, no such melting pot is possible.

כולנו כאן איננו אנשים מוסמכים.
אבל מה תעשה? המוסמכים יושבים להם
בחל-אביב בשעה שכאן יש לפניך אלפי
עולים ומחסור כל כך גדול בידיים. 180.

Shimon and Miriam Za'it symbolize those who understand the significance of helping the newcomers to integrate both socially and economically. They have left the city and come down to the Negev to help in this process.

Problems of inferiority and class conflict must be overcome before a vital Jewish existence can be established. Such a case, is one oriental girl who wants to go off on her own in order to make some money, so she can be like Shoshanah.

כמו שושנה, כמו אשכנזיה. 181.

A new spirit must also be found for Israel. Without a spirit the body cannot thrive. The old spirit of Golah Judaism still lingers on in the form of the outmoded Rabbinate. One rabbi sincerely tries to teach the commandments to his people, and guide them in the traditional manner. He does not have too much success, but he does recognize the problem. He describes another rabbi who has no success in transmitting his Golah Judaism to Israel.

יש רב בימיני בישראל, ועדיין אין קיים
סיפוס רב הראוי לישראל, והוא צורך
המדינה. מחוץ כך סיפר לי מעשה ברב
הונגרי באחד מן המושבים הסמוכים,
שהוא יושב על התורה ועל העבודה ואין
לאנשי הכפר הימני כלום. 182.

A new spirit is needed, a new type of rabbi.

לכנס כנסת של רבנים, שרי התורה ועמודי
ההוראה, מכל העולם ממזרח וממערב, שיבנו
בצרכי הדור ויחקנו חקנות גדולות בישראל.
להגדיל דת ישראל ולהאדיר, להעמיק אפיה
ועיקריה העיוניים, הפילוסופיה הדחיה,
המיסטיקה. להכניס בה רוח חיים, רוח
דינמית, כראוי לדת אוניברסלית. ליסד
מיסיון יהודי להרבות גרים בישראל מכל
אומות העולם. 183.

The body of this new state, the material substance that will go into making up this new Jewish existence will be composed of both elements from the east and the west. The author in his travels falls in love with a beautiful girl, Rachalah, from the east.¹⁸⁴ He describes her as only wanting one thing.

אני רק רוצה חיים שלי וד'.¹⁸⁵

This is the essential quality of the new order. One who wants only to be herself, to be Jewish in the original pristine meaning of the word. not in any distorted Golah interpretation of Judaism. She is to be one link in the new chains which will form the new Judaism, and will help actualize the Geulah.

The other link comes from the west. The author meets a young Rabbi Benjamin, from the Golah, who could easily be the prototype of the young American who comes to Israel. He has known all the suffering of the exile, and he comes to Israel in search of the answer to the question, what is redemption? Young and full of vigor, he has the ability to make Israel truly the land of the redemption.

עם ישראל ישב בגלות לרצונו. ארץ
ישראל לא היתה עיקר לו ולא מרכז
עולמו. מרכזו היה בשמים, בקדוש
ברוך הוא... הגלות כל עצמה ללא
הכליה היא... פרפוסלס.¹⁸⁶

Benjamin pictures the Golah drawing to a close. The diaspora was the peculiar ennobling characteristic of Jewish experience. In its transcendence of temporal interests and its devotion to God, it pointed the way to salvation of mankind. He echoes Yuzpah and Yudkah and the latter Yaish. An end must come to the Jewish exile and a new Jewish existence must be found in Israel.

The story ends with Rachalah and Benjamin the young rabbi marrying and expecting a child. This child symbolizes the birth of the new ideal hero, born of truly non-exilic Jewish experience.¹⁸⁷

*What about
Benjamin's
personality
and his
glorification of
Golah?*

OFEK NATUY offers us the most concise definition of a non-traditional, non-exilic interpretation of Geulah, that is possible to find in the author's writings.

