

# The Commentator

Official Undergraduate Newspaper of Yeshiva College

Wednesday, December 10, 1986

YESHIVA UNIVERSITY, 500 W. 185 ST., N.Y., N.Y. 10003

VOL. CI NO 3

## Economics Department Loses Szmania

By Jeff Kaye

One would not normally expect a teacher's decision to leave Yeshiva University to result in expressions of sorrow and disbelief from his students. Yet, this was the case last month, as Dr. Joseph Szmania announced that he will be departing from his position as assistant professor of economics at the end of this semester to pursue an economics career in the business world. What distinguishes this professor from others to have earned such a reaction from his students?



Dr. Joseph Szmania

Dr. Szmania's uniqueness, above all, lies in his unconventional teaching style. He understands that economics may not always seem like the most interesting subject to students. In fact, he recalls "taking a lot of boring economic courses in Kenyon College" where he received his B.A. in 1975. (He earned a Ph.D. in economics in 1985 from N.Y.U.) "I know students are tired, especially at the end of the day. So being creative makes life easier both for them and myself. I try to make it entertaining." And it is indeed! He intersperses his lectures with an array of jokes and humorous comments. In addition, he makes the subject itself entertaining by utilizing rather unusual applications of the principles which he wishes to demonstrate.

And though there are those who are skeptical of his style, thinking that it detracts from the student's education, there are an equal number of students who are supportive. Ronnie Rosenberg, a senior who is majoring in business, has taken several courses with Dr. Szmania. Rosenberg is considered by his peers to be a very serious student; even so he

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Architect's rendering of the pool building and its surroundings. For the purposes of the sketch it was assumed that the pool will be built in front of the MSAC.

## Plans for YU Pool Proceed

By David Bogner

The Office of the President recently announced that at some point in the near future the University would endeavor to construct a swimming pool adjoining the Max Stern Athletic Center. Since then, the school has been buzzing with rumors. Dr. Lamm's disclosure was just vague enough to suggest that much remains to be worked out in the way of logistics.

On the surface it would seem that there is very little to be discussed at this early date, but because of the peculiar nature of YU's environment and goals, many details demand attention long before the ground breaking.

Firstly, the issue of who will use the pool requires serious thought. At first a rumor surfaced stating that the pool would have to be open to the neighborhood residents a certain percentage of the time, but it seems that since it is to be built using private funds, this is not even a consideration. However, another, more distant community will surely be making a claim to pool hours and their case may be harder to discount. The women at Stern college were forgotten in the bustle of excitement surrounding the construction and subsequent opening of the new athletic center, and as a result, a lot of bad press and ill feelings developed. Thankfully, the announcement of plans for a pool elicited an immediate response from the Roshei Yeshiva, thus bringing the issue into the light for deliberation.

In an interview with Rabbi Moshe Tendler *shlita*, it was learned that the opposition to women using the pool was so strong that he had sought and received assurances from the administration that this would not be permitted. Rabbi Tendler was quick to point out that there is no halachic problem involved with the use of the pool by women, provided separate hours were maintained. The issue at hand would be one of "form". Apparently it would distract from the Yeshiva atmosphere if once or twice a week a bus full of women were to appear on campus, towel and swimsuit in hand. It has yet

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## Project to Clarify Torah U'mada

By Yaron Labovitz

Torah U'mada. We've all heard the term, the familiar motto on the emblem of YU. But do we know what it means? For some it has become a "battle cry", for others it constitutes a deviation from Torah. Many are confused about the exact meaning of Torah U'mada, and in fact there exists no one clear definition. This has led to confusion, cynicism and, ultimately, the reduction of Torah U'mada to a stagnant issue.

In a recent statement to the Commentator, Dr. Norman Lamm writes that when he entered Yeshiva College in 1945, "it was an already established tradition for students to complain about the lack of precise definition of what Yeshiva University stands for. The absence of clear lines of demarcation, or at least a clearly articulated reason why such lines were unwise, has always been a source of irritation and uncertainty."

Consequently, Dr. Lamm has announced a new Torah U'mada project to commence next semester. He has appointed Rabbi Jacob J. Schacter its director and Dr. Daniel Rothenberg its educational director. The program will be sponsored by a grant from the Bruner Foundation, a philanthropic organization committed to funding projects studying the function of Jews in modern society.

The program consists of several components. A lecture series on aspects of and approaches to Torah U'mada will commence in

February, and a book will be written on the historical background and hashkafa of the subject. A Torah U'mada institute composed of students from YU and Stern College will be created. The task of the students will be to undertake research and discuss Torah U'mada. There will also be a questionnaire distributed to the students to ascertain student ideas about the problem of maintaining a separate identity in contemporary society.

Rabbi Schacter stated that "for too long, the Centrist community has been defensive about its own hashkafa. Our approach is certainly a legitimate one and it is important that we project it in a stronger fashion for ourselves and for the rest of the Jewish community. We plan to begin at Yeshiva and then move on to the rest of the community as a whole."

Dr. Rothenberg concurred, and discussed the goals of the project in an interview. The immediate goal is to "encourage a climate of intellectual development. People will think about and explore issues that matter to us as Jews." He would like to see Torah U'mada raised as an issue on campus in order to encourage discussion among students and faculty. The ideal situation would be for each person to develop a state of *shleimut* (completeness). That is, everyone should be totally committed to and knowledgeable about Torah, and also have a world view based on Torah. Halacha is not merely a

set of laws; it is a *derech hayim*, a way of life. In the same vein, Torah U'mada does not simply refer to the question of whether one learns secular studies; it signifies a world outlook. The project would "allow for a clarification of the idea 'Torah U'mada' in a rigorous way," and allow people to, "clarify their views."



Rabbi Jacob J. Schacter

Does this mean that the goal is to impose a particular view on the student body? Absolutely not. Rather, the aim is to allow every student to come to an intellectual and personal understanding of how we should approach the secular world as B'nei Torah. In his statement, Dr. Lamm writes that "what the project should not seek to do is develop a 'line' from which no deviation is possible. While, of course, there are limits to what Torah U'mada means—any mission implies exclusion as well—there are enough legiti-

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## A Word from Smokey the Bear

There are very few things in this world which can be enjoyed completely without some danger and consequence. Even Adam, the first man, needed the instructions provided by Hashem in order to safely enjoy his home. Our residence halls are no exception to this rule.

In the next few weeks the dorm counselors will be informing their charges as to where it is safe and permissible to light Hanukkah Menorahs. If followed, this information should reduce the fire hazard to manageable odds. But even so, the danger of fire is very real in any building with as much wiring and combustibles as a dormitory. To make matters worse, Facilities Management has had to refill fire extinguishers at an alarming rate this year. This factor puts the odds at a figure which would make a seasoned gambler balk. Deliberately emptying fire bottles may seem like fun to some, but to those who have had the education of viewing the charred remains of a friend, much of the fun is gone.

A certain amount of fun and games involving water and baby powder takes place every year, and the dorm administration makes a fuss while tacitly admitting that a little steam letting is expected. It is important to separate the extinguishers from these rites and see them for what they are; a way to tip the odds back in favor of life.

## A Prevailing Provincialism

From Sproul Plaza at Berkeley to the quads at Yale, an atmosphere of unrest has attached itself to the conscience of the American student. This feeling is vaguely reminiscent of the late sixties and early seventies in that it is again acceptable to have a social conscience and to be politically aware. On the issue of South Africa the students yell, "Divest." On the miracle of the fresh new leadership in the Philippines, the student attitude is one of hopeful expectation. The sinking of whaling ships in Iceland is debated into the night over sorority gossip, and no one is sure whether to be happy or sad at the revelation that the president of North Korea is alive and well. Yet something strange has happened here at YU, or more accurately; nothing has happened!

The world is in a state of anxiety and flux; yet very little beyond what effects Israel and world Jewry is allowed to penetrate our bubble. So insulated are we from the realities of this geo-political sphere called Earth, that we have convinced ourselves of its non-existence. We have all seen the whimsical posters showing the ——— view of the world. If the artist were to sketch a picture of the world according to the typical YU student it would show New York and New Jersey surrounded by the other 48 territories connected to Israel by the El Al umbilical cord, and all this surrounded by a hazy border of non-descript Arab and Russian hostiles.

No one is suggesting that in order to be considered informed you need to be a member of the Political Science Society. It might be more appropriate to approach the whole topic the way the Finance Club would. If you owned a lot of stock in a company and began hearing rumors of impending mergers or internal strife, it would be safe to assume that you would digest the Wall Street Journal every morning with breakfast. How much different is our position as citizens of the world. The front page of the New York Times provides the basic information needed to monitor our 'Stock,' and if curiosity or concern should hurl us deeper into its confines, everyone is the wiser.

In a time when we tease our minds with trivia, shouldn't we first make sure not to neglect the matters of consequence?

### A Basic Element

To The Editor:

Much has been added to Yeshiva University during its centennial. More is yet to arrive. Unfortunately, with all the excitement, a basic element has been overlooked.

One need only go to ma'ariv at the 10:00pm minyan in Morgenstern to realize the problem. Only a few siddurim exist, and those that do look like they are celebrating their one hundredth birthday with Y.U. How can something as basic as a siddur be disregarded?

I am sure people are aware of this problem, and hopefully something will be done. If Y.U. can spend a huge amount of money to advertise in the *NY Times Magazine*, it can afford a few siddurim.

Ari Levitan

### Why Doesn't YU Get "Big" Speakers?

To The Editor:

Of all the things to write about, of budgets and gripes and faculty salaries, and gloss-over campus improvements,—well, you already know about these things, so I won't waste space adding my voice to the chorus. Rather, I'll expose you to something new.

Recently, an ACC (Aspiring Collegiates Club) officer met with a senior YU official about attracting a headline speaker to the campus this spring. The official did offer to help in getting some people of public stature, but names which 95% of our students haven't heard of. When told that we possess the contacts to bring in top people, he told the search committee to back off saying that YU requests the right to reserve all names' for their fund-raising efforts. (Needless to wonder just

how many students are ever present at these Chanukah dinners.)

Then we get a song and dance from the political science society and YCSC president who say that if we get any political-sphere talent, the poli-sci society has to share the credit for it because we're encroaching on their territory. Now I've got a special-events committee that's afraid to send out invitations.

The official made a point of telling our emissary that his hopes were "pie in the sky," but in reality, it is he as a fund-raiser who has to either shell out fee or pull strings. Genuine free-for-all invitations from college students can succeed where others fail as the prospect of sharing expertise and inspiring the next generation in a harmless environment can be quite intriguing to a speaker. That no money exists or will ever exist makes it all that more simple. You either come or you don't—and there are those who will.

I can live with a lot of things—a university that refuses to fund a workshop series furthering the liberal arts and then proceeds in its magazine to take the credit for it, among other things—but when forces within the university interfere with an integral activity which enhances the university and the students itself—I believe that you have the right and obligation to know.

You should know why there is no incentive to get things done and why speakers, journals, and workshops are academic givens at other universities but not here. An extra couple of grand a year could make this campus a lively place but for all the \$100 million, I've got a board working of "Forum" with "You be the President" theme that got its \$150 budget cut out.

Consider that Forum last year spent its own funds to lower the cost of producing a newspaper comparable to Commentator from \$2000 to \$350. This year we proposed to do it for less than that half of that. ACC has shown YU in released reports that it can do things cheaper and better. (Incidentally, the club stationery and those typeset colored signs so prevalent on campus were paid through a tax levied on club officers.)

I am entirely justified after having gone through the mill for a year in saying that as a university, our priorities are in the wrong place. Especially since the amount that can change things around is so small when you look at the big picture.

ACC will continue to invite and conduct its affairs as it deems fit and proper. If YU wants to play the Wizard and tell Ted Kennedy or Elie Wiesel to "Go away, and come back tomorrow", let 'em.

Ivan Ciment



## The Center's Right and Left

By Tzvi Dvashner

Yeshiva College prides itself as the epitome of Torah U'mada in that its student body consists of individuals who have given-up aspects of both Yeshiva life and college life to create a student who represents both institutions. Most YC students could not, with their present life-style, fit into a typical university or a typical yeshiva. However, one can say that YC represents Torah U'mada in an additional manner since present at Yeshiva College are elements of a 'pure' yeshiva and elements of a 'pure' college.

Certain YC students are quite obviously members of the 'yeshiva' part of Yeshiva College, but their total lack of assimilation into the college life style makes it difficult to refer to them as 'college' students, despite their having a 17.5 credit work load. Other YC students, in spite of the fact that they can quote vast libraries of Judaic literature in time for IBC and JSS (and perhaps MVP) exams, quite obviously do not display any traits reminiscent of traditional yeshiva lifestyle and learning.

Closer examination of all three camps, the 'yeshiva,' the 'college,' and the 'Yeshiva College,' shows that these distinctions do not represent different levels of religiosity; the more dedicated and the less dedicated can be found in all three. Some 'yeshiva' students dress and behave the way they do because of true *Ahavas Hashem*; for others this is just conservative clothing, a uniform, and their hours in the Beit Midrash are spent shooting the bull and discussing what they would like to do, if not for certain Talmudic injunctions, with Chana Feigl.

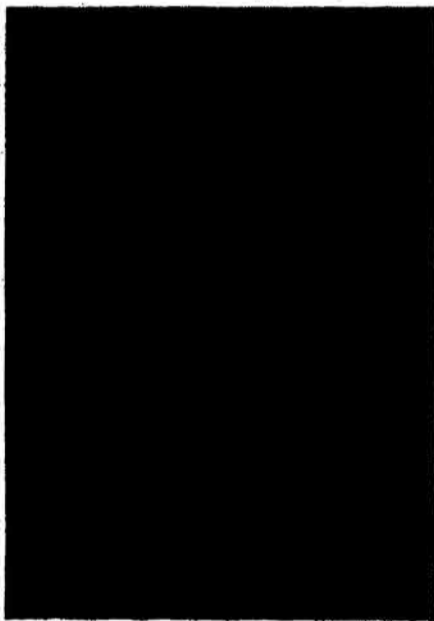
Some of the 'college' students flout halacha because they truly don't care about Judaism. Others are truly dedicated and have a deep love for Torah and Judaism, but due to their background and peer influences do not in their definition of 'dedication' find anything wrong with spending Purim at Studio 54.

If these three factions are not

representative of different degrees of religiosity then what factor has caused such a high degree of polarization at Yeshiva University? The answer to this is lifestyle. A student arriving at YU, having just finished high school, tends to follow the lifestyle which he finds the most comfortable. The majority of students converge to the middle, being part 'yeshiva' and part 'college,' with a definite lean to a specific side. A minority of students will retreat to a radical position of either 'pure' yeshiva or 'pure' college. In reality, many students base their lifestyle and opinions on their personal feelings, not on their knowledge of Halacha.

ignorance and indifference will be bound among the 'college' students, but if an account was taken among the 'yeshiva' students we would probably be surprised by the amount who don't know what they are doing either. I am not saying that YU consists of ignoramuses, rather that the polarization of YU students is due to personal feelings, not knowledge.

This ignorance-based polarization, however, is having a strong effect on YU. There is a small presence of the 'holier than thou' attitude among 'yeshiva' students, and perhaps, it is inflamed by certain Roshei Yeshiva who suggest that the 'better' students



If a typical YC student was suddenly pulled to the side and given a pop quiz on the differences between ultra-orthodoxy and modern orthodoxy, with all its halachic intricacies, I doubt he would be able to answer most of the questions. He would not be able to knowledgeably discuss the issues regarding 'in-between' activities such as going to "R" rated movies, having a social life not oriented towards marriage, or mixed dancing. This basing of religious lifestyle on personal feelings is not only found among the 'Yeshiva College' students, but with the radical students as well. Obviously, a greater degree of ig-

should be *Mashpeah* on those students with 'inferior' backgrounds.

On the other hand, many of the 'college' students view 'yeshiva' students as fanatical or, perhaps, just plain weird. They seem to forget that these students have feelings and emotions, and that their yeshiva uniform is the result of their lifestyle and not of their personality. These contrasting attitudes do not result in any direct confrontation or hatred, but it can cause students who would have been extremely compatible to avoid each other simply because one wears a velvet yar-

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## Pluralism and Debate

By Seth Kadish

Recent debates that have been going on in the Jewish community in general and at YU in particular must lead one to believe that something basic is wrong with the way we formulate our opinions—and voice our opinions—on the important topics of the day. It is understood that these problems are shared in all communities and relate to every are of politics, but they must be addressed with the greatest severity by Jews and particularly by Orthodox Jews who try to formulate their policies according to the will of G-d and his Torah.

