Yeshiva's Team Sweats and Toils for Torah, Achieves True Mystical Union in Beis Medresh

by Itzchak Frank

All of us have the opportunity to gain a valuable education dur-ing our years at Yeshiva. To be sure, pressures and anxieties do exist that complicate our task. Genuine success at Yeshiva is not automatic. In order to give direction to our efforts, it is useful to focus upon some individual as a prototype of achievement at Ye-

With this approach in mind, we read with extreme irritation a column which recently appeared in "the official undergraduate newspaper of Yeshiva College." The columnist contends that the personification of what our institution represents is a certain stu-dent who enjoys Ray Romm's Talmud shiurim and is a member a solid starter"-on the basketball team. Chief among this fellow's virtues is his sense of values: he feels that representing

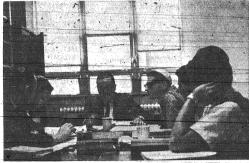
Yeshiya on a basketball court is more important than both Rav Romm's shiurim and his college studies. In practical terms, his dedication manifests itself in the "sweat and toil" of basketball practice "three or four nights a week, three hours or more each night." What is Yeshiva College? Our basketball hero!

It is a matter of grave concern to all b'nei yeshiva that a publication which speaks for our school dares to print a column that declares-unabashedly-that basketball practice for "the team" is more important than limud Torah. We consider it a further insult to Kovod ha-Torah that this thesis was published in the same issue that featured a profound essay by our most esteemed rosh yeshiva, Rav Yosef Dov Solovei-

The individual who has been consecrated as the ideal for Yeshiva is an observant Iew and a decent fellow. We do not wish to malign him. If indeed he spends three hours or more each night." "three or four nights a week" practice (plus games) - it is a pity. We do not know whether his motivation is a fanatic love for basketball or a distorted concept of Kiddush ha-Shem. In either case, it is hardly worth the expenditure of time or the nibbul peh to which he has to listen. He would accomplish more for Yiddishkeit by exerting more effort on Rav Romm's shiur than by scoring 50 points against Brook-lyn College. Whatever his virtues, must look elsewhere for a model of success at Yeshiva.

What is Yeshiva? Yeshiva is a group of eight J.S.P. graduates a group of eight J.S.P. graduates who are devoting a full year to limud Torah, after college. Yeshiva is a George Brown or a Howard Wettstein who, having started "from scratch" is strug-gling day and night to become a genuine talmid chochom, Yeshiva

of Yeshiva Shachter and a R. Aharon Lich-



Veshiva - 8 J.S.P. Graduates

hours of "sweat and toil" in the heis medrash. It is from their

"the team" that spends its tenstein or a R. Yosef Weiss and a R. Aharon Soloveitchik are developed.

EVASER HAM

TO COME

Vol. 3, No. 2

Student Publication of RIETS, TI and JSP YESHIVA UNIVERSITY, NEW YORK CITY

Sherat, 5725

Methods of Malave Malke Lauded by Rav Lichtenstein

Nearly one hundred and thirty persons, including Dean Isaae Ba-RCA President Rabbi Israel Miller, and two Roshei Yeshiva, attended the second SOY sponsored Malave Malke which was held in Rubin Hall Saturday night, Dec. 19. Rav Aahron Lichtenstein was the principle speaker.

After a long and enthusiastic hour of singing and dancing, led by Chuck Sheer and his accordian, two short divrei Torah on Gittin were delivered. The bochurim who spoke were Moshe Saslowe from J.S.P. and Jeffrey Silver from RIETS.

Following the short speeches, refreshments were served and discussion on the points raised by the young speakers was much in evidence. The olom only interrupted its eating and talking to welcome Dean Bacon with a song upon his arrival from the Yeshiva-Patterson basketball game.

The main speaker, Rav Lichtenstein, next rose to present an analysis and endorcement of the goals and methods of the Melave Mal-

In order to examine the mitzvah of Melave Malke, Rav Lichtenstein differentiated between two Kiyumim or fulfillments of Malave Malka itself. One he called kibud (honor or respect) and the other havdalah (separation).

Ray Lichtenstein went a step further and suggested that havdalah might properly be considered a part of kibud for actually we honor Shabbos by distinguishing or separating it from chol, the mundane week.

Ray Lichtenstein then proceeded to discuss the meaning of chol; It is not enough, he said, that we should disregard chol and be concerned with kodesh. In effect, there might not be pure chol and, hence, every aspect of life that G-d has given us has an element A Kedushah.



Nevertheless, he warned, though we can assume that every activity in this world has some Kedushah in it, we must still separate or make havdolos. In fact, the Mishnayot of Kelim tells us of ten levels of Kedushah, and we all know the brocha of hamavdil bein Kodesh LeKodesh recitêd when Yom Tov immediately follows Shabbos.

Similarly, the Kiyum of the havdalah for Shabbos directs us to distinguish between pure Kodesh (Shabbos) and areas which only contain elements of Kodesh (namely, chol).

This being the case, the need clearly exists to scrutinize the world of chol and only accept those parts which offer us the most value. Particularly in the form or Tzurah of the Yeshiva, Ray Lichtenstein stated that we must strive to express through activities which most nearly represent pure kodesh.

Turning to an area within the Yeshiva, namely, close inter-student relationship or dibuk chaverim as he termed it, Ray Lichtenstein said that the methods of the world of chol which have been used to fill this void are not correct. Ray Lichtenstein concluded his remarks by stating that Malave Malke, or simchas mereyus, is the more correct, holier means of building a more unified Yeshiva student body.

The program was concluded with zmiros.

