

The Commentator

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YU Azkara Mourns Passing of the Rav

by Jamin Koslowe

Rabbi Dr. Joseph Baer Soloveitchik was eulogized at a special memorial service held in YU's Lamport Auditorium on Sunday, April 25. More than 4,000 people gathered to pay tribute to the preeminent Jewish philosopher and Rosh Yeshiva who shaped the course of Orthodox Judaism in America in the 20th Century. Rabbi Soloveitchik, known popularly as "the Rav", died at his home in Brookline on April 8; he was 90 years old.

Overflowing Crowds

Although the *azkara* was not scheduled to begin until 11:00 A.M., all of the seats in Lamport Auditorium were occupied by 10:00 A.M. YU Security directed several thousand people to the main Beit Midrash, Belfer Hall's Weissberg Commons, and

Tenzer Gardens, where the *azkara* was broadcast via sound systems and closed circuit television.

Rabbi Zevulun Charlop, Dean of MYP, began the service with a few words about the Rav. He noted that all of Tanach, Mishnayot, and Shas will be completed by YU, SCW, Central High School, and MTA students in time for the Rav's shloshim in two weeks.

YU Senior Vice President Rabbi Israel Miller recited some Tehillim and then introduced YU President Dr. Norman Lamm. Miller noted that Dr. Lamm is the only man to receive both *smicha* and a doctorate from the Rav.

Unconventional

Dr. Lamm hailed the Rav as "a legend in his own lifetime." Dr. Lamm recounted that in 1935, when the Rav came to



The Rav, Rabbi Joseph B. Soloveitchik, zt'l, the Rebbe of K'lal Yisroel. Former talmidim remember (pages 9-14).

visit Israel, Rav Avraham Yitzchak HaKohen Kook was reported to have said that "the power of genius of the grandfather [Rav Hayim Soloveitchik] now resides with the grandson."

"He somehow did not fit into any of the conventional categories," said Dr. Lamm. He added that the Rav "gave us the gift of his phenomenal, creative originality." Dr. Lamm said that the Rav's uniqueness "lay in the synthesis of *machshava* and *halacha*."

Lonely Man of Faith

Dr. Lamm said that the Rav's genius caused him to experience a great deal of personal loneliness. The Rav's only real friend was the Rambam. According to Dr. Lamm, this sense of alienation manifested itself in the Rav's overall conception of life, especially in his analytical approach. "Ultimately," said Dr. Lamm, "conflict and dissonance make

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Sender Cohen and Robert Fagin (l-r), newly elected Editors-in-Chief

Cohen and Fagin Elected New Co-Editors-in-Chief

by Joshua D. Goldberg

In a vote by members of *The Commentator's* Board taken Sunday night in *The Commentator* office on the third floor of the Schottenstein Student Center, current Features Editor Robert Fagin and Copy Editor Sender Cohen were elected co-Editors in Chief for next year, Volume 58. This marks the second consecutive year and the third time in the paper's history, that *The Commentator* will have co-Editors-in-Chief. News Editor Adam J. Anhang is slated to become the Newspaper's Executive Editor.

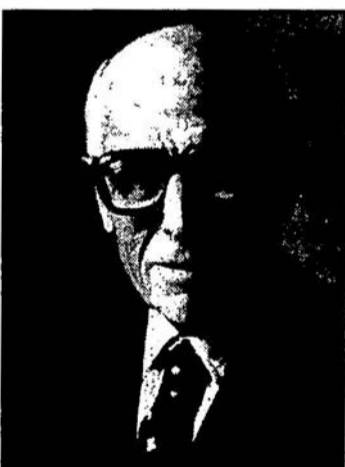
Cohen, who authored this year's four-part series on Faculty-Administration relations, is a quality

investigative reporter and Fagin brings a wealth of experience in features writing. Outgoing co-Editor-in-Chief Michael Eisenberg commented, "I remember when I was elected editor, my predecessor Jay Bailey was worried about who would assume the role as *The Commentator's* hard nose investigative reporter. Sender certainly lived up to that and I am sure that he will continue to pursue news stories with the same exuberance."

In contrast to the outgoing editors who both hailed from Manhattan, Fagin and Cohen bring a diverse background to the Newspaper. Cohen is from Cincinnati, Ohio and Fagin is from Queens, New

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Chairman of the Board Jesselson Dies in Jerusalem



Late Chairman of YU's Board of Trustees and world renowned philanthropist Ludwig Jesselson

by Eric Creizman

Ludwig Jesselson, renowned philanthropist, businessman and Chairman of Yeshiva University's Board of Trustees, died April 3 at Shaarei Zedek Hospital in Jerusalem while in Israel for the Passover holiday. Mr. Jesselson was 82 and lived in Riverdale, NY. According to a member of the family, he died of an embolism.

A humble man of diverse interests, Ludwig Jesselson was the object of countless tributes in the obituary section of *The New York Times* for days after his passing, a testimony to the various institutions and organizations he supported and involved himself with during his lifetime.

Leadership of Diverse Organizations

From Shaarei Zedek Hospital, where Mr. Jesselson served as Chairman Emeritus of the International Board of Directors to Yeshiva University to the Bezalel Academy of Art and Design, Ludwig Jesselson was valued for his dedication and leadership abilities. He involved himself in many activities as he promoted education and culture in Israel and Diaspora Jewish communities. Serving as chairman of the Greater New York UJA Federation Appeal, founding the SAR Jewish day school in Riverdale, active in the Board of Directors at Bar

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Dr. Hayim Soloveitchik gives hesped for his father, the Rav

Food Services Evaluating Outside Bids for Caf Operations

by Adam J. Anhang

In an effort to improve cafeteria services at all three campuses, YU is currently evaluating cafeteria management bids from several well-known food services companies. The companies, stressed YU Director of Supporting Services Administration Jeffrey Rosengarten, are only bidding on a management contract - not outright purchase of the cafeterias. "They would still use YU's kitchen equipment and facilities," said Rosengarten, "and utilize 1199 labor."

According to Rosengarten, YU first considered contracting out food services management "as far back as five to six" years ago, "but without the guaranteed income provided by a mandatory meal plan,

companies just weren't interested in bidding." The current \$1300 meal plan "made YU conform with many other universities," said Rosengarten, "and made it feasible for us to look at outside management once again."

The current bidding process began almost one year ago, when the Executive Council Food Services Committee authorized Rosengarten to retain Birchfield Food Systems, a food services consulting group based in Annapolis, MD. For several months beginning in August, 1992, Birchfield conducted a thorough study of YU's food facilities, markets, and needs, eventually developing a "Request for Proposal" (RFP). The RFP was then sent out in late 1992 to

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Teachings of The Rav: Something for Us to Remember

Hearing the hespedim at Sunday's *azkara*, we, the generation which unfortunately did not have the privilege to study with the Rav, but only knew him through his writings, could only dream wistfully about what we missed. Fortunately, the Yeshiva is providing the opportunity to catch a glimpse of the Rav through the eyes and words of his *talmidim*, our *Roshei Yeshiva*. The Yeshiva has organized three weeks of shiurim (which began Monday with Rav Herschel Schechter) that start nightly at 9:15 pm in the Main Beit Midrash. Both men and women are invited to attend, and we strongly urge everyone to seize this once in a lifetime opportunity. The Torah and the stories will be memories which we will be able to cherish.

The Challenge of Change

This year, along with the change of seasons from winter to spring, comes change on campus. The next issue of *The Commentator* marks the changing of our guard; Student Council elections will take place tomorrow; And the misfortune of the Rav's passing necessitates a change in community leadership.

However, we should not fear change; we should welcome it. Change requires a rededication to our fundamental values and aspirations both on a communal and on an individual level. We urge future campus leaders to carry the mantle of change for the betterment of student life on campus. We hope that they will continue rectifying and refining the poor relations and relationships which have plagued our campus in the past and continue to plague it still.

And to our Rebbeim and community leaders, the Rav's passing was a watershed event. We must recommit ourselves to all that he stood for: an unyielding commitment to *halacha*, Torah U'madda and Religious Zionism in their fullest senses. To paraphrase Dr. Lamm's hesped, do not distort the Rav and his teachings, but realize and act upon them. Change can be exciting; let us accept our awesome responsibility with the vigor it demands.

MYP: Making Strides

MYP took a big step forward this week with the appointment of three new Roshei Yeshiva. Alleviating overcrowding in the shiur room was one of MYP Dean Rabbi Zevulun Charlop's main objectives, and this is a large stride toward accomplishing that goal. It is gratifying to see one of the most glaring problems of our yeshiva being addressed. We hope that the initiatives being taken by students to improve MYP will also be met with a thorough and effective response.

P I C T O R I A L



"In honor of the graduating members of
the Commentator Governing Board 1992/1993"

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RESPONSA

Areivut Over Aveirot

To the Editor,

I would like to address this as an open letter to Rabbi Kanarek of TMSTA and Rav of AECOM synagogue.

To start with, in this article, I will not refer to people as either religious or irreligious. For that judgement, I must defer to God. As a concession to convention, however, I will use the more accurate terms of observant and non-observant.

That said, I would like to propose a question to Rabbi Kanarek. We, who are assured of the correctness of our ways, would like nothing more than to bring all Jews to the true worship of Hashem. Yet, how shall we achieve such a grand

ideal? Shall we use force of law to coerce masses of unwilling people to heel to Torah Law? Will this bring out the great Kiddush Hashem to which we all aspire? We all must realize the futility of such actions.

If I may, I would like to suggest that our "mission" - so to speak - is to act openly as Torah Jews should, and we must, through our actions, convince the world of the truth in our beliefs. I am not alone in my opinion. Rav Aharon Soloveitchik explains the law of "*Ohev lifrok v'sonei liton*," that we must first attend to the needs of the non-observant Jew so as to avoid a *chillul Hashem* (if any have doubts about Rav Aharon's position on this, his book, *Logic of the Heart, Logic of the Mind* is most worthwhile reading).

Furthermore, from what I have heard of Rav Kook zt"l, he was a true tzaddik who taught by example rather than with

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The Commentator wishes *refuah shleimah* to the three Stern Women involved in Monday's car accident.

We would like to extend our sincerest condolences to the Blau family on the passing of Rebbetzin Rivka Blau's mother, Rebbetzin Teitz

Hamakom Yenachem Etchem B'Toch Sha'ar
Avelei Tzion V'Yerushalaim

From The Editor's Desk

Recognizing the Rosh HaYeshiva



photos: D. Barkley

The recent passing of Rav Joseph B. Soloveitchik z"tl has dealt a tremendous blow to World Jewry and Modern Orthodoxy. The Rav leaves a gap in our communal life which is irreparable. At YU, this loss is immeasurably more painful. The Rav always had a special connection to Yeshiva, acting as the Rosh Yeshiva here from his arrival in 1941 and giving shiur until 1986. He helped define us in his role as the preeminent figure in Modern Orthodoxy and the living embodiment of the ideals of Torah U'Madda. Anyone who heard the speeches at the Azkara on Sunday, or knows someone who had contact with this great figure, knows that there is no one who can replace this man who was so often larger than life.

This is the foundation of many of the problems which face YU and its population.

Yeshiva University grapples daily with a dilemma which plagues all institutions trying to serve a varied population which is split, often strenuously, on most issues. In the case of YU, as is often true of people or organizations that try to please everybody, nobody is satisfied. The critics on the right chastise us for defaming the word Yeshiva by applying it to our bastion of secular studies. The liberals among us ridicule our aspirations towards higher education and mock our close-minded, religiously-limited view of the world.

Many argue that in its institutional schizophrenia, YU ends up being neither a Yeshiva nor a University. Wandering in a jungle of philosophical disputations, we flounder in the quicksand of issues which bogs down Modern Orthodoxy today. We find it difficult to define our role, our mission, or our system of beliefs. The major source of this confusion is the absence of a University-wide accepted Rosh Yeshiva.

In the Rav's heyday, he was The Rosh HaYeshiva. As many remarked in their hespedim, and as is indicated in his title, he was The Rav; he was everyone's rebbe. At the Azkara, all points in the religious spectrum were represented. He demanded, deserved and received respect and admiration from everyone he encountered.

In today's YU, many rebbeim take their title of Rosh Yeshiva literally, dictating their own policies during shiur. Their pot shots at the Yeshiva in which they teach seem ludicrous. I cannot understand how anyone can sit in a yeshiva while placing himself in direct conflict with its ideals.

In any Yeshiva, there can be only one Rosh HaYeshiva, who sets policy and hashkafa, and takes the mantle of spiritual leader of the Yeshiva community. A multitude of Roshei Yeshiva leads to a multitude of opinions and the splintering of the larger YU community into diverse and often conflicting groups. While this allows a larger YU mosaic to exist, with a variety of opinions and a wider spectrum of Judaism, it irrevocably divides us and creates a population of isolated partisans each loyal to a particular rebbe or shita, ready to do battle for their cause. It is therefore impossible to act as a unified community with shared ideas which works towards a common goal.

The Rosh Yeshiva and President, Rabbi Dr. Norman Lamm, has a unique position which is accompanied by its own unique difficulties. As Rosh Yeshiva, he is called upon to subsume our collection of shittot into one derech and hashkafa. As President

of the University, he is responsible for representing YU to the outside world, and all the thousand tasks which demand the attention of the chief administrator of a university.

This dual role calls upon Rabbi Dr. Lamm to accomplish the impossible. One man, however good his intentions, cannot be everywhere at once. And this is one of the main problems. In my own informal polling of my fellow students, I found many who reacted with astonishment when I informed them that Rabbi Lamm was the Rosh Yeshiva. Most confessed their ignorance as to the identity of the spiritual leader of YU, and many guessed other popular rebbeim and poskim. Even more telling was the comment of one student who sat behind me at the recent Dorm Talks which featured Rabbi Lamm. As Rabbi Lamm rose to take the podium, the student exclaimed, "Oh, that's Rabbi Lamm!" While I am sure that this comment was meant facetiously, in every joke there is an ounce of truth, and in this remark the truth hurts.

People do not know the Rosh Yeshiva. His presence is not felt around the Beis Medrash or YU. Students are unaware of his positions and views of what Torah U'Madda means and should mean to us, as its champions in World Jewry. The mission of the school as developed by its leader is lost on its constituents. While copies of the book "Torah U'Madda" and other such publications abound, I do not think that the minuscule portion of the population who have read them make a dent in the overwhelming ignorance of the majority.

Perhaps a monthly sicha by the Rosh Yeshiva, or more than one appearance in the school per semester, would increase identification of the students with the man who is supposed to be our 'rebbe', as Rabbi Lamm so lovingly referred to the Rav in his hesped. Perhaps the problem is just that one man cannot simultaneously hold both positions. Perhaps the President cannot be the Rosh Yeshiva, or vice versa. They are very different jobs which inevitably come into conflict.

However, a greater problem is posed by the students themselves. Many of them refuse to accept Rabbi Lamm as their rebbe. Sitting in Dorm Talks last week, I was disgusted and appalled to hear a trio of "yeshivish" guys, sitting in the back, mocking every word which came out of Rabbi Lamm's mouth. I do not understand people who claim to be yeshiva bochurim, yet show no respect for a Rav, any Rav, let alone the Rosh Yeshiva of their yeshiva. If they do not consider YU their yeshiva, then they don't belong here. If they disagree with Rabbi Lamm or any other Rav, that is their prerogative. However, to sit in the back of a public forum and openly mock a Rav? This is unheard of!!!

I have known Rabbi Lamm my entire life. I grew up in his shul and have respected him since the days when he would lift me in the air, only to have me inevitably grab hold of his beard. I respect him as a Rav, a Talmid Chacham and as a Rosh Yeshiva. Granted he does not have the widespread appeal of the Rav, or the encyclopedic knowledge or universal acceptance. However, there is no one who can make those claims. The Rav is gone, his equal will not be found. Yet, we must discover how to continue to live in his absence, with our Rosh Yeshiva, Rabbi Norman Lamm.

MZK

Op Ed:

Ruby Spolter

Running In Circles

After a year-long intermission, we have finally returned to the most inventive two weeks of the year, when every candidate, from those running for Y.C.S.C. president to Sophomore class secretary/treasurer must devise interesting and entertaining reasons for us to vote for him. Let's review some of the finer campaign slogans so far.

"Let's put the 'Y' back in the 'U'." Interesting, but haven't I heard that somewhere before? Then there's the honest approach: "Quality, Leadership, Commitment, Experience, and Vision. What more Could you Want?" Well, how about a break? How about "the ability to get things done," in a prospective Sy Syms Candidate? I've only got one question. Do we really need the Sy Syms President to do anything? What exactly does he do? Oh, by the way, "One man can make a difference," but I *guarantee* you that it won't be the President of Sy Syms Student Council. Also, maybe Yehoshua could perform miracles, but the only miracle I'd like to see from the Y.C.S.C. secretary is competence. Finally, I have yet to hear a candidate confess that one of the primary reasons he's running for student government is to *put it on his resume*. (Perfectly legitimate, but why not fess up and say it.) Honesty works when it's not loaded down under a large, smelly pile of manure.