To summarize, we must agree that the author has redundantly expounded his basic theme, of the relation of Golah to Geulah. He has presented all the possible traditional and non-traditional interpretations of Geulah. He has illustrated Jewish existence as guided and determined by these concepts in both eastern, and western and Israeli communities. The customs and patterns of thought that are associated with these communities have been exposed to us through the workings of each society's dynamics of existence.

We now turn to the question of what is the author's personal opinion or view of Jewish existence.

CHAPTER V

AUTHOR'S VIEW

The author's point of view is significant to our present discussion, as it adds scope to our understanding of the description of Jewish existence in his works. We must distinguish between Hazaz' own view and any others that he might write about. This is important, for many critics have said that he has but one subject, one method, one tendency.¹⁸⁸ I must disagree with this opinion. In doing so I hope to prove that Hazaz presents more than his own personal opinion, and in fact is a part of a changing process of self-growth, which by definition implies motion and variety.

There is no doubt that Hazaz does basically concern himself with one subject, the relation of the Golah to the Geulah. He deals with the categorical definitions of this motif, in its traditional and non-traditional interpretations. In so doing he describes both the good and the bad points of each side. Let us re-examine some of his previously mentioned works, to prove this point.

In BKETZ HA-YAMIM, there is no doubt that the views of the author is the one which Yuzpah characterizes. He informs the diaspora Jew that the only way he will attain redemption is to burn down the walls of his own ghetto. Only then will he rid himself of the twisted Golah interpretation of Geulah. In discussing this matter specifically with Hazaz, he expressed the following feeling, (My critics have said that I favored Hitler's method of destroying the ghettos. That I am not only in favor of destroying the walls of Judaism, but Judaism itself. They call me a warped-minded satirist. This is not true. What I intended to illustrate in this play is one simple thought. That to find redemption, the Jew himself, not someone else, should break down the walls of the Golah, otherwise he has no chance for survival. Survival means progression towards a new Judaism, incorporated in the state of Israel.)

It would be foolish to judge an author by one work. In considering his other writings we will see that in books like YAISH, HA-YOSHEVET BE-GANIM, HA-DRASHAH, he does basically set forth the same idea concerning Jewish existence and Jewish survival, taking into consideration both the negative and the positive aspects. It is of course expanded, and in some instances more closely defined, but it still amounts to the author's personal opinion.

There can be no real disagreement with the above, since both Hazaz and his critics say the same thing. Where the disagreement lies is in the fact that his critics do not recognize that Hazaz does present an opinion other than his own. Percy Lubbock describes such a literary device, the use of diverse opinions,

sometimes the author is talking with his own voice and sometimes he is talking through one of the people in the book... He is making a reproduction of something that is in his own mind. And then later on he is using the eyes and the mind and the standards of others.¹⁸⁹

Hazaz expressed the same idea to me in our interview. Occasionally he will state his own opinion in his writing, but generally speaking, his characters say only what they want to say, and what their makeup, personality and environment force them to say. Hazaz tries to picture himself as an objective bystander, viewing Jewish existence and commenting upon it. Obviously this is impossible, since no man can ever be as objective as Hazaz describes himself to be. But what he said concerning the fact that his characters do speak for themselves, does shed light on our argument. His characters, within his entire output, do express more than his own personal opinion.

To give one example, in OFEK NATUY, he presents the character of the rabbi.¹⁹⁰ There are certain views which

the rabbi expresses, about a new type of rabbinate that is needed in Judaism. Hazaz himself said that his image of the rabbi from Tunis, although seemingly a part of the major motif of the book as a whole, is not the image of the rabbi as he personally sees it. Ben-Or is one critic who does credit Hazaz with presenting more than his own personal view.

הזו האמן אינו מעמיד לדין את גיבוריו,
אינו משבח ואינו מגנה אותם... ומחוך...
מחלגל הזו כאותו שחקן על הבמה הממלא
משך חייך הפקידים שונים... בלי שידע
הקורא מהי דעתו על הסופר עצמו, מהו
חזונו, מי הוא הגיבור השלילי בעיניו
ומי שהוא החיובי. 191

But this interpretation is not completely correct. It is true that Hazaz as a great artist, portrays his characters in such a fashion, that one is not necessarily sure which character represents the author's view. But this is not true in all cases, as in BKETZ HA-YAMIM, where it is very plain what is the opinion of the author. It is correct to say that he does not judge his characters either positively or negatively, but he sees them as if they were on a stage, allowing the audience to make their own value judgements. But again this is not completely correct.