למחרת, הלא בוראי לא יוכרו למחר כל מה שלמדו תמול, וגם בבקר יש להם להכין גמרא וראשונים השיעור היומי.

יוצא לנו כי לפי מהלך החיים של בני הישיבה בלמוד התורה וכדי לעשות חיל בלמודם, חיזב גדול לכל תלמיד הישיבה להמשיר ומו למודו בערב לבא בישיבה לזור על מה שלמדו היום כשיעורים ביחוד, גם על מה שלמדו מכבר. ורק באופן זה יש תקוה לעליה אמתית בתורח שעל זה עיקר היותו בהישיכה כע"ה.

אגב ראוי לחשוב עצות הגונות התלמידים / הנחשליכ להושיע את, בלמודם, ולהיות לאחייעור ולתמוו לחם בלמודם, בזמן הלמווד בלילה.

התחומות כלמוד החורה

ע"י הרב יעקב משה הכהן לעסין, משניה רוחני

מכל רפיון שהוא בתורת ובשלמות הנפש. וזה לא רק להתקדם ולעלות יותר בשלבי הרוחניות אלא גם כדי שלא לרדת ולשקוע בשפלות לאבדון עד שאול תחתית.

וכל היסח הרעת בשלמות הנפש ולמוד התורה עלול להעמיד את האדם בסכנה גדולה, כי האדם נברא בצלם א' ומפאת איכות צורתו, שהיא נצחית, גם עלייתו וגם ירידתג עלולה להיות פתאומית, מקיפה ועמוקה מבחינת

ובדרד של מדה טובה מרובה מוצאים אננו: "אמה ר' לוי בר חיוא חיוצא מביהנ"ם ונכנם לבית המדרש (ממקום שמתפללים ונכנס למקום שלומדים תורה) ועוסק בתורה זוכה להקביל פני השכינה שנאמר "ילכו מחיל אל חול-יראה אל א' בציון" (תהלים פ"ד) (ברכות ס"ד), כי אף על פי שומן תפלה לחור וזמן תורה לחוד, והאדם טרוד כעולם המעשה, בכל זאת אם הוא מרגיש אחר תפלתו שעליו ללכת מיד ללמד תורה הוא מראה בזה שאיננו מרפה עצמו מדברי תורה, אלא להיפך מתחוק הוא בחיוב באופן נעלה, ועל ידי זה יוכה להגיע לתכלית האמתית "להקביל פני השכינה".

והנה אחרי שנחראר לחנינו נודל החיוב "להתחזקות בתורה", ראוי לפנינו "בני הישיבה" לעשות דין וחשבון במהלך חיי התורה שלנו, כי הנה ירוע כי השיעורים נשמע מהראשי הישיבה שלים"א לתלמידיהם. המה העיקר לעליה בתורה, ומן הראוי לאר השיעורים יעיינו בשים־לב מה שנתרש לפניהם בהשיעורים, ויחזרו התלמידים עם חבריהם או לעצמם על החידושים והסברות של הבנה ששמען בהגדת השיעורים מרכותיהם. אכל אחרי שתכף אחרי השיעורים נחפזים ומהירים ללמודים אחרים, ויש לשאול שאלה נדולה. מתי ממלאים התלמידים את גודל הנחיצות לחוור על השיעורים ששמעו מראשי הישיבה, אם לא יבאו בהישיבה, בלילה ארי שלמרו למודים אחרים, לחזור על השיעורי תורה

שלמדו ביום אצל הראשי הישיבה. ואין דאוי להניח חזרת השיעורים

אמר ר' יאשיה כל המרפה עצמו מדברי תורה אין בו כח לעמד ביום צרה, שנאמר (משלי כ"ד) "התרפיתה ביום צרה צר כחכה" (ברכות ס"ג)

תורף הדברים: אחרי שתכלית הבריאה היא התורה והיא הנותנת המציאות לכל, הרי כאשר מרפה עצמו מדברי תורה הוא מנתק עצמו המציאות האמתית, שהיא התקרבות האדם אל ה' על ידי חכמת התורה הנצחית.



Rabbi Jacob Lessin

וסדושת התורה נסנית רס על התורה זקיום מצוותיה הנהו בבחיננת

וכה דברי הגר"א ז"ל בספרו ..אבז שלמה": "אם אין האדם משתדל לעלות לעלות תמיד מעל, על כרחו ירד מפה מטה", וזה כפי שכתוב "אורה חיים למעלה למשכיל למען בור משאול מטה" (משלי ט"ו) כלומר: שומה על חאדם לשאוף לעליה מתמדת ולחשמו

EDITORIAL BOARD

Editor-in-Chief VAL KARAN
Associate Editor IRWIN GELLER
Publishers' Representative CHAIM BROVENDER
Feature Editor ISAAC GOTTLIER
Neus Editor ISAAC GOTTLIER
Managing Editor DAVID WACHISPRESS
Senior Editor DAVID EBNER
ASSOCIATE BOARD

DAVID EBNER Senior Editor
ASSOCIATE BOARD Assistant News Editors RUBIN COOPER AVI ISSEROFF NORMAN 'MESKIN LEWIS KOPLOWITZ Assistant Feature Editors LAWRENCE KAPLAN MITCH HEIFETZ SOAME KIDORF Layout Editor BERNARD SCHENDLER AVI KASTEN Circulation Manager Circulation Manager ANTE MELENE MESSINGER Anti-Sports Editor YITZCHAK FRANK Business Manager ROBERT SWARTZ
Director of Research JAY MARCUS Director of Research JAY MARCUS
Assistant Typing Editor JOSHUA LEADER

... Bilti im no'adu (Amos)

Two meedos or qualities which distinguish a ben Torah from a secular scholar are, first, a scrupulous quest for facts and, second, an appeal to the gedolei haTorah for the most authoritative decisions. To rely on one's own cognitive powers for all judgments or to expect the rebbe to supply all the answers are unthinkable approaches for the Torah oriented Jew.