What's my point? Am I just trying to vent my frustrations on poor candidates who are simply trying to devise clever (but nonetheless annoying) election lines? Well, partially. But there's also another issue at hand. We're supposed to believe that each candidate has the wherewithal, the perseverance, and the personality to fill a post competently. What reason do we have to believe him? Well, because he says so. (What more

should we need?) In my mind, the only people who have the right to run for student government are those who've shown an ability to lead, and have already volunteered of themselves without visible returns (such as a line on a resume). Only when we've seen true commitment can we take a candidate seriously, and reward him with our trust.

I've often wondered: what about the purpose of the required signatures for prospective candidates. I realized that the signatures ensure that people with no commitment don't simply sign up for election, thereby making the whole episode a farce. But let's be serious. How hard is it to collect even three hundred signatures? Everyone signs for anyone, and what we've reduced Student Government elections to is nothing more than a glorified popularity contest. The requirements must be slightly more rigorous.

In my opinion, a prospective Y.C.S.C. President should have participated in at least two or three major student projects in his college career before being considered a candidate. (I have no doubt that the Student Council would welcome the extra help.) If someone couldn't handle the coordination of Student Council events, then how is he going to juggle the demands of his office with a normal course load? The same holds true for every position down the line. (Of course, the smaller the position, the smaller the requirement.)

To be a student leader requires leadership qualities, an aspect of candidates voters know absolutely nothing about. When the campaign signs start telling us about a candidate's accomplishment, instead of his wit, the Student Government elections will become something to look forward to.

Op Ed:

Eitan Mayer

Surveying the Yeshiva?!

"Survey? Who's running it, SOY? The MYP office?" No, I tell them, there's no office or organization behind the survey—just me and some other students. "You decided to do this yourself?" Now I'm a little embarrassed, but I say "Yes" and ask myself once again why the idea of students doing something independently evokes such surprise from so many students here. I find this attitude even stranger when I read the responses to the survey, some of them several pages long and filled with fresh, creative proposals for changes in the Yeshiva. If we have so many great ideas, if we feel that we can do better than we have in so many ways, why have we been keeping it to ourselves?

"Be prepared for lots of frustration and no cooperation." The guys in the know, eager to shatter the naivete I'm clearly suffering from, warn me about the difficulty—the impossibility, some insist—of changing the Yeshiva. I don't argue with them, not just because it would be pointless, but because I agree

with them—halfway. Yes, change is tough, but yes, it's possible, and yes, the Yeshiva really wants it and knows that many of us do too. I don't mean that at the conclusion of the survey, after all the numbers are computer-crunched and all the stats lined up, that the Yeshiva will blindly do everything the survey says the students want. I do mean that the input of over six hundred voices is something very powerful, something not to shrug at, and above all, something the Yeshiva is sincerely interested in hearing.

Another by now familiar reminder: "Come on, Mayer, what do you think this place is? We have college courses half the day, this place will never be like _____" (fill blank with yeshiva of your choice). I couldn't agree more. YU isn't all-day Torah for most of us, and whether you mourn or celebrate that, you can't ignore it. But does this mean we shouldn't do the many things we can do to create a yeshiva atmosphere, even

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CAMPUS NEWS

CALENDAR EVENTS

Wednesday, April 28, 1993:
YU Museum Culture Connection
Video Presentation "The Last
Journey"
YUM, 12:00-1:00 PM

Wednesday, April 28, 1993:
YCSC Presidential Elections Debate
Rubin Shul, 8:00 PM

Thursday, April 29, 1993:
YCSC Elections
Morg Lounge, 11:00-4:00 PM

**Friday-Saturday, April 30-May 1,
1993:**
JJC Residence Halls Shabbat
Program

**Friday-Saturday, April 30-May 1,
1993:**
Club Canada Shabbaton
SCW

Monday, May 3, 1993:
Men's Tennis vs. York College
Home, 3:00 PM

Monday, May 3, 1993:
English Honor Society
Classic Movie Series, Part IX
"Mr. Smith Goes to Washington"
Furst 535, 7:45 PM

Thursday, May 6, 1993:
YU Torah U'Mada Project Lecture
"The Hassidim and the Romantics:
A Study in Symmetry and Contrast"
Rabbi Moshe Taragin, Speaker
Rubin Shul, 2:45 PM

Friday-Saturday, May 7, 1993:
SSSB Shabbaton
SCW

Monday, May 10, 1993:
SSSB Annual Reception
American Craft Museum, 6:30 PM
Contact Eric Zimmerman for tickets:
212-568-7287

Monday-Tuesday, May 10-11, 1993:
YC/MYP/IBC/JSS Cap and Gown
Distribution
Mog Lounge,
Monday 10:00 AM-1:00 PM
Tuesday 1:00 PM-4:00 PM

Wednesday, May 12, 1993:
Annual Athletic Awards Banquet
Weissberg Commons, 6:30 PM

Wednesday, May 12, 1993:
Faculty Recognition Day 8:00 PM

Lamm Addresses Controversial Issues at Dorm Talks

The Monday, April 3 session of "Dorm Talks" featured a discussion with YU's President Rabbi Norman Lamm about the paradox of living in the modern world as an observant Jew. The event was coordinated by Rabbi Chaifetz, Dormitory Administrator, and was moderated by the Dean of IBC and JSS, Rabbi Michael Shmidman. The Morgenstern lounge was filled to capacity with over 150 participating students. Rabbi Lamm addressed controversial questions from the audience, such as whether the gay synagogue, Beit Simchat Torah, should be allowed to march in the Salute to Israel parade. Rabbi Lamm stressed that while anyone should be allowed to march in the parade, regardless of sexual orientation, the parade should not be a forum for a gay rights protest. David Rozenson, a YC senior, was impressed with the variety of questions Rabbi Lamm answered.

"He expressed a sincere interest to listen to the concerns of the students and therefore, in my opinion, it was a very meaningful event to attend," said Rozenson.

--Eric Creizman



\$AM: Soon to be Operational

ATM a Reality

On Friday, April 16, a \$AM (Shopper's Automatic Money) automated teller machine was installed in the lobby of Belfer Hall. Capable of accessing the Visa, Mastercard, Amex Express Cash, Discover card, Plus, Cirrus, The Exchange, Citibank, and Armed Forces cash networks, the machine can dispense cash and display balance information.

Situated in the lobby of Belfer Hall, the machine is operated by EDS (Electronic Data Systems), and is slated for a full-day "test run" on Thursday, April 29. EDS has signed a multi-year ATM contract with YU, and, according to EDS representative Paul J. Mullaney, "would not have put in the machine if they didn't expect serious amounts of business."

--Lavi Greenspan



Guitarist Melech Abrams joins his teachers' brass at the recent Jazz recital

Recital Combines Old and New

by Michael Z. Kellman

On Wednesday evening, March 31, the Belz Department of Music recital hallechoed with two very different types of music. First, Dr. Edward Levy directed a classical music recital, composed of works by Beethoven, Brahms and himself and performed by students from both the Belz Department of Music and the Music Department of Stern. As a finale, both Levy and Dr. Noyes Bartholomew directed the Yeshiva University College Jazz Ensemble in three Jazz pieces.

The first two pieces, which were written by J. Gillespie and George Gershwin, were arranged by Bartholomew and Levy respectively; the third work was composed by Bartholomew.

Opening with Beethoven's Trio in C Minor, Levy, playing clarinet, and SCW students Rhonda Pagano on cello, and Margalit Berkowitz on the piano treated the crowd of approximately fifty people to a rare dose of culture. Berkowitz and Levy then continued with Beginnings, a more modern piece, composed by Levy.

Giving the audience a chance to catch its breath, the musicians then paused for their first intermission. Immediately following, David Kelsey on violin and Aron Deutch on piano got a chance to show their talents and they did not disappoint. Performing Sonata #5 in F Major by Beethoven, they showed a virtuosity unsuspected by their receptive audience.

To close out that half of the program, Berkowitz and Levy returned to perform Sonata #1 in F Minor by Brahms, which they did admirably.

After the second intermission, the Jazz ensemble took the floor and performed "Con Alma" by J. Gillespie, and the classic "Our Love is Here to Stay," by G. Gershwin. Featuring Velvy Posner on the drums, bongo playing by Michael Roth, guitar solos by Melech Abrams and Jeff Cohen, Levy on the alto saxophone, and Bartholomew playing trumpet, these pieces gave an interesting twist to the evening. The ensemble ended the performance with Bartholomew's wild "Philly Cream Cheese," which raised the audience to their feet in a standing ovation.

Broken Promise Ruins Yeshiva Yom HaShoah Commemoration

by Ari Rosenstein

The United Commemoration Committee of Metropolitan New York and the Warsaw Ghetto Resistance Organization held a Yom Hashoa program in the Paramount Theater, Madison Square Garden, on Sunday, April 11, 1993 to commemorate the six million Jews who perished in the Holocaust and the fiftieth anniversary of the Warsaw Ghetto Uprising. Yeshiva University was invited to attend the event, and through the organization of Rabbi Israel Miller and Student Services, three hundred tickets were reserved. However, following a huge demand for tickets to the event, the Committee reneged on its offer and limited the offer to thirty-six students. Zachor, the Yeshiva University student organization in charge of arranging Yom Hashoa and related programs, was unable to organize an alternate program because of the inconvenient Sunday date which followed Pesach vacation.

The Committee contacted Rabbi Miller, Senior Vice President of Yeshiva University, in mid-February at which time they invited YU to attend the program. The Paramount had a total of six thousand available seats and the Committee agreed to give YU as many tickets as needed. Rabbi Miller, with the agreement of Assistant to the Dean of Students Rabbi Jeffrey Chaitoff and Student Services, verbally reserved three hundred tickets for the event. Said Rabbi Miller, "On the fiftieth anniversary of the Warsaw Ghetto resistance and uprising I felt it would be proper if our students, on a Sunday when few had class, went to the program. This would have been our formal Yom Hashoa program."

However, over Pesach vacation, Chaitoff received a letter from the Committee containing thirty-six tickets. Chaitoff contacted the Committee and was told that the Paramount had received more requests than they had anticipated and only thirty-six tickets

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Students Distribute MYP/RIETS Survey

by Moshe Kinderlehrer

In the past week, MYP and RIETS students looking through their mailboxes have found a survey asking them questions about their experiences in MYP and RIETS. The survey, conceived and conducted by a group of MYP students, encouraged by the MYP Dean Rabbi Zevulun Charlop, and funded by SOY, is designed to gauge the attitudes of the MYP student body.

The survey asks students to report how often their rebbeim come to morningseder and how many talmidim attend shiur, as well as other questions which ask students to evaluate whether certain changes could improve the shiurim, MYP, and RIETS in general. Questions about possible changes ranged from the very general, such as question #25, which asked "What, if anything, would you like to change about MYP?" to the very specific, such as question #11, which read, "Do you think one unified minyan in the beis medrash in the morning, as exists in many yeshivos in Israel and America, would strengthen the yeshiva?"

The questions in the survey were compiled primarily by MYP/YC Seniors Eitan Mayer and Yitzy Schechter. Each emphatically asserted that the purpose of the survey was to get students to start thinking, to hear new ideas about how to build more of a yeshiva spirit, and to try and reach some concrete understanding of what the students want.

"We want to get people thinking," explained Mayer. "We want to know if students feel a strong ruach hayeshiva which encourages them to grow in yir'as shomayim as well as learning." Echoing those words, Schechter stressed the need for an "awakening" on the part of the student body of MYP and RIETS.

In putting together the survey, Schechter and Mayer showed the preliminary questions to a number of people, including Rabbi Charlop, Rabbi Blau, SOY President Hillel Scheinfeld, and selected others, who contributed to the survey and commented on the questions. The survey is not, asserted Mayer, to be perceived as a "sneak attack on the Administration." He has met with Rabbi Charlop a number of times about the survey and he emphasized that the survey enjoys the strong support and encouragement of Rabbi Charlop as well as a large number of Roshei Hayeshiva.

Though the survey is still underway, both Mayer and Schechter were quite happy about the preliminary results generated by the survey. According to Schechter, over a third of MYP and RIETS students have already returned their surveys, and many took the time to write extensive comments. "What has impressed me most is that people are coming over and offering to help, or wanting to talk about ideas. It's really generating a powerful yeshiva spirit," Mayer affirmed.

The reaction to the survey among MYP students was decidedly mixed. "If the Administration heeds the suggestions of the survey, it could be very helpful," maintained MYP\YC sophomore, Elie Hecht. Michael Tuchman, also a MYP\YC sophomore,



Eytan Mayer, MYP activist

commented, "I think the idea is a good one, but I'm doubtful of the credence that will be lent to it." MYP\YC junior, Yaakov Gulkowitz, also questioned the value of the survey. "The important thing is, where is it going to get us?"

Responding to the mixed reaction, Schechter contended that "if enough talmidim respond and show that they care, things can be done." He added that while he doesn't want the students to expect miracles, he does hope that a pragmatic, yet idealistic approach will be successful.

Mayer, emphasizing that students can do a lot on their own, pointed to the unified minyan held in the Beit Midrash on Thursday of last week, Roshe Chodesh Iyar, in which five Roshei Hayeshiva participated, as well as the Mashgiach Ruchani, Rabbi Blau. Over 200 talmidim responded to a blizzard of signs urging them to attend the 7:45 minyan which is normally sparsely attended. The idea for the unified minyan, Mayer stated, came from the overwhelmingly positive response to the question in the survey which asked whether students wanted a unified minyan in the morning. Based on the response both he and Schechter received, the minyan was arranged and publicized on Wednesday. Both were quite pleased at the success of the minyan on Thursday and pledged to arrange more minyanim like this one in the future. Upon completion of the survey, the results will be tabulated and analyzed thoroughly using a statistical computer program provided by Professor Mareleyn Schneider. They will make suggestions based on the results and ideas gathered in the survey. These suggestions will be discussed with Rabbi Charlop and other key members of the administration. Then, Schechter and Mayer hope, action will be taken to address whatever problems are identified in the survey and to implement the suggestions gathered from the survey responses.

Rosh Chodesh Minyan Attracts 300 to Beit Midrash

For the first time in recent memory, approximately 300 students attended minyan in the Tannenbaum Hall Beit Midrash on the second day of Rosh Chodesh Iyar. The Minyan, which is generally attended by only a handful of students, was the target of a full day poster blitz the day before which urged students to pray in the main Beit Midrash.

After consulting with Mashgiach Ruchani Rabbi Yosef Blau, organizers Eytan Mayer and Yitzy Schechter posted fliers and verbally urged all students to attend. Mayer and Schechter hope that the Minyan will help infuse a yeshiva spirit into YU.

President Lamm Appoints New Roshei Yeshiva

1st Sephardic Rosh Yeshiva In YU's History

by David Kelsey

YU President Dr. Norman Lamm has announced the appointment of three new Rebbeim in an attempt to alleviate overcrowding in MYP shiurim. The rebbeim will be giving YP junior level shiurim, raising the total number of available shiurim to nine. Current Freshman rebbeim, Rabbis Neuberger and Twerski are scheduled to teach junior shiurim instead of freshmen/sophomore shiurim, as will new Rebbe Rabbi Eliyahu Benhaim, described by Rabbi Charlop as a "superb Talmid-Chuchum." Benhaim will deliver his shiur in Hebrew, and, although he was born in Iran, his Hebrew is reportedly Israeli accented, which will not pose a problem for Ashkenazic students interested in attending his shiur.

Rabbi Baruch Simon, presently of the Kollel Elyon, will fill the positions vacated by Rabbis Twerski and Neuberger. Commenting on his new position as the visiting holder of the 'Col. Eliacher chair' Rabbi Simon commented that it "will be challenging and it will be interesting, hopefully it will work out for the best." Rabbi Charlop expressed hope that yet another outstanding Rosh Yeshiva would be found for next year.

In another move affecting Sephardic studies at YU, Rabbi Lieberman will be teaching a course in Sephardic halacha, replacing Rabbi Chacham Gaon. Although he is Ashkenazic, Rabbi

Lieberman is the Av Beit Din for the Syrian community in Flatbush. According to Rabbi Charlop, "His knowledge of differences between Ashkenazic and Sephardic halacha is unsurpassed in this country."