As discussed earlier, Hazaz is heir to the trends prevalent in the later days of the post-Maskalah period. Throughout this time there were two major approaches to Jewish existence in Hebrew Literature, realism and romanticism. The two approaches are in reality value judgements.

These two trends are definitely present in Hazaz' works. Their characteristics are that they judge and appraise Jewish existence. (see chapter II) If we examine Hazaz' earlier works concerning the days before and during the Russian revolution we will plainly see these two distinct trends. For example in the short story SHLULIT GINUZAH, we find a description of a poor bedraggled Jew running away from reality. He flees from

his wife, his friends, and from himself. Hurrying down a street, he sees the humble rabbi approaching him. The rabbi still owes him money which he cannot afford to repay. So as not to embarrass the rabbi, our hero ducks into a narrow alleyway. In the process he falls into a mud puddle. No one who sees understands the real significance of this event, except the rabbi, who helps him to clean off the mud.¹⁹² The poor Golah Jew is pictured here, not in a derogatory fashion. He is not pictured as part of the stagnant element, in Jewish existence, destroying its only chance for survival. Rather he is portrayed as a true hero of Judaism. Hazaz casts a brilliant light of wonder upon this character in the attributes of pureness of soul, humanism, shining as it were from the foundation of the tradition of Judaism.

This is without doubt the romantic approach to the subject of Jewish existence. It is not negative, it is not satirical. There are other such stories in which more than a sympathetic treatment is given by the author, to an element of thought that is satirized in his later novels. eg. SIMUEL FRANKFURTER, BIYISHU SHEL YAAR.

The realistic trend has been evidenced throughout chapter four with regard to one of the fundamental assumptions with which the author deals, concerning survival and growth of Jewish existence.

There is no doubt that the two trends do exist in Hazaz' writings. We can also find examples of these two approaches in novels which appear to express only one view, but in which there are characters representing a second side of the argument. There is no doubt that even in YALSH, the character Tyri represents to a certain extent, the romantic approach. More visible in this respect is the view of the rabbi in OFEK-NATUY. The rabbi from Tunis is not castigated, nor is shown as a stagnant element in Jewish existence.

We therefore assume that at least two views are presented in Hazaz' writings. These are the views of the two sides which struggle for an answer to the question of Jewish existence. Even Dan Miron will go as far as to admit such a possibility.

אין יודקה או אחיו יוזפא מייצגים
אלא קו אחד, צד אחד בגישתו של הזו. 193.

Within the scope of these two views falls the opinion of the author himself. It cannot be pinned down to fit the philosophy of one of his characters in one of his works. For this would assume that the author at the age of twenty had the same concept of Jewish existence, in all its ramifications, as he has now at the age of sixty-four. This would be indeed foolish. It is impossible to say that one character symbolizes or portrays the author's beliefs.

It is more conceivable to look at the author's view as a process which changes, matures and grows, as do his experiences. This is one reason why Hazaz himself will not agree with any critic as to what is his view towards the entire question of Geulah. He finds them too constricting. If one says that Yuzpah is Hazaz, and another says no, it is Yudkah, Hazaz disagrees with both. Hazaz' philosophy is more or less based on a compilation of these views. Each view is but one step in the process of growth. As it was true of Yaish, so it is true of Hazaz. His view is not a constant. It changes as it destroys and builds.