Seen in this light, the recent action of the YC Student Council concerning the plight of Soviet Jewry is highly commendable. In order to clarify for itself the extent and gravity of Soviet anti-semitism, Student Council, represented by Steven Katz, William Schwartz and Herbert Hermele, undertook an exhaustive fact-finding excursion to Washington, D.C. Talks were held with Jewish leaders who are currently engaged in abetting the condition of Russian Jews by various clandestine methods and finally a resolution for prudent action was drafted. Council adopted this motion almost unanimously.

Now that the school has aligned itself with SSSJ (and SSSJ has wisely agreed to suspend public demonstrations), we are anxious to see implementation of all of the resolution. But in particular, we would like to see steps taken to fulfill plank number 5, calling for a meeting between religious leaders and political experts. For, as in every issue, our actions must be guided by our gedolim; and not until they have been properly informed of the situation can we presume to be acting according to datas Torah.

Our Mission Against Missionaries

Last year at this time when the Rov spoke to us about Shmad in Israel, concern for the problem of missionaries was apparently high. Plans to raise money, publish fact sheets, and arouse public concern were discussed, and some steps were taken to alleviate the situation.

Now the issue seems to be dead. Yet those who read Confrontation by the Rov realize that the missionaries in Israel are the practical implementation of Rome's "dialogue" with Judaism.

Clearly, the problem still exists, indeed, even more acutely than ever. But what has happened to student concern?

Beis Yitzchak Award

One of the most vital—if not the most important—of Yeshiva's student publications is the Beis Yitzchak. This annual collection of chidushei Torah, written in Hebrew by Roshei Yeshiva, alumni, and bochurim, has always been a great source of pride for our school.

This year, thanks to Mr. Danny Levine, a noteworthy feature has been added. Now the student whose article is deemed most original by the editorial board will receive a prize of \$50.00 in memory of Mr. Levine's grandfather, Rabbi Shapiro of Denver. People who may have felt, erroneously so, that just appearing in print in Beis Yitschak was not an honor in itself will have the added incentive of a cash award to spur them to higher composition achievement.

We commend Mr. Levine; and, under the editorship of Rabbi Herschel Schachter, one of our Yeshiva's outstanding products, we look forward to a truly superior publication

Letters To The Editor

November 12, 1964

Dear Editor,

I find it necessary to clarify a sentence that was printed in my article in the Hamevasser, Vol. 3, No. 1 (the last issue) concerning the annual TI trip to Israel.

The article stated that, "Machon Gold is a seminar for refuge teachers from Germany..."
I wish to emphasize that by no stretch of the imagination did I write or intend to write something of this sort. It has been brought to my attention that this line has been found derogatory-by some. In my original copy, the phrase read, "for teachers from the exile."

Sincerely, Norman Meskin

Dear Editor,

It is rather disappointing to see Hamevaser resort to the type of undignified humor that it does. Hamevaser, as the publication of the religious divisions, should set as its goal the projection and reflection of the religious stature and image of Yeshivat Rabbeinu Yitzchak Elchaman. And just as a Ben Torah must maintain dignity and seriousness, al achat kama v'kama must the publication representing the Bnei haYeshiva should mantain seriousness and dignity.

There is a definite place and need for Hamevaser — but it must be done with ta'am.

Carmi Horowitz

Dear Mr. Editor,

In your Editor's Column you mentioned that Hamevaser would concentrate its energies on the religious divisions, related religious topics and subjects of religious sesses and interest. Then you go and include Mr. Geller's comic article "Tip Yokel: Look Alive; Hips Local-Talk Jive." This piece does not and did not belong in your newspaper.

I am not knocking Mr. Geller

I am not knocking Mr. Getter or his piece as Lusually find his humor quite refreshing. But if I wanted to read something like this I would have turned to Commentator for it. For religiousintegest articles and news I turn to Hamevasser. For more secular oriented, college news, I turn to Commentator.

I would like to suggest that you replace the type of article à la Mr. Geller, with a regular piece à la Sholom Aleichem. I don't mean to be facetious in-bringing up this suggestion. You say you have some of the best writers in the school on your staff. Why not let one of them try his hand at a reguar Jewish humor feature? Perhaps Mr. Geller can forget that he once wrote for Commen-taor (this is not made as a derogatory remark) and adapt his considerable skills to the purpose for which Hamevaser is or should be intended.

Mr. Karan, I don't believe we can rationalize your content with the purpose of the newspaper by

saying "True — we kid around a great deal, and some of our materials, strictly speaking, is more suited for a college newspaper."

It is your job to see that Hamevaser doesn't become a college newspaper. Yeshiva University already has a fine college newspaper in Commentator. It needs a fine religious-interest newspaper—and this can only be fulfilled if Hamevaser adheres to its own, field and purpose.

Yours truly,

Bernard Schendler

Dear Sirs.

I am very pleased that "Hamevaser" is on the road to becoming "institutionalized" and is no longer an experiment.

This paper's importance should not be underemphasized, for it serves vital functions. It must continue to serve as a conscience to see that activities in our school are kept in the spirit of halacha. It must continue to build the prestige of the religious divisions and it must continue to serve as an outlet for student opinion.

Gentlemen, I applaud your accomplishments until now, and wish you continued success:

Steve Katz '65

Dear Sirs:

I regret to inform you that I did not type out the assigned material as was asked of me. I know

(Continued on page 4)

100

PRESIDENT'S COLUMN

by Bruce Rachlin



And a man found him straying in the field: And the man asked him saying, "What are your seeking?" And he said, "My brothers I am seeking.