Rabbi Benhaim's appointment was enabled by the Maybaum Sephardic Rosh Yeshiva Endowment. The appointment of Rabbi Benhaim, the first Sephardic Rosh Yeshiva to be appointed in YU history, is seen as a significant gesture to encourage Sephardic enrollment at YU. "Sephardim have always complained that they don't have a Sephardic Rosh Yeshiva. Now they will have a certain pride that they have one of their own here," said Rabbi Charlop. Rabbi Benhaim's appointment is expected to benefit all students academically and religiously, regardless of their lineage. Rabbi Benhaim was educated in Yeshivat Porat Yosef, a prominent yeshiva in Jerusalem. He received smicha at seventeen from Rabbi Yaakov Ades, who was the Rosh Beit Din of Jerusalem. Rabbi Benhaim is also the Rav of Shaarei Tova Synagogue. Additionally, he is the Rosh Kollel of Shaarei Tshuva, a part time Kollel.

"All the Sephardic students as well as the Ashkenazic students are happy with the addition of this acknowledged and well known Talmid Chuchum to the rest of the Roshei Yeshiva. Everyone can equally benefit from that," commented Daniel Hakimi, President of the Sephardic Club.

Skidding Cab Strikes Three SCW Women on 34th Street

by Jamin Koslowe

Two SCW students received minor injuries, and a third was seriously injured in the leg when a taxi hit them after jumping the curb of 34th Street and Park Avenue on Monday, April 26.

Daniella Shloush, Cheryl Berman, and Alisa Sarf were standing on the sidewalk at the corner, half a block from Brookdale Hall, when a three vehicle accident sent a cab crashing into them at approximately 1:40 pm. Scores of policemen, SCW students, and EMTs converged on the scene of the accident to assist the injured, despite the pouring rain.

SCW Senior Tamar "TK" Kirschenbaum, an EMT, was on the scene immediately after the accident. She stated that while there initially appeared to be "major chaos," the situation was quickly brought under control. Berman, a senior from Forest Hills, NY, was bleeding profusely from her right knee. According to Kirschenbaum, Berman

was "responsive, but not coherent." Despite her severe skin abrasions, Berman did not break any bones in her leg. EMS and Hatzolah ambulances took all three women to Bellevue Hospital; Shloush and Sarf were released later in the day.

Sophomore Miryam Goldman was another one of the first to arrive on the scene. She described an initial "feeling of helplessness," not knowing what to do or say. Goldman praised SCW Director of Student Services Zelda Braun and Assistant Dean Ethel Orlian for quickly establishing control and calming the crowd of students.

After the women were taken to the hospital, a group of students went to the Beit Midrash to recite Tehillim. The group divided sections and within two hours had completed the entire Book of Tehillim.

Berman will remain hospitalized indefinitely as doctors assess the extent of her injuries.

P R E S I D E N T I A L P R

In an attempt to present an unbiased evaluation of the various candidates for the positions of President of YCSC, SSSB, SOY, IBC, JSS and *The Commentator* has asked all of the candidates to answer the three basic questions listed below:

- 1) What do you consider the single most important issue facing the students of your school? Why?
- 2) What is the primary goal you plan to meet if elected?
- 3) How do you rate student/faculty/administration relations in your school? What, if anything, would you do to improve such relations?

Name: Daniel Gurell
Office Sought: YCSC President
Number of years on campus: 2+
Hometown: Riverdale, NY

1) The most important issue facing students is their involvement with school and associated programs. They're just not into it. Get them involved with their education, activities, etc.

2) I intend to try to make the school better for the students, improve the quality of life on campus - this includes improving education from course choices and registration procedures and activities for them.

3) The student/faculty/administration relations could be better. These relations could be improved by having committees meet with the faculty to answer questions and problems which face the students in their relationship with the faculty. These committees would be chosen at random to ensure a diverse group of students. At these meetings, the student council should have minimal levels of input to ensure proper answers; they shouldn't be given special interest.

This is just a start, there's more to come if I'm elected!

Name: Marc Friedman
Office Sought: YCSC President
Number of years on campus: 2
Hometown: Woodmere, NY

Name: Avi Roth
Office Sought: YCSC President
Number of years on campus: 2
Hometown: Chicago, IL

1) The lack of feeling that there is a home atmosphere. This feeling brings about a lack of unity between the students and leads to a lack of pride which students feel toward YU. A home is a friendly, comfortable and warm atmosphere and you come to YU and you get a cold feeling from the administration and from the students who are looking to get out as fast as they can.

2) To turn YU into a friendly, fun and warm place you can call home. I will accomplish this by being a student leader for the student and bring a little pride to YU. At your own home you have certain creature comforts. Everyone has their own ideas of what a home is. My job is to find out what makes a home inviting to each individual and bring those comforts into YU. The platform of turning into a home will bring a certain unity between the students. Because everyone is welcome in their own home this unity will lead to pride in YU that I have not seen, and this pride may give students a reason to enjoy college and yeshiva life rather than rush through it.

3) This question is almost impossible to answer. Each student has a different

1) I feel YU has turned into a melting pot institution, one in which many diverse groups have nothing to do with one another. This overshadows the fact that this is first and foremost a Yeshiva (remember, its Yeshiva University, not the other way around.) We, the students of Yeshiva represent the future, and thus, if we band together as one, our strength will only be enhanced.

2) To represent the needs of all the students (whether one lives in Ruben, Muss, Morg, or the apartments). I will also work on creating a feeling of unity and strength amongst the students of our university.

3) I believe a large part of the student body feels a tremendous sense of distance between themselves and the faculty/administration. However, wouldn't it be in the best interests of all parties to come together and work as one? Under President Steinlauf, progress was made, however, when only one Rabbi showed up to the Yom Haatzmaut Chagiga I realized that much more progress must be made. As your president, I will diligently work on attracting more faculty/administration to attend student functions (i.e. chagigot, basketball games). At the same time, I will continue setting up retreats in which members of the administration, faculty, and student body will attend.

relationship with the faculty and administration, but from what I have seen most people feel the administration is cold and some of the faculty is better than others. By instituting a big brother program in which an older student sits with a newer student and tries to acclimate him into YU life, not only what class would interest him and how to change classes, but where to sign up for classes, what clubs are available to him and what he can do living a YU life, becoming a friend, not just an advisor. This would relieve some of the tension that a student has toward the administration being cold. As for the administration, I will discuss with them the importance of dealing with the students as human beings rather than numbers this will satisfy both students and administration. Students will get some respect which will give them pride and give them a comfort about going to YU their home during the college life. And this new boost of pride the students will have because of this courtesy that is shown by the administration will be positive for the administration because the students will praise the administration instead of blasphemy and this praise will go out to different Jewish communities. Potential students will listen to this praise and see the pride on these current student and they will enroll in YU and if enrollment goes up this is great for the administration so everybody wins.

Name: Jack Berlin
Office Sought: SSSB President
Number of years on campus: 2
Hometown: Long Beach, NY

1) Sy Syms students have become more cognizant of the declining opportunities in the current job market. Many of these students chose Sy Syms for its impeccable placement history. However, students are now finding it difficult to obtain jobs.

2) To communicate to all Sy Syms students that the pathway or good career opportunities lies in summer employment. Students must recognize that summer jobs provide a sound foundation for future employment.

3) The faculty and administration of Sy Syms has been very helpful to needy students. In particular, Dr. Moses Pava has shown a willingness to help students in both academics and career direction. Although Dean Nierenberg has made obvious his positive attitude towards change and improvement, many students would like to take advantage of his presence on a more personal level.

Name: Eric Zimmerman
Office Sought: SSSB President
Number of years on campus: 2.5
Hometown: West Orange, NJ

1) Post-graduate job placement. For most people college is a stepping stone to careers so the better the post-graduate placement the better that is for the students (who work very hard as SSSB undergraduates). Also as the post-graduate placement record improves more people would like to join the school, and the larger the school the better it is for all involved.

2) To provide a more enjoyable atmosphere for the students both academically and socially a good program would be a Big Brother program with alumni and current students. This can be done in a social atmosphere, and guidance can be attained from alumni in both academic and post-graduate matters.

3) I believe that the teachers and administrators are open and quite accessible. The only suggestion would be even longer office hours for teachers.

Name: Lavi Greenspan
Office Sought: SOY President
Number of years on campus: 2
Hometown: Flushing, NY

1) The students have no sense of attachment to the Yeshiva. They feel a sense of alienation and disillusionment. They return from the Israel experience with expectations of spiritual growth and development in their learning skills. Unfortunately, there is insufficient amount of guidance to assist these students.

Name: Danny Wolff
Office Sought: SOY President
Number of years on campus: 7 (1983-93, 3 in Israel)
Hometown: Brookline, MA

1) PRIDE. Everyone gripes in YP. It's either too much or not enough. STOP KVETCHING! In the process, we have killed our morale and hindered our own progress. While it is true that America abounds with distractions and YU encourages an open-eyed open-minded outlook, we must stop blaming our surroundings. We are incredibly fortunate to be in the proximity of *gedolai olam*, to have a blossoming Beis Medrash and a large community of bnei torah, and at the same time possess the luxuries of a college on campus, a gym, a pool, and all the independence and freedom necessary to grow. We are privileged and should be proud.

2) This question breaks down into the personal and public goals. For myself, I hope to become a central link by learning everyone's name and establishing personal contact. Not so hard - I happen to be good with names and faces. I intend to make 500 friends.

As for the student organization, I intend to tax and spend - to gently tax people's time and channel efforts into the beautification of the Beit Medrash. Experience will prove that when people give, they really receive, and feel a bond to those with whom they participate. All this symphony needs a conductor.

3) TRAGIC. There is a fundamental difference between student-administration and student-faculty interaction. We ought not to rely and depend on the Administration to solve our problems. They are busy people. The student body can and will fill the inadequacies with its own togetherness.

On the other hand, when one speaks of YP faculty, one is referring to Rebbeim. Without a Rebbe to relate with, even admire and respect, one cannot happily learn in this program. But only students who seek to build that relationship can bring their Rebbeim closer. We must prove our sincerity with attendance, and then we will legitimately be able to ask our Rebbeim for greater attention. And if we build it, they will come. Guaranteed.

2) I would like to bring unity and pride back to the Yeshiva through various programs.

3) Due to the diversity of the student population and the challenging and overburdening workload at YU, it makes the faculty/student relationship difficult. I would set up committees from each shiur to meet with the mashgichim and rebbeim to convey their problems. I would also push for the hiring of more Beis Medrash faculty to aid the students with their problems.

O S P E C T S

Name: Ben Kelsen
Office Sought: SOY President
Number of years on campus: 2
Hometown: Teaneck, NJ

1) The most important issues facing the students here are the lack of achdus and the lack of a yeshiva atmosphere. This university is called Yeshiva University; we must keep in mind which of these two components is the primary component of our school. The present situation, in which a large number of students view the Yeshiva component as incidental, poses a grave danger to the future of YU.

2) Essentially, the students must feel that YU is a yeshiva - their yeshiva - and not a center for factionalist reminiscence about this or that Yeshiva in Israel. In order to accomplish this transformation, I plan to institute programming that will facilitate such an atmosphere. At the top of my agenda is a revamping of the shabbatonim that will include an annual "no sleep achdus Shabbos" when we invite Rebbeim from all of the major Yeshivas in Israel to spend Shabbos together in YU.

3) Student-faculty relations in MYP and RIETS are minimal; student-administration relations are practically nonexistent. Although there is clearly no magic formula for reversing such long standing trends overnight, I would like to institute the following changes: (1) students being allowed to participate in some of the minor decisions that effect them, such as choosing masechtot. (2) SOY representatives being granted observer status at Roshei Yeshiva meetings. (3) Increased dialogue (any dialogue would constitute an increase) between students and administration. (4) Facilitation of an expanded role for faculty, specifically one which includes greater involvement in the day-to-day lives of their students.

Name: Jeremy B. Strauss
Office Sought: SOY President
Number of years on campus: 2
Hometown: Englewood, NJ

1) Lack of Rebbie-Talmid kesher. This is due to the fact that Rabbeim have too many responsibilities and are unable to attend Seder on a regular basis.

2) Improve davening atmosphere in all campus shuls, which will hopefully be the catalyst in raising the Yeshiva atmosphere on campus.

3) While many of the MYP faculty do their best in trying to relate to their students, their many responsibilities often conflict with that desire. I would hope by instituting a regular Shiur Klali program. Rabbeim will be forced to be in the Beit Midrash more often allowing the Talmidim the opportunity to develop a real kesher with them.

Name: Reuven Falik
Office Sought: IBC President
Number of years on campus: 1
Hometown: Teaneck, NJ

1) A prevalent misconception about IBC is that "it is easier than YP." Many

students disparage IBC and look down on those enrolled in it. As a result of this the Isaac Breuer College has very low morale in general. I emphatically feel that students in IBC are the epitome of Torah U'Madda and they should be recognized as such. IBC students have nothing to be ashamed of, on the contrary they should be *admired* by their peers!

2) If elected I plan to establish a free tutorial program for all IBC students. This would enable each student to receive individualized attention in any course at IBC. A tremendous amount of pressure is placed on the students, who each take between three and four courses and only receive 3 credits per semester. The tutorial program would help alleviate the pressure, and allow students to excel in their courses.

3) While student/faculty/administration relations are good in IBC, I would strive to make them better. By setting up a schedule of when teachers are available to talk with students, I would increase the ability for closer student/faculty relations. Also by setting up more Shabbatons with the faculty as well as the administration a warm relationship will develop at IBC.

Name: Andrew Sicklick
Office Sought: IBC President
Number of years on campus: 2
Hometown: Lawrence, NY

1) Over the past several years, IBC has had a very bad reputation throughout YU. It is viewed as a "way out" of learning in a real Yeshiva, and the perception is reinforced by its use as a "requirement fulfilling playground" by MYP students who register in IBC for only one or two semesters, in order to ease their way through the dual program at MYP and YC. Because of this bad rap, IBC is consistently losing serious students who prefer not to be defined as an IBC student. More generally, it decreases IBC enrolment which in turn leads to cutbacks and a smaller selection of classes.

2) To improve the image of IBC as a school for serious learning with excellent teachers in a broad range of subjects, by insuring that all IBC students feel that this is true, by addressing their problems and ideas.

3) The student/faculty/administration relations in IBC are very good because of the small size of the classes. These relationships can be improved with *more* extracurricular activities (Rosh Chodesh Breakfasts, Chagigot...) that involve more students and faculty members.

Name: Adam Balkany
Office Sought: JSS President
Number of years on campus: 3
Hometown: Toledo, Ohio

1) I see students backing away from their teachers. I want to see students get closer to their Rabbeim, and through this, become more interested in learning Torah.

2) (Lots of Rosh Chodesh breakfasts.)

Students Align in Student Life Party

by Yisroel Holczer

Amidst the blizzard of political flyers that students have become accustomed to seeing during election week, a novel phenomenon has been introduced to Yeshiva University politics: a political party. The Right To Student Life (RTSL) Party endorsed no less than 13 candidates for Thursday's election, including positions for YCSC, SOY, IBC, JSS, as well as Sophomore, Junior, and Senior class posts. The brainchild of current Freshman President Joshua Fine, the RTSL Party's motto proclaims "Some students see things as they are and say 'why'; we dream things that never were and say 'why not.'" Fine, who is working on all of the party members' campaigns, explained that "the purpose of the Right To Student Life Party is to create a better campus life for Yeshiva College students. Therefore, the party is supporting and campaigning for individual students who are hard workers, and will work as a cohesive unit when dealing with the Administration to achieve the goals set forth by the party platform.

The RTSL Party boasts an impressive platform, touching on several facets of student life. They advocate greater student input into course offerings and scheduling, more efficient registration procedures, and open student council meetings with public hearings on major issues. On the "social" side, the party supports a larger budget, more student activities, (including surveys of what students want), and the creation of new student lounges, as well as new games, such as billiards.

RTSL party candidates seem enthusiastic about the prospect of working as a united team to convert student suggestions into reality. YCSC Presidential Candidate Daniel Gurell believes that "there are many injustices

that need to be corrected...and I feel I can accomplish this by supporting the party's platform." Michael Nelson, who is running for Sophomore Class President, concurred, stating that "although past student governments have been somewhat successful in dealing with the Administration, they have been severely hindered by a lack of unity on critical issues. The Right To Student Life Party provides a cohesive political unit through which student leaders can deal with the Administration in an organized and effective fashion."

However, some students find fault with the RTSL Party's ideals. YCSC Secretary Candidate Daniel Billig noted that the party did not interview all the candidates for each position, since they can't be sure they chose the most qualified person. Additionally, if all the candidates are elected under the same platform, all the ideas are the same, with no room for outside notions. "In my opinion," said Billig, "some of the best candidates were not so much as interviewed to be in this party. Although I'm not on the party, I feel my platform is just as much to the students' advantage." Billig's opponent, Joshua Guedalia, differs, arguing that "a united platform will create a stronger and healthier student government."

Despite the criticism, Fine asserts that party members will be open to all student suggestions. He also maintained that even if only a few party candidates win, the party will still function with the victorious members. "This party will be around for a long time," declared Fine, "to serve as a catalyst for improvement in student life, to activate students in taking leadership roles, to stimulate ideas, and, like Perot's 'United We Stand,' we will hold candidates responsible for fulfilling their campaign promises."