To prove this we must see if there is a process, and if so, how it works. His critics deny this process by their very silence concerning the matter. They see only black and white, and disregard the human element of the gray. In his early days of writing Hazaz saw before him a Jewry diminishing in strength, withering in the face of emancipation. In the manner of Peretz and later Agnon, Jewish ghettoism, long satirized in Hebrew literature,

suddenly shines forth in its basic deeply moving human worth. Hazaz also writes of the romantic aspects of Jewry in an attempt to hold on to the passing glories of Judaism. There was no other form which hope could take. Although Zionism was to become the raison d'etre of Hebrew literature, Hebrew literature did not deal specifically with it as a movement. Its Zionism was at best only an abstraction, for it did not think that Jewry was sufficiently aroused to make the Palestinian dream a reality. Hazaz was a part of this movement, he too felt the vibrations of Jewish existence. He, like the many other Hebrew writers of the time did not believe that enough chalutzim existed to be able to put into operation this grandiose dream. And so in this early stage of his career he dealt with the only positive factor of Jewish existence that he could see, even though he employed satire to do it. eg. MIZEH UMIZEH.

As Hazaz begins to travel, his environment changes. His idea of Jewish survival begins to grow out from its early provincial beginnings. He views redemption in Israel as the hope for a new Jewish existence. He can now see, where he could not before, due to things like the complete disappointment of Russian Jewry, that the old values must be completely destroyed and a new Jewish existence be founded in a Jewish state. As yet, what this idea of Jewish existence in a new Jewish state is, has not been distinctly defined. In NETZ HA-YAMIM, such an idea is proposed; it begins to grow and take shape as Hazaz moves forward within the process of his own growth. He delves into the problems, and the conflicts this new Jewish existence will have to overcome.

In YAISH, and in HA-YOSHEVET BA-GANIM, he demands such a new Judaism, and explains to us his reasoning in HA-DRASHAH. This is part of his growth as an individual and as an author. It is not until we read OFEK NATUY,

that we see this process in the last stages of its growth. In this short novel, he describes what he hopes the new Jewish existence will be. (as previously described in chapter 4).

If we compare this with the earliest stage of his writing, we will find this non-existent, or at least only in its embryonic development. If we compare it to his middle stage of writing, for example BKETZ HA-YAMIM, we can see a decided change in his beliefs. In that level of his process of growth he only saw the Golah in its negative aspect. Golah was black, and Geulah in Israel was all white. But in OFEK NATUY he takes on a more lenient view towards the Golah. Implying that he has realized the absurdity of trying to immediately integrate the complete Golah in Israel. The image of the new hero which is born to two parents, one oriental and one occidental, is another sign of his growth as a writer. Such a subject could never have been discussed until he came to Israel and lived with the Yemenites. Experience and change of environment are important considerations in the author's growth.

Thus we can see that the personal view of the author is not a static element in his writing. Rather it is part of his own growth of ideas, conditioned to some extent by his changing environment, and movement's of history. This assumption implies that what we have pictured as Jewish existence in the forms of his literature, is large and broad, encompassing many different facets of Jewish experience in various environments.

The progress of growth is the key to his literary success and the vividness and completeness of his picture of Jewish existence. It is the use of various standpoints toward this problem, that gives Hazaz' writing its color of truth and reality, which this paper has attempted to describe.

Summary

We have attempted to describe the picture of Jewish existence as it appears in the literary forms of Hayim Hazaz. We have examined his novels, short stories and his only play. What we have seen is a process of growth, whereby the author has been influenced by his own change of environment, and by its philosophical and historical aspects.

He employs one basic motif, the relation between Golah and Geulah. He analyzes the various views of these two aspects of Jewish existence, and describes its traditional and non-traditional elements.

The influence of the Haskalah, and the author's immediate experiences both in Europe and in Israel, cause him to react in such a manner as to bring out two trends in his approach to the entire question of Jewish existence. The realistic and romantic approaches encompass the entire breadth of Jewish existence both in the Golah and in Israel. We see via these two methods, all the factors involved which make up and direct Jewish existence. They are: the dynamic and static qualities; specific customs based on ancient tradition, and superstition; the demonic elements of society; the mystical factors; the element of suffering; superstition; and prometheanism; the element of a common universal experience among Jews of all the scattered communities of the exile. Realism and romanticism bring out the different attitudes that these elements foster in various Jewish communities.