As I was preparing to write this article on the proper means and goals of public debate, I came across an article by Shlomo Aviner in the 5746 volume of *Amadim* titled "How to Speak" that addressed just the points I wanted to. The article provides eighteen (*chai*) areas to avoid in public debate and, if you read between the lines, it also gives a philosophy of why to debate. Aviner's reason to debate, to examine or to dispute any opinion is one only; to find the truth. He finds no merit in the professional speaker who is able to convince his audience of the truthfulness of any idea no matter what its merits. Nor does he appreciate the man who finds it necessary to hide the valid points in his opponents' logic in order to win acceptance for his own decision (even if he is correct). We are making decisions that affect the lives of human beings, and every party to such a decision has the responsibility to suppress his business and ego in the interests of the group.

So much for abstract rambling. I'll start off with the fuzzy argumentative technique that angers me the most, one we see quite often. I'll let Aviner describe it: "It is a modern pitfall to turn relevant scrutiny into psychological inquiry. This means that one has to address someone else's point directly, and not the inner processes that led him to make that point." In a discussion it just doesn't help to claim that a person said or wrote

what he did because he has biases, or because he's been "influenced". True or not, these accusations do not clarify the issues at all.

We constantly hear that type of thing during the ongoing debate between "right-wing" and "left wing" at YU. It takes a lot of insolence to accuse our greatest Roshei Yeshiva and scholars of being "thick" of only being able to "see issues in black and white." It takes just as much gall to unconditionally label those who do not accept conservative opinions as being "uncommitted to Judaism", "ignorant", or "heretical". But the worst thing about these invectives is that, even should there be truth in them, they add nothing of value to the issue at hand. They create bitterness, and they may even create a sort of camaraderie among those who sympathize with each other, but they do not lead either side one inch closer to the truth.

**"Pluralism should mean that in a discussion, any knowledgeable person has the right to express any original, pertinent thoughts that he has."**

Another fallacy that has become popular in the Jewish world is the abuse of the word "pluralism". Anyone who has read Orwell's *Politics and the English Language* recognizes how trite political carol phrases are, and this is a perfect example. The constant mounting of the "belief in pluralism", "the need for pluralism", and even the "right to pluralism" by non-Orthodox spokesmen, renders the term "pluralism" senseless. By determining what pluralism *should* mean to an honest mind we will also discover more pitfalls to avoid in public debate.

Pluralism should mean that in a discussion, any knowledgeable person has the right to express any original, pertinent thoughts that he has. Other participants have the obligation to fully acknowledge any element of truth

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To The Editor:

After reading your article, The Lighter Look of the November 16 issue of the Commentator, we felt compelled to respond and voice the opinion of the unengaged, non-affiliated, non-committed (but not necessarily non-committal) segment of Stern College for Women Only.

Consider, if you will, the so-called 'popcorn theory' recently developed by one of the forementioned SCWO females. To quote its originator, "Engagements at Stern are like popcorn. Initially, the popcorn kernel popping is a slow process—

pop....pop....pop.... As time progresses there is a veritable explosion of popping—poppoppoppoppop. But yet there are those die hard kernels remaining at the bottom who maintain their pristine individuality by refusing to assimilate into the fluffier mass."

First of all, we fail to empathize with your submissive reaction to the prevalent engagement syndrome in Yeshiva College for Men Only. Rest assured that the plight of SCWO students far exceeds it in severity. While the repercussions of an engagement in YCMO are confined to a one night morg lounge party, the

ramifications in SCWO are much more extensive to list but a few of them which Stern Women must contend with: 1) Decorated Doors 2) Shrieking and yelling in the middle of the night. 3) Blinding, diamond rings 4) Trying on of new berets in the elevator 5) Brides magazines littering the hallways and 6) Pity from the kernels who have been 'popped' the question.

We, the as of yet 'unpopped' kernels would like to dispel a few common misconceptions about SCWO females and their curriculum.

1) There is no major in prewed,

nor does the art department offer a course in Door Decorating 101 (although we admit a ( ) writing class may be offered next semester). Fulfillment of the requirement of the MRS, and or MAN degree is not a prerequisite for graduation, and consequently failure to achieve the MRS status does not entitle one to a refund of tuition.

On the extracurricular front, Stern College Student Council does not have an affiliated ( ) Old Maids Club. Nor does the Jewish Studies Club sponsor lectures in the Centrist Orthodoxy approach to Dating/Relating and Procreat-

ing. Theologically, we do not hold from the eschatological belief that our *BaShert* will arrive in the Orange Lounge Thursday night.

However, one of the most disturbing ramifications is the "frum up fast" mentality. The FEUM, as it is commonly referred to, is ubiquitous - stinking anywhere and anytime. The Blind Date Demagogue makes us all susceptible to the "popped popcorn syndrome".

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## Torah U'mada Project

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mate variants to make life intellectually interesting, religiously stimulating, and institutionally invigorating at Yeshiva." There will be a variety of alternatives presented from a diversified group of lecturers.

A number of issues could be addressed throughout the course of the two year project. Dr. Rothenberg expressed concern that "there is a sense of unclear definition of Yeshiva University. What do we stand for? This is a major question that must be explored." Other topics could include more specific questions such as how much time a person should spend on Torah learning and secular studies respectively.

Dr. Rothenberg expressed enthusiasm for the fact that the Roshei Yeshiva have voiced interest and a willingness to participate. Rav Aharon Soloveitchik, when asked about his feelings on the project, answered that he is in favor of it. He expressed hope that it would reduce some of the polarization surrounding the issue of Torah U'mada. Rabbi Yehuda Parnes said he felt the project is a "very good idea. People have uncertainty about the nature of their experience at Yeshiva University, and feel a certain amount of conflict. They are also defensive to the classical yeshiva world. Whatever conclusions we come to, at least we will have made a *cheshbon hanefesh* of what we are doing."

Much effort and planning has already begun on the multifaceted project. Next semester,

three lectures are scheduled. Dr. Lamm will speak on "Torah U'mada as a Way to *Shleimus*." Rav Aaron Soloveitchik will address the topic "Halachik Justification for Torah U'mada as the Goal for Yeshiva University," and Rabbi Aharon Lichtenstein will speak on a topic yet to be announced. Other Roshei Yeshiva and Jewish Studies faculty will be invited to speak in the future.

The book to be written on the subject will be composed of two parts. The first will deal with the historical developments of Torah U'mada. Professor Ephraim Urbach of the Hebrew University will write the section concerning the time of the Gemara. The period of the Rishonim will be covered by Dr. David Berger, professor of Jewish History at the Bernard Revel School of Graduate Studies, and Dr. Sid Z.

Leiman, former dean of the same institution will write about the period of the Achronim. The second part of the book will be a conceptual overview of Torah U'mada by Rabbi Aharon Lichtenstein. Rabbi Schacter will edit and write an introduction to the work.

The Torah U'mada institute will comprise two individually constituted groups of ten students—one of Yeshiva College and one of Stern College. Each fellow will receive a stipend for conducting research and participating in the institute. Several times each semester, a faculty member will make a formal presentation related to a specific discipline or issue, leading into a discussion with the fellows. Other qualified students will be invited to attend these sessions to allow for more breadth in the



Dr. Daniel Rothenberg

program. "We are looking for ways to involve as many students as possible. This is only a beginning and we plan to expand," Rothenberg said. The sessions will be videotaped, and occasionally the discussions and conclusions reached (if any) will be published.

The fellowship program will serve as a "think tank" for the various issues regarding Torah U'mada. The publicizing of the issues and ideas discussed by the fellows will hopefully elicit discussion and interest among the student body. The institute will also serve as leadership training for the fellows, who will be chosen based on academic achievement and leadership ability.

The last facet of the program is the questionnaire for the students. It is being prepared by Dr. Chaim Waxman, professor of sociology at Rutgers University, and will be distributed sometime during this academic year.

Rabbi Jacob J. Schacter, director of the project, is presently the Rabbi at the Jewish Center in Manhattan. Rabbi Schacter attended high school and a year of Beis Medrash at the Talmudical Yeshiva of Philadelphia. He then spent a year and a half at the Mirer Yeshiva in Jerusalem where he had a *chavrusa* with the Rosh Hayeshiva Rav Chaim Shmulevitz zt"l. His semicha is from Yeshivas Torah Vodaas, and he has a bachelor's degree from Brooklyn College and an M.A. from Harvard in Jewish history. He is currently completing his dissertation on Rav Yaakov Emden under the guidance of Dr. Isadore Twersky at Harvard. He is also under contract from Mosad Bialik in Jerusalem to prepare a critical edition of Rav Emden's autobiography, and has been engaged by Yale University Press to analyze that document and translate it into English.

Dr. Rothenberg, the Assistant Dean of Students at YU, received his undergraduate degree from Yeshiva College, and has an M.A. in Jewish philosophy from the Bernard Revel School of Graduate Studies. From the same institution he also received his Ph.D. in clinical psychology, for which he wrote his dissertation on "Psychological Dimensions of Religious Change." In addition, he spent four years in the Rav's shiur.

# WHEN IS THE RIGHT TIME TO CALL YOUR BOYFRIEND?

- a) When the president of Phi Gamma Delta asks you to Saturday night's Fiji Formal.
- b) After racquetball class, to tell him that the instructor with the Australian accent and those blue eyes did wonders for your serve.
- c) When you just feel like telling him you miss him after all.

Maybe you shouldn't tell him everything that's going on. But if you still care about him, why not call and whisper some sweet things he'll never forget?

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All of which will probably inspire him to drive out for the weekend, giving you an excuse to blow off that silly frat party after all.



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# Hamashkif

By Judah Goldscheider

*Hamashkif* is the student publication of Isaac Breuer College (IBC) produced by the undergraduate students of Yeshiva University. It is the only collegiate Hebrew paper published by students outside of the state of Israel. The Hebrew word "Hamashkif" refers to one who observes, and was chosen to convey the idea that this publication presents an overview and an examination of Jewish culture and tradition.

The purposes of the paper are as follows: 1) *Hamashkif* is a Hebrew publication of the undergraduate students of Yeshiva University that allows students to express themselves in areas of interest to them and at the same time improve upon their Hebrew skills. 2) The paper deals with Jewish culture, history, and modern thought; it is not simply a Hebrew newspaper. 3) Yeshiva University is fortunate to have students enrolled from many cultures and diverse countries of origin; the publication is designed to allow those students to expand our knowledge about their unique heritage and customs.

The paper focuses on intellectual aspects of the Hebrew language as well as Jewish culture. There is an effort to explain Torah U'mada (Torah — tradition and secular thought) which is what Yeshiva University stands for. Included in the publication are articles on Jewish philosophy and education, Jewish communities around the world and their unique customs, Hebrew literature, poetry, reflections on current events in world Jewry, and much more.

After not having appeared for three years, *Hamashkif* was published in a twelve page newspaper format last spring. We welcome contributions to the publication from students enrolled in Yeshiva University or any other university. For more information please contact Judah Goldscheider: On campus through the inter-office mail c/o Ruben Residence Hall Room No. 326, or call 781-2581. Off campus write to 500 West 185th Street New York, N.Y. 10033 or call the above number.

We are in the process of completing an edition of *Hamashkif* in honor of Yeshiva University's centennial. We hope you will read it and enjoy it, and learn about Yeshiva University and Jewish Culture. Alumni who wish to re-

ceive this special edition, can request a copy in writing the editor at the above address. We look forward to your participation and support.

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# The Happy Club

By Joseph Richter

I didn't want to be too hard on one of those young idealistic types, but sometimes there's a limit. Stephen Glicksman, a normally subdued type of fellow, was just beaming like someone who stepped off the Thursday night van. He was telling me of this new club. "It's a school and community service organization," he gloats.

"Oh, a fancy phrase for charity," I sneer.

"No, it's not. The people who benefit from this don't necessarily need the money or the service."

"So what's the purpose?" "It's just to make people happy."

"Riiiggghhhht!" Stephen majors in Psychology. — He starts telling me about what the club plans to do.

"We take money raised from various events and use it to buy gifts for people in old age homes and children's hospitals. We will also start a student fund which will be used for students who can't afford plane tickets, books, clothes, food...just about anything." If you want something, tell us. If its within reason, and we have the money, we'll get it for you

"Let me get this right. This is a club that actually is out to HELP people? (Dr. Lamm are you reading this?)

"Yup"

"No college credit for being in this club?"

"Nope"

"No recommendations for graduate school?"

"Nope"

"No free Stoneware?"

"Well actually you can get free stoneware. Our first major event is a Chinese auction. A merchant we approached actually donated stoneware."

Stephen is pretty optimistic. The club needs people. The more people they have, the more money they can raise. The more money they can raise the more they can buy for people.

"By the way", I asked, "what is the name of this club?"

"Happiness Unlimited," he replied.

"Don't you think it sounds more like the chorus line of La Cage Aux Folles than a charitable service organization?"

"No. Never. Of course not. Well, maybe a little."

So if you're one of those people who would like to try to make YU a warmer place, call Stephen at 927-1339 or Etan at 740-0269. I was so impressed, you can even call me, at 781-0697.

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## YU Receives Jefferson Letter

By Alan Friedman

On Wednesday, October 27, Sotheby's Auction House sold a letter written by Thomas Jefferson for \$396,000, a record price paid for any letter or Presidential document. The new owner presented the letter to the Yeshiva University Museum.

Written in May 1818, the letter was addressed to Mordecai Manuel Noah, an influential American Jew. Mr. Noah had sent a copy of a speech he had delivered at the consecration of Congregation Shearit Yisrael to the President, and in a reply Jefferson condemned the existence of religious intolerance in the general society. Jefferson also included a statement which reveals that Noah taught him a lesson in Jewish history. "Your sect, by its sufferings, has furnished a remarkable proof of the universal spirit of religious intolerance . . . our laws [protect] our religious, as they do our civil rights by putting all on an equal footing. But more remains to be done."



Back of the letter

Mr. Noah was one of the most influential Jews of his time. He was friendly with James Madison and had close ties with the Democratic party. He was a reporter at the sessions of the Pennsylvania Legislature and a U.S. Consul to Tunis. Afterwards, he became a playwright as well as an editor of three different New York newspapers.

The letter has been on display at the Jewish Heritage Book Festival at the 76th Regiment Armory, and it will be on exhibit here on December 10, at the Centennial Dinner. After the dinner, it will be displayed in the museum alongside presentations relating to Mr. Noah and President Jefferson. Sylvia Herzkovitz, the museum director, explained that although the letter is legible and in good condition, due to its age it will not be on permanent display since it must be kept out of the light.

The price eclipsed the previous record of \$297,000 paid in 1984

for a copy of the Emancipation Proclamation signed by President Lincoln. Sotheby's originally expected the letter to sell for between \$25,000 and \$30,000. The eventual buyer succeeded by outbidding the previous offer of \$350,000.

When the letter finally does go on display at the museum, everyone is well advised to go see it. It is considered to be as important to American Jewry as George Washington's letter giving approval for building the first shul in America.

## You'll Never Get Anywhere if Your Camels Don't Move in Unison

By Alan Tenneberg

This was the catch phrase this weekend at the twentieth University of Pennsylvania Model United Nations Conference, where the Yeshiva University delegation, representing the Islamic Republic of Mauritania, strove to promote world understanding.

Mauritania, relatively obscure, but politically complex, (much like our own university), was represented by Yeshiva students in four General Assembly committees. These were the Special Political, Legal, Disarmament, and Social, Humanitarian, and Cultural committees. Mauritania was also represented in the Committee on Human Rights and the League of Arab States. Major issues debated at the conference included nuclear disarmament, SDI, the problem of refugees, terrorism, the Iran-Iraq war and other topics of international concern. The existing agenda was supplemented by constantly developing crisis situations that had to be immediately addressed to avert war and disaster and to insure a timely adjournment for lunch.

The Yeshiva delegation performed admirably, but did not bring home any awards, primarily due to the delegates' unanimous decision not to participate on Shabbos. Nonetheless the Yeshiva delegation's prowess in both committee and caucus was duly recognized by all in attendance. Willard Sunderland, chairman of the League of Arab States, commented at the delegates' reception, "The entire conference staff was impressed with the Yeshiva delegation's high level of preparation, quick thinking, dominance in debate, and exceptional technique in hammering out policy and pushing through resolutions. They succeeded admirably in objectively representing a nation that staunchly supports the PLO." Chris, head delegate from Mitch-

ell College, stated, "Those Yeshiva guys really know how to caucus."