I want to show the students that this is a school in a *University*, and they are here to *learn*. If they realize this, then I feel that the feeling of being in high school again, will diminish.

3) The relations as I see them are fair. I don't think one can say that this program is too large, and that the faculty and administration don't have the time to deal on a one on one basis with the student body. As a matter of fact I feel that the size of the student body should be cut down a little, stricter measures need to be taken to keep out the overqualified, and thereby allowing JSS to follow its original intent. That is, to teach Yiddishkeit and Torah to those whose background was insufficient. But if anything at all needs to be improved, I firmly believe that it is the egos of certain Rabbeim in our program. I feel that if the general attitude was focused more on enhancing the knowledge, and less on showing what students might or might not know, then the program will flourish. Students will feel closer to their Rabbeim, and JSS will continue to successfully produce true B'nai Torah.

Balkany is running unopposed

The Commentator
 is proud to
 announce
 The 1993 YCSC
 Presidential
 Debate

Morg Lounge
 Wednesday Night
 8:00 pm

Jesselson's Diverse Activities Unparalleled

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Ilan University, and sponsoring artistic and cultural events in Israel and the United States, Mr. Jesselson was a powerful figure in the Jewish world.

A Low Profile

However, according to many of his close friends and associates, Mr. Jesselson preferred to keep as low a profile as possible. "Quietly and modestly was his custom," wrote his close friend Dr. Yossi Vardi. Still, he was honored with countless awards for his accomplishments. Among them were the 1983 Citation Award for Volunteer of the Year by the Council for the Advancement and Support of Education in Washington and the prestigious Keshet Shem Tov Award by the Union of Orthodox Jewish Congregations of America.

Involvement With YU

A firm believer in the Modern Orthodox movement, Ludwig Jesselson was passionate in his involvement with Yeshiva University. In addition to his role as a Benefactor, Ludwig and his wife Erica endowed the Yeshiva University museum. Mr. Jesselson managed to secure rare Judaica manuscripts for the University including a letter written by Thomas Jefferson condemning prejudice toward Jews and religious intolerance. The current "Sephardic Journey" and the "Blood Libels of Trent", exhibitions on the fourth floor of the Mendel Gottesman Library were made possible by the efforts of Ludwig Jesselson and his wife.

Ludwig Jesselson took an active role in leading Yeshiva University. He was a Founder of the Albert Einstein College of Medicine and the Sy Syms School of Business. He was an effective philanthropist for the University's Century Campaign, serving as chairman of the program from 1979 to 1986 and raising over 100 million dollars. On March 18, he presented Israeli Prime Minister Yitzhak Rabin with the Second Century Award at Rabin's address to Yeshiva University. Accepting the position of Board of Trustees chairman in 1989, Ludwig Jesselson served in that capacity until his death. Mr. Jesselson

has been recognized for his dedication to Yeshiva Universities with many awards and honors. Among them is an Honorary Doctorate of Humane Letters granted to him in 1969. At the ceremony, the late Dr. Samuel Belkin conferred the degree, remarking, "You were raised in a great spiritual heritage and you translated that sacred heritage into a living reality by your total dedication to Torah learning and Torah practice. Your benefactions are mostly numerous and mostly anonymous. You never search for vain glory and public acclaim." He was also awarded the Eitz Chaim award, the greatest honor bestowed by the Rabbi Isaac Elchanan Theological Seminary upon an individual.

A Successful Businessman

Ludwig Jesselson gained fame as a successful commodities trader. He was a director and an executive vice-president of Salomon Brothers Inc. and a chairman of Phillip Brothers Inc. Although he was extremely successful, he had a reputation of running his business with integrity. According to Dr. Vardi, "An oral understanding with Ludwig was as good as a written and signed contract, and his business partners were chosen with care." Mr. Jesselson entered the business world as a young man of 16. Born in 1910 in Southern Germany and educated in Heidelberg, the young Ludwig began working in the commodities market as soon as he was mature enough to do so. He emigrated to the United States in 1937. The impact of his death is still reverberating throughout the Jewish community. Rabbi Haskell Lookstien of Kehilath Jeshurun and the Ramaz School, both of which the Jesselson family is closely affiliated with, wrote that the Jewish community had lost a "great leader". Yeshiva University President Dr. Norman Lamm said, "Mr. Jesselson's passing marks the end of an era and leaves us all bereft of a wise leader, cherished friend, and one of the great philanthropists in Jewish history."

Ludwig Jesselson is survived by his wife Erica, his sons Michael and Daniel in New York and Benjamin in Jerusalem, and 13 grandchildren.

New Editors Call for Student Participation

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York.

Outgoing co-Editor-in-Chief Michael Kellman remarked after the election that "Robert and Sender represent continuity from our term and those before us. I trust that they will continue to adhere to high standards and make a mark for themselves and for the student body as a whole."

Fagin and Cohen were excited by the prospects. Cohen claimed, "I came to the campus a year and a half ago and really set my sights to be Editor-in-Chief. Truthfully, I didn't think it was

realistic at the time but I got involved and I guess it happened." Echoing similar sentiments and setting the tone for the coming year, Fagin stated, "Mike and Mike did a good job reaching out to the entire student body and to alumni, but we can improve on that. We want wide-scale student participation. We want students' opinions and their op-eds and letters. We hope to publish the results of the student attitudes survey that the previous editors initiated. Additionally, we have already begun soliciting articles from our alumni for a feature spread and an ongoing column."

Students Outraged at Irresponsible CLEP Scheduling

by Ryan Karben

A group of YC students are outraged over YC Dean Norman Rosenfeld's refusal to resolve a scheduling conflict this past Sunday at 11:00 AM between the second round of CLEP examinations and the azkara ceremony for HaRav Joseph B. Soloveitchik zt"l.

YC Senior Chaim Guggenheim claimed that he approached YC Registrar Rabbi Mayer Edelstein last Thursday to request a scheduling change for the second round of CLEP exams from 11:00 AM to 2:00 PM after exam times had been posted on Wednesday.

According to Rabbi Edelstein, by the time Guggenheim approached him, a decision on the matter had already been rendered by Rosenfeld. Edelstein, who studied under the Rav for four and a half years, stated that he informed the Dean of the conflict and told him there might be a problem in hiring additional proctors. He then offered the option of postponing the exams by one week.

Rosenfeld claimed that he does not recall Edelstein offering the postponement option and was "too busy to hear Edelstein's full answer."

Guggenheim, who needed the CLEP credits to graduate, but instead chose to attend the azkara, called Rosenfeld's decision "a typical YU administration thing. Everybody makes a big deal out

of the Rav while he is alive, but when the time comes to mark his passing they do nothing." YC Senior Daniel Feldman also cited the scheduling conflict as "the primary factor" in his decision not to take the exam.

Guggenheim says he contacted President Lamm's office about the problem and found his secretary, Gladys Cherny, most responsive. "She agreed with me that this whole thing was an outrage and tried to get in touch with [University Registrar] Pinhas Friedenberg." At press time, Cherny said she had not had time to discuss the "unfortunate" matter with Friedenberg or President Lamm, but intended to do so shortly.

Rabbi Edelstein, who did not have the authority to change the exam time without the Dean's permission, labeled the problem a "catch-22." "We had one hundred students who had prepared for the exam and registered for it. Those who would choose not to take the exam could do so." Rosenfeld concurred, noting that "college students are adults. They make their own decisions."

The students who declined to take the exam had the entire test fee of thirty-eight dollars refunded to them. The additional seven dollar fee which YU charges to administer the test was retained by the school, which Guggenheim terms "unmitigated chutzpa."

We would like to extend our sincerest condolences to the Jesselson family on the passing of Ludwig Jesselson, chairman of YU's board of trustees and world reknown philanthropist

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Thousands Attend Rav's Funeral in Brookline

Transplanted Brisker Method on American Soil and Influenced Thousands of American Jews

by Jamin Koslowe

Approximately 5,000 mourners filled the main sanctuary, the gymnasium, and the classrooms at the Maimonides School in Boston on Sunday, April 11 in what officials said was the largest Orthodox Jewish funeral ever held in New England. For two hours, Tehillim were recited over loudspeakers at the school in memory of the Rav, Rabbi Joseph Dov Soloveitchik. The mourners then listened as the Rav's brother, YU Rosh Yeshiva Rabbi Aaron Soloveitchik, eulogized the Rav. Rav Aaron called his brother "the founder of the spiritual life of Jewish people. He had to penetrate information into students who were raised in an environment hostile to the Torah." The coffin was then carried down the street for a short distance, as thousands followed.

The Rav was buried in the Beth El Cemetery in West Roxbury next to his wife, Tonya, who died in 1967. Funeral organizers said that thousands more would have attended the funeral, but the last days of Pesach were beginning Sunday night, and many people from outside the Boston area were worried that they would not be able to return home in time.

The Brisker Method

The Rav was born in Pruzhan, Poland in 1903. He spent his childhood in Khoslavitch, a White Russian town, where his father, Rav Moshe, served as rabbi. He began studying in the local cheder under the tutelage of an elderly Lubavitcher chasid, but soon left to continue his Jewish education at home with his parents.

By the age of 12, Joseph Soloveitchik was being trained in the "Brisker" method by his father and was studying the Rambam's Mishneh Torah. The Rav's grandfather, Rabbi Hayim Soloveitchik, had founded the Brisker method of talmudic study, with its insistence on incisive conceptual analysis, exact classification, critical independence, and emphasis on the Rambam's Mishneh Torah. The Rav would later transplant to America the European tradition of learning with his innovative and complex shiurim.

Lived in Boston

The Rav enrolled at the University of Berlin in 1925 at the age of 22 where he studied physics and mathematics. It was there that he studied philosophy under the direction of Heinrich Maier. In 1931 he earned his Ph.D. in philosophy. His dissertation dealt with the epistemology and metaphysics of the neo-Kantian Jewish philosopher, Hermann Cohen.

Later that year, the Rav married Tonya Lewit, a recipient of a Ph.D. degree in Education from the University of Jena. In 1932, together with his wife and newborn child, he emigrated to America to accept the post of Chief Rabbi of Boston, MA, a position which he held until his death.

In 1937, the Rav founded the Maimonides School, the first Hebrew day school in New England. Since its founding, the Rav conducted summer classes at Maimonides for his students.

Although the Rav would later serve as Rosh Yeshiva of RIETS at YU, he

Rav successfully adapted to the new and upcoming generation, and soon mastered the English language. The Rav gave smicha to more than 2,000 rabbis, including many of today's world Jewish leaders.

In addition to his shiurim at YU, the

Rav began to give shiurim at Congregation Moriah in Manhattan in 1952. What began as a small, weekly, gathering for laymen at the synagogue every Tuesday evening, soon became a meeting point for thousands of individuals from all parts of the New York area.

The Rav's annual addresses to the Rabbinical Council of America, his shiurim before the Yamim Noraim, and his yahrzeit shiurim for his father and wife

drew thousands of listeners. Some of the Rav's public shiurim would last four or five hours at a time.

Halakhik Man

Although he wrote much, the Rav published very little, continuing his family's tradition of reluctance to publish due in part to the self-imposed demands of perfectionism. His main work was a lengthy essay, entitled *Halakhik Man*; it was published in Hebrew in 1944, and later was translated into English. The essay probes religious psychology and phenomenology, while attempting to

create a unique philosophy of Halakha. In 1985, The Rav received the National Jewish Book Award for *Halakhik Man*.

The Rav's essay *The Lonely Man of Faith* was originally published as a series of articles in Tradition magazine in 1965; last year, it was published by Doubleday Books in hardcover. *The Lonely Man of Faith* explores the essence of religious man's struggle in the material world.

Several other essays were published by the Rav, but many more of the Rav's thoughts and lectures have been published by his students, some of which have been properly attributed and others which were printed anonymously, under a pseudonym, or an acronym. Many unpublished manuscripts written by the Rav are known to exist, and there has been speculation that some of these will be released soon.

The Next Generation

The Rav is survived by a son, two daughters, a brother, and two sisters. His son, Rabbi Dr. Haym Soloveitchik, is Professor of Jewish History at YU's Bernard Revel Graduate School and a critical historian specializing in medieval Jewish history. A daughter, Dr. Atara Twersky, is a member of the School Committee of the Maimonides School in Brookline. Her husband is Rabbi Dr. Isadore Twersky, Director of the Center for Jewish Studies and Professor of Hebrew Literature and Philosophy at Harvard University. Another of the Rav's daughters, Tova Lichtenstein, is a professor of Sociology at Bar Ilan University in Israel and is married to Rabbi Dr. Aaron Lichtenstein, one of the Rav's preeminent talmidim. Rabbi Lichtenstein is co-Rosh Yeshiva of Yeshivat Har Etzion in Israel, and is also the director of YU's Gruss Institute in Jerusalem.

The Rav's brother, Rabbi Aaron Soloveitchik has been giving shiurim at RIETS and serving as a rosh yeshiva since 1985. The Rav's two sisters, Shulamith Meiselman and Anne Gerber, both live in Brookline. The Rav has grandchildren living in Boston and in Israel.



President Lamm, the Rav's grandchildren Meir and Shai Lichtenstein, and Rabbi Twersky carry the coffin as family members and thousands of talmidim follow behind.

photo: Evan Richman/Boston Globe

always considered Boston his home. For more than 45 years, the Rav would shuttle to New York every week by plane, train, or car, to deliver shiurim at YU.

The Rosh Yeshiva

Following his father's death, the Rav became the Rosh Yeshiva of YU. In his 45 years at RIETS, the Rav's students numbered in the thousands and spanned at least two generations. Until the late 1950's, his shiurim were conducted in Yiddish -- the language of his parents and grandparents in Europe. But the

"Only the Rav Could be Maspid the Rav"

Rabbi Dr. Norman Lamm

"Sar V' Gadol nafal hayom b'yisrael -- sar hatorah ugadol Yisrael"

Surely, such a prince and such a giant, who became a legend in his own lifetime, deserves an appropriate eulogy.

I therefore begin with a confession: I feel uncomfortable and totally inadequate in the role of a maspid for my rebbe, the Rav. Only one person could possibly have done justice to this task, and that is -- the Rav himself;

This selection is an excerpt from Rabbi Lamm's hesped delivered at Sunday's azkara

everyone and anyone else remains a maspid shelo kihalacha. Nevertheless, we owe it to him to try our best. And so I ask your -- and his -- forgiveness at the very outset.

His genius was recognized while he was still in the crib. At age 6, his father had hired a melamed to come to the house to teach him. At the age of ten, he presented his father with his written chidushei torah. His father was so impressed that he showed them to his father, Rav Chaim Brisker, who was so impressed that he sent it to his dayan, Rav Simcha Zelig. And, of course, he prophesied greatness for his precocious grandson.

The Rav's development continued unimpeded and fulfilled and exceeded the hopes of father and grandfather....

His most characteristic form of analysis in his philosophic essays and oral discourses was the setting up of topological conflicts, of theoretical antithesis: Adam I and Adam II; Ish ha-Halakha and Ish ha-Elohim; the covenant of fate and the covenant of destiny; majesty and humility... And, ultimately, conflict and dissonance make for alienation and loneliness.

He saw not wholeness but conflict, chaos, and confrontation in the very

continued on page 13



Photo courtesy of Rabbi Shalom Carmy

What I Couldn't Learn Anywhere Else

Rabbi Shalom Carmy

"A Relentless Search for Conceptual Understanding"

Dr. Norman Linzer, Ph.D.

When we entered the Semicha program in 1955, two innovations were introduced: instead of oral "bechinot" there were to be written exams, and instead of studying the gemara text, the Rav decided to learn "Even HaEzer" for two years, and "Yoreh Deah" for the third.

The shiurim were models of clarity of thought, precision of expression, impatience with ignorance, and a relentless search for conceptual understanding. To this day I recall some incidents and "divrei torah." The sharpest memory was the Rav's explanation of the central concept of "tesha chanuot" -- the nine stores selling kosher and oneselling non-kosher. One of the boys asked him a question. The Rav stopped and said, "If you are correct, then I haven't learned the correct 'pshtat' for the last twenty years." He returned the next week with another explanation.

The Rav gave twenty shiurim on the laws of "shechita." As a diligent student, I took copious notes. Some of my classmates asked me to duplicate the notes to assist them in reviewing the shiurim and preparing for the tests. I mimeographed the notes and made numerous copies. One day the Rav walked into the Beis Midrash where we were studying for the test on "shechita", looking for a ride to the airport. He walked over to my table, picked up a copy of the notes, looked at them for the minute, and didn't say a word. The next week, when he came into class, he began by threatening to throw out the person who was mimeographing the notes. Needless to say I didn't volunteer to leave, but the mimeographing stopped. By their own admission, these classmates attribute their getting semicha to those notes.