The Jew of necessity is confronted with the question of his pursuit. He asks it of himself. He faces, the interrogation with each inquiry, in every activity, "What are you seeking?"

The Halachic inquiry leads to the Posek and beyond him to the Gemorah, Mishnah or ultimately revelation, in which lies the foundations of

But, there is a question which although related is more personal than the Halachic problem. It is personal in that each Jew addresses it individually and requires an answer which he may internalize. It is Halachic for it searches the Halachic motivation. It desires that of which the Halakah is the embodiment.

This is not a philosophic query although it is often confused as such. Rather, it is a religious plea demanding that the object, the goal of the religious endeavor be made explicit, that the attitude of the religious emotion be made vocal.

It is in this predicament faced with these uncertainties that the religious personality seeks an answer.

For some few the key to their religious endeavor is self attained. For the majority substantial success depends upon ardent, indeed exceptional, social and personal relations.

Both these social and personal relations are, nowever, rooted in Limud Torah and Halakah.

The social problem is to make orthodox involvement socially valuable. The whole range of methods employed by the "social engineer" must be utilized toward this effect. Approbation for achievement within the specific Yeshivah endeavor, status founded upon orthodox group and personal association, and discussion of the character and immediacy of orthodox values can all be validly

As a corollary, practices which denigrate Halachic essentials must be consciously avoided; designating a Beis Medrash as the such and such study hall breeds justifiable cynicism. Students faced with the spectacle of rabbis turned "Doctor" or encountering among their Chaverim singular disregard for character assassination, Tefilah, and a whole range of Torah principles are justified in questioning the desirability of conducting their lives within such an orthodox framework.

Yet even in the absence of creating social relations, there stands a figure potentially capable of generating religious commitment—the Rosh Ha Yeshivah.

If the Rebe, however, misconceives the character of his Talmid's committment, if he fails to answer questions in terms which will motivate the listener, or if he constantly subjects the Yeshivah context to withering criticism or holds himself aloof, then he has failed as religious mentor no matter how well he has succeeded as pedagogue.

Within our Yeshivah a sense of individual and personal Torah endeavor is largely absent. Faced with the inquiry. "What are you seeking?", most Bnei Yeshivah fall into troubled or embarrassed silence. It is bitterly ironic, that we who are expected to build an Olom Ha Torah must ourselves still search at a torrid agonizing pace for someone or someplace to guide and instruct our fundamental

Views on Synthesis Contrasted; Practical Commitments Needed

by Isaac B. Gottlieb

Much has been written and said on the topic of synthesis and some would say, "too much." However, the fact that a speaker at the SOY Melave Malka chose it as his topic shows that interest, or perhaps unrest, is still generated by this word. The role of secular studies in Judaism is by no means solely a problem of the Yeshiva College student. It must be faced likewise by those boys who attend yeshivas during the day and public colleges in the evenings, and our discussions and conclusions may serve their needs as well. Toward this end I would recommend a thoughtful reading of Rav A. Lichtenstein's article, "A Consideration of Synthesis From A Torah Point of View," in the SOY publication "Gsher, vol. 1, po. 1. (June 1963.)

Rav Lichtenstein's treatment of the topic is addressed to the individual ben-Torah, and the committenents essential to his view of synthesis must be made by each one of us who is convinced of his ideas. If I assume the primacy of Torah, then I must give it the lion's share of attention; no one else-can learn for me.

Likewise, if YU has adopted Torah U'Mada as a credo, than it, too, must have a tenable explanation of the concept and it, too, must have practical committments which fulfill the concept. Since the University is not an organic being, individuals acting on its behalf have done the explaining and those individuals comprising the administration must make the committments which these explanations entail.

Just what is the explanation of synthesis advanced by YU! In a New York Times supplement conceived and produced by Public Relations, the load article by novelist Herman Work, attempts to give the idea of YU. If we are to accept his interpretation of Torah U'Mada, then the word "synthesis" is to be replaced by "confrontation."

Now, the two words are worlds apart in both meaning and comportation. Synthesis means the creation of a whole from parts; it connotes a smooth, mechanical process. Confrontation means a meeting; it strongly suggests a bold, defiant, even antagonistic encounter. If anyone still confuses the terms, let him try to substitute "synthesis" for the title of Rav J. B. Soloveitchik's article, "Confrontation," (Tradition, Fall '64).

According to Wouk, all secular subjects are learned "straight with no punches pulled." On

the other hand, there is a full religious studies curriculum. "The strain on the mind of the student," says Wouk, "is terrific." Thus, YU is the scene of the bout of the century. Torah and Mada both come out fighting. Under the impact of the initial blows, both recoil. Or, as he says, "one would expect an institution founded in such a searing—tension . . . to explode from its inner contradictions." What is the dutcome of the match? "That depends—on whom you—are rooting for. "In any case, the true form of the future religion can only rise from a total confrontation of the old and—the new." The original encounter of two strangers was cold. Having been in the ring together, a certain understanding has come about, in time. We now have, in the words of the subtitle, "The partnership of yeshiva and university."