The Yeshiva delegation sponsored two resolutions that were accepted by the General Assembly, one promoting women's rights, and the other concerning averting new flows of refugees.



In the Arab League, Mauritania spearheaded the drive to condemn the American arms sale to Iran. Chaim Wizman was dubiously recognized for his attempt to set back women's rights one thousand years, eliciting vociferous response from the Social, Humanitarian, and Cultural Committee, and earning him the "I Never Want to Be Married to You" award at the closing ceremonies. Rachel Mandel should be particularly noted for her diplomatic prowess in convincing Israel, represented by Johns Hopkins University, to support all Mauritanian proposals, despite Mauritania's ardent support of the PLO.

The delegation was funded by YCSC, SCWSC, and the Office of the Dean of Students. Y.U. was represented by Head Delegate Daniel Feit and delegates Kathy Dragun, David Falk, David Feldan, Rachel Mandel, Iris Noy, Gershon "Wildman" Segal, Cindy Schlanger, Alan Tenneberg, and Chaim Wizman.

## Sternist Speaks

By Maury Kelman

Dr. Israel Eldad, a noted Israeli scholar and author, delivered a passionate speech on "Zionism, Israel and Biblical Teachings" on Monday, November 24. Dr. Eldad has a rich and varied past. Born in Galicia, Poland, in 1910, he graduated from the Rabbinical Seminary in Vienna and then received a doctorate in philosophy. Later, he returned to Poland to teach Jewish studies at the Vilna Teachers' Seminary.

While in Poland, Dr. Eldad was invited by Menachem Begin to join the Warsaw leadership of B'rit Trumpeldor (Betar), the youth section of Ze'ev Jabotinsky's Revisionist Zionist Party. A major turning point in the young ideologue's life occurred in 1938, when Dr. Eldad met Avraham Stern, the founder of the underground Zionist movement, LEHI (The Stern Gang). Two years later, Dr. Eldad joined

the LEHI Headquarters Staff in Israel, actively fighting British repression by making secret broadcasts, writing articles for underground publications and editing the Wall newspapers—illegal bulletins pasted on the walls at night, which have since been compiled in book form as "Let the Walls Speak."

Dr. Eldad has continued to make extensive contributions to Israel since her independence. A literary giant, he edited *Sulam*, a political and literary monthly, and *Chronicles-News of the Past*. In addition, Dr. Eldad authored *Ma'aser Rishon*, which deals with the underground movement and his personal role; *The Jewish Revolution*, a study of Zionism; and *Hegyonot Mikrah*, a homiletic commentary on Chumash. He is also a proficient translator, producing a seven-volume Hebrew edition of Nietzsche. At present, he remains a close confidant of Prime Ministers Shamir and Begin.

The evening drew approximately 150 people, but unfortunately, many left when, to their surprise, they discovered that Dr. Eldad would speak in Hebrew, which for unapparent reasons, was not announced before. Dr. Lamm lauded Dr. Eldad's brilliant insight and compared him to a faucet streaming forth with ideas. Rabbi Herschel Schachter followed with praise of his own in introducing the main speaker. Dr. Eldad prefaced his remarks with a meaningful story. At an Egyptian conference some 30 years ago, President Nasser of Egypt downplayed Judaism's glorification of its history by pointing to the Pyramids, built over 3000 years ago. Ben-Gurion, speaking at an Israeli conference a week later, answered Nasser's challenge by reminding the Egyptian that while he could not understand the language written on the Pyramids, Jews still speak, read and write in the same language as Avraham and Isaiah. Dr. Eldad stressed this historical con-

tinuation of Judaism, and proceeded to demonstrate its usefulness for guiding us in our present conduct.

Dr. Eldad divided up past Zionism into three different periods—Avraham's journey to Israel, the Exodus from Egypt, and the return from the Babylonian Exile. Avraham's Zionism is the ideal—he leaves a good economic and family life behind for the barrenness of Israel. G-d may have commanded him to go, but he is not running away from anything. The Zionism of the Exodus is the exact opposite. The Jews want to escape Egypt's oppression—there is no mention in the Torah of a desire to go to Israel. According to Dr. Eldad this is the classic example of forced Zionism. The Egyptians banish Joseph to the first Jewish ghetto, where he spends some time before rising to power. Once entrenched in his position, Joseph plans the first socialist program, previewing Marx by some 3000 years. Jews enjoy a great period of prosperity in Egypt until—

"And there arose a new king who did not know Joseph." This period then ends with the forced Zionism of slaves leaving slavery rather than leaving for Israel. The return from Babylon also represents a negative Zionism. When given the opportunity to leave, only a tiny minority of the Jewish community pack their bags, while the overwhelming majority of middle and upper-class Jews remain in the Diaspora. This, Dr. Eldad concluded, is the state of Jewry today. Israel rings her immigration bell, yet most of us hear only the clanging echoes. We have lost the idealism of Avraham, although we have not yet regressed to a forced Zionism. Dr. Eldad challenged the audience to ascend to Avraham's level by pointing out the meaning of "Renew our days as in old." The olden days do not refer to the Exodus, but rather to the glorious and pioneering period of the first Zionist—Avraham.

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# Szmania Leaving

Cont. from Page 1

recognizes the importance of Szmania's unorthodox method. "He is the only teacher that will use thunderbird wine or crack as an example of quantity demanded versus quantity supplied. By doing this, he gains the students' attention and they learn the material." It is, in fact, the general consensus among those who have studied with him, that Dr. Szmania has been extremely effective in motivating his students.

There is another element of Dr. Szmania's style which is perhaps more important. Many students who have studied economics become distressed because they feel that the courses are, for the most part, theory oriented and irrelevant to the real world. Although Dr. Szmania's courses contain plenty of theory, he has used his experience as a consultant in the private sector—something which few teachers have—to guide his students toward the more practical aspects of economic study. "I know what you need out there in the business world, so I can offer advice to students as to what they need to know."

His concern for his students' welfare is apparent in other areas as well. He attempts to simplify the difficult economic principles and concepts so that they can be understood on every level. Also, he will repeat what he has taught as many times as necessary, a practice many teachers despise doing. In addition, Dr. Szmania compensates for his challenging tests by grading them fairly and always giving the student the benefit of the doubt. Students appreciate these things and have developed a great deal of respect for him as a result.

Dr. Szmania, in turn, has positive things to say about Yeshiva University. He feels that Y.U. is an excellent school and that its students are intellectually superior to those in most schools. Also, Szmania emphatically states that teaching at Yeshiva University has been the best job he has held. Still, he is not without some criticism for the school. According to Szmania, many of the freshman are emotionally underdeveloped and need to grow up. "However," he adds, "it's amazing how fast they do."

Considering Dr. Szmania's success at Y.U. and the mutual feelings of admiration that exist between him and the school, why then has he decided to leave?

Szmania freely admits it is because he will be earning considerably more money in his future job as an economic forecaster for A.T.&T. Szmania believes that because Y.U.'s salaries are considerably lower than those of other universities, many teachers, like himself, have no choice but to seek employment elsewhere so as to earn a decent living.

If the University believed that it could get away with paying its faculty meager salaries, it has just been proven wrong. As one student remarked, "The administration will have difficulty finding another professor who evokes the students' enthusiasm for economics as much as Dr. Szmania."

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# Pool Plans Proceed

Cont. from Page 1

to be ascertained how the donors of the pool feel about the issue since their names were not given as part of the President's announcement.

In dealing with the problem of the athletic center, it was pointed out that the Stern women could use the exercise equipment in Brookdale Hall or join one of the many health clubs in mid-town. How to find a suitable substitute swimming hole may prove to be more problematic. Not many of the health clubs maintain hours for separate swimming, and the few which are exclusively for women are prohibitively expensive. The whole question of proper form at Yeshiva takes on a new side in light of Stern students having to either compromise modesty, pay through the nose, or abstain from swimming altogether.

Another problem which is sure to arise is one of pool maintenance. The Vice President in charge of planning, Mr. David Zysman said that all of the building costs were to be underwritten by a small group of donors who have already given commitments. He stressed that no University money was to be used toward the pool's construction, but what of the cost to keep the pool clean and in good repair? Owning a pool can be compared to owning a large sickly pet; just when the food bill becomes manage-

able, the vet bill comes due. Unlike other facilities, if a pool is neglected for even a short time, the damage caused increases exponentially. This is no small consideration at a time when YU is pleading poverty in response to teachers' gripes about low salaries.

Another point of contention is the proposed location for the pool. If the building housing the pool is to be built in front of the Max Stern Athletic Center as predicted, the grass which has been planted and resodded at considerable cost in money and aggravation will have been only a passing flirtation with a green campus. The question of why the pool was not included with the original M.S.A.C. is not an easy one to answer. It would be impertinent to look such an expensive pair of gift horses in the mouth and inquire of the donors the reasons for such a decision.

As time passes and the groundbreaking ceremonies grow nearer, hopefully some of the aforementioned problems will have been discussed and resolved. The Administration has thus far shown prudent reserve in announcing policy concerning the pool. One can only hope that this is an indication of careful, ongoing planning on the part of those responsible for the guidance of this project.

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By Jerry Zeltchik

The Max Stern Scholarship aims to attract outstanding students to Yeshiva University in order to enhance the overall intellectual climate within it. Each year YU seriously considers sixty to seventy applicants for the scholarship and approximately fifteen are chosen. The criteria considered in choosing scholars as stated by Rabbi Michael Hecht, chairman of the selection committee, are: brilliance which has been established by objective standards as well as outstanding leadership potential for the American and International Jewish communities. Also, the scholar

riculated in JSS and transferred to YP explained that if not for the scholarship he would not have considered coming to YU and that the scholars' program had enriched his overall college experience which he added "has been an intense learning experience" one scholar expressing conflicting attitudes towards YU stated "Although I realize the opportunity I've had to meet leading Jewish scholars I still feel the

# Stern Scholars Program: An Examination

mitted to that philosophy whom they encounter from day to day. Scholars also praise the English writing course they take during their freshman year. Rabbi Carmy suggests that the intensive writing courses have contributed towards the high quality of articles in the school newspapers.

Attitudes towards the influence the scholarship has had on the YU community vary. A professor who has taught many scholars is wary of the proposition that the scholars by themselves are the educational salvation of Yeshiva College "While many are indeed outstanding both in IQ and attitude, there is a temptation to resting on ones laurels, perhaps even an arrogance and tendency to disparage that is not always resisted. This problem, however, is not limited to the scholars. Perhaps it inheres in our hot-house social and educational system." Dean Hecht believes that the scholarship has resulted in an academic caliber far superior to that of the late 1970's.

Several questions can be raised about the scholarship and its goals. Perhaps the criteria for acceptance to the program should be less objectively oriented, and should focus on attracting a more diversified group. Does the selection committee look for artistic creativity in addition to excelling grades? Are scholars taking soft courses in order to maintain the

3.5 index that they cannot fall below? Perhaps that requirement should be lowered in order to encourage scholars to delve into areas of study that they have carefully avoided. Furthermore, couldn't some of the money spent on the scholarship program be used more effectively to boost faculty salaries? Wouldn't heightening the morale of the faculty significantly increase the enthusiasm of professors and students? In 1986 an exclusive mandatory for scholars, *chasidut* class was taught by Rabbi Lamm and Rabbi Carmy. Several "Non-scholar" students wanted to take the course for credit and were not permitted to. The jurisdiction of the ban on non-scholars was highly questionable. Were not there other equally qualified students who wished to explore the world of *chasidut* without diminishing the benefit to the scholars? Perhaps preserving the "mystique" of the scholars program is a value but is it a legitimate reason to prevent others who wish to learn as well?

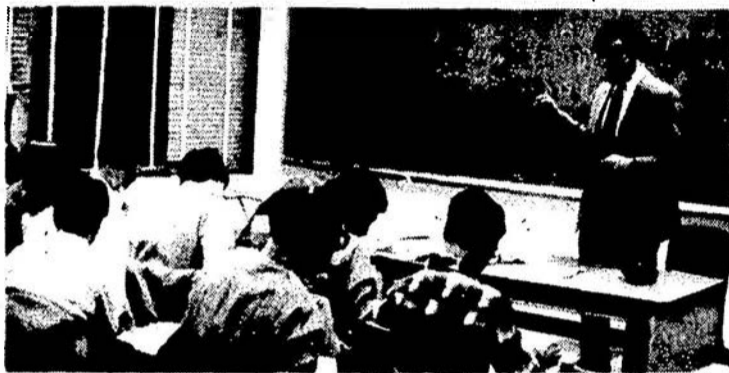
Scholarships such as the Max Stern are offered at other small liberal arts universities in order to raise the competitive spirit and standards of their student body. However, while other universities distinguish themselves to the applicant mainly by offering the scholarship, YU is perceived as a unique institution with or without the scholarship. Thus the

scholarship's role as a motivating factor is diminished correspondingly. A student who subscribes to the Torah U'Madah vision knows that YU is uniquely designed to integrate that ideal within him. His decision to come to YU will in most cases be triggered by an identification with that vision.



Rabbi Shalom Carmy

The influence that the scholars have had on the community to this point is difficult to gauge. The judgement involved is highly subjective and personal. It is clear that the scholarship has brought several individual scholars to YU who otherwise would not have come and that each of them has made a meaningful contribution to the university. Whether as editors, student leaders, or simply as classmates. Beyond the value that the program has had from a public relation standpoint, it has stimulated intellectual vitality and enthusiasm throughout the University. Yet with regard to the success the program has had in choosing and developing future national and international Jewish leaders and even with regard to the impact the scholars have had on YU's academic environment, although we may be optimistic, it is far too soon to judge the program as a success or as having achieved its goals.



Dr. Lee lecturing to students in the Freshman Honors Seminar for Max Stern Scholars

must have a serious commitment to Jewish studies. Scholars receive a yearly five thousand dollar grant, participate in an exclusive writing seminar during their freshman year, and must take a compulsory course in a different division annually. Dr. Feit and Dr. Shatz serve as the scholars' mentors and help shape the scholars' programs.

Scholars' attitudes towards their experiences at YU differ. David Rausch, a junior who mat-

stified, by the lack of diversity among the student body." Scholars obviously sacrifice what is characteristic of larger universities such as Harvard, Yale and Princeton eg.—library size, diversity of the student body and department size. They come to YU to take advantage of that which is typical of all smaller universities in addition to and primarily for its unique Torah U'Madah philosophy, and many of the leading personalities com-

## Scholarly Research and YU Professors

By Solomon Schneider

All universities which consider themselves serious pride themselves on the research in the Humanities and Social Sciences that takes place within their walls; one is lead to believe that it is the primary purpose of the academic world, as indeed some have argued. The recently released Boyer Report, funded by the Carnegie Foundation for the Advancement of Teaching, argues that the focus of undergraduate schools should be teaching. Research benefits graduate students more since they have already acquired the basics and are better able to appreciate detailed knowledge in specialized areas, according to the study. Whether the situation will change is difficult to determine. In the meantime, research remains the standard by which universities and professors are judged. Universities publicize the conferences and colloquia which they host and in which faculty members participate, lectures given and articles and books written by faculty and even alumni and alumnae, in order to demonstrate that they are serious institutions.

One desired result of such a reputation is the receipt of grants and donations.

Yeshiva University also emphasizes and publicizes research, and a sample of research done by YU faculty recently has examples from the major types. There have been articles written about contemporary economic issues as treated in halacha by Dr. Leyvine which are often printed, as his was in the proceedings of an international symposium on "Morality in the Marketplace." Or, they may be presented at conferences,



Dr. Louis Feldman

as Dr. Haahr's "Martin A. Hansen's 'The Liar: A Picture of Postwar Anomie'" was at the Northeast Convention of the Modern Language Association.

Y.U. has in-house conventions; the I.B.C. Centennial Conference on S. Y. Agnon, chaired by Dr. Schneider, is an example. Books have been written by Dr. Feldman on Josephus and by Dr. Gurock on the Rabbinate in the United States.

