

HAMEVASER

Student Publication of RIETS, Tl and JSP

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YESHIVA UNIVERSITY, NEW YORK CITY

Marcheshvan 5725

Committees, Delegates Selected for T.I.S.C.

T.I. Student Council met for the first time this year on Tuesday, Oct. 26. After receiving a short welcoming address from Mr. Harris, President of TISC, the Council got down to the business at hand.

With maximum cooperation the Council approved the various committees as they stood: *Chagiga* Committee, M. Shostan, chairman, S. Perl, S. Nunberg, and I. Hagler; *Canvassing* Committee, M. Twersky, chairman; H. Rossman, R. Shulman, I. Templeman, and I. Rifkin; *Assembly* Committee, H. Salob, chairman, D. Finer, K. Abromovitz; *Student Court*, S. Lipstein, chief justice, M. Epstein, P. Hans, D. Zisquit, associate justices. A fifth member will be added to the court in the future.

In order to expedite matters, Mr. Harris proposed a new Appropriations Committee which would handle all minor, immediate appropriations and so relieve the Council of this burden.

The Council agreed with Mr. Harris that there has been no basis for proper recognition of service rendered to T.I. and as a result an Awards Committee was appointed.

This was not the only innovation made at the meeting. In keeping with the spirit of T.I., the *Chug Ieri* will be formed. As Vice-President Novich explained, this group's function will be to serve the Yeshiva at large by disseminating Hebrew Culture by

means of Israeli movies, prominent Israeli personalities, and Hebrew literature and songs.

After a heated debate over the powers and apportionment of T.I. Student Court, the Constitution was amended withdrawing all power from Student Court in regard to passing amendments. After some disagreement, Student Council finally decided that positions on Student Court should be open only to those who know and understand what T.I.'s principles are. As a result, these positions are closed to freshmen classes.

The Teacher's Institute student body chose seven new officials in their October 21 election of pro-tempore officers to fill vacancies created by transferred students.

In *Hch*-class Isaac Hagler was elected Secretary-Treasurer. Hagler, who received fifteen votes, was

(Continued on page 4)

Rachlin Rambles Right In, Aims to Evaluate Curricula

Bruce Rachlin, '65 of Senior A Class, swept to an unexpected victory over incumbent Norman

Smith on write-in votes in the October 22nd JSP Student Council elections. Mr. Rachlin was sup-

ported by the campaigning of Stephen Rabinowitz and Eugene Z. Grenz, who, unannounced, circulated among the JSP Student body in his behalf. Mr. Rachlin has served previously two years as a representative of Sophomore and Junior B Classes.

Howard Davis of Junior A defeated Bernard Schendler of Junior-Senior B, Sixty-two to fifty-two for the office of vice-president. Three write-in votes were cast.

Murray Jacobson, formally unopposed; withstood twenty write-in votes, largely for Jonathan Konovitch, as he took the office of secretary-treasurer.

A pre-election assembly was held on Wednesday, October 21st, at twelve noon, to acquaint the students of JSP with the candidates who would appear on the ballots. Voting was held on Thursday, October 22nd, from 1 P.M. to 3 P.M. in Furst Hall.

In an interview, Mr. Rachlin said that his basic aim was to insure that JSP, in expanding, maintains the high standards that it has at present. In doing so, he cited the Curriculum Evaluation Committee, under the chairmanship of Bernard Schendler as his most valuable means.



Contemplating how they will withhold funds from Hamevaser for printing such a poor picture of themselves are the new officers of J.S.P., left to right, Murray Jacobson, Bruce Rachlin, and Howard Davis.

S.O.Y. Considers Action to Combat Lack of Cohesiveness and Apathy

The first meeting for the current school year of Student Organization of Yeshiva was held at 8:30 P.M. on Monday night, October 26, on the third floor of Furst Hall.

In his opening speech of the year, President Itzhak Handel denounced student apathy towards the functions of S.O.Y., especially

among the high school students. President Handel attributed this apathy to a lack of cohesiveness among the three religious divisions and between older and younger boys, even within the same division.

To rectify this condition, S.O.Y. is introducing a *Vaad* or *alter bocher* system. Boys who spend *Shabbos* at Yeshiva will participate in afternoon study groups. Each group of five or six boys will study an area of Jewish studies of their own choice under the direction of an *alter bocher*, namely, a *semicha* boy for college groups or an older college boy for high school groups. By belonging to regular *va'adim* headed by older students, all the *b'nei hayeshiva* will, it is hoped, form one cohesive body.