At Wurzwiler, we require every student to read and study the Rav's "Lonely Man of Faith" in the Jewish Social Philosophy class. Over 3000 students have been fortunate to grapple with the concept of man's duality as portrayed in the two Adams and to apply this typology to social work and other aspects of the human condition.

The Rav taught me how to analyze text, and with his perspective on Torah and Maddah, influenced my continuing intellectual struggle to reconcile Judaic thought with social work and sociology.

Dr. Linzer is the Samuel J. and Jean Sable Professor of Jewish Family Social Work at Wurzwiler School of Social Work.

Bereft of the Rav's influence, I would almost certainly have turned my back forever on organized religion. I became a baal teshuva, to a significant degree, through study with the Rav's talmid muvhak, my revered teacher R. Aharon Lichtenstein, and by hearing the Rav's public shiurim and reading his work.

What did I learn from the Rav that I could not learn anywhere else? Conventional religion tends to edit reality, to soft-pedal existential conflict, to make the ugly aspects of reality disappear behind a rosy glow. More than any other Jewish thinker, the Rav's memorable and sometimes brutal honesty taught us what both conventional piety and fashionable liberalism seemed intent to conceal: that religion is no escape from conflict, but the ultimate encounter with reality. Facing reality, for the Rav, meant striving to penetrate the meaning of Torah and the challenges of human existence, not distracting oneself from these tasks by cultivating doubts about the reality. The Rav radiated a quiet, unyielding, persistent confidence in the truth of Torah. He emancipated us from the burden and the temptation of becoming intellectual Marranos, anxious to curry favor with the regnant academic, cultural and social powers that be.

Rabbi Carmy is a professor of Philosophy and Bible and is currently teaching a course entitled "Philosophy of the Rav"

"The Greatest Rosh Yeshiva in the World"

Rabbi Menachem Genack

I remember the first time I heard a shiur from the Rav. It was a "Teshuva D'rasha" that he delivered at the American Hotel in 1963. I was completely enraptured and it changed me for life. Though still only in high school, I was determined to become the Rav's talmid.

Rav Avraham Shapiro, the former Chief Rabbi of Israel, told me that when the Rav came to Israel in 1930, Rav Avraham Yitzchak HaCohen Kook told him to make sure to hear every one of the shiurim that the Rav delivered, because hearing him is like listening to Rav Chaim Brisker. When I visited the Ponovitzer Rav when he was convalescing in New York in 1967, he told me, "There is no one like Rav Soloveitchik. He is the Greatest Rosh Yeshiva in the world." I quote only these two excerpts, but there was a universal recognition by genuinely great Torah scholars that the Rav was singular and unique. The Kovno Rav, Rav Avroham Shapiro, in his semicha to the Rav summed it up: "The Halacha should always be decided in accordance with his opinion."

His commitment to teaching Torah was complete and all

Rabbi Genack is the head of Kashrut for the Orthodox Union and the Editor of Mesorah Publications.

He once translated the Talmudic query Tsippita li-Yeshua as "Did you suffer with dignity?" Beginning in 1976, I had the privilege of spending many hours in the Rav's apartment, where I saw other things I could not have learnt without *shimmush*. I recall, for instance, helping him light the Hanukkah menorah, two of us holding him upright because standing unaided and extending his arm were no longer possible simultaneously. He enunciated each word, the berakhot and *ha-nerot hallalu*, distinctly and attentively. How wonderful it was -- that concentrated eye-on-mitzva look! This was reality, not mere frumkeit; this was the kind of reality that can be described only in the words of Tehillim 119 that we recited last week at the Levaya. The Rav faced the ravages of illness and insult with dignity.

Another face of the Rav's quest is not much in evidence in Halakic Man, with its exaltation of intellectual assurance; nor does it play a major role in the "existential" Rav, where the *mi-maamakim* themes take the foreground. On almost every occasion that I was privileged to consult the Rav on matters that touched upon life, whenever his attention settled on the real-life ramifications of his guidance, he invariably reminded me to act and to speak "with dignity and humility, as befits a ben Torah." Such advice appears obvious to the point of triviality, but what immense reserves of self-knowledge and commitment are required to take it seriously!

encompassing. On occasion, he would come into the "shiur" tired and exhausted and in the process of giving the shiur his voice would become strong and he would become animated and vibrant. At the end of the "shiur" he would collapse on his desk. He constantly gave shiurim and even in the summer a group of talmidim would come to learn with him. He suffered from chronic back pain and always wore a brace. During one summer when his back problem flared up, rather than cancel the "shiur", he called the talmidim to his room and gave shiur from his bed. He would often say that he was "just a melamed," but that's not so bad because even G-d is called a "melamed" as it states in the blessings on the Torah.

And that was really the key - his total commitment to teach Torah transposed and exposition of reason, of exhausting all logical possibilities, into an ecstatic religious experience as if the "shechita" itself bent down to hear what was being said.

To the Rav, Rabbi Akiva, Abaye and Rava, and the Rambam were not ancient figures but vital and alive. The Rav would say that until various Haskala groups celebrated the 800th anniversary of the Rambam's death, he never thought of the Rambam as anything but a contemporary figure, teacher and friend.

REFLECTIONS ON THE RAV

Rav Elchanan Wasserman once asked the Chofetz Chaim, how does one know when a *tekkufa*, an era, has concluded? How did one know that the period of the Tanaim or the Amoraim ended, he queried? Did someone come into the Beit Midrash, bang on the stender and announce the end of the period of the Tanaim?

The Chofetz Chaim responded that when a man arises who has far exceeded anyone in his generation, or the previous generation, upon his demise, we know that an era has passed. With the passing of the Vilna Gaon, for example, asserted the Chofetz Chaim, an epoch ended. The night of the 18th of Nissan was the close of an era, with the passing of HaGaon Rav Yosef Dov HaLevi Soloveitchik, the Rav, as he was reverently referred to by his thousands of disciples.

Rabbi Joseph B. Soloveitchik, the towering intellectual figure at the center of the renaissance of Orthodox Jewry, was a figure who did not lend himself to easy definition, and whose seething intellect was not easily plumbed. The Rav was many things: teacher, theologian, philosopher, but at his core he was a halachist.

-Rabbi Menachem Genack

In this special section, we have attempted to uncover some of the many facets of this great man through the eyes of those who knew him best -- his talmidim.



Circa 1960, the Rav drives home a point to a class of future rabbinical and lay leaders of world Jewry. Sitting in the front row, directly across from the Rav, is YU Mashgiach Ruchani Rabbi Yosef Blau; sitting immediately to the right of Rabbi Blau is Rabbi Moshe Yaged of MTA, and sitting next to Rabbi Yaged is YU Rosh Yeshiva Rabbi Abba Bronspigel. Other current YU personalities in the picture include Rabbi Hershel Schachter, Rabbi Saul Berman, and Assistant to the Vice President of Development Rabbi Abraham Mann. Others identified in the photo include Rabbi Joseph Rothberger, Danny Greher, Rabbi Marty Gordon, Rabbi Daniel Mellman, Dr. Mattisyahu Eisenberg, Rabbi Simcha Friedman, Rabbi Mel Saks, Rabbi Milton Pine, Jerry Frankel, and Rabbi Raphael Saffra.

Rabbi Fabian Schonfeld told me that when he was a talmid in the Rav's shiur he would occasionally drive the Rav to various appointments. Once, he took the Rav to meet a wealthy man on the West Side of Manhattan who he was meeting in order to solicit on behalf of some tzedaka. While he was there, the man asked the Rav a shayla. The Rav asked him to bring him a Rambam. The man did not move. Again the Rav asked, "Bring me a Rambam." Red faced, the man had to admit that he had no Rambam. The Rav looked at him in absolute astonishment. "Vie lebt a yid on a Rambam?" (How does a Jew live without a Rambam?)

In the deep recesses of the Rav's soul was his abiding love for the Rambam. When I would visit him these last years, though debilitated, he would quote sections of the Rambam by heart. The

story is told that Rabbi XXX who was one of the early heads of Yeshiva Rabbi Yaakov Yoseph, visited Rav Moshe Soloveitchik in Chaslavitch, and told him a D'var Torah related to a certain Rambam. Rav Moshe told him that he was mistaken in his quotation of the Rambam. "No," said Rabbi XXX, he was certain that he was correct and he suggested that he send the young Yoseph Dov, who was barely Bar Mitzva, to fetch a Rambam to confirm the correct reading. Rav Moshe responded that that was not necessary. "My son knows the entire Rambam," and the Rav proceeded to quote the Rambam by heart.

The Rav was much more than merely the godfather of American orthodoxy with its constituency, but rather his extraordinary intellectual and pedagogic talents preserved the



The Rav with Dr. Samuel Belkin and Israeli Prime Minister David Ben-Gurion

"Memories of a Spiritual Giant"

Dr. Israel Miller

On Friday morning, April 9, the second day of Chol Hamoed Pesach, I stood in the room in Brookline, Mass. where the Rav's zt"l soul had been called On High, and recited Tehilim beside his talit-shrouded body. "But his delight is in God's Torah and in this Torah doth he meditate day and night." My mind wandered back 52 years to the Friday night, when I sat beside the tearful Rav in the Soloveitchik apartment on Fort Washington Avenue in Washington Heights at the aron of his father, our Rebbe, R. Moshe, zt"l, and chanted those self-same applicable words of the Psalmist. I was one of the Yeshiva students who volunteered for *shmira* then, as the Rav's students and admirers volunteered to fill the hours before our Rebbie, R. Yoshe Ber, was laid to rest beside his beloved life companion.

Fifty years of consecrated memories of a spiritual giant, who influenced the course of Jewish life through his philosophy, his genius, his insights, his learning, his teachings, and above all, through his students. He prided himself upon being a *melamed*, "But what is so bad about being a melamed," he said, "We speak of God as being a melamed" he said, "We speak of God as being a melamed and we each morning recite the bracha, 'Baruchata Hashem, hamelamed Tora l'amo Yisroel.'"

And what a melamed he was! His *drashot* were not only memorable and

Rabbi Miller is the Senior Vice-President of Yeshiva University.

tradition of torah and expanded its realm in America, thereby allowing an ancient tradition to speak to and prosper in a new otherwise secular and inhospitable environment. The Talmud tells us that a Bedouin once told Rabba bar Barchanna that he would take him to the place where heaven and earth embrace in a kiss. It is that existential kiss imbued with a the sense of responsibility of transmitting the echo of G-d's words at Sinai, logic fused with passion, which animated the Rav and his entire life.

The Rav once said that at his father's Seder the Rambam would sit on one side and the Rashba on the other and the Shagat Aryeh and Rabbi Akiva Eiger were all invited distinguished guests. Now the Rav has joined them in the "Yeshiva Shel Maalah"

-Excerpted from a longer article

"Penetrating Analysis and Endless Creativity"

Rabbi Yosef Blau

As appreciations of the Rav are written and eulogies uttered, we are reminded of the gravity of our loss for the Rav was the *Maspid* capturing the essence of his uncle Rav Velvel and his mentor Rav Chaim Heller. The term *Gadol Hador* truly describes the Rav; not only the greatest of his generation but the biggest and broadest as well. In an era of specialization, he was expert in all areas of Jewish knowledge (even that phrase is inadequate) and the master of each. As students, we glimpsed part, absorbed what we could, and hopefully didn't confuse it with the whole.

Here are three brief examples which highlight the Rav's uniqueness.

On behalf of Yavneh, the national religious Jewish student association, I invited the Rav to speak on interfaith dialogue. The Catholic church was actively promoting ecumenism and the non-Orthodox Jewish community responded enthusiastically. A select audience, including professors of philosophy and religion, came to Earl Hall at Columbia University to hear the Rav, many for the first time. For over two hours the Rav mesmerized a skeptical audience, displaying extraordinary erudition (quoting in Greek, Latin and German) and incisive analysis, effectively ending interfaith theological dialogue while protecting the unique nature of a faith community.

Above all the Rav was the great Rosh Yeshiva or, as he preferred, *Melamed*-teacher. Awed by his precise, penetrating analysis and endless creativity, I didn't realize the breadth of knowledge that enabled the Rav to be at home anywhere in Shas. One summer in Brookline, I studied Talmud with a Harvard mathematics professor known to be an Illui (a Talmudic prodigy). Extremely quick, he wouldn't linger on a problem and moved on to the next topic. I was bothered by all the unanswered questions. Each Shabbat morning, after praying at Maimonides we walked the Rav home and listened as he systematically clarified all unresolved issues without a moments hesitation.

Dr. Daniel Tropper, founder of Gesher, a movement to foster understanding between religious and secular elements in Israel, was offered a position in the Ministry of Education. The opportunity to dramatically increase his ability to run programs was balanced by the problems created by the loss of independence. He asked me to arrange an appointment with the Rav. As Dr. Tropper described their conversation the Rav seemed to find the risks too great. Sensing Dr. Tropper's disappointment, the Rav commented that he was an elderly man and therefore cautious but a younger man should seize the opportunity. When Dr. Tropper then asked for direction in facing the problematic areas, the Rav reminded him that he had given him semicha and trusted his judgement. As he was about to leave, the Rav assured him that if really felt the need for advice, he should call and gave Dr. Tropper his private phone number.

He took pride in his role at Yeshiva and in the school he and his Rebbitzin had created in Boston. For though he was internationally prominent, he was most at home in the atmosphere of learning and study. Knowing of his insistence upon excellence, I hesitatingly accepted the Rebbitzin's invitation many years ago to deliver the High School Commencement Address at Maimonides in Brookline. I asked the Rav whether there was any message he wanted me to stress. He smiled and said, "I rely upon you for the message, but I will give you two 'do not's': do not speak to me and do not speak about me." I hope I am not disobeying him when I speak now and say "Thank you Rebbe- for everything. Please forgive us if we speak about you it helps us bear our grief."

Rabbi Blau is the Mashgiach Ruchani of Yeshiva University.

"The Reservoir of Knowledge Was Deep and Wide"

Rabbi Edward Davis

It is now twenty years since I was a student in Rav Soloveitchik's shiur at Yeshiva University; but it really does not seem as if it was that long ago. My subjective sense of time is influenced by the effect of those years on my life. No one helped shape my outlook on life as did the Rav. In class and out, he embodied the constant struggle to synthesize the holy and secular in this world. And that struggle would be a life-long effort with many fronts. The pages of the Talmud will not solve all your problems, but they will grant you the strength to struggle all the days of your life.

The classroom atmosphere was electric, as each of the sixty students sat on the edge of his seat in a lecture that would last anywhere from two to four hours, concentrating on every word that the Rav said and yet dreading being called on to read. Intense pressure packed the room, and the Rav was usually formal and impatient as he worked through the Talmudic subject matter at hand. He spoke in an academic English with a Yiddish accent, and he had everyone on edge and on his toes.

Whenever, he spoke of Shabbat or Yom Tov, he encouraged us to experience the depth of the historical events that are halachically immersed with these events. The Pesach Seder is not a time to reflect and to study the Exodus, it was the challenge to reexperience these events at a banquet meal that we were to enjoy as if the Holy Temple were in existence at that very

Rabbi Davis is the Rabbi of the Young Israel of Hollywood-Ft. Lauderdale.

Redefining What it Means to Learn Gemara

David Benovitz

I was privileged to learn with the Rav for four years, from 1967 to 1971. I was not a very good note taker. As a result, I rely largely on others to reconstruct the details of the shiurim I heard, and my recollections are more qualitative.

The Rav had two styles of giving a shiur. In one, for which he is renowned through his public shiurim, the result was a carefully built construction that progressed, often breathtakingly, from contradiction and confusion to reconciliation and understanding.

But in the more intimate setting of his regular shiurim at Yeshiva his style was usually quite different. He would develop his thoughts right in front of us, considering many possible approaches, and rigorously analyzing each until it was either disregarded as a result of some flaw of logic or tentatively accepted. Infrequently, no acceptable analysis emerged, and he would be visibly shaken.

Mr. Benovitz is a partner at the actuarial firm of Kwasha Lipton and a former talmid of the Rav.

moment in our lives. Tisha B'Av was to be a time of great emotional stirrings within the Jew. We are to truly mourn the Temple's loss and still possess the optimistic hopes of the Mashiach's imminent arrival. The dichotomy of human spirit, between past and future, between the physical and spiritual, between pain and ecstasy, were favorite themes in his lectures. The Rav possessed the unique ability of taking a simple halacha and weaving a total theology and philosophic treatise from its inner, and sometimes, hidden meaning.