The reputation of professors in their fields also rests on their research activities and participation in conferences and committees, so much so that hirings, promotions and grants of tenure generally hinge on the amount of such activity. This "Publish or Perish" rule forces professors to churn out papers in order to survive. Much work, under the pressure to publish and the trend toward specialization, adds at best one small brick to the "pyramid" of research in one obscure area, or is a restatement of previous work and lacks original insights. Even the amount of research can be deceiving since attempts are made to get as much mileage out of one area of research as possible. A. B. D.'s (All But Dissertation) and those who have recently received their doctorates often give a series of lectures or write several articles which are all spin

offs of their dissertation. Young professors seeking to establish themselves are particularly pushed to research if they want to advance their reputations and careers. Unfortunately, this pressure occurs precisely when they should be honing their teaching skills and style.



Dr. Aaron Levine

There are benefits for students in having scholarly faculty who are up to date in their fields, or at least aspects of their fields, and can impart that knowledge to their students. For undergraduate students to benefit, two conditions must be fulfilled. Excessive specialization renders increased knowledge useless to undergraduates, because the investment of time by professors in be-

coming "experts on an iota" is not justified for undergraduates who need general knowledge. A professor's expertise in Japan's post-war export policies is lost in a one semester elective course in which the foreign policies of ten Far Eastern countries are covered quickly. Therefore, knowledge must not be in an area that is obscure or too specific and must relate to the courses being taught. Also, teacher-scholars must be able to transmit their scholarship to their students. However, good teachers do not necessarily make the best researchers, and impressive writing credentials do not always correlate with transmission skills, or the ability to impart ideas. Research is also justified from a student point of view by the "use it or lose it" principle as it applies to intelligence; in the absence of intellectual stimulation, the mind dulls. However, research can also interfere directly with teaching, even in graduate school. Much research is done for seminars and colloquia which are generally scheduled during the school year. Since lecturers are often informed only



By Jonathan Reis  
Now that Yeshiva University is undertaking a massive project to clarify the complexity of the Torah U'Mada philosophy, the Commentator thought it would be appropriate to present an essay delineating and describing many of the issues involved. I express my sincere hope that this article will help enable us to understand, appreciate and evaluate the thinking behind each point of view of the continuing Torah U'Mada discussions and debates.

Upon researching this article on Torah U'mada I came across so many sources from Biblical, Mishnaic, Midrashic, and Talmudic texts, not to mention the works of our Geonim, Rishonim, Achronim, and the Torah U'mada Reader that I realized that the task of explicating the concept is a virtually impossible one. It is no surprise that Torah thinkers who have recently attempted to define Torah U'mada on clear and certain terms, such as Rav Aharon Lichtenstein in his 1961 Commentator article and Rav Moshe Weinberger in the spring 1986 Journal of Halacha and Contemporary Society have stressed the enormous difficulties people have trying to understand the idea. "Few matters concern us," writes Rav Lichtenstein, "both disturb us and affect us - more than the relation of our religious and secular studies." Rabbi Moshe Weinberger quotes Rav Avraham Yitzchak Bloch, the "Telzer Rov", as observing that "in these matters it is extremely difficult to provide a clear halachic response, because the issues involved are, to a large extent, based upon hashkafot and opinions which are connected with Aggadic sections of the Gemara...which has its own definition of positive and negative commandments. It is therefore difficult to establish clear-cut principles and reach absolute halachic decisions as is done in the halachic section of the Oral Law."



Rabbi Norman Lamm

Jews not become lost to the assimilated, American world. YU would become, in his words, "...an institution for learning for Jewish youth who consider Jewish learning part of the mental and moral equipment they wish to obtain through a college education." At the same time Dr. Revel enunciated his belief that "only through education that is in close keeping with the forward movement of life" would Jewish ideals be effectively transmitted to Jewish youth. Both Torah and Mada were perceived as necessary to preserve Jewish identity in America. Dr. Samuel Belkin, Yeshiva University's second president began to refer to "a blending of science and religion." In his inaugural address (1943), he stated that, "We believe that by relegating our lives with the ideas of Torah and with our search after G-d's knowledge we can succeed in establishing a medium for the unification of human knowledge." Rabbi Lamm, in his Investiture Address (1976) started speaking of a secular knowledge valuable for its own sake. "Whereas in the sources, (the) theme of Torah Lishmah refers exclusively to the study of sacred literature," continued Rabbi Lamm, "it becomes

past years, that we as an institution have to do more direction giving." Rabbi Lamm was, in fact, decidedly determined to administer more direction, and he has since been true to his task, writing and speaking widely on the nature of Torah U'mada. However, we still have to analyze all the different viewpoints ourselves in order to reach conclusions that we can personally feel comfortable with. As is well known, during the first forty years of Yeshiva's one hundred year existence there was no university. Only in 1916 did Dr. Bernard Revel establish the Yeshiva University High School, M.T.A., and then in 1928 he created Yeshiva College. What was the purpose of this college? The first president of Yeshiva University, Dr. Revel, made clear in his Statement of Aims (found in the Torah U'mada Reader) that a fundamental purpose of the creation of Yeshiva University was to simply supplement the college studies of Jewish youth with Jewish learning so that young

our duty to expand this concept from Torah to *hachmah* (secular knowledge)." The Yeshiva and the University are viewed as two separate positive entities which present the challenge of integration: "We are both a Yeshiva and a University," writes Rabbi Lamm in an April, 1985 Commentator article, "and our ultimate goal is to integrate them as best we can...Yeshiva and University each has its own immemorial rules...it is to be expected that they will often contradict each other and point in different directions but this is in now way negates the unity of truth to which both aspire."

Why it should become our duty to extrapolate from the halachic notion of *Torah lishmah* to a concept of *Mada lishmah* is, however, unclear. We may object that it is our duty in Judaism not to create new concepts, especially those which imply that there is an independent, intrinsic value to studying subjects other than Torah, in which we are supposed to be absorbed "day and night". Clearly, Rabbi Lamm's message must be that although we are commanded to divide between *kodesh* and *chol*, even the secular, the *mada*, can acquire value if properly sanctified. In fact, Rabbi Lamm has frequently based his Torah U'Mada outlook on the views of Rav Kook, who speaks extensively of sanctifying the profane. He writes in his book *Faith and Doubt*, that where the Rav Shimshon-Raphael Hirsch saw Torah walking alongside secular studies in a peaceful co-existence. Rav Kook, whose philosophy he endorses, perceives that the two play upon each other: "Just as the body must be healthy for the spirit to flower so too secular knowledge should be of superior quality if the sacred is to benefit". Nothing is purely profane - for Rav Kook, there exists the holy, and the not yet holy which we must make holy. However, as Rabbi Lamm himself points out, the personality uniting all knowledge, sanctifying the profane to integrate all existence "in the great yihud of the Holy one and his Shechinah" is difficult to attain. Who knows whether *kodesh* will prevail over *chol*, or the reverse?

Rav Kook gestured in a letter to R. Yehudah Leib Mairon (quoted in a footnote on page 124 of Spring 1986 RJJ Journal) that institutions blending Torah and secular studies can only be successful if we continue to preserve the old yeshivot which are not joined with secular departments. He observes in his address upon the opening of Hebrew University that "only those have been truly creative who have sat securely within the walls of our spiritual fortress, in the tabernacle of our Torah, in the holiness of the commandments and laws". Indeed, Hebrew University did not fulfill R. Kook's idealistic dream to become "a light unto Israel on all parts of Torah...in harmony with the Jewish Faith in

their opinions." It's possible that many people do not comprehend metaphysical concepts such as sanctifying the not yet sanctified. People desiring to know how to lead their lives, ultimately seek concrete answers rather than concepts. Hence, many individuals read over the philosophies of Rabbi Hirsch and Rabbi Kook and are still understandably confused. They may arrive at a philosophy of Torah U'Mada but they still don't know what to do with it. What constitutes Torah? What constitutes Mada? Once we establish that it is a wonderful, metaphysical notion to harmonize them, we have to figure out how to execute this synthesis. The big words must be translated into little, practical words. What kinds of Mada should we learn and how much? After all is said and done, we are left with the basic, underlying question: What does the Halacha say? Rabbi Aharon Lichtenstein makes abundantly clear at the outset of his 1961 article, "The first premise must be a clear and unwavering recognition of the absolute primacy of Torah as a way of life. Everything else - no matter how socially or intellectually desirable - has only relative and secondary importance." Rabbi Moshe Weinberger quotes the Midrash Halacha: "Follow my laws and be careful to keep my decrees" (*Vayikra* 13:4) - you must make the Torah of primary, not secondary, importance. One should not say 'I have studied the wisdom of Israel; now I will study the wisdom of the nations

**"...Students frustrated by anything too vague have resigned themselves to regard Torah U'mada as a meaningless motto rather than a practical philosophy."**

of the world; everything is included in 'Torah' and from it, you shall not swerve." He points out that Rabbeinu Bachye, who was lenient in the study of secular subjects to further our understanding of Torah, learns the verse "why do you spend money for that which is not bread" (*Isaiah* 55) to connote that one should not occupy himself with secular wisdom but that which is more important, Torah. The Maharsha learns from the verse "Say to wisdom you are my sister" that our minds should only think in terms of Torah wisdom and Rav Moshe Feinstein once criticized his opponents for being influenced by external wisdom. Many sources

teach us that we must spend all our time learning Torah. The Ran in Nedarim explains from the dictum *Vesheentantam Levonecha* - if someone asks you a question in Torah, don't stammer but tell him the answer right away - that unless we learned Torah constantly we would not be able to reach this required level. Even accepting synthesis, the concept does not mean, as Rabbi Shalom Carmy points out in the Fall 1985 issue of Tradition, that Torah can be "improved" by Western values. Only "if one's involvement in secular culture coheres with ones basic commitment to G-d", writes Rabbi Carmy, "can 'we' speak of synthesis."

How then does Mada (or if it be preferred, *hakmah*) enter into the picture at all? The Ramo permits studying secular subjects on an irregular basis. What does this mean? Rabbi Aharon Lichtenstein notes that general studies are often absolutely necessary for understanding Torah and hence we are compelled to comprehend them. "consider the aid we derive," he writes, "From...history in *Melachim*, agronomy in *Zeraim*, physiology in *Niddah*, Chemistry in *Chametz Umarzah*, etc." The Ramchal in his *Path to Chachmah* similarly writes that although secular studies are not intrinsically valuable, and we have no commandment to learn

# TORAH U'MADA

## What Does It All Mean?

(In fact King Solomon, wiser than any man, learned all of his secular knowledge directly from Torah. Sometimes, however, it is difficult for us to be able to make all the necessary inferences and interpretations to enable us to arrive at principles of Algebra, Geometry and other general forms of knowledge. The Vilna Gaon, who also writes that all wisdom is found in Torah, certainly sanctioned learning secular subjects from any effective source when necessary.

Concerning the Vilna Gaon, Rabbi Baruch of Shklov wrote in the introduction to his translation of Euclid's Geometry (translated by request of the Gaon) that the Vilna Gaon said that to the extent that one is deficient in knowledge of science, he lacks one hundred fold in Torah. Dr. Eliezer Berkowitz points out in the footnotes to his article "An Integrated Jewish World View" (found on page 62 of Torah U'mada Reader) that since the translation was printed during the Gaon's lifetime and the Gaon did not seem to deny the statement, we can assume that he did in fact make it. Rabbi David Shapiro writes in "Secular studies and Judaism" (Torah U'mada Reader page 68) that Rabbi Israel of Shklov stated that the Gaon maintained that all sciences are needed for the comprehension of the Torah, and are included in it [and] specifically cited are algebra, trigonometry, geometry, music, medicine, surgery... and philosophy" (though in Yoreh Deah the Gaon criticized the Rambam for being influenced by the "accursed" philosophy - we have to determine what kinds of philosophy study are permitted). Rav Yehonatan Eybeschütz quoted in the RJJ Journal, also wrote a detailed essay describing how secular sciences serve as "conditions" for Torah study.

Still, Rabbi Moshe Weinberger quotes the "Telzer Rav" cautioning against learning these sciences from improper sources: "The non-religious scientists have added into these subjects their false ideas which are constructed upon theories that are often heretical. It is not forbidden to study the sciences but it is essential that one distinguish the chaff from the grain" by making certain that only that which is truly scientific is studied." The Telzer Rav con-



Rav Aharon Lichtenstein

Mada learning. His basic conclusion is that Mada should be studied to the extent that the student learns as much as he has to know and then reviewed from time to time whenever the opportunity presents itself. Of course, there is more Mada than what we have thus far discussed. The Torah teaches us in *Devarim*: "Remember the days of the world, understand the years of each generation" and many authorities hence consider learning history to be a Torah) mandated obligation. Rabbi Moshe Weinberger notes that the Chazon Ish, Rav Shimshon Raphael Hirsch and Rav Yitzchak Hutner were very strong advocates of the study of history. The Be'er Haitev permits studying Jewish History on Shabbas, not considering it to be a violation of learning secular subjects on the holy day.

Many people believe Torah U'mada should be interpreted as *Torah Ve Derech Eretz*: we must learn secular studies in order to earn a livelihood. Rabbi Lamm,

in a recent speech, asserted that if this is the whole point of Torah U'mada, you may as well "become a plumber" and not go to YU. However, besides the fact that college is absolutely necessary for those who wish to become doctors, lawyers and accountants, it is impossible to deny that one of the main reasons for studying secular subjects, even if not the only reason, is *Derech Eretz*.

The Ramchal lists studying Mada for a living as his second category of "permitted Mada" after learning Mada to understand Torah. He quotes the Yerushalmi which learns that "and you shall choose life" refers to making a living. The Sha'arei Chachmah quotes seven of the many sources in the Talmud which stress the importance of a livelihood. However, he points out that while according to the Ramchal, every human has to pay the penalty of "by the sweat of your brow you shall eat bread" (*Bereishis*), Rabbeinu Bachye who wrote that working is a test to put to the trial our commitment towards religious observance and also a means to keep us occupied and away from sin, would exempt a Tzaddik from *Derech Eretz*. Rabbeinu Bachye also elaborates upon the Mishna in *Kiddushin* which states that a person should choose a livelihood which is "clean and easy" and discusses how each person can determine which livelihood is best for him (see the end of the third chapter of his 'Gate of Confidence' in "Duties of the Heart"). The Ramchal stresses, however, that like any other endeavor into Mada, one should not learn more than is necessary and should not work more than he has to in order to earn a living. Of course, we are also all familiar with the famous Beur Halacha at the end of the fourth volume of the Chofetz Chaim's Mishna Brurah which points out that nowadays, due to the deficiency of Torah learning and Torah scholars, the choice to spend one's entire life learning rather than engaging in a living is commendable.