Other new programs to be instituted this year by S.O.Y. are periodical *malavei malke* for students of all religious divisions and arrangements for students to spend some *Shabbos* at homes of alumni.

S.O.Y. discussed its position on the Student Struggle for Soviet Jewry. A motion made by Mr. Zdanowitz to authorize the president to choose, at his own discretion, whether or not to declare formal support of S.S.S.J. by S.O.Y. was defeated 5-4. A motion made by Mr. Feder to require S.O.Y. representatives to discuss positions on S.S.S.J. with their classes was passed unanimously.

The following appointments of committee chairmen were approved:

Canvassing David Epstein,
Dorm Synagogue David Leibowitz
Morty Bernstein

Halacha Isaac Gottlieb
Kashruth Louis Friedman,
Eugene Kwalwasser
Lockers Howard Goodman,
Shlomo Breines
Mezuzah Alvin Richter
T.A.T. Eli Schuman
Ted Sylvetsky

Contributions to T.A.T., the Yeshiva *gemilos chasadim* fund, were strongly urged. T.A.T. collections had been neglected last year because of an emergency anti-missionary drive.

One important function of S.O.Y. is arranging *chaovrusahs* between college and high school students. This function is performed by the *Chavrusah* Committee, now headed by Isaac Cohen.



Morty Bernstein

Gabbai Morty Bernstein will be most concerned this year with moving the morning *minyun* to the new dorm and therefore the possibility of establishing two morning *minyanim* for the convenience of residents of both dormitories. A *halacha* bulletin will be published periodically discussing various aspects of *tefillah*.

Revel Courses Added To Smicha Program

Dr. Emanuel Rackman, Assistant to the President on Rabbinic Affairs recently announced that all entering and subsequent *smicha* students will be required to take 1½ hours of practical rabbinics courses in the Bernard Revel Graduate School. The requirement is to apply equally to students preparing for the practical *rabbinat* as well as those who are not.

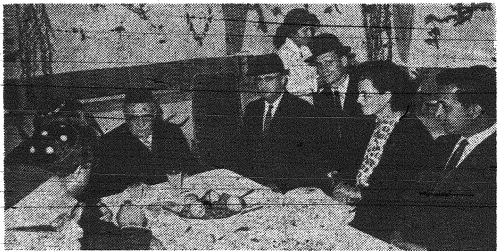
Last year President Samuel Belkin and Dr. Rackman, in response to student complaints, replaced the old, mandatory 7½ credits-a-semester M.H.L. requirement with a choice of three programs of less hours. Bernard Revel offers two of these programs, an M.A. thesis required, and an M.H.L. no thesis required; while the Graduate School of Education offers the third, a program leading to a masters in religious education. The new requirement of the practical rabbinics course will be a complement to the GSE program and a supplement to the Bernard Revel Program.

HAMEVASER shares in the grief of the following, who lost their fathers: Val Karan, Bernie Schendler, Joseph Shapiro, Yehoshua Poupko.

Mashgiach, Rav Shatzkes Lecture in Eretz Israel

The *Mashgiach Ruchni* of RIETS, Rabbi Jacob Lesin, and Rabbi Aaron Shatzkes, a *rosh yeshiva*, visited Israel this summer

years. The *Mashgiach* of the *Kollel* is Reb Elyahu Lopian, known as "*Reb Elyahu Kel'emer*," one of the



Rav Shatzkes in the Suktah of President Shazar during recent visit to Israel.

for two months during *Elul* and *Tishrei*.

Rav Lesin delivered *musar shmussen* in Israel. He spent the *Yomim Noraim* in the Hebron Yeshiva.

Rav Aaron Shatzkes visited the *Kollel* named after his father, Rav Moshe Shatzkes, Z.T.L., who was a *Rosh Yeshiva* for many

foremost *mashgichim* in Europe. Rav Shatzkes delivered a *shiur* there.

In Jerusalem, Rav Shatzkes spoke at the "American Shul," "*Agudas Achim Anshe America*." He also arranged for the publication of his father's writings on *halacha*, and visited many Israeli *yeshivos*.

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Freshmen Impressions

While the popular image of a freshman is a wide-eyed, gullible youth, most of those entering Yeshiva have definite goals in mind. They did not come to Yeshiva to lead an exciting social life; for this they could have remained in Kentucky and Wisconsin, Brooklyn and Bridgeport.

They did come to absorb as much of Judaism as they can in four years.