Let us move from the idea of "inner contra-dictions" to another interpretation. "More than two generations of our people have been lost to us because of the erroneous belief that there exists a serious conflict between our spiritual heritage and the American way of life," says Dr. Belkin. The juxtaposition of Torah and Mada is not an original effort of YU either. "I believe that we can make our contribution to the American way of life by creating a synthesis — what our ancient rabbis used to call "the beauty of Japeth in the tents of Shem, the esthetic values of Greece. and the moral values of Judaism." Now, Shem's tent was always there. It is Japeth who is admitted by invitation, and so long as he does not upset the tent itself, he is welcome. Following the thought, Dr. Belkin lays down the premise that it is the yeshiva "from which the university inherits its essential character as well as its spiritual, moral, and ethical core. These qualities are inherent in all its schools and divisions. . . . " If I understand this correctly, Torah is to be the senior partner in this venture, the controlling interest.

Thus, in Wouk's scheme of things, Torah receives Mada "straight, with no punches pulled." In the latter explanation, Mada was invited in by Torah from the beginning. To Dr. Belkin's reason, there is a harmonious blending, with Torah keeping aswatchful eye. In Wouk's treatise, confrontation will give birth to a new child. What is the nature of this embryo? This is not predetermined.

(Continued on page 8)

Report from Eretz Israel

by Jay Miller

A resident of Tel Aviv once said to a tourist, "Tel Aviv is a city, Jerusalem is a villaga". A second resident corrected him and said, "You are only partially correct. True, Tel Aviv is a city. But Jerusalem—one half is a village; the other half is a shettel." And the second one was probably right. For Israel is a country that has not yet found its "life style"; nowhere is this more evident than in Jerusalem—a city where conflicting philosophies and values clash daily; and the third level of a thesis, combining the qualities of both to form a unique way of life, is not seen on the surface.

Jerusalem is, on one hand, a shtetel. Walking the narrow streets of Meoh Shearim the language that one hears spoken is Yiddish; the children learn Torah to the exclusion of all secular studies; the garb and manner of the residents remind one of the life of the small towns of Eastern Europe as its story has been transmitted to us in a romanticized

fashion. Life there exists beyond the boundaries of times. Temporal questions of money and status have no meaning. Man was created to worship G-d — ge'endigt. The Yetzer Horah seems to have no place here—the people's sole interest lies in Torah. The poverty as evidenced by the battered dress of children and the mean two room hovels in which families of eight live are not even of secondary importance when considered "sub specie aeternitatas."

Jerusalem is also a village. The early Zionists were, perhaps, imbued with a vision of creating their own nation. The ideal by which they lived, the goal toward which they strived, the dream into which they poured all their hopes and visions was the state. Now it is a reality (the governmental "affairs," the shaky state of the pound, the external danger of enemy countries to the contrary). And their children, the generation of today, are looking to create a better life with more

cars, telephones, and washing machines. If they see a conflict between matter and spirit the outer is the former, or the latter is submerged in the former. They wish to imitate America—they highest praise for a cigarette is that it is Virginian tobacco; homes are advertised as "being American's whatever luxury America has they must have also. They live for the here and now. Israel, to them, is a nation whose history was interrupted by two thousand years of total lack of progress. They seem crude and unpolished—more the residents of a village than of a metropolis whose population numbers close to one hundred thousand.

We "American religious Jews" live a life of b'dieved. This is seen in our manners, customs, and most blatantly in our schools. An elementary and high school education is a necessity — today a college education is becoming the norm. We seem merely to add a

(Continued on page 7)

A Reply to Elisha ben Avuyah

Acher was accustomed to enter the beis medrash and observe the young boys engaged in study. "What are they doing here?" he would ask. "This one should be a builder, that one a capenter, this law a fisherman, the other a tailor." When they heard his remarks, they left the basis medrash and went out into the world.

A Reply to Elisha ben Avuyah
by David Ebner

In the middle of night a small, huddled form Sways gently over torn yellow pages; Braving all the world's barbs and sneers of scorn, While chanting the words of some long dead sages.

Does he know that they think him but a fool For wasting his life on those yellow pages, In which incoherence and lies are the rule, While in the world true knowledge storms and rages?

"What if Rava said 'yes' and Abaye said 'no'? Throw away your dead tomes and learn to live; You must refuse to die— flourish and grow, And take everything, that the world has to give."

Many do leave: they will not waste their youth; The world promises wealth, and power, and fame. In modern white books they seek after truth. But there's only one truth—always the same—

They see the world is a murdeous riot And its real treasures are but few and scant; And in their hearts in moments of quiet There beats the tune of the youth's holy chant.

The melody is sad but leaves a warm glow— The song of Rava's 'yes' and Abaye's 'no'.

News Shorts

An annual cash award will be warded to the talmid who subbits the most original chidush for the Beis Yitzchak periodical. The award was established by Danny Levine (Semicha III) in honor of his grandfather, Rabbi Shapiro of Denver, who passed away a weeks ago. Although ther are literary awards dealing with Jewish topics at Yeshiva, such as the Dr. Fleisher award, this is the first time that an award will be issued for a Chidush Torah. The editor of Beis Yitzchak requests that all Chidushei Torah be submitted by Rosh Codesh Adar Rishon.

Twenty four graduates of Yeshiva Glege have been awarded Semicha fellowships by RIETS for three years study. The fellowships total over \$22,000, each one including a \$1200 stipend plus dormitory accomodation for single person, or \$2,000 for married recipients. Students were selected on the basis of grades, examinations, interviews, and the approval of a committee consisting of Norman B. Abrams, RIETS administrative director; Dr. Aaron Lichtenstein, RIETS, advisor to Kollel students; Dr. Emanuel Rackman, assistant to the President; and Sheldon E. Socol, director of student finances.