What about studying 'liberal arts' such as English or Philosophy? Rabbi Aharon Lichtenstein writes that "secular studies help to develop our spiritual philosophy...they identify our insight into basic problems of moral and religious thought...one could easily seize upon a minor point and ask how that will improve us in any way. We should remember, however, that knowledge is attained...by minutes and seconds." He adds, "who can fail to be inspired by the ethical idealism of Plato, the passionate fervor of Augustine, or the visionary grandeur of Milton?" He asserts that insofar as liberal arts intensify our insight towards our spiritual philosophy, they should be permitted although he does caution that "the very awareness that so many of our greatest men...steadfastly opposed secular studies should in

itself prove a sobering influence." Rabbi Shalom Carmy in his article "Why I Read Philosophy, History, Literature etc. ...." (Torah U'mada Reader page 57) emphasizes the "nefesh chaya" aspect of men: "Man's uniqueness and his spiritual value derive from the nefesh chaya, man's free will and creativity." Liberal Arts helps us know the way of G-d. Rabbi Carmy also adds that "not everyone will profit religiously from the study of the liberal arts." Such study is potentially uplifting, but also potentially destructive. (Rabbi Yitschak Hutner also speaks of the importance of studying Aggada to know the ways of G-d, which is

our greatest goal." The Rambam placed great stress upon the mitzvah of *Yedia Hashem* - knowledge of G-d, and writes in his Mishneh Torah that man must contemplate the creations of G-d in order to love, fear and recognize him. A Gemarah in Shabbas reads "Rabbi Joshua, son of Levi, said in the name of Bar Kappara: He who knows how to calculate the turn of the seasons and the motion of the planets but does not do it, concerning him the verse says: But they regarded not the work of the eternal one, neither have they considered the operation of his hands (Isaiah 3:12). The Maharal learned from here, Dr. Eliezer Berkowitz points out, that man ought to study anything which will enable him to understand the essential nature of the world and through it, recognize his creator. The Ibn Ezra on a possuk in Hoshea (6:3) writes that the secret of all wisdoms is to know Hashem and for this man was created. Clearly then, we must strive to reach the level of *yedia Hashem*. This is not so simple. The Derisha on the Tur, interpreting the Rambam's notion of *Pardes* which is a section of a gemara - as *yedia Hashem* - reminds us that this level cannot be attained until one has first "filled his belly" with Tanach, Midrashim, all of Talmud, and Poskim. Even when we do strive to attain this level can we really use any source to acquire the necessary wisdom? The Maharal implores us to stay away from non-Jewish conceptions of G-d since they have no understanding of Him. Rabbi Moshe Weinberger observes that "many outstanding books, even classics, present concepts or describe the human situation in ways that might be considered heretical in spite of the inspirational effect they might have on the reader." He notes that while "Rabbi Aharon Lichtenstein quotes the famous statement attributed to the Rambam, 'accept the truth from whomever states it'...he does not quote the Rambam's explicit ruling 'it is

forbidden to cause oneself to be sexually aroused or to think an improper thought". Rav Yoel Schwartz, a contemporary Jewish thinker who has written many provocative works on Jewish concepts quotes in his book "Steps in the Pathways of Life", the distinction drawn by the *Sha'arei Talmud Torah* to explain why on the one hand our sages condemned the study of Greek wisdom and on the other hand praised all wisdom: when it comes to "natural" Mada (Hateva) such as biology or chemistry, sciences which lead to concrete conclusions, we can certainly learn from the nations of the world since such knowledge

**"The primacy of Torah must be chronological as well as categorical. A student's development as a talmid chochom, writes Rav Aharon, 'must come first.'"**

is their inheritance as well. How-

ever, as far as "spiritual" mada (*Haruach*) is concerned, whatever we have to know was transmitted to us from Hashem. This stands to reason, explains Rav Yoel, because "spiritual" mada does not lead to any definite answers and we find ourselves to be like "blind men stumbling in darkness". This would also explain the Midrash Eichah which asserts that we can believe there is wisdom among nations - we even make a blessing upon seeing their wise men - but we cannot believe that there is Torah among the nations. Of course each point of view in this discussion is presented by distinguished scholars.

In any case we must take into account that even accepting the view that we can learn *yedia Hashem* through reflection upon external sources, all authorities would agree that anyone liable to be negatively influenced should abstain from such study.

We mentioned, in passing, the prohibition against learning "Greek Wisdom". What is Greek Wisdom? Rabbi Moshe Weinberger quotes Rashi and Rambam who learn that Greek Wisdom constitutes a form of language expressed through riddles and hints. The Reevsh learns that it means speaking Greek in an incomprehensible obscure manner. The Rambam holds that no trace of it remains. However, the Meiri believed that "Greek Wisdom" meant Greek Philosophy.

The third category of Mada mentioned by the Ramchal is studying secular subjects so that when we walk among non-Jewish scholars, we will be respected in their eyes and hence will sanctify the name of heaven. This obligation would apply primarily to those who must walk frequently in the company of non-Jews (as the Gemora in Baba Kamma states: Those "close to the kingdom" were permitted to study Greek Wisdom) and according to the R. Yaacov Emden and the Vilna Gaon, as described by Rabbi Moshe Weinberger, would pertain especially to Torah Schol-

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# The Clue to Viewing *Deathtrap*

By Jonathan Katzauer

*Deathtrap*, a play in two acts by Ira Levin, is to be staged in a couple of weeks by our august and highly reputed Dramatics Society. The production casts five characters, altered for the confines of Yeshiva's requirements, but still captures the remarkable flavor of the work. *Deathtrap*, breathtaking in its audacity, is a master in the field of mystery thrillers, spellbinding the audience with its amazing and surprising twists of plot. Its mystery about playwrights seeking a better position in life, at odds or together, forces the viewer to seek every clue given. Indeed, the more one finds, the more enjoyment one derives from its conclusion.

When asked how good it really is, the play itself answers: "It can't miss. A gifted director couldn't even hurt it." While this is true, the directorship of Dr. A. S. Beukas, gifted captain of this crew of actors, has done more than not hurt it. He has cajoled, insulted, scolded, and persuaded a group of predominantly new ac-

Reuben Levine, alias Clifford Anderson, an eager young writer anxious for approval and yet conscious of his own worth, appears. A tall, good-looking fellow, Clifford is also complex in his adapting to the situation at hand. Next in appearance is Vladimir Korshansky, to us Hesh Rephun, a man endowed with extrasensory perception, a Russian accent, and a wonderful sense of humor. Hesh brings Vladimir to life with the spirit he has used in so many YCDS productions. The character is at once serious and amusing, sinister and carefree; Hesh. Last is Porter Milgrim, played by Joel Beasley in his first appearance. He is a lawyer friendly with Sidney who conveys the impression that Sidney is a small client merely held on through friendship. Joel seems a little shy for the outgoing and racy lawyer, but he warms up with practice. Altogether they provide a most captivating, two hour, mystery ride.

First shown in the Music Box Theatre, New York, on February 26th, 1978, by Alfred de Liagre



Cast and supporting crew for YCDS's production of *Deathtrap*

tors into giving their best for this play. With the patience of Sisiphus pushing his boulder, Dr. Beukas has repeated and rehearsed the play to a level that extracts all energies from the actors and leaves them entirely exhausted after a single rehearsal. For this is not a simple play. "It's a little sophisticated for us. It's a play that should really be played by adults. It demands a depth and experience that would be demanding to an exceptional cast."

They are indeed difficult characters to portray. Yet Eli Borow does a remarkable job with Sidney Bruhl, playwright cum killer, who displays a unique callousness combined with an imagination and a sensitivity of his own. Jordan Goldberg, or Myron Jacobson, gives depth to a very difficult character, the neurotic and frightened stepbrother of Sidney. These performers, despite limited experience, provide the opening scene with strength and the seed from which the rest of the play grows. Then

Jr. and Roger L. Stevens, *Deathtrap* became an instant success playing internationally, and became the subject of a film. After producing *Amadeus* in the spring, it seemed a logical step for YCDS to approach a play of this exacting standard, and Dr. Beukas has done it with a style uniquely his. The censoring was conducted to fit Y.U. requirements, but without altering the essence of the play and without decreasing its effectiveness. The back-stage work was efficient and practical, guided by Dr. Beukas' ever-present direction. Indeed his omniscient drive was manifest in the rehearsal, for he said "I wish I could be acting in it. It is such a masterpiece." I felt the same way; the audience cannot help but be ensnared in the magic of this plot and its presentation. Indeed, if one follows the clues, a new world of imaginations will open. There is no danger of a gifted director meddling in this production, for a talented director has left his positive, unique stamp on it.



## Their Opinions of Our Grads

By Joshua Annenberg

Over the years, Yeshiva University has produced many illustrious and prominent graduates who have made extensive contributions in the arts, law, medicine, and business. The renowned novelist, Chaim Potok, graduated Yeshiva College in 1950; Judge Abraham D. Sofaer, YC '62, presided over the Ariel Sharon vs. Time Magazine case and currently serves as Director of the Legal Division of the State Department; and Dr. William L. Silber, YC '63, is senior vice president of Lehman Bros., Kuhn, and Loeb, as well as professor of finance and economics at New York University School of Business.

But today, as many of us are applying to graduate school and trying to make our mark upon society, we wonder about YU's reputation and credibility in the academic and business worlds. According to Dr. Barry Potvin, professor of biology and Pre Health Guidance Counselor at YC, graduate admissions officers find YU students to be highly motivated and dedicated to their studies. The medical schools, however, have expressed displeasure at Yeshiva students being too sheltered and having problems adjusting to a more heterogeneous population. While Dr. Michael Hecht, Associate Dean of Yeshiva College, explained that YU law school applicants are ranked together with students from Ivy League colleges, he concurred that "to a certain extent, Orthodox Jews suffer from a certain ghetto mentality" which changes as individuals go further away from Orthodox communities and interact with others.

Zvi Kahane, a recent YU graduate currently in Columbia's School of Dentistry and Oral Surgery, remarked that Columbia's dental school is wary of accepting Yeshiva applicants because of an unfortunate situation that arose two years ago, when 70% of YU alumni dropped out of school in their first year. Dr. Sidney Horowitz, Associate Dean for Academia at Columbia's dental school, remarked that they have "learned a lesson" and will

scrutinize Yeshiva applications with greater care. In general, he says, over the past 5-7 years Yeshiva graduate performance "has been variable from excellent to not so well prepared". Dr. Horowitz also recommends that to avoid any future academic problems students should have a strong science background. Columbia Dental did admit to occasionally using graduates from undergraduate institutions as performance indicators, but denied any subjectivity in the admissions process. One admissions officer stated that although many things are taken into consideration, DAT scores (the dental equivalent of the LSAT or MCAT), three letters of recommendation, grade point average, and the interview are the deciding factors in admissions.

Mr. Brienza, Assistant Dean of Admissions at New York University's medical school, views YU applicants very favorably and states that our students "have been admitted constantly over the years." Since all first and second year courses at NYU are given pass/fail, Mr. Brienza was unable to offer any hard statistics as to Yeshiva graduates' performance. He feels our students "have done just as well as others" and didn't express any displeasure over the preference of many graduates for the Albert Einstein College of Medicine. Mr. Brienza says, "a couple come every year" and a generous benefactor established a special loan program exclusively for Yeshiva University graduates.

Mr. Tom Philips, Director of Admissions at Columbia's engineering school, has quite a positive opinion of our students on the 3-2 Program at Columbia. The 3-2 Program is a five year plan where the student earns a BA in three years from YU and then graduates two years later from Columbia with a BS in engineering. Mr. Philips attributes our students' success to YU's dual program, where the students "are well accustomed to a brutal time schedule which compels them to work harder and manage their time". He believes that Yeshiva students arrive well prepared and are doing just as well

as others who participate in the 3-2 Program.

Authorities from Columbia Law School and NYU School of Law were unavailable for comment, so their opinions of YU students are not known. But according to Dean Hecht's Pre-Law Advisory Report, YU, unlike other institutions has not suffered from a decline of interest in law. The report states that last year, for the third consecutive year, all 27 YC law applicants and 13 out of 14 SCW law applicants were admitted into at least one American Bar Association accredited law school. At Yeshiva College, one student was accepted to Yale Law School, two others to Harvard Law School, nine to Columbia Law School and ten to NYU School of Law. The study also reveals that eight students, 1/3 of the applicants, scored at least in the 95th percentile on the LSAT, and both the mean and median scores placed the applicant pool in the 87th percentile. This means that 1/2 of the applicants scored in the top 13% of the nation. While these results may seem astounding, Dean Hecht believes this year's YC group is even stronger.

Morey Wildes, a recent YU graduate now studying at Columbia in the joint engineering program, voiced his dissatisfaction with Yeshiva's curriculum. Because of a deficiency in both the quality and variety of engineering courses, he has experienced some difficulty in his graduate work where he competes with people on a PhD level. Although Dean Hecht claims that he's "never been told that Yeshiva lacks anything", Dr. Potvin and Zvi Kahane agreed that Yeshiva's pre health courses are not as comprehensive as those at other leading universities. Dr. Potvin stated that Yeshiva offers "the basic minimal requirements to admission to health science school". He maintains that our pre-medical students are not adequately prepared for graduate school, and students considering a career in the medicine should stay at YU a full four years.

One of Yeshiva's problems with medical schools across the nation, he says, is our students' preference for Albert Einstein College of Medicine. Dr. Potvin pointed out that in Yeshiva University's class of 1986, 44 students were accepted to such schools as Columbia and Harvard and that half enrolled in AECOM because of its Yeshiva affiliation. Two students went to an Israeli school called Saclar and two others were not accepted to any medical school. Following a decline of YU graduate acceptance to Yale's medical school, Dr. Potvin proudly reported that we finally have a representative in Yale. He sees this as a considerable achievement for the university and has future hopes of increasing Yeshiva acceptance at Yale.

All Yeshiva students do suffer

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# Heard it Through the Grapevine

By Josh Fruchter

Many rumors circulate concerning YU buildings. Some students claim the library was built backwards and, a few add, upside down. Others maintain that monks inhabited the confines of Tannenbaum Hall prior to YU's arrival (and that some of them may actually still be up on the top floors, which are mysteriously never used). Perhaps most fantastically, many students fear the collapse of Science Hall, ostensibly due to poor construction.

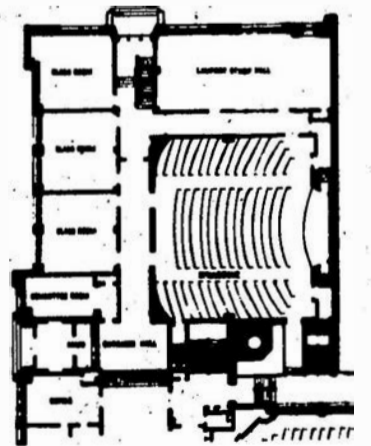
Mr. Blazer, Director of Buildings and Grounds, assured me that such apocalyptic visions remain unfounded. Many of the rumors amused Mr. Blazer, and he appreciated the students' imagination. Determined to set the record straight, Mr. Blazer commented on a multitude of stories. His clear explanations may help many readers separate fact from fiction.



A rare shot of Pollack Library taken from the "back" of the building showing the unused entrance that leads directly to the second floor.

**MYTHS and FACTS:** 1) — Myth: Science Hall is falling apart. Fact: The continuous repairs at Science Hall are being done to conform with a local building law. In 1980 Local Law 10 was passed which "requires owners of buildings greater than six stories in height to file a facade inspection report with the Department of Buildings every five years." In 1982 an inspector detected a potential danger in the Science Building. Several bricks were spalling meaning that they were being "crushed" out of position. The bridge was built to protect pedestrians until corrections could be made. A second inspection must be conducted by February 21, 1987. 2) — Myth: YU squeezed the last pennies out of Mr. Morgenstern when they built the dorm by connecting the furniture to the walls. Fact: Morgenstern Residence Hall used to be called the New Dormitory. Its construction was financed by a Federal Housing Administration mortgage. FHA mortgages cover only construction expenses and built ins. To pay for furniture under the mortgage, YU had all the furniture built into the wall.

Sorry but Mr. Morgenstern (who endowed the Hall many years later) was not too "poor" or "cheap" to pay for furniture. 3) — Myth (?): The library was built backwards. Fact (?): The Gottesman Foundation endowed the library building. Into this building were moved two pre-existing libraries, the Pollack Library (general) and the Gottesman Judaica Library. When these two libraries existed as separate entities each one had its own entrance. The Pollack Library used the entrance on the second floor that is presently locked and barred. When the libraries merged, the second floor entrance was closed because of its relatively inaccessible location. In response to the question why the entrance was built at all since it is obviously inconvenient to enter through the back of the building and, even more, to walk through a parking lot, Mr. Blazer postulated, "Perhaps the architect envisioned an open plaza which would be built behind the library." Take it or leave it. 4) — Myth: YU will never have a pool. Fact: Presently, designs for a pool are being drawn up. The pool will be located on what is presently Danger Campus. 5) — Myth: Furst Hall is sinking into the ground due to poor architecture and construction. Fact: Furst Hall was originally planned to be five stories and no more. There was no cement workers' strike, and, for the faint-hearted, the foundation is strong (not as some believe, weakened by water). 6) — Myth: See above regarding monks in Tannenbaum Hall. Fact: RIETS Hall and Tannenbaum Hall were built specifically for YU by the architect Charles B. Meyer. The original plans called for a gymnasium, not a pool. As one can also see from the plans the Beit Midrash was originally two smaller rooms—a synagogue and Lampport Study Hall.



Original Blueprint of Beit Midrash

Such are Mr. Blazer's assertions. However, rumors continue to circulate around YU. Haven't you heard . . .

By Maury Kelman

**Food.** This plain word arouses great excitement among many people. This is especially true in our beloved Yeshiva University, where the students follow in the gastronomic traditions of their Jewish ancestors. From Abraham's angelic dinner of roast lamb through Solomon's majestic feasts to your grandmother's chicken soup, Judaism has placed great emphasis on culinary customs. In the last decade, with the rise of Jewish yuppieism, Jewish cooking has expanded its virtuosity by great egg foo young leaps and duck a l'orange bounds. In Y.U., though, most students have not yet reached these standards, instead sticking to the basics—Entenmann's and Coke.