The first impression upon seeing the *Rav* cannot be had elsewhere, nor the thrill of an initial peek into a living *beis medresh*, throbbing with the pulse of Torah.

Thus, an orientation program embracing a social gathering with Stern could have been most disconcerting to those non-crewcut freshmen who are trying to shake the All-American look in a desperate search for an All-Yehadus approach.

Since Torah on our emblem distinguishes us from all other colleges, shouldn't it receive the lion's share of attention during the impressive orientation week?

No Need for Reveling

Requirements for Semicha have been slightly modified, and the candidates involved aren't exactly reveling in the changes.

Beginning this year, those who elect the MS or MA programs must also attend SR, or Supplementary Rabbinic courses.

These new requirements seem unnecessary for a variety of reasons. Last year the administration and students collaborated fruitfully in devising a program which would allow a choice of graduate degrees. As a result, students in the three separate fields—education, rabbinic, and scholarship—could pursue specialized studies geared strictly to their needs and interests.

The new changes, therefore, not only undermine successful student-administration arbitration but they also abandon a program which in its first year had the earmarks of success.

Also, we can't understand what gives the faculty of Bernard Revel the right to establish requirements outside their jurisdiction. Can the medical school also set up pre-requisites for GSE?

Moreover, counter claims that the requirements are small and that second and third year students have been excepted do not lessen our objections.

A ruse is a ruse is a ruse, no matter how slight it may be.

The Editor's Column

by Val Karan

Shalom aleichem and welcome to chapter x in the strange history of attempts to print a regular religious divisions newspaper at YU. Every few years, a group of ambitious *bochurim* decides the muses are on its side, so it starts to publish a paper. Ah, vain journalists! Their relics, bearing such names as *Hamelitz* and *Hamodea*, lie buried in the files of the SOY office, which contain about everything else this school has ever printed.

But, as the politicians have said, this year is different. At this stage of the game, we are foolhardy enough to predict that our effort will succeed and will establish a precedent for future *Hamevaser* staffs.

This confidence is based on both internal and external factors. First, though we are inexperienced newspapermen, most of us had some hand in publishing four issues of *Hamevaser* last semester. And as this year's editor-in-chief, I take pride in the people working under me, including some of the most gifted writers in the school. Certainly, therefore, our paper has the potential to produce memorable issues.

But outside conditions also bespeak our ascendancy. This year's freshman class has more students than were in attendance at this school ten years ago. Thus, Commentator, for the fine job it does do, cannot possibly do justice to

(Continued on page 4)

Shabbos in the Dorm

It is gratifying to see that this year the *Shabbos* program in the dormitory has gotten off to a good start. Friday evening lectures and *Shabbos* morning shiurim, which ordinarily did not begin until much later in the term, have already been presented to large, enthusiastic audiences of residents and outsiders.

However, there is one aspect of *Shabbos* at Yeshiva which we feel needs strengthening. With the addition of a new dormitory and the therefore expanded enrollment both in the college and in the high school, more and more people are eating their *Shabbos* meals in the cafeteria.

To be sure, this places a strain on the kitchen and on the waiters. But of this we are not complaining since we are confident that Mr. Parker and his staff will make the necessary adjustments to facilitate service.

What bothers us is the atmosphere of the meal itself. True, there's always a *zemer* in the air, but the percentage of people singing is often very small. This is due, as in the case of new students, to an unfamiliarity with the words and melodies. This time will remedy.

But time alone will not channel the *ruach* generated at the *Shabbos* meals and will not make the singing richer and more uniform.

Last *Shabbos* an attempt was made to remedy this problem. The addition of a *Kollel Bochurim* head table did help the *esprit de corps* somewhat; but even their spirited efforts did not command the group's full attention. Perhaps if a faculty member or *Roshei Yeshiva* were invited to each meal, more interest would be centered on the head table.

The *Shabbos* Program Committee should consider this and other solutions now before Friday night and Saturday afternoon meals degenerate into mess hall scenes.

Editor's Note:

We realize that with the opening of two new kosher eating establishments on campus any appeal for letters-to-the-editor would be ignored. Why write letters when you can hang out in Chopsie's Kosher Pizza place or at the dedi? But we are not resigning ourselves to an "un-lettered newspaper." We have a gimmick, as they say on the fourth floor. Our gimmick is as follows: for every letter printed by *Hamevaser*, the writer will be awarded a free slice of pizza at Chopsie's. Faculty, particularly the hungry looking members, are included in this offer of unprecedented magnanimity. We believe that if you are nice enough to send us food for thought, we owe you our thanks and food-for-naught. If that pun ruined your appetite, have it restored by writing us letters and thinking of your earthly reward, free pizza. Meet you at Chopsie's.