One of the most impressive sights was actually not a lecture, but a lull in the Rav's day. He was observing a Yartzheit. He would give a masterful special lecture at night, and during the following day, he fasted. He stayed all day in the Beit Midrash teaching Mishna to all who came. Then, we davened Mincha. After Mincha, we waited for Ma'ariv, during which time the Rav sat pensively alone at a table. After all, he had just spent eight hours lecturing. He was not able to rest. Students came over to him and asked him questions -- from all over the world. One student asked the Rav about a problem he was having in a course in philosophy that he was taking at Columbia University's graduate school program. Another student asked a question about the Thirty Years War, and the Rav quoted the Treaty of Westphalia as if it were right on the table. The reservoir of knowledge was deep and wide. He answered all comers and challenged them in return.

While the Rav has passed away, his legacy continues. The thousands of his students feel the need to record more of his teachings and to share his thoughts so that we can feel his presence eternally.

The only authority he tolerated was that imposed by his own mind. This process, which took hours or even days, bared his thinking to us in a way that I never, before or since, saw a Rebbe or teacher have the confidence (and courage) to do. Although the immediate effect of following his tortuous analysis often had elements of confusion and frustration, it ultimately provided something more valuable than a specific P'shat on a specific Sugya. It redefined for us what it means to learn a piece of Gemara.

One further recollection. I along with many others, learned in the Rav's Shiur while doing secular graduate work. The Rav was never critical of us for trying to carry what, in retrospect, I now suspect was an impossible load; nor did he express favor for those who learned exclusively. On the contrary, we always sensed his strong encouragement of our attempts to continue to actively bridge our worlds. This encouragement remains with me and continues to provide direction in an environment that often pressures us to follow some other course.

Shiur -- "Like Witnessing the Act of Ma'aseh Bereshit"

continued from page 9

warp and woof of life. Man was constantly beset by a torn soul and a shattered spirit, by painful paradoxes, bedeviled by dualities, and each day was forced to make choices, often fateful ones, in the confrontation of savage contraries, of the jarring clash of claims and counter-claims in both conception and conduct.

Permit me to relate a story that I have told elsewhere as well. It was my second year in his shiur, and I was intimidated and in awe of him as was every other talmid -- that is, almost everyone else. There was one student, the youngest and one of the brightest who was clearly the least frightened or awed. The Rav had been developing one line of thought for two or three weeks, when this talmid casually said, "but Rebbe, the Chidushei HaRan says such and such which contradicts your whole *svara*." The Rav was stunned, held his head in his hands for three agonizingly long minutes while all of us were silent, then pulled a sheaf of papers from his breast pocket, crossed out page after page, said that we should forget everything that he had said, and announced that the shiur was over and that he would see us the next day.

I learned two things from this remarkable episode. First, we were overwhelmed by his astounding intellectual honesty. With his mind, he could easily have wormed out of the situation, manipulated a text here and a thought there, maybe insulted the *chutzpidik* talmid, and rescued his theory and ego. But the Rav did nothing

"He taught by example the overarching goal of all talmud torah as the search for Truth."

of the sort! He taught by example the overarching goal of all talmud Torah as the search for Truth. *Bakashat ha-Emet* was of the essence of his activity in Torah, and we witnessed it in action. He encouraged independent thinking by his pupils as a way to ensure his own search for the truth of Torah. The Rav was authoritative, but not authoritarian. No *mussar shmuess* could have so successfully inculcated in us respect for the truth - at all costs.

The second lesson came with the anti-climax to the story. The very next day, it was a Wednesday, the Rav walked into class with a broad, happy grin on his face, held out his copy of the *Chidushei HaRan*, and said to the talmid, "Here - now read it correctly!" The Rav had been right all along.

What we learned was a secret of his greatness and success as a teacher, namely, his attention to preparation. I always thought that there was a vast difference between his formal *drashot* and his shiurim in class. The former were finished, polished, conceptually and oratorically complete products, a

joy to behold, each of them a marvel of architectonics. The shiurim he gave in class were of an altogether different genre. They were dynamic and stormy, as formulated ideas, experimenting with a variety of *sevarot*, testing, advocating and discarding, proving and disproving, as he brought us into his circle of creativity and forced us to think as he thinks, and thus learning his methodology in practice. A shiur by the Rav was always a no-holds-barred

"A shiur by the Rav was always a no-holds-barred contest...instead of a predetermined lecture."

contest, a halakhic free-for-all, an open-ended process instead of a predetermined lecture.

Well, this incident proved otherwise. The Rav actually pulled out of his breast pocket his hand-written notes for this shiur! We were confounded: It was all prepared in advance! Yet his greatness was that, on the one hand, he prepared assiduously for every shiur, leaving as little as possible to chance. On the other hand, despite this careful preparation, the shiur indeed was open-ended, because he listened carefully to any serious challenge by even the youngest of his students and was ready to concede an error. And all through this, so successful was he in engaging us in the act of creation, that we never realized that he had thought it all out ahead of time! Attending his class, I always felt, was like being present at the moment of creation, like witnessing the act of *ma'aseh bereshit* in all its raw and primordial drama, as conceptual galaxies emerged from the chaos of *kushiyot*, as mountains collided and separated...as finally, a clear and pellucid light shone upon us, bringing forth new and exciting words. He combined preparation and openness, determination and freedom, the fixed and the fluid. What a master pedagogue!

Above all, the Rav was a man of independence. He was a true heir of his great-great-grandfather, R. Hayyim Volozhiner, who held that in talmud Torah one must go after the truth no matter who stands in your way; respect no person and accept no authority but your own healthy reason. So, the Rav

"The Rav was an intellectual colossus astride the various continents of human intellectual achievement"

was his own man, and often went against the grain of accepted truths and conventional opinion. Once, after a particular original shiur, a stranger who was not used to such unusual

independent creativity, asked him, "But Rabbi Soloveitchik, what is your source?" He answered, "a clear and logical mind..."

He was an independent thinker not only in his Halakha and his philosophy but also in his communal leadership. He had great respect for some of his peers - eminent Rabbanim and Roshei Yeshivot of the generation - but he did not allow that respect to intimidate him... He was not afraid to be in the minority, and refused to be cowed by pressure of the majority. He was horrified by extremism and overzealousness as well as superficiality and phoniness in communal policy-making almost as much as he contemptuously dismissed them in "learning." And if he sometimes seemed to waver in setting policy or rendering a decision in communal matters, it was because he saw all sides of an argument and was loathe to offend or hurt even ideological opponents.

Thus, for instance, almost alone contemporary gedolei torah, he viewed the emergence of the State of Israel as a divine chesed; he saw its appearance as opening a new chapter in Jewish history, one in which we enter the world stage once again. He was not afraid - despite the opinions of the majority of Roshei Yeshiva and his own distinguished family members - to identify with the goals and aspirations of religious Zionism.

"The Rav believed that the great thinkers of mankind had truths to teach to all of us, truths which were not necessarily invalid or unimportant because they derived from non-sacred sources."

Perhaps the most significant area where he diverged from other gedolim and followed an independent way was with regard to *limudei chol*, to Torah U'Madda. The Rav was an intellectual colossus astride the various continents of human intellectual achievement and all forms of Jewish thought. Culturally and psychologically, as well as intellectually, this made him a loner amongst the halakhic authorities of this century. How many gedolim in the world, after all, have read Greek philosophy in Greek, and German philosophy in Greek and the Vatican's document on the Jews in Latin? A Ph.D. from the University of Berlin in mathematics and especially philosophy, he took these disciplines seriously, not as an inconsequential academic flirtation or a superficial cultural ornamentation, or as a way of impressing benighted and naive American Jewish students who did not know better. There is no doubt where his priorities lay - obviously, in Torah - but he did not regard Madda as a BeDi'eved or a de facto compromise. The Rav believed that the great thinkers of mankind had truths to teach to all of us, truths which were not necessarily invalid or unimportant because they

derived from non-sacred sources. Moreover, the language of philosophy was for him the way that the ideas and ideals of Torah can best be communicated to cultured people, it is Torah expressed universally; and he held as well that his philosophic studies helped him enormously in the formulation of halakhic ideas.

The Rav had no use for the currently popular transcendent parochialism that considers whole areas of human knowledge and creativity as outside the pale. We must guard, therefore, against any revisionism, any attempts to misinterpret the Rav's work in both worlds - akin to the distortion that has been perpetrated on ideas of R. Samson Raphael Hirsch. The Rav was not a lamdan who happened to have and use and smattering of general culture, and he was certainly not a philosopher who happened to be a talmid chacham. He was who he was, and he was not a simple man. We must accept him on

"...we had a friend - a father, an older brother - in him."

his terms, as a highly complicated, profound, and broad-minded personality, and we must be thankful for him. Certain burgeoning revisionism may well attempt to disguise and distort the Rav's uniqueness by trivializing one or the other aspect of his rich personality and work, but they must be confronted at once...

But most important to us - his students and their students and thousands who came under his or his students' influence - is what he meant to us as our Rebbe.

Despite the austere majesty and the irrepressible dynamism of his shiurim, and despite the fear of coming to a class of the Rav unprepared, we intuitively knew that we had a friend - a father, an older brother - in him. We invited him to our weddings, and later to our children's weddings and he came. We consulted him on our personal as well as rabbinic problems' and he listened and advised. We presented our sh'eilot, and he taught us *"et ha-derech asher yelchu bam"*.

He exerted a powerful emotional pull on his students: I know so many, each of whom secretly (and sometimes not so secretly) knows that he was the Rav's favorite disciple! Who knows? - perhaps all were, and then again, perhaps none was. He so profoundly affected the lives of so many of us - in the thousands - and yet remains somewhat remote, because hardly a one fully encompasses all of his diverse areas of expertise, let alone the acuity of his intellect. Those who were his talmidim in halakha generally were not fully informed or sensitive to his *machshava*, and those who considered themselves his disciples in philosophy hardly appreciated his *geonut* in halakha. So, he had many students, and no students... But cannot the same be said of the Rambam - some of whose students followed his halakha, and some his philosophy, and very few, if any at all, both?

"Prodigiousness of Mind ...Nobility of Spirit"

Rabbi Zevulun Charlop

The following was taken from Rabbi Charlop's opening remarks at the azkara for the Rav

In a celebrated letter, Rabbi Moshe Soloveitchik zt"l wrote about his son Rav Yoshe Ber, the Rav zt"l, when the Rav was all of thirty-two: "In former times, they couldn't even apprehend the possibility of finding Torah and general knowledge combined in the same person. Now, its no longer uncommon to happen upon individuals in whom Torah and Chachma are joined together. But in his instance, (and he was speaking of his son), we have at once the Gadol HaDor -- the greatest Torah scholar of this generation -- in astonishing measure, comparable to the vaunted Gedolai HaTorah of earlier periods and, at the same time, no less spectacularly singular in the other realms of knowledge as well. And years ago already," Reb Moshe continued. "The Gaon of Kovno (Rabbi Avroham Shapiro, author of the Halachic masterwork, D'var Avraham), in a sweeping and unparalleled encomium (a copy of which Reb Moshe dutifully enclosed) proclaimed "The halacha is like him--like the young Reb Yoshe Ber, everywhere. He reigns surely, and without peer, over the vast and voluminous and intimidating terrain of the entire corpus of Jewish law and lore."

Of course, we have a Halachic principle that the testimony of a father on behalf of his son is admissible. Therefore, I want to recount publicly, for the first time, something my grandfather, Rav Ya'akov Moshe Charlop zt"l, told me on my initial visit to Israel in the summer of 1949, one year after the establishment of the State of Israel. He questioned me about my education--where I was learning. When I told him the Yeshivas Rabbeinu Yitzchak Elchanan, his face lit up, and he exclaimed, "You're a talmid of Rav Yoshe Ber!?" I was only a young teenager then, and I had to explain to him that it

Rabbi Charlop is the Dean of the Mazer Yeshiva Program and the Rabbi Yitchock Elchonon Theological Seminary

would be several years before I could even hope to be allowed into his shiur. With profound disappointment, he said in Yiddish, "What a loss!" And he continued, "I heard Rav Soloveitchik when he gave his shiur at Yeshivas Mercaz HaRav. Indeed, I introduced him then. I had never heard a shiur like his before."

"I would go on foot, I would walk for hours to hear his shiur." And he wasn't referring merely to the Rav's awesome ability to communicate for which he probably had no equal, but to his thrusting originality and the solid clarity of his creative insight into the most complicated and abstruse problem of Halacha.

...And when, some years later, I finally entered the Rav's shiur, I began to sense at least, although not in the fullness of his understanding, what my grandfather meant.

However, it was not until I returned to Yeshiva years later, and it became my ineffable privilege to relate directly with the Rav, dealing intimately with him almost on a day to day basis, that I began to know that his incredible prodigiousness of mind was very much matched by a nobility of spirit and an authentic piety that were no less remarkable in their way than his incomparable intellect.

Very probably the greatest legacy the Rav zt"l leaves behind are his talmidim who are now themselves Ramim and Roshei HaYeshiva in our yeshiva and elsewhere and who are numbered in the front ranks of Talmidei Chachamim and Marbitzei Torah, disseminators of Torah, in our time. I don't believe that any rebbe or Rosh Yeshiva has bequeathed to the next generations after him such a brilliant and richly diverse galaxy of talmidim (disciples).

Largely because of the Rav zt"l, Yeshiva has managed to reproduce itself. In generations past, we had to scour the earth looking for great Roshei Yeshiva. Today, B"H, they grow in our own backyard. And that is owing almost entirely to him.

There can be no more meaningful tribute that having these "Talmidim become Rebbeim" share with their talmidim the Torah they learned at his feet.

*We would like to extend our sincerest condolences to the Soloveitchik, Lichtenstein, Twersky, Gerber and Meiselman families as well as to all Klal Yisroel on the passing of our teacher, The Rav,
Rabbi Yosef Dov Halevi Soloveitchik zt"l
Hamakom Yenachem Etchem B'Toch Sha'ar
Avelei Tzion V'Yerushalaim*

YU Hires Alaskan Professor to Fill Political Science Post

by Gene Alperovich

The Political Science departments of YC and SCW have announced the hiring of a new assistant professor to replace Dr. Blanche Blank, who is retiring at the end of this year. Dr. Ross Zucker, a 1974 graduate of Bennington College in Vermont, received his doctorate in Political Science from Yale University in 1990 and has taught at the University of Alaska-Fairbanks for the past three years. His dissertation will shortly be published by the University of California Press.

While it is not yet clear exactly what courses Dr. Zucker will be teaching at the two undergraduate campuses, they will probably involve American government, political economy, and comparative politics, his major fields of expertise.

Students, faculty, and administrators expressed satisfaction with the appointment of Dr. Zucker. Political

Science major David Rozenson stated that Dr. Zucker will bring "something very different from what the political science currently offers" to YU. Dr. Ruth Bevan, the head of the YC political science department, also lauded Dr. Zucker's credentials and his unique "political economy perspective."

Mention was also made of the general interviewing and hiring process, which featured a special student-faculty committee. Students were invited to lectures by several candidates and "played a critical role in the (selection) process," according to Associate Dean of YC Michael Hecht. Committee members were generally happy with the selection process, but hoped for improvements in student-administration communication in years to come. Dean Hecht also remarked that greater student attendance would have been desirable at the trial lectures of some of the candidates.

The Rav: "Master Teacher, Par Excellence"

Rabbi Bernard Rosensweig

The Rav zt"l, who was my rebbe, and really the rebbe of klal yisroel, was a unique phenomenon in our time. He combined incredible Torah scholarship with an equally unbelievable worldly knowledge, which he integrated in a very special way.

The Rav used to refer to himself as a "simple melamed." He was much more than that. He was the master teacher, par excellence. To be in the Rav's shiur and to participate in his shiurim, was to be involved in an unforgettable, awesome experience. The Rav was thoroughly prepared and demanded the same rigor from his students. I remember the Rav coming to shiur with his notebooks, and woe and betide anyone of his talmidim who was not equally prepared. The Rav would develop his thesis with a brilliant "Brisker" analysis, and at the end there emerged "the blitz," the chiddush, the new insight, which was overpowering, and which brought the discussion to a new level.

The Rav was the architect of our approach to Torah Judaism. He was not its creator; but he gave it substance, meaning, and direction. His shiurim, lectures, and essays were not deliberately geared in that direction; they were simply reflected and projected in the course of his development of his own weltanschauung. Thousands hung on his every word, and his comments became guides for action. The Rav's relationship and influence moved across a wide spectrum and engulfed the greater part of American and World

Jewry. Rav Moshe Feinstein zt"l, was a relative and friend; his relationship with Rav Hutner zt"l went back to their days in Berlin, as did his relationship with the Lubavitcher Rebbe. I remember accompanying the Rav to a meeting with Rav Aharon Kutler zt"l, in 1949. The mutual respect and genuine appreciative friendship which flowed between these two spiritual giants is an experience which remains indelibly imprinted in my mind.