From the time a Y.U. student wakes up at 7:00 A.M. to the time he dives under his covers at 11:00 P.M., he concentrates on mainly one subject—his studies. When not in pursuit of intellectual success, though, he can find time to pursue another favourite pastime—eating. In this area, there exist many forms and varieties among the student body. The first round of this popular participant sport begins every morning with breakfast. Because the entire student population goes to minyan every day, everyone eats the first meal at approximately the same time. While some loyal students frequent the cafeteria for the infamous egg on roll, the great majority of students dine in their very own bedrooms. This creates a great tumult in the halls as students scamper back and forth between rooms, searching for that extra cup of milk or juice. Most young men find cold cereal to be their favourite breakfast food, although the diet conscious prefer rice cakes, lowfat cottage cheese and skim milk. I also often see many delighted people who excitedly discuss their visits to their grandmothers' for breakfast, which is quite a noble and respectful gesture to their roots. I personally skip breakfast, preferring to save my appetite for later.

At 9:00 every morning students hurriedly gulp down that last drop of Tropicana, say the *bracha achrona* and scamper to their respective seder-shiur room or beit medrash. A major pedestrian traffic jam occurs at this time as nobody wants to be late for the start of their Judaic studies. Students are wary of the iron-clad rule that calls for the suspension of any student coming late more than five times a semester (seder and shiur are counted as separate absences). There is thus a clear delineation between breakfast and lunch time. In fact, in the

extraordinary event that a male does, *chas veshalom*, sleep in, he will fly through Shacharit and obviously skip breakfast in an attempt to get to his learning as early as possible.

Even with all this passion and zeal for learning, Y.U. people still have human needs so when 12:00 rolls around, one can almost hear a collective stomach growl as shiur or seder nears its end. By this time certain students begin to scrutinize their watch more than the Rambam in front of them. Lunch plans alternate with Rashbas in the heads of many. Inevitably, though, the final torturing moments pass and the rush to lunch begins. As with breakfast, there is great variety among lunch possibilities. Certain dedicated grandchildren visit their grandmothers again, a fact Y.U. public relations can take great pride in. Others visit the cafeteria where they can feast on a number of dairy and unknown dishes. A large proportion of the population return to their rooms for tuna and peanut butter sandwiches or anything else they can whip up. Unfortunately, some people are quite limited in their luncheon choices, due to the ban on toaster ovens in Yeshiva. When first informed of this New York City ordinance, many were upset but when they realized the need for such a rule all opposition subsided. Without exception, everyone now complies with the ban on all burners, toaster ovens and microwaves. We have now reached the point where students, instead of swapping Hawaiian chicken recipes, compare Caesar salad innovations. I personally do not partake of these lunchtime habits, preferring, again, to whet my appetite for later pursuits.

Because the students at Yeshiva meticulously limit themselves to the 45 minute lunch the rule book calls for, there isn't much time for socializing. When lunch is over, students scurry to their next shiur or class and it is within this time period that they must synthesize their Torah and Mada. For some, it is a traumatic time but most manage to escape unscathed. For me, the passage of my synthesis usually means that supper, my *raison d'etre*, is fast approaching. As my pulse quickens, I usually begin to squirm in my classroom chair. Often when the excitement is too much for me, I raise my hand, politely ask permission from the professor to go to the washroom and then explode out of the room. I run down the stairs, frantically looking for the Sign, located by the Dean's office. Who can sit in

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## Science and Health

### YU Lab Research Alive and Well

By Tzvi Dresdner

To the non-science major, the laboratories at YC seem to be an endless jungle of maze-like rooms and corridors filled with pipelines and bunsen burners, knobs and switches, preserved animals in jars, and dangerous chemicals. Press the wrong button and the whole place blows up.

The science major has a totally different view. The labs at YC are a wild, informal place. Impromptu changes are always made during experiments in order to accommodate the faulty equipment or the sudden cry of, "we're all out of petri dishes." Chem lab seems like cooking class, as we mix a little bit of this and a little bit of that, and wait to see what results.

It is a pleasant surprise to discover that some laboratories at YC are neither a jungle nor a befuddling mess. In fact, there are laboratories here where sophisticated scientific research is being conducted. True, we are not a medical center, but the work being done at YC has resulted and hopefully will continue to result in new methods of diagnosing and treating cancer, and a greater understanding of human genetics.

Three members of the faculty, Drs. Feit, Potvin and Tendler, are presently involved in research. The work is generally funded by private research grants; YC's only financial obligation is to provide a location for the laboratory, and the necessary utilities. The school's most important obligation is to provide the much needed backing from an academic institution. If a researcher at YC decides to switch to another institution, YC would be expected to relinquish ownership of all the intricate and expensive equipment, and allow him to take his laboratory elsewhere. If a researcher wishes to quit working in science, and become, let's say, a plumber, YC retains ownership of his laboratory.



Dr. Moshe Tendler

With this relationship between the researcher and YC, the college benefits in many aspects, and therefore tries to make researchers as comfortable as finan-

cially possible, as well as trying to persuade other scientists to conduct their research at YC. The college's benefits are threefold. Firstly, all published material resulting from the work will name YC as the source. This enables YC to enjoy greater prestige in the scientific community. Secondly, YC students have the opportunity to be involved in research without having to commute to medical centers where such jobs are scarce if available at all. Involvement in a research project enables students to make more educated career decisions in regards to medical school and the sciences. Thirdly, any profits resulting from the clinical application of research done at YC are divided between the college and the researcher. Cancer treatments, if proven successful, have the potential of earning incredible sums of money.

It is nice to note that both Dr. Feit and Dr. Potvin have begun their research here only recently, indicating a willingness by the administration to improve the conditions for science majors at YC.

Dr. Feit, who teaches principles of Biology, Cell Structure, and Immunology, is conducting research he began at the Memorial Sloan-Kettering Cancer Center years ago. At his Monoclonal Antibody laboratory in Science Hall, he is involved in the production of "designer molecules," specific antibodies which can be used to test for the presence of specific antigens from cancer cells. The antibody-antigen complex is a system somewhat similar to a lock and key; each antibody can only join with a specific antigen. This arrangement is being widely used in the detection of bacterial and viral infections. The AIDS test currently used in hospitals is an antibody-antigen test for the presence of the HTLV-III virus. Dr. Feit's research has produced antibodies which were used to diagnose difficult cases of cancer. He has been approached by pharmaceutical companies, and the potential for the production of a product is seen, hopefully, in the near future.

Dr. Tendler, who teaches microbiology and Bioethics (as well as being a Rosh Yeshiva of MYP) has conducted for many years experiments on the microbiological aspects of cancer treatment. Certain chemicals, called antibiotics, are used in the treatment of bacterial infections. Antibiotics, in addition to their ability to halt the growth of microorganisms, have been proven effective in the retardation of cancer cell growth. They usually, however, have toxic effects on normal

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## The Epitome of Economic Excellence

By Jonathan Silber

His textbook, *Economics*, educated a generation of college students. His articles in academic journals combined with teaching at MIT spawned a generation of professional economists. The column he wrote in *Newsweek* magazine for 15 years helped bring economics to the masses. His 1970 Nobel Prize in Economics brought him the honor and world recognition he deserved. One could spend an entire lifetime trying to achieve just one of these outstanding feats. Then again, Paul Samuelson is no ordinary person.



Prof. Paul Samuelson

Paul Samuelson started off on the road to scholarly success with a bang; his A average at the University of Chicago and A+ at Harvard Graduate School were great accomplishments by any measure. While most students had one or two scholar-mentors, Dr. Samuelson had about a dozen that influenced his life. "At Chicago," says Dr. Samuelson, "there was Jacob Vines, Aaron Director and Henry Simons. At Harvard, men like Schumpater, Leontief and Hansen all had profound effects on me." Although virtually all of the above, except for Hansen, were great classical economists, it did not deter the young Samuelson from joining the Keynesian revolution when it burst on the scene in 1936. He had the intellectual confidence to break away from the classical Chicago faith that self-correcting forces in the economy would always set matters right. When he agreed to join the economists faculty at MIT in 1940, Samuelson recalls that "I entered into my own house not that of my mentors."

Since then, Paul Samuelson has devoted his life to the study and teaching of economics. Why has he spent about half of a cen-

ture in this field? What attracted him to the world of economics? "I discovered how easy it was," says Dr. Samuelson only half jokingly, "and I liked it. It had some of the rigor of mathematics and the physical sciences but it also had the involvement with people and causes which I found very pleasing. I got my mathematical training after I was hooked on economics, not before." Even though economics might contain the same rigor or intensity of the physical sciences, Dr. Samuelson feels that "it is more important for someone in an inexact science such as economics to pursue good scientific method than it is for someone in a hard science. If you use a wrong method in physics, the subject matter will correct you. You can spend your whole lifetime wandering in the wilderness if you follow a foolish method in economics. Keynes said it very well when he said that the qualities to be a good economist are very hard to meet."

All his life, Dr. Samuelson has proven that he has these qualities. Born in 1915, he was a bright youngster who became an underachiever in high school. His excellent record in college and graduate school brought him many awards. His *Foundations of Economic Analysis*, which broke ground in the application of mathematics to economic theory, led to the first John Bates Clark Medal of the American Economic Association, awarded for scholarly achievement before the age of forty. Later, "the *Foundations*" contributed to his 1970 Nobel Prize in economics.

In the early 1960's, Samuelson served as economic adviser to Presidents John F. Kennedy and Lyndon B. Johnson. Nevertheless, he decided then, as he has throughout his career, not to take a position such as Chairman of the Council of Economic Advisers where his views would directly implement government policy. The reason, says Dr. Samuelson, is "a matter of temperament. If I spend a whole day in committee meetings, I see that as a day wasted. It might be selfish of me, but I want to get at my subject."

Samuelson's decision not to work in government means that he cannot derive satisfaction from seeing his ideas translated into policy. He has also chosen not to work in the private business sector where economists are

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# Lab Research

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human tissue, the liver and heart, for example. Dr. Tendler, in conjunction with doctors at Downstate Medical Center, Kingsbrook Jewish Medical Center, and the National Institutes of Health, has been conducting experiments in his microbiology laboratory in the basement of First Hall, to discover, fractionate, and purify antibiotics which can effectively be used in chemotherapy treatments. The goal is to find an antibiotic which has strong effectiveness against cancer cells without toxic side-effects. Chemotherapy agents already discovered by Dr. Tendler have shown strong clinical effectiveness, and have brought prestige and profits to YC.

Dr. Potvin, who is the Pre-Med Advisor, teaches in addition to genetics, a course called Research Methods. Students assist Dr. Potvin in his research, which is funded by YC since it is considered a "course." In his laboratory in Science Hall, he is working on experiments to alter gene expression through the exposure of human tissue cells and mouse tissue cells to mutagens. His work can be divided into three parts: The first part is based on the fact that while different cells are responsible for different bodily functions, all cells contain the same genetic material. Dr. Potvin is trying to find out the genetic factor which causes skin cells to act as skin cells, and liver cells to act as liver cells. He has already produced mouse skin cells which have mutated so they can synthesize the amino acid arginine—a synthesis which normally only occurs in liver cells.

The second part of his work involves the rare disease Orotic Aciduria, in which patients are

missing enzymes vital for DNA and RNA synthesis. Children with this disease are underdeveloped and brain damaged. Cells from people with this disease can be instigated, in the laboratory, to produce the missing enzymes when treated with the drug 6-azauridine. Dr. Potvin is working to find out how and why this drug alters gene expression.

The third part of his work involves the enabling of mouse cells grown in culture to take in pure DNA removed from human cells. He hopes to create a hybrid which will exhibit certain human characteristics, such as a human genetic disorder. This work could eventually lead to the isolation of a specific gene responsible for a disease, and consequently, a treatment.

Dr. Potvin is currently arranging a collaborative research agreement with the Albert Einstein School of Medicine, so more funds will be available for his work, thus enabling more YC students to participate in his research.

All three doctors are extremely involved in their work, and they have expressed interest in receiving assistance from YC students. There are currently many YC students working in the laboratories. If you are interested in assisting in research contact the researcher to find out when positions will become available.

## Scholarly Research

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a short time before the presentation, they cannot do the work during vacations.

The belief that research is the raison d'être of academics, particularly at the institutional level, and that professors must pursue academic laurels above all else,

is not as strongly felt by YC students as by students at some other institutions. Harvard College, for example, is known for a lack of contact between students and faculty, in large part due to the research and lecture "industry" to which professors there devote their time. YC, with its low student to faculty ratio, can be proud of the opportunities for professor-student interaction available here. Unlike classes at many colleges, most YC classes are small enough for professors to get to know their students personally and there is therefore a greater emphasis on teaching students as opposed to lecturing at them. On the other hand, the relatively small number of students at YC does not warrant the large selection of courses which would lead to greater focus, and even electives are general and survey in nature. Despite the rather good state of affairs at YC, there are steps the administration can take to lessen the friction between teaching and researching. Enabling faculty to take Sabbaticals would provide them with time to concentrate and work on items "for future publication" during the sabbatical instead of during the school year and to study and review the areas to be taught in upcoming semesters. Long weekends and the short YC inter-session do not provide sufficiently long blocks of time for writing significant pieces. Also, higher salaries would free faculty to concentrate on YC and their research work; presently many are forced to supplement their incomes by working elsewhere and then research when they could be preparing lectures or meeting with students. These and similar actions, if implemented, will minimize competition between teaching and research and maximize the benefits of both for the student body.

# A Lighter Look

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a lecture when at any moment the Yeshiva University Food Service might announce its next coming attraction?

My serious interest in eating began with the advent of the late night menu last year. Ever since then, I've waited with almost uncontrollable anticipation for the next novelty. You can therefore imagine the great excitement I've been experiencing all year long. The double chocolate brownie for a quarter gave me great happiness but that cannot be compared with what I felt when I first heard about the greatly awaited Express Lane. I must admit that the announcement came as a total surprise to me, but nevertheless, I was completely overjoyed. In fact, all students should take great pride in this new feature; never again will we have to cringe when our Columbia and N.Y.U. friends boast of their Express Lane. I am confident that one day in the near future, Y.U. will be recognized as the supreme leader in this important status area.

While I, of course, realize the significance of the Lane, as it is affectionately called, it is the Coming Attractions sign which really adds flavour and vigour to the school. Many students have begun betting pools, trying to predict what the next attraction will be. There are often heated discussions in the halls regarding the timing and correctness of each new attraction. I have also heard from reliable sources that many Fortune 500 companies have expressed interest in advertising on the signs (one has conveniently been placed in the Morgenstern Dorm as well). With all the rumours and arguments, though, all agree on one thing—the Food

Service mascot is the cutest thing to come to Y.U. since the last Stern bus, and should be marketed throughout North America.

After reading about the newest attraction, depending upon my degree of excitement I will either return to class or dash off for supper. In the latter case, my sprint to the caf is inevitably interrupted by an inanimate, silver object. Entering the Furman Dining Hall, I approach it timidly. Caresing and speaking lovingly to it, I begin the quest. When I'm lucky, it will gently open for me, allowing me to proceed with dinner. At other unfortunate times, though, it transforms itself into a monster, tripping me up or catching me in its awkward and destructive tentacles. In the end, though, my perseverance will bring me to my goal and while others will wait in an almost endless line for their supper, I'll be singing happily on Amsterdam Ave.

Although most people dine in the caf at suppertime, there are some imaginative (read cheap) students who develop their own culinary concoctions in their rooms. Others frequent the local eateries—McDovids, My Place, Heshy's and the pizza place. Regardless of the varying choices for dinner, though, there is only one eating place late at night—Morg Mart. Talking over their Johnny Apple Treats, Lemon Heads, Mr. Melons and Atomic Fire Balls, students discuss the virtues of life and the meaning of man. Gentle strains of music complete the idyllic background, ending a glorious day of eating for all.

Students in Y.U. take their eating seriously. With all the debates concerning the advantages of Entenmanns versus lettuce, though, we should remember one thing—it's not what you eat, but if you eat.

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# Torah U'mada What Does It Mean?