Noted Without Comment

Professor Saul Friedlander, presently working at the Graduate School of International Studies in Geneva, reports that the file of documents relating to diplomatic contacts between the German Ambassador and Pius XII from October 15, 1943, and onwards is missing.

The date marked the deportation order for the Jews of Rome and Northern Italy. Ten documents of a probable five hundred in the missing file were found scattered in various other files which remained intact.

Reprinted from the *Canadian Jewish News*

S.O.Y.

PRESIDENT'S COLUMN

by Itzhok Handel

What will be accomplished this year? This question is in the thoughts of many students as they begin each school year and this year is no exception. I'm certain, however, that for most of us the question probably takes such forms as: "Will there be closer relationships between *rebbe* and *talmid*?"; "Will there be adequate *haskafas*?"; "Will there be a cohesive student body?"; "Will a true Yeshiva *ruach* prevail?"; and of course, "Will I be successful in my learning?" All of these are very noble ends. But how many of us think about the means? What do such terms as *hasmada*, *self-hashgacha*, and responsibility mean to us? Each of these words demands individual elaboration and explanation and rather than remain in general spheres I would like to be more specific about the lost means.

The underlying cause for the failure of almost any past student activity has been the lack of *achrayas*, responsibility. I am not talking of a general undefinable apathy on the part of the total student body but rather a specific lack of responsibility of each one of us for the boy who lives in the next room, learns in the same *shiur*, or eats at the same table on *Shabbos*. Do I care that one *bochur* needs help in his studies and can't find any? Does it bother me that a boy down the hall cannot go home for a *Shabbos* because he won't find an *Oneg* but rather a *Chilul*? Does this build a desire in me to create a true *ruach* filled *Shabbos* here at Yeshiva? Does it ever bother me that the boy in the next class is drifting away from Judaism and his neigh-

bor who is new to Orthodoxy is not getting enough *chizuk*? Shouldn't these realities by primary causes for me to participate in solidifying the student body and taking the necessary first step by myself?

In theory the answer to the last question should be a definite NO! NO! NO! NO! The primary cause for each one of us to help create a unified and active student body is that we ourselves need it. We must have an *achrayas* to ourselves. Our individual Yeshiva lives are incomplete if they end with the closing of the *shiur* room door. We should, however, not be interested in the chronology of courses; we are interested in the necessary results. Each student in the Yeshiva must accept upon himself the obligation to assist in building a student unit, a *cheftzah* in the Yeshiva. Whether each individual admits that he will benefit from it himself or not is unimportant. In reality we will all benefit from a close knit Yeshiva life.

What are the necessary first steps? They are very simple. Become a *chaavrusa* to a younger student; don't rely on someone else. Donate to T.A.T., the student loan fund, so that a fellow student can learn without worrying about emergency financial problems. Join in during the *zmiros* of *Shabbos*. Discuss your personal as well as your *halachic* problems with your *rebbe*. Are these actions very trivial? I don't think so. We must consider each link in the chain of unity as important as the entire chain itself.

A New Light — Increasing Sanctity or Decreasing?

by Rav Moses Paleyoff

Reprinted from *Hamodea*, Vol. 1, No. 3, 1960-61.

"Before the sun of Eli set, the sun of Shmuel Haramati began to shine" (*Kedushin* 72b) "If one filled a dish with oil, and surrounded it with wicks and then put a cover over it, each wick is considered a separate candle. If he did not put a cover over it, it is not considered even one candle." (*Orac Chayim*, *Hilchos Chanukah*, Sec. 671, Par. 4)

Which one of us rabbis and learned laymen who were born in Europe does not remember the large Yeshivos, those holy places of Torah, which stood in all their glory throughout the lands of Russia, Poland, Lithuania, Hungary, etc.? In these centers of learning, thousands of students acquired a knowledge of Torah, a fear of G-d, and a fine character under the guidance of the Roshei Yeshiva, brilliant men of Torah of the last generation, who, with the aid of orthodox laymen, founded the great schools. They devoted all their strength and energy to the yeshivos every moment, tending to all the physical and spiritual needs of the institutions. These men taught Talmud, Rishonim and Acharonim; they would spend almost all day in the Yeshiva, arousing their students to learn with diligence and profound understanding, and to develop *chidushim* of their own. The students would turn to their teachers whenever they had difficulty with their studies; the teachers, on their part, would explain all these difficulties with affection and understanding.