Thirty years later, I accompanied the Rav to a meeting with the leadership of the Joint Distribution Committee. The Vaad HaYeshivos of Israel had asked me, in my capacity as President of the Rabbinical Council of America, and the Rav to intervene on their behalf for a much needed large grant for their institutions. When we walked into the conference room, the top leadership of the Joint was present. Not one of them was an Orthodox Jew; but when the Rav walked in, instinctively they stood up in respect and awe. The Rav spoke to them for thirty minutes and they sat there mesmerized. He developed the concept of "hakaras hatov", thanked them for what the Joint had done for his family in the aftermath of the First World War, and then applied it to the need to support Torah and Torah institutions. When he was through, the president of the Joint responded that because the Rav had appeared before them and spoken to them, the grant would be forthcoming.

Where will we find his replacement in this orphaned generation? That is the question which many of us are asking. It may well be that the question should be: Who will carry on his tradition of Brisker analysis and excellence and apply it to the larger issues of Jewish life and society.

Rabbi Rosensweig is a professor of Jewish History at Yeshiva University and a former President of the Rabbinical Council of America

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Total Devotion to His Craft and His Talmidim

by Barry Eisenberg

I had the zechut to learn in the Rav's shiur for four years from 1967-1971. The experience left an indelible imprint which remains with me until today. It exposed me not only to a person of true brilliance and awesome intellect, but also the quintessential rebbe who had the capacity to explain and teach the most difficult and abstruse concepts in an understandable fashion.

In the years since I left the Rav's shiur, one memory which had dimmed for me was brought back to me in very sharp focus over the last number of years while I listened to tapes of several of the Rav's shiurim. I had forgotten what a master teacher and pedagogue the Rav was. He was not simply brilliant and insightful; it was not simply the fact that his analysis and explanation of complicated shitot and sugyot was masterful; it was that he could convey them in a marvelously engaging, interesting and almost showman-like way that totally captivated your interest. He was totally devoted to his craft and to his talmidim as the consummate melamed.

One of my favorite stories from my time in the shiur is one which I believe illustrates the above. It occurred one day in Shiur when one of the students posed a question to the Rav about

Mr. Eisenberg is a lawyer and a former student of the Rav

something the Rav had just explained. The question clearly perplexed the Rav. As the Rav sat there deep in thought pondering an answer to the question, it was obvious from the face of the questioner that something bothered him. Finally, the student piped up and said: "Rebbe, it's not really my question; the Maharam basically asks the same question." Without a moment's hesitation, the Rav retorted: "The Maharam is not in my shiur and I don't have to answer his questions." He then proceeded with the shiur and all of us chuckled about how deftly and entertainingly this difficult question had been dodged.

My recollection is that the next day the Rav came in and explained how what he had said was really in consonance with the Maharam. That, however, is really beside the point. Upon reflection, I realized that what the Rav was really saying by his remark of the previous day was that at that point he did not owe the Maharam, who was not in his shiur, an answer that required him to ponder for a long period of time, while his talmidim waited. If, as the Rav originally thought, the question originated with one of his talmidim, he would have taken the time of the shiur to think about the answer; he owed that to his talmidim. If however, the question was that of the Maharam who was not his talmid, who hadn't prepared for the shiur, then his talmidim did not have to wait while he pondered the answer.

Yeshiva University Office of the Dean of Students

WE ARE HERE TO HELP YOU!**Dear Students,**

I trust that you have had a healthy and happy Pesach vacation and welcome you back to school for the remainder of the academic year. With reading week and final examinations approaching, many of you will require assistance and support from Yeshiva's Administration and Faculty. Many of you are seriously pondering career opportunities, graduate and professional schools, or need advice in developing job search techniques. All of us at the Department of Student Services share a strong desire and commitment to help students through this often stressful time. We encourage you to take advantage of our expertise and let us help you work your way through the system, whether you are exploring career possibilities, desire personal guidance, or counseling. Please feel free to contact staff members at 960-5330 or 960-5480 and/or drop by Furst Hall Room 416 to schedule an appointment. I am hopeful that you will contact us if we can be of assistance and wish you success in your final examinations.

Sincerely,
Efrem Nulman
 Dean of Students

Student Services Check List

Rabbi Yosef Blau
 (General Guidance)
 FH-413

Rabbi Yehudah Fine
 (Academic Skills/Personal
 Guidance) FH-413

Prof. Ira Jaskoll
 (Academic Guidance/Business
 Placement) BH-421

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 FH419

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 Student Activities) FH-413

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Mr. Hal Tannenbaum
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RESPONSA

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harsh polemics. He believed that the non-observant Jews inhabiting Israel were fulfilling the greatest of Mitzvot, the settlement of Eretz Yisrael, and, in time they would come to be *shomer kol hamitzvos*. To quote this great *Ohev Yisrael* for any argument to the contrary, is a disgrace to his sacred memory.

But to address Rabbi Kanarek's main point, Prime Minister Yitzhak Rabin is the political leader of over five million Jews, observant and otherwise, who are *Toshvei Ha'aretz* - a distinction neither myself nor Rabbi Kanarek can claim. For this alone, Rabin deserves our respect. Yet, more important still, is that Rabin is a man dedicated to saving Jewish lives. Not one. Not a hundred. Five million. He could be bitter that we, in America, do not display the backbone to share in his burdens. Yet he is not. Instead he calls on us to join him. What's more, he compliments YU on its role in Jewish Education. He has erred, perhaps given in to political pressure in appointing Aloni to her post. But do not pretentiously suppose that based on one or two actions, you now understand "his agenda." Disagree with his policies if you will, but his *Mesirat Nefesh* is beyond the reproach of any Jew living in the exile. To call Rabin a *Rasha* is to spit upon much of what our religion holds dear.

As for the question of who is the better Jew, to whom do I feel closer in *hashkafa* and *machshava*? Allow me a brief judgement based on observation. The soldiers of the IDF are taught one overriding precept: a wounded comrade - regardless of religious observance - is not to be left behind. The Zionist is not loyal to just the *Medina*, but to his fellow Jews as well. To me, this seems the greatest facet of Judaism. It is the entire concept of *Areivut* - so uncommon in the world, the Jewish world included (if you think me overly critical, answer me why so many Jews live in the *Gola*, while so few flock to Israel in her times of need). On the side of the *Hareidim* who share all of Rabbi Kanarek's sacred qualities save "one detail," I do not see such selflessness. From what I have read, it seems the *Hareidim* are willing to accept - sometimes even abuse - the privileges of citizenship without accepting the burden it entails. I can understand the resentment of Israeli's towards a group which does not deign to allow their sons to serve alongside their countrymen. Beyond this, such groups as the *Neteurei Karta* - I suppose they, too, share Rabbi Kanarek's commonality - placing ads in papers like *The New York Times* condemning to the world, the *Medina* and its members, sympathizing with the Palestinians' "just cause" in the process. Apparently, they would sooner ally themselves with *Sonei Yisrael*, than with those that they consider misguided.

So, Rabbi Kanarek, in answer to your question I say when you define your "in group," leave me out. For I share the qualities of logic and thought and, yes, even emotion with the non-observant Jews. In truth, I see characteristics I share with all Jews at all points of the spectrum. I realize that I share more than just ritual with the Ultra-orthodox.

Why, Rabbi Kanarek, can you not see any more common values with the non-observant other than that one relatively insignificant detail? Why must you group *shomer mitzvot* into one casual category we share, while utterly disregarding the concept of *areivut*?

Please remember, no one asks us to compromise our values. It is we who ask that of others. Tread lightly and always consider your own unworthiness in so lofty a goal. In truth, we who know our souls, know we are no better than any other.

I examined myself and know where I stand in relation to my fellow Jews. Rabbi Kanarek, can you say the same for yourself?

Aryeh Baer
YC '93

Does Anybody Know the Answers?

To the Editor,

Your article about the difficulties encountered by YC students who spend a year in Israel on the Joint Israel Program when they later apply to med schools is what prompts this letter.

First, though I wish to publicly be *makir tov* to Dr. Weisbrot, Dean Nierenberg, and Dean Rosenfeld for their accessibility, assistance, and guidance in dealing with concerns we had regarding our son's course requirements and program.

One question Dean Rosenfeld failed to answer was regarding the 5-year honors program described in the Yeshiva College catalog. As we understand it, the program is designed for students who recognize a distinct difficulty one might encounter in attempting to give serious and equal attention to both elements of YC's dual program, and offers the opportunity to spread the normal four-year course load over a five-year period (without additional tuition expense), allowing for more intense devotion to *limudei kodesh*. It is a wonderful concept.

In the article regarding students returning from a year in Israel and the problems of completing the science courses upon which the MCATs are based, Dr. Weisbrot advances the possibility of postponing entrance to Medical School for a year. "The year immediately following graduation from YU could be spent studying Torah," is one option set forth by Dr. Weisbrot.

We've been wrestling with this question for nearly a year. We inquired about going the five-year program route, that is a year spent in Israel on the Joint Israel Program, followed by 4 years at the New York campus taking the reduced course load that five-year program students take and paying the same three years tuition that students who return and graduate with three years of study in New York pay. Surely, this would at once afford a pre-med the opportunity to study Torah not only for one year but

with greater devotion for four years, and give him an extra year to take those four required science courses he must otherwise squeeze into two years.

When asked about the possibility on the phone, Dean Rosenfeld said such an option was not available. To enroll in the five year program, he informed, one would have to forego the credits received for study in Israel, and begin a full five year cycle at the New York campus. When asked in writing for the logic behind such stringent requirements, no answer was forthcoming.

In view of the sense this idea seems to have, in view of the possibilities it offers and problems it solves, in view of the fact that our son asked us to pursue this option almost upon arrival in Israel we ask that someone who can explain why a student who studies in Israel on a YU program for a year, is then penalized for that year which is not counted towards the five years of the five-year program. We are most interested in a logical explanation if one exists.

Respectfully,
Joseph I. Berlin
President YCSC 65-66

From Russia With Love

To the Editor,

We are proud to announce that the money you donated this past January, a total of \$750, has made a difference in the lives of 100 disabled elderly Moscow Jews. There were both tears and joy when these literally forsaken people found money orders in their mail boxes that came from the students of Yeshiva University. Joy - because most of them had given up hope of being able to find money for food, medicine and other necessities. Now, the hope was restored. Tears - because this help reminded them of the once dearly treasured, but lost for decades, connection to their people. The need for this initiative became apparent when it was discovered that the Moscow Choral Synagogue's public *tzedaka* fund, which had for years supported many lonely, elderly Muscovites, was on the verge of bankruptcy. The economic situation in Russia is getting harder and harder for many to bear.

Their lifetime savings are being wiped out by hyperinflation which often reaches 100% a month; the government pensions are never even remotely adjusted. As a result, those who worked hard all their lives are left without the support of children or the possibility of moving to Israel; they are literally condemned to hunger.

It does not take much to feed a person in Russia. For as much as \$5 a week, one can buy some bread and milk (possibly even a little meat!) to sustain himself for approximately a week.

We did not spend anything on administrative costs - all the money, to the last cent, was given to the people it was meant for. A few observant Jews, whose honesty and integrity are beyond any doubt, will send money orders to those most needy on their mailing list. We approximate that last time as many as 100 Jews were recipients of your generosity.

There is much more to be said about the help you offered, but the appreciation of those who benefitted is beyond words. We have just received a letter in Russian that was translated and is reprinted below. Raya, an elderly Jewish woman, who, perhaps, never stepped foot in a shul in her life, now knows that she has somebody in the world to rely on. We hope it will serve us all as an inspiration for the future. *Tizku l'mitzvot!*


With Best Wishes,
Kalman Rosenfeld
SSSB '94
Tzvi Berman
YC '93

Dear Unknown to Me Kind Person,

I am very grateful to you for the money order in the amount of 2000 rubles that I received from you. My financial situation is very poor, and as a result, my spirits are ebbing. When I discovered the money from you in my mail box, I felt that I was not alone in this world - in the world of my own people who are close in spirit and heritage.

Thank you so much, and may God bless you with happiness and good health.

Raya



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ACROSS THE STREET FROM YESHIVA UNIVERSITY

Thinking About Yeshiva

continued from page 3

taking our ridiculously pressured schedules into account?

Others make the strange claim that nothing can or should be changed because we aren't a regular Yeshiva, since we have three Judaic studies departments. I can't respond to this argument since I haven't been able to figure out how it's relevant to the question of, say, instituting a brief weekly *sichas mussar* in the Beis Hamedrash, or encouraging one another to be a part of a central "Yeshiva" minyan in the main Beis Hamedrash (like the minyan we campaigned for this past Thursday with a snowstorm of annoying posters, the minyan which attracted two hundred instead of... well, instead of the usual number of regulars at that minyan) to which all YC is urgently invited. No, 800 students (about the YC total, I believe) will never fit into the Beit Hamidrash for Shacharis, but anyone who worries that this will soon be a problem should use his wild imagination to more constructive ends. There are plenty of minyanim for those unmoved by the idea of a minyan where we can all daven together or those who find it difficult to achieve consciousness before 8:00 or so.

Dozens of students have come to me to express strong support for the survey, and I appreciate their appreciation sincerely, but the most gratifying feedback I've gotten is "How can I help?" And this may sound strange, but even arguing with other students about changes in the Yeshiva or listening to them argue with each other gives me a lift, knowing that the Yeshiva is on people's minds in a big way.

There is no question that there's a tremendous amount of learning going on here and that the Yeshiva is producing some first class *talmidei chachamim*. And many of us would agree that the diversity of the shiurim available here is one of the chief strengths of our Yeshiva. So what's missing?

Well, what's a yeshiva? It's not easy to define beyond the literal "sitting."

Intolerance is Counterproductive

To The Editors:

In his recent letter to the editors, (*The Commentator*, March 31, 1993), Rabbi Kanarek raised some interesting points about supporting Israeli leaders with whom we disagree. In at least one regard, however, he seriously misstated certain realities.

Rabbi Kanarek wrote that someone "who is a *shomer mitzvot* and yet denies the existence of the State of Israel" has "almost everything in common (with the "religious Zionist") but one detail in... *hashkafa*!" Yet our support for the State of Israel is hardly a small point. Denial of the existence of the State of Israel stems from a ghetto mentality which the centrist community has abandoned. The rationale that Israel must be shunned because it is not sufficiently religious reflects the notion

But permit me to be a little vague (OK, very vague) and say that a yeshiva should be more than a group of people who learn with study partners in large central rooms, eventually heading for eighteen separate classrooms to hear shiurim. That situation doesn't create a yeshiva, it creates eighteen of them.

What makes a yeshiva? Besides the obvious -- all of us attending seder and shiur regularly, for starters -- we've got to start doing things together, things like the minyan I mentioned above, which created a powerful sense of yeshiva, if only for a short time. Things like being together in Yeshiva for Shabbos twice a semester because we want to be there and because it's a chance to spend Shabbos with all the rebbeim, with our chavrusas, with our friends, with the "yeshiva," which is much more than the sum of those parts. Things like hearing a brief *sichas mussar* once a week in the Beit Midrash, not the harangue many people imagine when they hear the word "mussar," but an injection of moral adrenaline, not tips for greater *kavanah* in *Tikun Chatzos*, but road signs for living life in our modern world. Things like creating a program for those of us who find ourselves unable or unwilling to learn until three but want an advanced Gemarah shiur, and creating classes or chugim in *machshavah* and *halachah* for those who want them. Things like hiring more mashgichim to help Rabbi Blau, whose impossible task it is to connect personally with the well over six hundred of us in MYP and RIETS. We need to start doing things together, and we also need a bit more direction than we've been getting.

The number of responses we've collected so far proves that hundreds of you have taken the time to think about our Yeshiva creatively and constructively. But more of us must respond in order to make the survey the powerful thing it can be. Please take the five minutes it's certainly worth and tell us what you think. And if you'd like to help us or talk with us about the survey and its aims, we're waiting for you.

that contamination by the "outside world" must be prevented at all costs, even if this cripples those it is intended to protect. Anything and anyone not completely acceptable must be completely rejected. Those who say the re-establishment of Jewish sovereignty in Israel must await the coming of the mashiach, that redemption is not within our control, are perpetuating a passivity that has helped cause much tragedy in Jewish history. An extension of this passivity is the acceptance of the role of the perpetual victim. Implicit in this second approach is the idea that we exist at the sufferance of the "goyim." The obsession with *chillul HaShem* is another manifestation of this "what will the goyim say" paranoia.

Support for the State of Israel entails the negation of these attitudes. It is part of a very different outlook on Jewish history, redemption and the place of Jews in the world and modern society. By supporting the State, we assert that we do not have to be passive in the face of tragedy or of opportunity. We deny that the justification for our existence is

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to be found solely outside ourselves or can only be formulated in negative terms. We refuse to accept that we must live isolated from the world and modern society and constant fear of them. We are justifiably proud of the society and national identity being recreated in Israel. These attitudes towards other Jews, non-Jews, and our right to self-determination are implicitly and often explicitly rejected by most *haredim*.