Those receiving the award for the initial time are Gerald David, Fred Edelstein, David Feder, Allen Fireman, Hirsh Fishman, Edward Kaminetzky, Howard G. Messinger, Martin Rosenberg, Charles H. Sheer (Berkeley, Calif.), and Myron Weiner (Malden, Mass.). Those-granted renewals include Abraham Braun-

spiegel, Herbert Brovender, Irving Cohen, Shimon Cohen, Elliot
Frank (Worcester, Mass.), Raymond Grodner, Irwin Seymour
Handel, Irving J. Kelemer (Los
Angeles, Calif.), Isaiah Koeningsberg, Solomn F. Rybak, Hershel
Schachter, Robert Schlakman, Eli
Israel Shuman, and Chaim I.
Waxman.

A group of scientists at the Vational Physics Laborator (NPL) in Jerusalem announced last week its invention of a small, gasoline-powered electric generator for use in outlying towns and villages not connected to the main grid. The important uses of the electrical unit will be for agricultural development by supplying power for irrigation purposes, for communication between these towns and the business-education centers, and for the small supply of power needed by schools. Home usage will be a secondary consid-

Virtually maintenance free, the units will be useful in areas where there are few technicians. NPL can leave the units in such areas with nothing more than a year's supply of fuel, thus the invention is also a valuable export to underdeveloped. African countries.

Originally NPL had designed a solar-powered plant. The initial cost of the huge solar mirrors needed to collect the sun's energy, however, made the design impractical, and the gasoline model was developed. A spokesman for the laboratory announced that since kerosene was more generally available in Israel, the present model will be modified to run on the cheaper fuel.

A Deeper Insight Into the Miracle Of Chanuka by Rav A. Soloveichik

mazel, even the Scroll of the To-rah in the Ark." (Talmud) Shabbos has no mazel in America and one may find a mechallel shabbos to be an officer even in an Orthodox congregation. Chanuka, on the other hand, which is a mitz-vah instituted by our Sages, makes a great impression upon all Jews. The symbol of the Menorah is acknowledged by Orthodox, Conservative, and Reform alike. It is so acknowledged because the miracle of Chanuka and its motives are widely misunderstood. This is evident in the general interpretation modern historians ascribe to the Perushim. In explaining the true nature of Ghanuka, we shall also understand the perplexing discussion in the Talmud concerning this event.

The Primary Miracle

"What is Chanuka?" exclaims the Talmud in Shabbos. Rashi explains, "On what miracle is the observance of Chanuka founded?" The answer given seems to indicate that the primary miracle was the cruse of oil, which sufficed but for one day, yet burned for eight. It does not seem logical that our Sages would esteem the miracle of the oil over the miracle of our deliverance from the hands of the Greeks and the victory of the few over the strong.

Contrast

Let us contrast the racles and what would have happened had either one not have taken place. If the cruse of pure oil would have lasted for just one day, unpure oil could have been used, since "impurity is permitted in a congregation". At the very worst, the Menoras HaMaor would not have been lit for seven days, and we know that the Torah absolved the incapable of the performance of a mitzvah. Rambum says that within a week pure oil could have been prepared. We see that the mi-racle allowed the performance of a mitzva which could have been formed anyway. The miracle of the cruse only enabled the performance of a hidur mitzva, a supererogatory fulfillment of the commandment. Now try to imagine the tragic consequences of a Greek victory. Paganism, with its deification of the innate urges of man and its fulfillment of the bru-«tal instincts and voluptuous desires which rage within us would have engulfed all of mankind.

Motives of Chanukah

At the time of the Hasmonean Revolt, three factions were present in Israel 1) The Hellenists. Within that group were included the early Saducees. 2) The Hassidim. These were not Pharisees. They refused to fight offensively and would not fight on the Sabbath even to defend their lives, even though Halacha permits violation of the Sabbath to save a life and also permits waging war on the Sabbath even if no immediate danger to life is present, as can be deduced from Deute-ronomy 20:20, 3) The Hasmoneans, to be equated with the Pharisees, who declared that they would fight offensively, even on the Sabbath.

Philosophies of Each Group Men, in general, can be divided into realists and idealists. The realists are satisfied with the status-quo. Man, they believe, in all his primitivity is good. The idealists believe that man was created an imperfect being. There is a foreskin upon the heart of man which he must labor to remove. Some idealists are convinced that it is within our potential to better both ourselves as individuals and, in the process, all of society. Others are so overwhelmed by the imperfections as to reject society's betterment. Indeed, a total withdrawal from society is the first requirement for the circumcision of their own hearts.

King David in Psalms 8:6 says, "And thou hast crowned him [man] with glory and honor."

of man. An artist can reproduce only the physical dimension of man; he cannot portray his sbi-rituality. The appreciation of man should be predicated upon a synthesis of kawod and hadar, honor and glory.

Why couldn't the Greeks, with all" their intellect, visualize the aspect of kavod? They were realists because they were stiff-necked, What struck their eyes was the physical world, but kavod, which is intangible and invisible, escaped them. The Jews were chosen as the nucleus of the effort to bring the dominion of G-d to this world because most people are realists, not idealists. As a prerequisite to our mission we were commanded to remove the imperfections from our hearts, and make our necks flexible so that we would be conscious of both kavod and hadar, glory and honor.