Friendship

Each student considered his teacher not only a man who taught him Torah, but also a loyal friend. A student would turn to the Rav for the solution to his private problems and doubts and bare his heart to him; the Rav would listen intently to his words, attempt to set him at ease, and speak to him as a father would to his only son. The boy would find encouragement and comfort in his teacher's words and hearken to them, feeling that there's someone trustworthy who can give him spiritual support. In this manner, the influence of the teacher became very great. The student had a great respect, approaching awe, for his teacher; he obeyed him and learned with great diligence until he too became a *godol baTorah*. Such was the relationship between the Roshei Yeshiva of the last generation and their pupils, who have now become, in our generation, the counterparts of their own teachers.

Anyone who had the privilege of being a pupil in one of the great Yeshivos in Europe can never erase from his memory the unforgettable

days he spent there. Those were the happiest days in his life; that was indeed a life of Torah. In the morning he would enter the yeshiva, occupy his usual seat and prepare for his shiur after reviewing the previous one. With great diligence and fervent enthusiasm, he would sit for hours in complete forgetfulness of the material world surrounding him. There was no end to his joy when he succeeded in unraveling the complexities of a difficult *suva* in Talmud, in comprehending an involved thought in Rambam that baffled Rishonim, or answering a later unsettled question. He was oblivious of all worldly matters and temporal possessions, considering them as naught compared to the eternal quest for a deeper understanding of Torah.

Spiritual Attainments

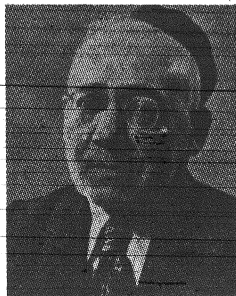
He was far happier in his spiritual attainments than one possessing earthly riches. His beloved teacher was for him a symbol of greatness in Torah and character, and he would endeavor to learn with greater diligence and rise to greater heights so that somehow he could compare to his great and revered rabbi. Thus he spent time at his yeshiva, until he rose to be great in Torah, fear of G-d and character. Finally he became worthy of being appointed spiritual leader of a community, or a rosh yeshiva who spread Torah among the multitudes of Israel.

Pleasant Incident

I recall very vividly a pleasant incident that left an indelible impression upon my memory. When I was a youngster of 15 under the guidance of my teacher and master, the saintly gaon R. Isser Zalmen Meltzer, of blessed and holy memory, in the yeshiva of Slutsk, I found myself confronted one morning with a complex and incomprehensible talmudic discussion. I searched and found the question puzzling me in the *Ketzos* *Hachoshen*. I applied myself with great interest to the solution of the complexity and by nightfall succeeded in arriving at a satisfactory answer by a new approach I worked out. When I was convinced of the probable correctness of my solution, I immediately rushed to my teacher's house to present my first *chidush*. In his usual manner he received me with a pleasant smile, seated me beside him, and listened attentively. Who could describe my great joy as I heard the following words, "This is indeed a correct solution."? I felt as if the whole world was mine. Who could compare to me? Who could be likened unto me? Such memories are shared by all who were privileged to study in the great halls of Europe. The European yeshiva was thus a great torch that spread the light of Torah and the fear of G-d to the world and its inhabitants.

Torah and guidance were diffused to all Israel through the great men of Torah, the graduates of these yeshivos, who became the fountain-heads of the whole nation and the guiding lights of many generations up to our own.

"Before the sun of Eli set, the sun of Shmuel began to shine." The hand of divine providence assured us that the Torah would



Rav Paleyoff

would not be forgotten by the chosen people; the hand of G-d indeed intervened and before the sun of the Torah started to set in Europe, first as a result of W.W. I, and then as a result of the terrible catastrophe of W.W. II, the sun of the Torah began to shine at the end of the last century in a new land, the United States of America. Before the destruction of European Jewry by the accused Nazis, may their name and memory be erased forever,

when millions of Jews were martyred together with their rabbis and their students, when the sources of Torah could give no more life-sustaining waters, the light of Torah had already begun to shine here in America. Yeshivas large and small were founded here by rabbis who grew up and were educated in Europe, under the brilliant roshai yeshiva of the last generation. The oldest and largest Yeshiva in America is our own. It was founded with purity and sanctity along the lines of European yeshivas; the roshai yeshiva who teach here now are world-famous brilliant scholars and expert teachers, devoted with all their hearts to their holy work, the work of heaven. At their head is the beloved gaon Rabbi Dr. Samuel Belkin, under whose leadership the yeshiva is continually improving; students who thirstily drink their rabbis' words daily from respected and loved teachers succeed in Torah and even write their own *chidushim* in the annual *Beis Yitzchak*, all in the tradition of the old European Yeshivas. The candle of G-d and the light of Torah shine in America through its yeshivos and from them will Torah come forth to all Israel just as it did from the yeshivas in Europe before the catastrophe.