To be master in one's own house is to accept the responsibilities that this entails and deal with the political, religious, and social issues which arise. Living in a modern state requires active participation in the world in a way that living in a shtetl, whether in Poland, Brooklyn, or Jerusalem, cannot. But the *datiim* do not see this as a danger to be avoided at all costs. Rather, they view this as an opportunity to strengthen and properly practice Judaism because they believe in active participation in modern society and the combination of the religious and secular spheres. In Israel, the *dati-leumi* are active and generally positive participants in the building of

the nation. By serving in the army and in the course of their daily life, they fulfill their obligations to the klal. Of course, many *datiim* would like to see certain aspects of Israeli society change, but they do not reject all who differ from them. Furthermore, they recognize that the only effective way for a minority group to influence a society to follow its lead is to participate in the society. It is hardly surprising that those who accept money from the State and seek positions of power in the government but do not serve in the army and throw stones, literally and figuratively, can only negatively affect Israeli public opinion and weaken the influence of religion in Israel. If separation between synagogue and state is ever instituted in Israel, it will be due primarily to the actions and attitudes of the *haredim*, not the *datiim*.

All of this amounts to considerably more than a small detail in *hashkafa*. These are points we should keep in mind, especially during this time of year, which includes Yom Hashoah, Yom Hazikaron, Yom Haatzmaut, and Yom Yerushalayim. While we should not unnecessarily cause friction between ourselves and the *haredim*, it does not help us and there is no reason to pretend that there not serious religious, ideological, and political differences between us and them.

Sincerely,

Solomon B. Schneider
YC '87
NYU JD '90, LLM '92
Guangzhou, PRC

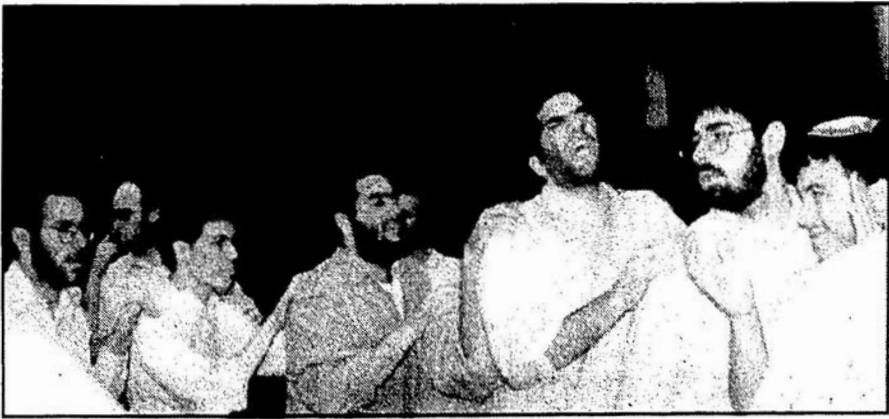


Photo: M. Z. Kellman

Dancing with abandon, YC students filled Belfer Commons to celebrate the 45th anniversary of Israeli independence.

Hundreds Celebrate Yom Haatzmaut

Hundreds of students dressed in blue and white filled Tenzer Garden for a *Tekess Yom Hazikaron* and then poured into Belfer Hall's Weissberg Commons for singing and dancing in honor of Yom Haatzmaut.

Senior Vice President Rabbi Israel Miller, Rav Meir Goldwicht, and Col. Shafir addressed the *tekess*, during which the speakers were flanked by Israeli flags blowing in the evening wind. The *tekess* concluded with the raising of the Israeli flag and the singing of Hatikva, the Israeli national anthem.

Students went from the somber mood of Yom Hazikaron to a special *t'fila chagigit* for Yom Haatzmaut. They then danced to the music of the Neshoma Orchestra and ate typical Israeli foods such as falafel.

--Michael Eisenberg

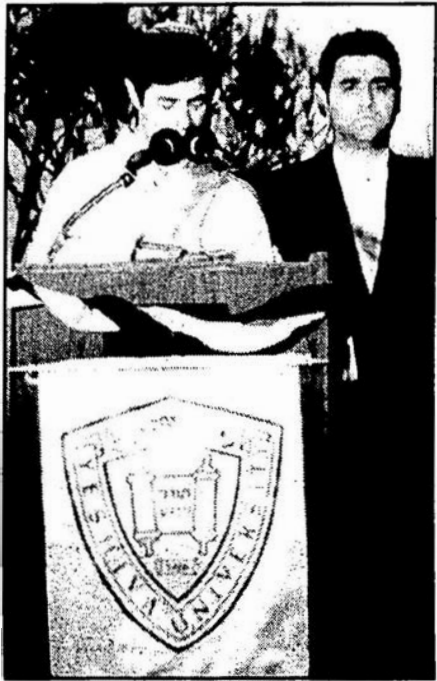


Photo: M. Z. Kellman

Jay Zweibel sings the memorial prayer "kail maleh rahamim," while Israel Club President Igal Carini looks on



Photo: M. Z. Kellman

As part of the Yom HaZikaron Tekess, volunteers performed maneuvers to the beat of a drum.

Potential Caf Bidders Examine Facilities

continued from page 1

"seven or eight" companies deemed capable by Birchfield of managing the YU cafeterias. Marriott, ARA, the Wood Company, and Fame were among the companies involved in the RFP process, and at least one company, Marriott, currently runs a kosher cafeteria at SUNY Binghamton. All potential bidders were invited to the various campuses to examine the facilities, and to discuss the cafeterias' operations with students and employees.

Citing the confidentiality of the bidding process, Kevin McGinn, Marriott Education Service's Regional Sales Director, declined to comment on the RFP or the bidding process. McGinn did spend several days on the JJC,

however, and handed out his business card to numerous students, inviting them to call him with their comments or suggestions.

Rosengarten has since received "three or four" responses to the RFP. He maintains that YU is in the process of analyzing the various proposals, some of which run several hundred pages. "We could end up with several scenarios," said Rosengarten, "...either a company could take over with the existing price structure, or they might say that if they could raise prices, they would be willing to take over. Alternatively, none of the proposals may be helpful to us. Clearly, if a company can come in here and make things better for students...then that's the best scenario."

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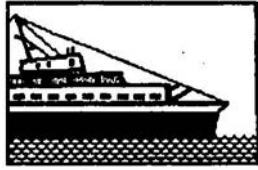
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--Y.U.S.S.R. Supporter

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May 9, 1993 is the Salute To Israel Parade, New York City

Parade Participation Awaits Decision on Gays

by Gene Alperovich

A decision has yet to be reached concerning the participation of the Yeshiva University delegation at the annual Israel Day Parade, to be held this year on Sunday May 9th. The controversy concerning the participation of Yeshiva University, and that of other Orthodox institutions began when Congregation Beth Simhat Torah, a gay and lesbian synagogue in Lower Manhattan, expressed a desire to carry a banner proclaiming itself a gay synagogue. A number of yeshiva high schools subsequently pulled their contingents out of the parade and many have not rejoined the ceremonies despite several compromises that Beth Simhat Torah has offered to make.

Explaining the aversion that most Orthodox institutions have expressed to marching with the homosexual contingent, Rabbi Herschel Schachter cited the prohibition of chanifah la'rishaim- adulation of evil-doers. "If

you pat a rasha on the back, even if you're not going along with what he is doing, it is a serious problem," Rabbi Schachter explained, "The question is how to apply it in specific instances."

Ruben Vadnai, the coordinator for the YU contingent stated that he expects to go ahead with the parade, but is awaiting a decision from the University's administration. Senior Vice President Dr. Israel Miller offered, "We are still not certain what the response will be. We're trying to find means of being supportive of Israel through the parade without at the same time compromising principles." Dr. Miller added that Yeshiva University delegation's absence from the parade would in no way undermine the University's support of the State of Israel, declaring, "Yeshiva University students are present in large numbers in terms of studying in Israel and were present in large numbers when Israel needed them in the time of the Gulf War."

Zachor Claims Innocence in Lack of Program

continued from page 4

were available for YU. Following bargaining between the Committee and Student Services, over which time the option of YU students serving as ushers was offered by the Committee, Miller told Chaitoff to return all the tickets. "We could not choose thirty-six students to attend the event," Miller said. "I am terribly disappointed at the Committee because it would have been a wonderful program for YU to attend."

Zachor, the Yeshiva University based student organization usually responsible for arranging the Yom Hashoa program, did not specifically plan an event this year because it anticipated the success of the Paramount program. Jeremy Bandler, head of Zachor at Yeshiva College, explained, "We did not organize a specific program because Yom Hashoa fell out this year on the Sunday following vacation when very few students were on campus. To bring an important speaker to YU on Sunday would not have done them justice."

Independent of the Paramount program, Miller had requested from Rabbi Blau and Rabbi Tzvi Flaumm in Stern that special Tehillim for the Holocaust be said on Sunday night. Rabbi Flaumm gave a shiur at Stern on Monday night and IBC and JSS had a learning program, arranged by Rabbi Shmidman.

While Yeshiva College did not have a formal program, Bandler defended Zachor and said fingers should not be pointed. "While an alternate program should have been considered," Bandler said, "The Paramount mistake was not the fault of anyone here."

In the past, Zachor has sponsored several programs and events. Talks by Holocaust survivors, a Kristallnacht program, and joint events with Stern College have all taken place, and a new committee of Juniors is now being appointed for more events next year.

President, Son-in-Law and Son Eulogize the Rav

continued from page 1

for alienation and loneliness. . . The Rav truly was 'The Lonely Man of Faith'."

Dr. Lamm told several anecdotes about the Rav, and concluded by saying that the Rav's memory "will be a blessing to us forever."

Following a recitation of Tehillim, the Rav's son-in-law, Rabbi Dr. Isadore

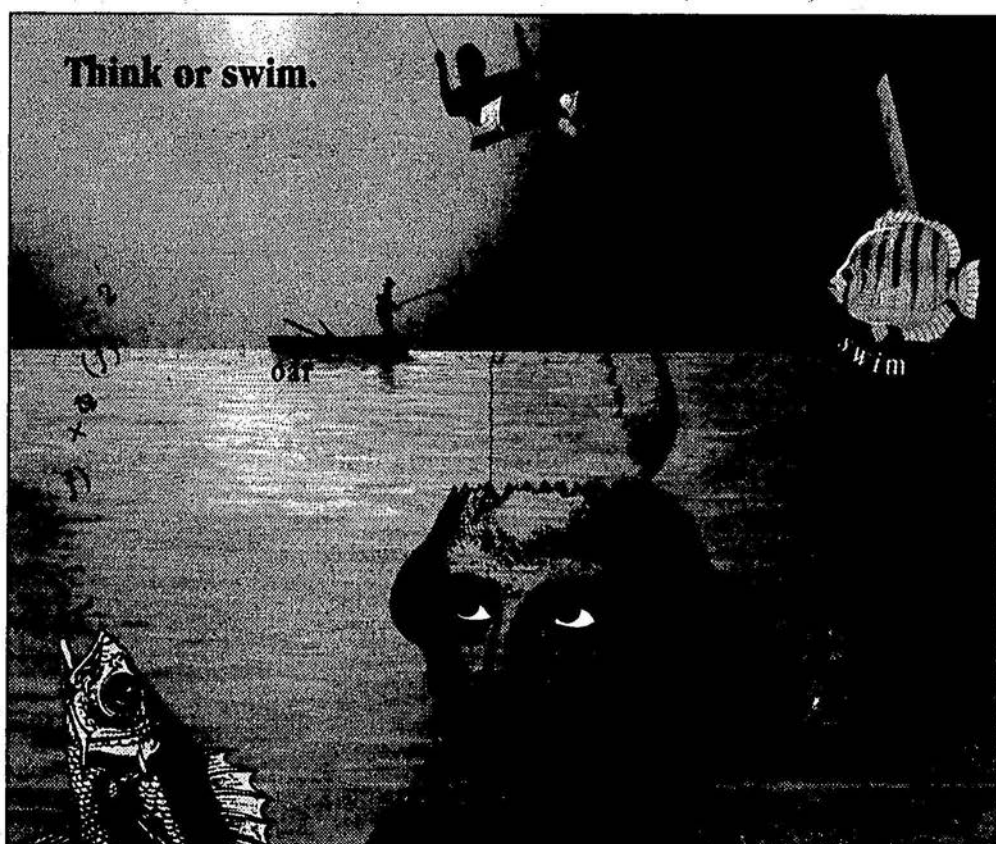
Twersky, eulogized the Rav. Rabbi Twersky took special note of the Rav's "extraordinary intuition" and "constant preoccupation with Torah."

The last to speak at the Azkara was the Rav's son, Rabbi Dr. Haym Soloveitchik. He stressed that the Rav was, "first and foremost, a Rosh Yeshiva -- or as he used to say -- a Melamed." He then distinguished between his father's

early years as Rosh Yeshiva, which he described as a "volcano," and his later years, when he became much more "gentle." Rabbi Soloveitchik attributed this change in his father to his mother's death in 1967.

MTA's principle, Rabbi Gedalia Finkelstein, concluded the program with the singing of "Kail Malai Rachamim".

The outgoing board of Volume VIII of The Commentator wishes good luck to the incoming Board of Volume VIII in the upcoming year.



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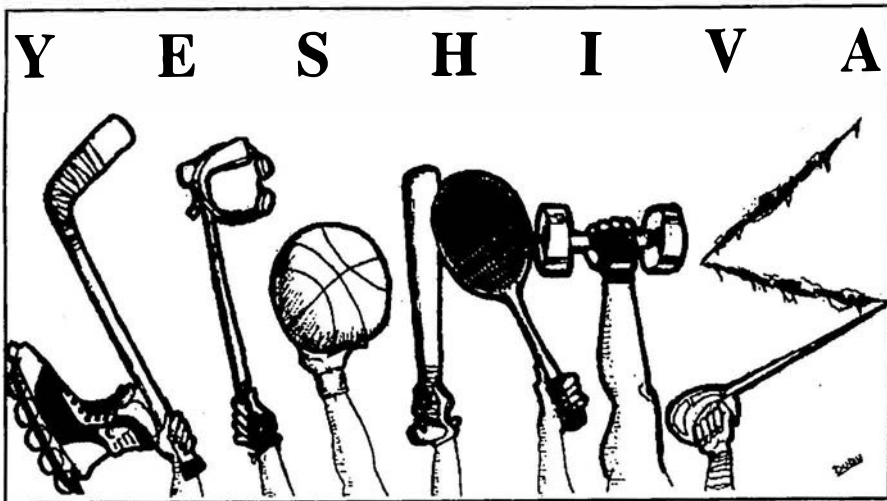
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YU Fencers Named to 1993 IAC All-Conference Team

by Nossional Kleinfeldt

Sophomore Adam Anhang (epee) and Junior Elliott Cohen (sabre) were named to the Independent Athletic Conference's 1993 all-conference fencing team. Anhang, a native of Winnipeg, Canada, posted a 7-1 intra-conference record, and was one of only two epee fencers named to the team. Cohen, who hails from Lawrence, New York, was named to the team with a 6-3 record; his overall record of 20-16 was the best finish by a YU sabreman in recent years.



Elliott Cohen and Adam Anhang, selected to All-Conference team.

Overall, YU finished second in the IAC, behind New Jersey Tech. Bard and Stevens Tech tied for third place.

Tennis Macs Move to 3-1

Win 2 But Lose to Stevens in Completion of Suspended Match

Despite being one player short of an automatic default, the Yeshiva Tennis Macs eked out a 5-4 victory against New York Polytech at the U.S. Tennis Center in Flushing Meadows on April 18th. Both captains, Brian Kalb (undefeated in conference singles) and Avi Baumol were victorious in their respective singles matches. The decisive match was a 3 set, two-and-a-half hour thriller, which featured heroic play by the doubles team Jordan Sudberg and Brian Kardon.



Co-Captain Brian Kalb warming up

Later that evening, after four grueling hours of tennis against Polytech, Yeshiva's doubles squads returned to New Jersey to complete the postponed Stevens Tech matches. Despite their valiant efforts, the exhaustion overcame them and they were defeated by Stevens Tech. The loss knocked Yeshiva out of first place in the Conference standings.

the doubles match 6-2, 6-2. Jordan Sudberg also won his singles match and then teamed with Brian Kardon to win the decisive doubles match.

Sunday April 25th saw Yeshiva take on Bardonia Yeshiva's New Jersey "home-court". Again, the Macs barely emerged with a 5-4 victory. Captain Baumol won his singles match handily (6-1, 6-4) as did Daniel Gelbtuch (6-1, 6-1). Gelbtuch then teamed up with Josh Segal to take

The tennis Macs presently own a 3-1 record, with meets remaining against SUNY Maritime and Mount Saint Vincent. The Macs can still take first place in the Conference but will require a little help from Stevens Tech.

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