The Hassidim, idealists though



HaRay Aharon Soloveichik delivering a Hashkafa shiur,

Man was created with a sense of physical beauty and harmony. But if he was created with a sense for distinguishing between beauty and ugliness in the physical world, then he also was endowed with a very real sense of beauty and ugliness in regard to spiritual matters. The Hebrew word for honor. as expressed by King honor, as expressed by King David, was kavod, which contains within it the root of the word kaved, heavy. Man perceives evil forces, forces of impurity which rage within the world and within himself. Just as an object is not heavy or light intrinsically, but rather, its weight is determined by the pull of gra-vity exerted upon it, likewise the forces of evil tend to draw man's whole self into any abyss wherein he is addicted to evil and engulfed by frustration, until he is no longer willing or capable assert himself as one created in the image of G-d. To counteract these magnetic forces of evil, at least an equal force of spiritual purity must be generated by the individual. The concept of kavod is the cognizance of the interaction of influences on the in-

The Hellenists were realists, as are all pagans. The Greeks emphasized physical beauty, for they took note only, of the hadar and did not see the aspect of kawod. It is precisely for this reason that the Torah forbids the sculpture,

they were, also lacked integrated vision. Though they saw the inperfections of man, they did not realize that man was capable of sublimating his basic instincts and desires to the greatest good. From the Hassidim and their like followed the Essenes, and later the early Christians, all of whom could not harmonize the spiritual and the obvisical.

The Pharisess, on the other hand, were conscious of the true intent of the Torah, namely the sublimation of basic drives. Unlike the Hassidim who rejected society, they found it necessary to defend their homes, communities, and nation against the invaders. They felt that it was essential for the individual to be part of a larger society.

There was yet another difference between Hasidim and Pharisees. To a certain extent the Hasidim realized that they could improve upon themselves, but they were averse to resort to arms in defense of their position. Had not the prophet Zachariah told Zerubabel, "Not by might, nor by power, but by My spirit, saith the L-rd of hosts."? Wouldn't the ultimate realization of G-d's kingdom by all people be brought about through peaceful methods, not by conquest?

Halacha recognizes two methods of achievement, as those who studied Gittin know. There is attainment by conquest (kibush),

Roshei Yeshiva, Student Body Conspicuous by Their Absences At Successful Malayei Malkes

by Chaim Messinger

I have been given this opportunity, as chairman of the Melave Malke program, to express myself publicly on the reasons for its inception and what we would like to accomplish through it. Howeever, I would prefer to express myself not as the chairman but

and acquisition by peaceful set-lement (chazakh). The Pharisees advocated war only when they realized that they could not maintain their position otherwise. Many Jews of that period doubted the method of the Pharisees. Perhaps the Hasidim were correcr? To indicate to the Jews that he approved of the acts of the Hasmoneans, the Al-mighty infringed upon the laws of nature. He preferred the approach of the Hasmoneans inasmuch as so great principle of Judaism was at stake, namely, the basic concept of spiritual values, which the Greeks saw as a figment of man's fantasy. Ultimately, the Hasmoneans, too, believed in achievement by chazaka, which is why we read the haftara from Zecharia on Chanukah.

Since the miracle of Chanukah is dedicated to both concepts of conquest and peaceful attainment, Beit Shammai said that the lighting of the candle should correspond to a victory achieved by conquest. Just as the climax of such a victory is immediately realized and then declines, so eight candles should be lit on the first night, and seven the next. Beit Hillel said that since conquest was resorted to as a last measure, the candles should correspond to the ultimate aims of the Torahthe implementation of Yahadus peacefully, when all will realize its intrinsic truth. Such a victory gains strength with the passing of time. Therefore, Beit Hillel says that we increase the number of lights on each successive night,

Ed. note: The ideas contained herein are part of a larger Hash-kofa shiur delivered by Rabbi A. Soloveichik on Chanukah, 5724. They were obtained from tapes and summarized here. We apologize for not being able to record Rav Soloveichik's message in full, and thank him for his permission to print part of it.

as is our custom."

Letters

(Continued from page 2)

you will not be overjoyed by this, but under the circumstances it was practically impossible.

Therefore I feel that since I am incapable of doing the work, for the benefit of myself and the paper I hereby resign my post as Typing Editor of Hamevaser Newspaper.

Respectfully yours, Mr. Sheldon Miller simply as one of the older bochrim in the Yeshiva. I feel I have this right, since I am one of the only bochrim in this year's Smicha III class to have gone through the whole gamut of Yeshiva, beginning at the high-school level.

My aim, of course, is not to look back and complain about what the Yeshiva did not do for me but to try to point out some things the Yeshiva bochur should do for himself during his short stay at Yeshiva to make that stay memorable.

Originally, the idea of a series of Melavei Malke was advanced by Mr. Itzchak Handel, the President of S.O.Y., and I was very nonored when he asked me to arrange this program since I knew that it was a pet project of his. Höwever, I accepted the job more as a challenge than as a favor to him. Obviously, the very idea of having such an event on a regular basis on Saturday night was. a challenge; however we had certain specific reasons in mind for instituting this program. First, we wanted to utilize Saturday night. I would venture the guess that a very large percentage of us do not dedicate Saturday night to intellectual pursuits. Due also to our very full program at Yeshiva ke could serve a double purpose: a) to fill a social need by having such a gathering and b) to hear some timely and valuable thoughts from our roshei-veshiva and teachers on subjects for which we do not have time during the week.

Secondly, we were interested in developing some sense of closeness among the bnei-ha yeshiva and a more personal relationship between the bnei hayeshiva and their rebbeim.

Thirdly, we wanted to give the bochrim in the yeshiva a chance to experience some yeshiva ruach. We all know that the yeshiva is a unique institution; however, it will be readily realized that we aren't going to remember our unique yeshiva experience by the number of athletic events or the various "successful" theatre parties we attended. It is only through events such as Melavei Malke that one feels he is in a yeshiva and not a public college."

The success of the first two Melavei Malke, cannot be denied. This success, however, was due only to the support of a few loyal participants of all such similarly oriented events at Yeshiva. We are very disappointed at the lack of support on the part of the roshei-yeshiva and the staff of T.I. and J.S.P. We feel, and I speak for the majority of the older bochrim in the yeshiva, that if we can attend such functions and lend our status to the success of such a program, the presence of the roshei-yeshiva would certainly enhance the Melanei Malke and insure their continued success. We have proved ourselves worthy of support; the first two Melavei Malke's speak for themselves. It is now up to the roshei-yeshiva and the student body to give a little and attend the next one.