However, American yeshivos simultaneously with secular things.

differ from European in one respect. The European yeshivos were wholly dedicated to G-d, Torah and character development. There was no admixture of other studies and students' entire interest and thought were turned toward the discussion of Abaye and Roveh, and toward comments of Rishonim and Acharonim; in this manner they raised themselves and gained a deep knowledge of Torah in a relatively short time. Basically then the yeshiva consisted of one candle which kindled the light of Torah.

Because of American conditions, our Yeshivos have two candles, that of Torah shining in all its beauty and glory, and that of science and worldly wisdom, also learned in an atmosphere of sanctity. The latter is a necessity and thus the time is divided. The first larger part of the day is devoted to religious studies, the second to secular pursuits. As two candles are kindled here, they must be separated, "If one filled a dish with oil and surrounded it with wicks and then covered it, each wick is considered a separate candle; if he didn't cover it, it not even considered one candle." It is especially important regarding the candle of Torah that it not be mixed

And to you, dear students of the Yeshiva, I'd like to say, "You are fortunate that you have the privilege of learning in this sacred institution, hearing shiurim from teachers who are great in Torah and Fear of G-d. You have the potential to rise to lofty heights in the study of our holy Torah, both in breadth of knowledge and keenness of intellect, and to write your own *chidushim* as did the students in the old yeshivos of Europe. However, remember that two candles are kindled here, and that the candle of Torah has a limited time to give light. Be careful to spend no time idly, for every moment is precious. It is moreover very important that you do not allow other studies to become mixed with Torah in the limited time allotted to it; moreover, when you are free during vacations and holidays, do not let the time pass without study. Review the gemora you have learned; do not let your mind wander from it. Remember: 'If you depart from it on day, it will depart from you too.' In this manner you will succeed in your study and reach the level of *talmidei chachamim* you will continue the unbroken chain of our tradition to the coming generation.

Beis Kislev Commemorates Rav A. Kotler's Yahrzeit

by David Ebner

It was only two years ago that there passed from among us one of the most unique personalities of the Jewish world. Many of the students in Yeshiva, particularly the upperclassmen, vividly remember that Thursday afternoon (beis Kislev) when the news of his death came to them. They remembered it as a day of difficulty in college studies; a day of sadness and heavy hearts. No longer would Rav Aharon Kotler's opinion be offered on any major issue in Jewry; no longer would we hear his fiery defense of *limud* Torah in our materialistic culture.

Who was R. Aharon, z't'l?

The overwhelming sense of loss which permeated all of religious Jewry that weekend gave rise to this question which could be answered fully only by very few: his *talmidim*, his close friends and other roshai yeshivos. However, we all knew that he was the last representative of another world and another generation. He was a refugee from the world of Radun, Mir, and Slabodka; from the generation of R. Elchonon Wasserman, R. Isser Zalmon Meltzer, and R. Naftoli Trop. He was the living remnant of the European Torah world so mercilessly destroyed; he was a member of a group of roshai yeshivos who were legends in their own lifetime. Nevertheless, R. Aharon's true greatness did not lie in the past only or in his Talmudic genius. All great men are visionaries and R. Aharon was remarkably successful in implementing his dreams. He saw the growth of great yeshivos in America where others saw only a barren wasteland. Even his worst

enemies had to admit that his share of credit for making America any type of "makom Torah" was due to Rav Aharon z't'l. In a certain sense he was the unrecognized rosh yeshiva of many yeshivos, both in America and Israel.

Who will ever forget that chilly November day, the sky threateningly covered with gray clouds, when 25,000 people from every section of Orthodox stood for hours to pay their last respects to Rav Aharon Kotler. Those who eulogized him often found it impossible to speak and the loudspeakers broadcast only the sounds of crying. Perhaps that in itself was the greatest expression of grief, a grief which went beyond the loss of a great leader and *godol hador* until it became an immense personal sense of loss, an intense realization of the now severed relation which R. Aharon had established between himself and everyone interested in the flourishing of Torah in America.