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ars who represent the wisdom of Israel. Our wise men must be acquainted with secular studies in order to serve as a "light to the nations". The Sha'arei Chachmah quotes the Maharsha in Gitten (68:) who explains that the reason Ravah and Rav Ashi elaborated upon different types of medication throughout the Talmud was to show that the Talmud lacked no wisdom so that scoffers would not be able to say that our Sages had no knowledge concerning medication.

Rabbi Aharon Lichtenstein adds that we need to study general knowledge to fulfill, "know what to answer to an unbeliever". We cannot combat a world hostile to religious values if we have not mastered its arguments. He adds that general knowledge also helps to subdue the "apikoris within" every man. As Rabbi Joseph B. Soloveichik writes in his 1945 article *Kodesh and Chol* (page 20 of Torah U'mada Reader) "it is only through the contrast of values with values profane with sacred, that one may begin to grow in fortitude and self-realization." Whether one can peruse books of heresy in order to be better able to refute anti-Torah claims, writes Rabbi Moshe Weinberger, is a question discussed at length by many contemporary authorities.

The last form of Mada mentioned by the Ramchal is learning Mada simply for the purpose of temporarily relaxing in order to arise afterwards and serve Hashem more devoutly. The Ramchal writes that one should resist the temptation to delve into *chachmah* which has no purpose even if only for the sake of relaxation. However, the Sha'arei Chachmah argues that the Ramchal would equate this kind of learning with his analysis of a *teevul*: any activity not intrinsically constructive. By a *teevul* the Ramchal wrote that it is permitted to the extent that it helps to strengthen a person's ability to fulfill mitzvot but it is forbidden if it includes forbidden activities (like eating pig) or entering a situation which will lead to a lack of fulfilling mitzvot (like going somewhere where you will not be able to pray with a congregation) or relaxing simply for the sake of relaxing. The same guidelines would apply to relaxing with intrinsically unnecessary Mada. "All of man's deeds must be in the name of heaven".

We have established that it is important to learn secular wisdom when such wisdom enables us to better understand Torah and to clarify halachic issues. However, many secular subjects are exceedingly broad and difficult, requiring much time to learn. While we know that we have an obligation to learn Torah constantly and all of Torah (the Chofetz Chaim and others derive an obligation upon us to learn all of Torah and also a guarantee that this goal is achievable) we do not have any obligation to spend all our days mastering the science of

geometry, astronomy and other disciplines. Rabbi Moshe Weinberger quotes the Aruch Laner as asserting, in a responsum about machine matzot, why should we not accept good from (scientists) to strengthen the weak areas of knowledge in order to observe more effectively the Mitzvot of G-d? We may note that the Aruch Laner did not recommend that everyone go out and become a scientist. Although the understanding of certain mathematical and astronomical parts of the Torah require some background



HaRav Joseph B. Soloveitchik

in these areas, it is possible for a Torah Scholar to understand an issue, although lacking more information about how a particular scientific process is carried out. It seems perfectly feasible to say that while a scholar may know that the Halacha would be one way if certain psychological or scientific facts are true and another way if they were not, he would not be obligated to invest his Torah time delving into the *Mezios* of a situation when he can receive his information from other reliable sources. (Of course, sometimes even understanding a particular scientific discipline requires considerable time and effort, and even regarding *Mezios* not always are there reliable sources that we can confidently trust.)

The Gemara in Chulin (63:) tells us "R. Isaac said, for the eating of clean birds we rely on tradition. A hunter is believed when he says 'my master transmitted to me that this bird is clean.' R. Yochanan added, provided he was familiar with birds and their nomenclature. R. Zera inquired, Does master mean a master in learning or in hunting? - Come and hear for R. Yochanan added, "Provided he was familiar with birds and their nomenclature. Now if it means a master in hunting it is well, but if it means a master in learning, I grant you that he would have learnt their nomenclature (their name) but would he actually know them [so as to recognize them? You must therefore say it means a master in hunting; this is proved." [Soncino translation] A Torah scholar is not obligated to become a

hunter to be capable of recognizing all the different animals. While we value all forms relevant scholarship, A talmud chacham is not compelled to spend his life in the impossible task of mastering all the knowledge there is.

Rabbi Moshe Weinberger quotes Rabbi Baruch Bar Lebowitz as interpreting the Ramo's statement that one can engage in secular studies on an 'irregular' basis (and we have discussed up to now what *chochmot* would be permitted and to what extent), to mean that "the very act of undertaking study of even a permissible subject on a formal, regular basis, constitutes an attitude which reduces the primary position of Torah in the person's value system." However, Rabbi Weinberger notes that Rav Baruch Ber did not take into account the possibility of studying secular subjects for a few years on a regular basis in order to make a good living and hence in the future be able to devote more time to Torah learning. "The factor was not taken into account," write Rabbi Weinberger, "because R. Baruch Ber did not foresee the socio-economic conditions that evolved after WWII which would enable

observant Jews to attend secular institutions of learning while remaining observant Jews in the fullest sense." Hence, in our modern society, it may be more practical for a student to learn secular subjects on a regular, albeit subordinated, basis for three or four years in order to be able to make an easy living which will grant him more time to learn Torah.

improper subject matter or co-ed classes is forbidden for Bnei Torah and yeshiva students who are capable of growing in their knowledge of Torah and fear of G-d for in doing so they would be 'rejecting eternal life'...in our generation it is impossible for young men to develop into Torah scholars which requires all the strength that G-d has granted them if they become involved in secular studies." He adds that "every Ben Torah and yeshiva student must take into account that "churban Torah" that is taking place in the world, which obligates him to make every effort

**"While we value all relevant forms of scholarship, a talmid chochom is not compelled to spend his life in the impossible task of mastering all the knowledge there is."**

Many people are still bothered by the Torah U'Mada dilemma. Since the issue is so complicated and so potentially catastrophic, they contend, wouldn't it be better to just leave all discussion aside and just learn Torah? Actually this viewpoint, skeptical as it may sound, can certainly find its share of *heterim* and even according to some authorities, *chiuvim*. Rabbi Moshe Weinberger quotes the strong words of Rav Moshe Feinstein (ZTL): "The whole concept of pursuing a secular education even where there is no problem of

to become a Torah scholar and G-d fearing Jew who will be capable of rendering halachic decisions. This is absolutely essential for the entire community of Israel." (Iggerot Moshhe V.D. 111) Certainly someone who wishes to abstain from a secular education altogether has sound sources to rely upon.

We are left then, with Yeshiva University, the alleged embodiment of Torah U'mada. YU does indeed represent Torah U'mada but Torah U'mada must be understood as not merely a philosophical or metaphysical theory, or even a halachic approach confined to monolithic meanings such as "mada for the sake of answering non-believers." Torah U'mada exemplifies a whole gamut of theories, definitions and guidelines which together unite the concept into a practical philosophy governed by the primary of Torah. Yeshiva University should, as a Torah U'mada institution, attempt to incorporate all the different legitimate meanings of Torah U'mada into its environment, according to the proper proportions. We must have Mada to help us understand Torah better and hence should perhaps introduce classes in astronomy, Talmudic mathematics (YU did indeed once have such a course), ancient cooking devices and even weaving skills in order to enable students to grapple more easily with Talmudic texts dealing in these area. We should certainly encourage the development of schools and disciplines within YU, such as the business school, which enables students to learn a livelihood. We might introduce special courses for advanced students designed to abet our ability to counter heretics, (although, certain philosophy courses, if understood properly by students, may serve this purpose). However, even pending the implementation of such programs we can certainly credit Rabbi Lamm for bringing the issue of Torah U'mada to the forefront through his numerous speeches and articles on the subject and encouraging us to have the curiosity to explore the meaning of our lives in YU.

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## Pluralism

Cont. from Page 3

in what has been said and to consider it carefully. They may then accept or reject the idea. Pluralism should entail one basic responsibility and one basic privilege: The responsibility to listen dispassionately to any sound argument put forward by an informal person, and the right to completely reject that argument if it is wrong.

In the current "Jewish pluralism" campaign these rights and responsibilities have been thrown to the wind. For non-Orthodox spokesmen to expect that their opinions be seriously considered with due respect for the scholarship and sincerity on which they are based (when they indeed deserve such respect) is reasonable. But to demand on the basis of "pluralism" that any opinion on any Jewish issue is automatically legitimate is to take away the freedom of independent thought, the freedom to disagree. Pluralism requires a free exchange of ideas in order that we can recognize worthless notions and cast them away. It does not matter that any half baked idea is automatically kosher.

On the other hand, an Orthodox Jew does have the right to decide that a non-Orthodox position is completely untenable

and dead wrong—but that must come after a period of study and an open consideration of the issue. If Orthodox Jews want this intellectual privilege then they must also accept the responsibility that comes with it.

We can learn three lessons from the pluralism issue. Firstly, do not cover your opinions with slogans and catch phrases. These antagonize and polarize people; only facts and examples will help us understand each other better. Secondly, never deny others the right to call you wrong or you will lose their respect. And thirdly, avoid overly criticizing those with whom you legitimately disagree—this will make sure the issue causes as little friction as possible.

Aviner emphasizes that *lashon hara* must be avoided in an argument; it is forbidden as much by common sense as by the Torah. There are four prerequisites to be met before criticizing others: One, you must be sure the accusation is true; the lowest thing is scrupulously quoting your sources. Two, you must understand all sides of the issue before deciding that what was done was actually wrong. Three, every word of criticism must relate to the issue. Four, there must be no other way to make your point other than by saying *lashon hara*, and your end must be worth these means.

## World of Business

Cont. from Page 15

noted for their accurate forecasts and the profits that their firms make. Dr. Samuelson says that he, along with the academic economists, "work towards one reward; peer recognition; recognition that we've had some original ideas and contributed new findings. In the short run, this means recognition by contemporaries. In the long run, it means the history of the doctrine. That would be the most important thing to work for."

As far as Paul Samuelson's students are concerned, he gets more satisfaction from seeing them become professional scholars rather than successful executives in the business world. "Of course," he adds, "somebody who did something path-breaking on Wall Street in modern finance theory, such as the Black-Scholes formula (formula for option pricing), is making a scholarly contribution aside from being profitable."

Needless to say, Dr. Samuelson's views on major economic issues always command attention. He agrees with Dr. Henry Kaufman's assessment that a renewed bout with a Great Depression is unlikely in the immediate future. Dr. Kaufman, managing director at Salomon Inc., said the odds against a depression are about ten to one while Paul Samuelson put the odds at about

fifty to one. "We live in a populist democracy now," says Dr. Samuelson, "where the most conservative President in fifty years runs the biggest deficit. Little bits of green paper will be printed rather than having the whole banking system shut down. Unemployment doesn't mean now what it did then; people literally starved in 1931-32. There was no relief on welfare." Dr. Samuelson warns that "the system is a bit more fragile now; a lot more leverage on Wall Street, a lot more takeovers, etc. Plenty of bad things could still happen. On the whole, though, the chances of the worst things happening are quite slim."

Dr. Samuelson's accomplishments in economics are matched by an intellectual curiosity in many subjects. In fact, he is a university professor at MIT, enabling him to teach in any department he chooses. Yeshiva University's dual program sparked a special interest. He was fascinated by the possibility of cross-fertilization between Talmudic discourse and secular pursuits. His main question was how students at Yeshiva have the time to do justice to both Judaic studies and secular interests. Dr. Samuelson hit upon the key question facing all students at Yeshiva. An answer would probably justify another Nobel Prize.

## Essay Awards

Yeshiva University annually makes three awards for the best essays submitted by undergraduates in various fields of Jewish Studies:

1. *The Lawrence P. Fischer Memorial Award* (about \$250) is given for the best paper in Hebrew submitted by an undergraduate on some aspect of Jewish History.

2. *The Edward A. Rothman Memorial Award* (about \$200) is given for the best paper in English on the theme of "Issues in Orthodox Judaism in Practice." Essays should be between 2,000 and 3,000 words in length.

3. *The Fannie and Asher Scharfstein Memorial Award* (about \$75) is given for the best paper in English on the topic of *Gemilut Hesed*. The essay should deal with the definition of this term in its broadest interpretation, and its importance.

### Procedures

a. Essays must be submitted to Dean Rosenfeld's office at the Main Center or Dean Bacon's office at the Midtown Center no later than February 10, 1987. (Students on the YU Program in Israel are also eligible to compete for all these awards; they should submit their essays to Rabbi Michael Strick.)

b. Essays in English should preferably be typed.

c. The essay should be submitted in a manila envelope simply stating "Essay submitted for the (Fischer, Rothman, or Scharfstein, as the case may be) Award."

d. To ensure objectivity, the title page of the essay should not give your name but a pseudonym. Attached to the essay should be a sealed envelope on the outside of which is the same pseudonym as on the title page, and inside of which is the author's true name, class, and school.

There are two other awards for excellence in writing:

4. *The Dean David Mirsky Memorial Award* (about \$200) is given for the best paper by a graduating senior, in any subject. If you think that you have written an excellent paper in any class ask the faculty member to submit your name to the Dean in nomination for this award.

5. *The Jerome Robbins Memorial Award* (about \$75) is given annually by Rabbi Herman J. Zwillenberg '43 for the best original short story. Submit your story in the same manner as described above under "Procedures."

## YU Grads

Cont. from Page 13

from adjustment problems in their first year of graduate school. Dr. Potvin and Morey Wildes both remarked that having women in the classroom presents an unusual situation for Yeshiva University graduates. They must learn how to interact academically and socially in this new environment. Dean Hecht, pointed out that students enrolled in institutions where keeping kosher, being Shomer-Shabbat, and wearing a kippa are not considered aberrations and where they will have ideals common with their peers. Because of the adjust-

ment, our alumni may not always be as active in their new campus life as they were at Yeshiva College. Zvi Kahane attributes this to a simple lack of time. Graduate school is very demanding and as Dean Hecht suggested, our graduates no longer enjoy the benefit of a dual program; any learning must take place during time for homework.

Dean Hecht believes that our dual program is a definite advantage for graduate and career placement. Accordingly, our graduates are ambitious people who can handle the toughest assignments with confidence and ease and due to our Talmudic background our analytical skills surpass those of our peers. Dean Hecht affirms that our law students do exceptionally well and

mentioned that the Dean of Yale Law School commented that the most interesting students come from Yeshiva. In 1983, the top graduate of Columbia School of Law was a YU alumnus, as were, at some time, editors of Harvard and NYU law reviews. Dr. Potvin also acknowledged that by their second year, our students are at the top of their class at AECOM. While Yeshiva may have various weak points with some graduate institutions, in general, our record is highly regarded, and our alumni are quickly gaining the respect and admiration of their professors and colleagues. Employers are aware of our special talents, and career opportunities abound to our graduates in all spheres of the professional community.

## Right and Left

Cont. from Page 3

mulke and one wears a *kipah srugah*.

These negative effects are by far outweighed by the positive aspects of the polarization of YU students. There is a constant stimulation of religious issues. The left quote the Rambam and yell for extracurricular activities with fewer religious restrictions. The right quote the Rambam twice, and cry for a tightening of the reigns. Some students will wear a long-sleeve shirt and jacket through the heat of the summer, and some flaunt their florescent bermuda shorts on cold Sundays in January. As the *payot* of certain students become more noticeable, the Astor Place hair cuts of others become more outrageous.

The issue is not which side is correct, because for that there is no answer. Of importance is the effect this polarization is having on the religiosity of YU students. A student looks to the left and

wonders if he is missing out on some good times. Or he looks to the right and guilt tells him that he is going just a bit too far. Eventually, all students will draw a boundary, and it is not a boundary set by Halacha, which can be changed with every new *Psak Din*, it is a boundary established by the student's own feelings. And with every year at YU the student's boundary is tested, by dance parties, SOY shabbosim, dates at Stem and winter-breaks in Florida. He has the chance to don a either a black hat or lavender sweatpants; to move a little to the left or a little to the right.

Modern or traditional or yeshivish, the YU graduate is firm in his beliefs, lifestyles and opinions on religious issues. Graduates from more traditional yeshivas or secular universities may find themselves continuously influenced from outside sources. They may change their views after listening to a charismatic shul rabbi, or start to drift away from Judaism because of peer or job influences. The YU graduate will not sway as easily.

He has already been exposed to all views via the shiurim, the speeches and the letters to The Commentator of four long years.