Using satire, symbolism, colorful language and a ponderous, detailed style of writing, as a tool, the author in effect presents an evaluation of different views of the relation between Golah and Geulah. Through this description and detail the author presents his own point of view which is, that Golah and Geulah are incompatible. To find salvation, redemption and a real Jewish identity,

one must completely give up Golah, physically move to Israel, and work for a new Judaism in this, the Geulah.

All this is evidenced in the process of growth in which the author is involved. Moving from the ideas of Yaish, Yuzpah, and Yudkah, to the concept of the new heroes of CFEK NATUY, we can see a process of growth, in which more than the personal opinion of the author is presented. We have actually two opinions. This is the traditional and the non-traditional viewpoints. We see the views of the: strict traditionalists, the rabbis; the apostates to Mamon; the blindness of traditionalism among the layity. We also see the non-traditional view, in different forms as presented by Yuzpah, who symbolizes the first step in Hazaz' own process of growth, (break the chain of Golah Judaism); in Hazaz' dissatisfaction with Jewish existence in Israel; in Mori Said's and Zion's problem of adjustment to the new environment of Israel; in the author's own adventures in the Negev seeking a new meaning to Jewish existence in the Geulah.

Thus this paper has presented and illustrated the views and elements of Jewish existence as they are described in the literary forms of Hayim Hazaz.

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Appendix I

Letter of Hayim Hazaz

המבקרים אומה בפני עצמם הם ואין ביניהם ובין הסופרים
אלא שאלו כותבים ואלו כותבים. אלו כותבים מה שעולה על דעתם.
אלו כותבים מה מוכרחים לכתוב. וכך יש ושני מבקרים כותבים על
סופר אחד דברים שונים המכתישים זה את זה. הוא הדין למה
שקראת אצל קרמר, שהוא שינה מן הקצה אל הקצה ממה שכתבו מבקרים
אחרים, אף אחד כך. קרמר כתב מה שכתב ואחה יכול לכתוב ההפך
ממנו. ממלא אני איני מסכים לדעתו ונמוקי עמי, אבל הדברים
ארוכים ואחה חכם.

תתברך משתכחוב בידך שלא תאמר מה שאמר פלוני אלא מה
שתאמר אחה, מדעתך, מבינתך. וישמחו בכך חברך:
בידידות

ח.הזז

November 17, 1961

Appendix II

Description of Yemenite Wedding Festivities
cf. YAISH. Vol.II, pp.159-167.

A great feast is held before the wedding. On the fourth night, according to the oriental custom, a special tool for dying, or painting the skin, with various colors is brought into the banquet hall. Then the ritual of bidding occurs, bidding for the

זכות בחנא אלחתך

the right to smear this color on the bridegrooms feet. The material, or dye used, was usually a brown mud. It was believed to bring great luck to the one who did the smearing, and protect the bridegroom, from evil spirits.

On the fifth day of the festivities, after the noon meal, the smearing ceremony took place. The one who bid the most money on the day before, had the right to spread the color on the feet of the bridegroom. Afterwards, the feet of the bridegroom are tied together. Then a barber comes and shaves his hair, with great pomp and ceremony and the singing of songs. This is followed by dancing and general merriment.

After this the bridegroom is dressed in white garments and a talit. He places a green flower on his talit and on his hat, and smears some dust on his forehead and whispers,

אם אשכחך ירושלים, חשכה ימיני

Thus prepared, he proceeds to the bride's house. On the morning of the seventh day, after the SHEVAH BRACOT, the bridesmaid escorts the bride into a private room where she gives her instructions. The bride lies down on a mat and waits for the bridegroom. The bridegroom enters with his best man who pours water over his hands, and pulls a small table close to the bridal mat. He blesses the bride and the bridegroom, with...

יברכך ה' וישמרך, יאר ה' פניו אליך ויחונך.

The best man retires from the room and closes the outside door. The couple proceeds to partake of the bread and wine, and consummate the marriage.

On the following Sabbath, a rag with blood on it is hung in the room as a sign of the full consummation of the marriage.

The special garment that the bride wears for this occasion is a head piece which partially covers her face, decorated with little bells, or pieces of gold.

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