In his eulogy of the Brisker Rov z't'l, Rav Aharon explained the true mean of a *hesped* to be the dedication of those present to carry on the goals of the *niftar* by learning the secret of his personality. The death of Rav Aharon left us with a tremendous task, with a great void to fill. The emotion charged memory of that Sunday afternoon is worth very little unless we utilize it as an impetus for each one of us to say his own *hesped* on Rav Aharon, for each one of us to dedicate himself to the realization of "Torah in America."

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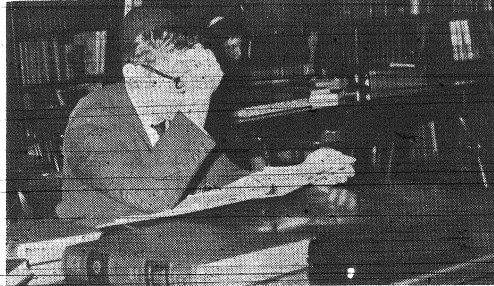
In an effort to keep up with the intellectual needs of a rapidly growing student body, the Mendel Gottesman library underwent extensive renovation this past summer. Jacob I. Dienstag, chief librarian, tagged the action "essential," considering the increasingly cramped operation conditions in recent years.

Mr. Dienstag was also quick to point out that the renovation is not to be construed as a freeze of the library to its present housing, but rather as a move to enable it to function with reasonable efficiency until it can be moved to new quarters.

Major changes include a new room on the main floor, designed for administrative purposes as well as for housing books in large demand which were previously inaccessible on the third floor, an enlarged periodical section, a much larger browsing section, and a new area for rabbinic literature. The study area itself has been improved

by the removal of the main desk from the end of the room.

Mr. Dienstag particularly emphasized that the foremost present and future objective of the library



Gittin—to know you!

is its efficient and effective use by each student. Not only does the more space enable the library to place more books at the students' disposal, but it also has enabled

Mr. Dienstag to make extensive book purchases in Israel this summer.

On the goal of the library extension Mr. Dienstag summarized,

"Our gain is the students' gain, and we certainly hope they will take full advantage of the opportunity that is being offered them to this end."

Tips Yokel: Look Alive; Hip's Local—Talk Jive

by Irwin Goller

Walking in the halls I met a freshman speaking English—or a reasonable facsimile thereof.

"Hey, fella," I approached him, sticking out my chest (or a reasonable facsimile thereof) to show him I was one of the Lord's anointed—a senior. "Just where do you think you are?"

"I think," he said, "that I am in the land of the free and the home of the brave," and he smirked.

"First off, young'n," replied, "this is the land of the (bursa's) fee and the home of (b) Rav (e)." but since when I speak my parentheses do not come through as clearly as I would wish, I found myself rolling on the floor holding my ample sides doing a solo.

I continued, "You were speaking English, fella, which you will have to grow out of if you want to stick around here."

He began to inch away.

"Wait," I cried out, "and I'll show you what I mean. I heard you say that you've just taken a test, a very hard test, you think you got a C, and that it has ruined your day. Correct? Now what you should have said is: 'I just pulled through a 'churban' and I'm lucky to get hooked. It's a bad day for the Jews.' That's the only way to be understood around here."

When the freshie heard this he

said, "O greybeard loon" (The Ancient Mariner, Coleridge, and if you can speak with parentheses, I can speak with footnotes) I get the point, but I find the matter confusing. Most argot around here isn't rational. Take Greasy Spoon, for example. When was the last time you were dealt a truly greasy spoon in the particular eating establishment in question?"

I was going to tell him of the time I tried to sink my fork into a knish there and found myself sliding out in the direction of 185th St., but thought better of it.

"And bull," he continued, "the most popular term of all, usually is applied in the noble arts and social sciences. Call that an accurate appraisal?"

Perhaps not, I thought, but why did they schedule aforesaid courses in rooms overlooking the new garden spots around campus, allegedly to make the flowers grow?

"And as for 'brown tongue'..."

"Enough," I cried, and just in time to save this article from the censor's scissors, "I understand. We differ as to the meaningfulness of the expression used. But you'd better conform kid, or you'll have to leave."

"You mean," replied the freshie, slyly winking to indicate he was pulling one over on his betters all the while, "you mean I'll have to 'check out,' don't you?"