By being polarized, YU is producing individuals who are strong foundations of the Jewish Community. People whose strong beliefs can be a positive influence on those less sure. Therefore, the fight must go on. Our college must always custom students from all factions of Orthodoxy, who will continue to keep alive the rule "Two Jews need three shuls". If changes were ever made that would push YU to one side, this would destroy a vital aspect of Yeshiva University and Torah U'mada.

## TYPIST

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**Molloy** *Cont. from Page 20*

baseline jumper. However, following a brief 5-4 lead, the Macs gave up eight quick points and had to call an early time-out. The closest the team came the rest of the half was 23-16 as they threw away countless passes and missed easy layups. The Molloy lead stretched to 37-24 with :44 remaining in the half before Lior Hod's three-pointer cut the margin at halftime to ten, 37-27. The half was marked by confident ball control by Molloy, and nervous play on the part of the Macs, who were certainly not helped by their eight missed layups and 6-of-16 free throw shooting.

Though worried that the home opener might end in defeat, the crowd raised its decibel level at the start of the second half, and the Macs showed their appreciation by scoring the first six points to cut the lead to 37-33. The Macs were suddenly controlling the ball well and effectively taking it to the hoop. According to Ayal Hod, who was plagued with foul trouble for most of the game, and held to seven points, "We went into the locker room at halftime and Coach Halpert told us that we were just nervous in front of the opening game crowd, and that if we played the way we could, we'd win easily." It wasn't easy, but following their spurt to open the half, the Macs kept up with the Lions for the next few minutes. Then Jeff Baum entered the game to spark a run with his deft passing and hustling defense. His breakaway layup with 10:47 left knotted the score at 48-48 and was immediately followed by a breakaway two-handed dunk by Lior Hod on a feed from Yudi Teichman. That brought the crowd to its feet and gave the Macs a lead it would never relinquish.

However, down the stretch Molloy made a valiant attempt at a comeback, knocking a six point deficit down to one, 67-66, with 1:43 remaining. What ensued was a major break for the Macs as Benjy Reichel was fouled by the Lions' center John Bacon. The 6'11" Bacon was so enraged by his fifth foul that he began a scuffle with the 6'0" Baum, for which he was assessed a two shot technical foul. Reichel hit one of his two free throws and Lior Hod hit one of the technicals to boost the Macs' lead to 69-66. With :37 remaining and Yeshiva up 71-67, Lions' guard Ralph Marigliano gunned in a three-pointer, but Reichel's short jumper ten seconds later proved to be the game's final points.

In addition to Lior Hod, the Macs were paced with twelve points each from Reichel and Teichman. David Harris chipped in with four points and four impressive blocked shots. However the key to the victory was the inspired play of Baum who scored 10 points on 5-of-5 shooting, stole the ball eight times, pulled seven rebounds, and dished out five assists. The Macs shot an impressive 19-of-27 in

the second half but the team continued its miserable free throw shooting, hitting only 13-of-30 for the game.

The teams opening games are now behind them and they can look ahead to league play which will begin on Saturday night, December 6th, at home against Stevens Tech.

**Bard** *Cont. from Page 20*

Kramer ran the offense effectively, and Judah Richman (3 rebounds), Danny Levy, and Ira Lebowitz were the enforcers inside. Lebowitz, the only reserve with prior game experience, swished a soft turnaround jumper to close out the Macs' scoring.

The game went pretty much as

expected and helped set aside some of the lingering doubts about this team's potential. Guards Yudi Teichman and Jeff Baum, the heirs apparent to "Ronnie and Joey", played tough defense, hustled all over the court, and controlled the offense well. The defense was superb, forcing Bard into 34 turnovers and only 22% shooting from the field (12-of-57). Despite the solid team effort, however, Coaches Halpert and Gurock should be somewhat concerned with the team's 44% shooting from the field (29-of-66) and 36% free throw shooting (10-of-28), stats which can hopefully be attributed to the unfamiliar gym and the early season jitters.

**STATISTICS**  
**BASKETBALL INTRAMURALS**

**Scoring Leaders**

	FG	FT	PTS	PPG
1. Rothchild, ZOMBIES	22	5	49	16.3
2. Kaufman, JORDANS	35	8	78	15.6
3. Muelgay, TIGERS	23	8	78	15.6
4. Berger, BOMBERS	26	6	58	14.5
5. Dietcher, JORDANS	23	12	58	14.5

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**Allez!**

By David Bogner

On December 1st the Fencing team competed in its first match of the year against Vassar College. The Yeshiva team got off to a slow start winning only two of the first nine bouts. This wouldn't normally be a telling statistic since a full match consists of three sets of nine bouts, making twenty seven duels in all. The second set of nine was split three to six against Yeshiva, but the last nine bouts were dominated by our team seven to two. But the team took a bit too long to get on track and lost the over-all match by two bouts.

Although the team fell short by such a narrow margin, some individuals made a very good showing for the long drive to Vassar. On the foil team a great performance was turned in by Robert

Zimmerman who won two of his three bouts, soundly defeating the star foil man of the Vassar team. Zalman Levine and Ze'ev Goldblatt each took one bout. The Saber squad high scorer was Dov Schwell who took two bouts with Yosef Schreiber and David Saks taking one apiece. The Eppee squad was split evenly with Ezra Dyckman, Eric Zaiman, David Bogner and Ross Breen each winning one bout. Ross Breen a recent addition to the team and a late entry to the match put in a particularly impressive performance in his first competition.

The Yeshiva Fencing Team's next match will be against SUNY New Paltz at home on Dec. 10th. With the experience gleaned from the Vassar match and the home team advantage, a good showing should ensue.

**Athletics at YU**

By Larry Hartstein

A new athletic director who begins his tenure by making drastic, wholesale changes, without first examining the situation, is bound to alienate himself from both students and faculty. That is why Dr. John A. Costello, who assumed his position of Athletic Director after Labor Day, is carefully appraising the state of athletics at the university.

"It's somewhat of a slow process," said Dr. Costello. "I really want to take my time to get enough information and input as possible so I can make an accurate and adequate assessment of what has taken place at the university. I go to each team's practices, meets, and games, as well as the physical education courses."

Once Costello finishes with the investigation process, he will have to deal with several obvious problems. Foremost is scheduling. "Why do some teams have one day of practice, while others have three days?" he asked. The soccer team, for example, practices one night a week in the gymnasium, for they possess no home field. Not coincidentally, they were winless in the seven games this season. "They have to go out and play a game without ever really practicing on a field and therefore lack adequate conditioning and skill development in a game-like situation. We're looking at possibilities for soccer fields," added Costello.

Dr. Costello sees room for improvement in the physical education program. As it is now, a student who wishes to learn basic skills in a specific sport, like basketball, is out of luck. "Team tennis is a good example. Those people who don't make the team

and don't play, therefore have nothing," he said. "I think a lot of people would like to have an elementary tennis course, where they could learn the basics." Costello also wants to install some fundamental physical education courses, like First Aid, CPR, Nutrition, and Basic Conditioning.

Although Costello has yet to make any momentous changes, he has adjusted departmental policy regarding Max Stern Athletic Center supervisory personnel. In the past, students on work-study programs have overseen the athletic facility on weekends. Now Costello has hired two part-time professionals to fill that role.

All decisions, past and future, depend heavily on budget constraints. Like the other schools in the Independent Athletic Conference, Yeshiva places much less priority on athletics than academics. For example, the University will never institute intercollegiate football because it is a far too costly sport. Costello lists fencing and basketball among the expensive sports, the former because of the electrical equipment and repair involved, and the latter due to its position as the university's most established and promoted sport. In contrast to these are tennis and cross-country, the economical sports. "In cross-country, all you do is put someone in shorts and tell him to run around," said Costello.

Without a doubt, the existence of the Max Stern Athletic Center has tremendously improved the state of athletics at the university. Would Costello have come to the university without its presence? "Certainly that was an attraction, but I would have come anyway. I like challenges," concluded Costello.

the subject.

Most important of all is to "Love thy neighbor as thyself." This mitzvah is more important than many of the subjects we debate so heatedly. An article should be published so that it has a positive impact: make sure you do not hurt others on the way. Make sure that all criticism is constructive criticism.

It is obvious that we cannot always be totally objective and completely positive, but with effort we can come much closer. Just remember that "Every argument for the sake of heaven will endure in the end."

**Pluralism**

*Cont. from Page 18*

Other helpful hints: Repetition of facts or principles doesn't make an argument stronger. Calling something illogical, childish, or stupid does not help unless you show *how* it is illogical, childish or stupid. (In fact, why use those adjectives at all?) Do not bore readers or listeners by repeating facts that they already know. Do not ridicule arguments or persons even if they deserve it.) When you do not know a pertinent fact, admit it. Ask directly and answer to the point. Keep to

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# On Sports

## The Student Athlete

By Jonathan Bandler

The Y.U. athletic season is in full gear and while much speculation is placed upon the individual teams, it is important to take a close look at that aspect of the Athletic Department which really makes it tick: the student-athletes themselves. At Y.U., students participate in intercollegiate or intramural sports for a variety of reasons. Some take part because they enjoy the sport and do well in it. Others join squads because they wish to learn a new sport and participate in it on the college level.

Many take part because athletics provide an important getaway from the tense atmosphere of college and give the students a chance to relax. However, importantly, none of the students polled in a recent COMMENTATOR survey focused upon their athletic participation as the key to their college education (as is often the case with athlete-students at larger colleges). Y.U. student-athletes seem to have their priorities straight, thus making for an enjoyable time when they participate on a Y.U. squad.

It is interesting to note that the makeup of Y.U., as a small school with a full array of team sports, makes it conducive for a large percentage of students to reap the benefits of intercollegiate play. However, that same school structure makes athletic participation all the more demanding on Y.U. students. Some teams meet three times a week, but the majority practice only twice. There are even some squads which get together for only two hours each week. This is a result of the extensive dual curriculum and limited facilities that Y.U. has at its disposal. Matched up against opposing teams that practice daily, however, Y.U.'s performance with such a lack of extensive prepara-

tion is all the more impressive.

The COMMENTATOR poll, in addition to seeking out what motivates Y.U. students to partake in athletics, asked students to sum up their impressions of the Athletic Department. Unfortunately, what is apparent from their responses is a discontentment with the way the Athletic Department treats various teams. Many students polled were upset with the lack of attention paid to their teams and virtually all responded in some negative way to the apparent favoritism of the Basketball team.

However, this bickering within the Athletic Department is just not necessary. The Wrestling, Fencing, and Volleyball teams, for example, are not in competition with the Basketball team. In a school of our size, it is the responsibility of the team members to publicize their events, and some teams obviously do a better job than others. Therefore, any lack of publicity or attendance should be blamed on the teams themselves and not just on the Athletic Department, which should be a collection of teams and athletes who take pride in the performance of those in other sports. According to Senior Mike Luxenberg, captain of the Y.U. Tennis team, Y.U. looks good to have so many fans at basketball games. "I hope it keeps up. It will serve to increase the general pride in the school."

The teams at Y.U. who feel cheated should accept the popularity of a sport such as basketball and work harder on boosting the image and acceptance of their particular sport. This will allow for a more close-knit Athletic Department that will give all those involved a chance to get the most out of the Y.U. athletic program.



Ayal Hod, No. 32, and the rest of the MACS mock by the Molloy Lions to win the season's home opener. Since then the MACS have lost to Vassar, 62-59, defeated NY Maritime, 84-82, and whipped Stevens Tech, 86-45 to raise their record to 4-1, 2-0 in IAC play.

### Macs Overpower Bard in Season's First Game . . . Then Edge Molloy in Home Opener

By Jonathan Bandler and Jeffrey Lumerman

On November 23rd, the Y.U. Maccabees travelled to Red Hook, NY where they put on an impressive defensive display to defeat Bard College, 68-32, in their 1986-87 season opener. Although the atmosphere surrounding this year's Y.U.-Bard matchup did not reach the fever pitch of last year's home opener, the Macs were just as exciting on the court as they coupled solid ball control with inspired defense to shut down the Bard attack.

Led by the Hod Towers, Ayal (18 points) and Lior (12), the starting five was very impressive on both ends of the court, giving the backups an opportunity to get a lot of playing time. Ayal Hod shot 7-of-10 from the field, and, along with Benjy Reichel (11 rebounds), dominated the boards, pulling twelve rebounds. Reichel started despite a minor back injury that had kept him sidelined from the Alumni game. Lior Hod had some shooting problems but still played an all around great game, pulling six rebounds, making four steals, and blocking three shots. He also dished out four assists as he continuously got the ball inside with some precision passing. Lance Hirt, the team's only senior, scored six points from long range, and Sophomore guard Yudi Teichman controlled the offense and added seven points.

Virtually all of the backups (as well as starters Reichel and Teichman) were playing in their first intercollegiate game, and were glad to get the opening game pressure behind them. Many will realize that college ball is a tremendous change of pace from when they were top players on the high school level. Jeff Baum came into the game

midway through the first half and immediately sparked the defense with his hustle. He made five steals and forced the Bard ballhandlers into countless turnovers. David "Manute" Harris played well inside, scoring six points and pulling four rebounds. His long arms and intimidating height caused the Bard players to alter many of their shots, four of which were nonetheless swatted away by the 6'7" Harris.

The game began with each Hod brother connecting to put the Macs ahead to stay, 4-0. The teams traded baskets until Ayal Hod's two free throws made it 14-10 with seven minutes gone in the first half. Over the next ten minutes the Macs went on a 16-0 spurt to increase their lead to 30-10. Two quick baskets by Bard broke the streak but the Macs still had a comfortable 33-14 halftime lead.

The second half went much the same way, as Y.U.'s stingy 1-3-1 defense forced Bard out of their game plan. The Macs stretched their nineteen point halftime advantage to 57-20 with 7:14 left and it was time to rest the starters. The rest of the way, Donny Furer (3 steals, 3 rebounds), Marty Shlakman (6 points), and Elliot

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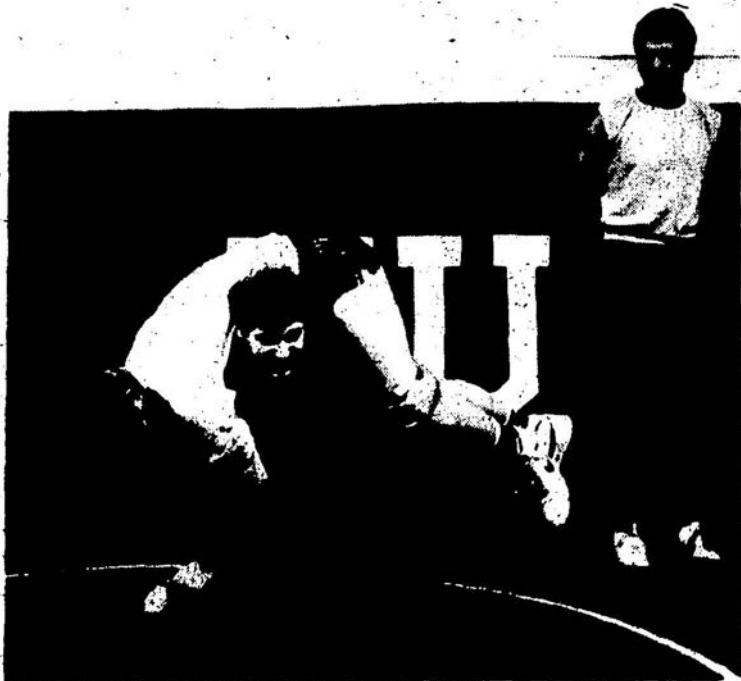
By Jonathan Bandler

The 700-plus fans who showed up to Y.U.'s home opener on Tuesday, November 25th were treated to the same exciting action they witnessed last year with one significant improvement: the Macs held tough down the stretch to win a close game. Their 73-70 squeaker over a surprisingly tough Molloy College team saw the Macs play near flawless basketball in the second half after falling behind by as many as thirteen points in the opening twenty minutes. The victory improved the Macs' record to 2-0; Molloy fell to 2-3.

This was not the same Molloy squad which the Macs defeated handily a year ago. Coach Toby Knight, a former NBA player with the New York Knicks, brought in a number of new players who stunned the raucous MSAC crowd in the first half with heads up play and a tough defense that led to countless fast breaks. However, in the second half, Lior Hod led the way with 21 points (he finished with 26) on 8-of-10 shooting as the Macs chipped away at the Lions' lead.

The game started well as Lance Hirt scored the first basket of the year at the MSAC with a short

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Arl Schwoll is fouled by Uri Bachrach.

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