Modern M'raglim Marvel at Machon Gold

by Norm Meskin

Teacher's Institute commemorates the auspicious mission of the twelve spies sent by Moses to scout Israel, by annually arranging a similar trip for a select group of its students. There is however, an ostensible difference between the two trips. The biblical group did not know what to expect. Its purpose was to reconnoiter the unknown land. The members of the party were, on the whole, hesitant and dilatory. However, such is not the case when describing their successors. Their modern counterparts entertain no uncertainties. In fact, they have a positive goal. They go to Israel to inhale the uniquely stimulating atmosphere of learning and dedication that hovers over our homeland.

Since its establishment in 1953, this fine program has sent over one hundred T.I. students to Israel. In many instances the boys would not have otherwise been able to make this vital trip. The 1963-64 delegation was comprised of 13 students varying from juniors to graduate students. The following

is a delineation of the program which this past year used as a prototype.

The boys were in Israel for the equivalent of a full academic year leaving the United States on September fourth and returning in July. There was no respite after their extenuated sea voyage; the morning after they docked at Haifa, they were already working at Kibbutz "Sdey Elyahu" which is located in "Emek Bet Shoan." They spent the High Holidays at the kibbutz, except for Simchat Torah which they celebrated in Jerusalem. This day could possibly constitute the most inspirational experience that the boys encountered while in Israel. It is hard to put into words the emotion that is displayed when the boys are asked about these festivities. Visualize a magnificent procession of Jews from every extremity of this vast globe. In Jerusalem, Simchat Torah is manifest in what you see, what you hear, and what you feel. The visitors spent the day going from Yeshiva to "Shul" to Beis

Hamedresh witnessing the spiritual and physical dedication of one million Jews to the ageless, four thousand year old traditions of our Torah.

Following the holidays, the boys took leave of the kibbutz and established themselves at Machon Gold, in Jerusalem, where they were to live and attend classes for the next ten months. Machon Gold is a seminary for refuge teachers from Germany, operated by the Jewish Agency's Committee on Torah Education and Culture for the Exile. The program contains many courses which are similar to those in T.I. For instance, there are courses in history, Bible, literature, Talmud and the like. Dr. Nachama Lebowitz and Prof. Elitzur are typical of the eminent personalities that are members of the faculty at Machon Gold. The program calls for approximately ten hours a week at the Hebrew University and twenty hours a week at Machon Gold. After devious mathematical operations the students are credited with 16 credits each from the University, and from the Machon, so that there is no loss of credit.

Editor's Column . . . Committees . . .

(Continued from page 2)

both the college and S.O.Y., T.I., and J.S.P.

Let me reiterate this last point: Our paper is not out to compete with Commie. Indeed, it is unlikely we could exist without the help and encouragement of Herb, Felsie, and the rest of their staff. Therefore, by allowing for specialization, namely, we will concentrate on the religious divisions while Commentator will handle the college, we hope to allow for more comprehensive, perceptual coverage by both papers. As a result, we stand to help Commentator in its perennial drive to achieve All-American rating.

True, we kid around a great deal and some of our material is, strictly speaking, more suited for a college newspaper. Simply, that's our style; and considering that we work with overcrowded quarters and inadequate funds—notice our need to solicit advertisements—I personally feel it's to our credit that we have maintained a sense of humor.

(Continued from page 1)

opposed by David Solonche and Kalman Abramowitz who polled twelve votes each.

Louis Katz edged his opponent Robert Pick eighteen to seventeen for the office of Secretary-Treasurer of Vav-class.

Michael Goldman, Joseph Klein and David Fedder were elected to the positions of President, Vice President, and Secretary-Treasurer respectively in class Gimmel.

George Silberman received thirteen votes, winning the presidency of class Daled. In the same class Mike Stern polled twenty-five votes for the office of Secretary-Treasurer.

One final word: I appeal to you, our old and new readers, for suggestions and, if possible, contributions. Particularly freshmen who have any appetite for this type of work are urged to volunteer for staff positions, either by applying to one of the editors or by speaking to the officers of their respective religious divisions.

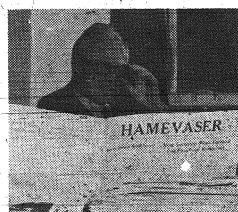
If It Isn't CHOPSIE'S, It Isn't Pizza

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PIZZA P'SAK:

- One slice: Borey Minei M'Zonos — Al Mamichya
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- Falafel: Wash—Hamotsi—Bench



While out campaigning one night, Determined to say something bright, Remark'd Barry Goldwasser, "Sure, I read Hamevaser, In your heart you just know they can write!"

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