A Call to End the Apathy Towards Our Soviet Brethren

by Noah Lightman

My reason for writing this article is twofold. Firstly, I hope to inform my fallow students of many of the problems of Russian Jewry with which some students may not be familiar; and secondly, I hope to persuade them to shake off their apathy and answer the call to add their fellow Jews behind the Ifon Curtain.

On Sunday, November 1, I was privileged to attend a lecture given by one of the outstanding experts on the problems of Russian Jewry, Dr. Moshe Decter. He is the author of "The Starus of the Jews in the Soviet Union" as well as of many other articles which have appeared in such periodicals as "Foreign Affairs" and "Midstream."



Anti-Semitic Cartoon The Greedy Jew

Dr. Decter outlined the attitude of the Soviet government towards the Jew from the time of the Russian Revolution until today. Basically, the Soviet authorities who determine the policy towards Jews wish for the total disappearance of Jews as Jews. The Soviet authorities would like the Jews to Jew the Jews to Jews the Jews

the Jews to lose their identity and assimilate with the Russians. This desire is in harmony with the Communist advocation of the disappearance of all national groups and the formation of a nationless proletariat. However, after World War I there was a resurgence of nationalism, and the communist leaders were forced, for the time being, to accept a policy of national determination, that each nation be allowed to tinue to live its national culture. Lenin regarded the Jews as neither a national nor a religious sect, but rather as a group of wanderwith no intrinsic reason for existing, kept together only by persecution. He proposed that if the persecution were stopped and the Jews were allowed total freedom, they would disappear. The falsity of this theory soon became apparent, and the Soviet government decided to consider the Jews as a nationality. As such they were permitted in the 1920's to set up their own school systems and cultural centers with Yiddish as their official language, but religious teaching was prohibited. True, synagogues remained open, but Hebrew was considered subversive language and could not be faught. The communist party hoped that if the Jews were allowed to continue their Yiddish culture, they would in time be weaned away from their religion, and eventually the secular Yiddish culture, left with no religious basis, would be dropped, leaving the Jews as goo'd Russians. This policy did not succeed because even the secular Yiddish culture became, in a sense, sanctified and served as a unifying force and a perpetuator of the Jewish identity.

Nationalism

With the appearance of Stalin, a revision of the Soviet attitude toward Nationalism took place. There was a purge of all leaders of nationalities, but, whereas among all other nationalities Stalin only replaced the leaders with his own followers, he shut down completely the schools and cultural systems of the Jewish nationality. From Stalin's time until today the vital unifying force of Russian Jewry, Yiddish, has been taught, and Yiddish articles have become harder and harder to find. Today only one bi-monthly2 journal is published in Yiddish, and it is completely devoid of Jewish content.

The basic protest of the Jews of Russia today is that they are listed as a nationality but are not allowed any of the rights that the other nationalities of the U.S.S.R. enjoy. They are not allowed to observe their religion as are the religious groups because they have no national religious hierarchical organization. And even if they tried to form a quasi-organization, as others such as the Baptists have done, they would not be allowed to do so. Such an organization is essential, however, because it is the only instrument allowed to publish religious works, make religious articles and communicate with co-releaders in the outside world. All other religious groups have been allowed to train their students for the clergy, either in Russia or by sending them to other countries, but not the Jews.

Fear and Mistrust

What is the reason for this overt anti-Semitism? According to Dr. Decter it stems from a deep mistrust of the Jew by the Russian. We must remember that communism is a relatively recent phenomenon in Russia. Before the Bolshevik revolution the people were under the influence of the Russian Orthodox Church, which was far more rooted in superstition than its western counter-The illiterate masses were fed the distorted Christian image the Jew as a Christ-killer, swindler, and demon. As a result, the Russians today do not undertand the Jew or his religion. They call him a "cosmopolitan" which means "without roots". He is accused of having a spiritual kin-ship with the world and, thereore, no allegiance to any single country. His prayers and his language reflect his love for Zion. The Jew can never be accepted as a Russian. Here we see the paradox; of the situation which

the Russian government has created. On the one hand the Russian government hopes for the evenassimiliation of the Jews, while on the other hand the anti-Semitic feeling will not allow the Russians to accept the assimilated Jews. We have now answered the question why the Russian govern-ment does not decree that the Jews are not a nationality and are thereby not entitled to the rights of a nationality. The Russians' fear and mistrust of the Jew will not allow them to accept the Jew as a Russian. Whether he is a member of a nationality or not, the Jew remains a Jew. This suspicion and fear of the Jew, which is rooted in the past, is in line with the irrationality which has characterized the po licies of the communist world Communist ideology is in constant conflict with reality. For example, communism preaches that large groups of farmers working together on communes can produce more than individual independent farmers, while reality demonstrates that individuals working with a incentive produce Until this irrationality is replaced with rationality the Jew will continue to be misunderstood and rejected. Yet we Jews in America must take advantage of the irrationality of the Russian because as long as the Russians allow the Jew to assimilate we have time to save him

Two questions remain to be asked: 1) Does the Russian Jew who has had no Jewish training, who doesn't know how to read Hebrew or even Yiddish, and who is in many instances an atheist, want to be saved? 2) Can anything we do benefit our Russian brethren, or may if do more harm than good?

In answer to the first question, I will say that a large number of the three million Jews in Russia do want to be identified as Jews. This past Simchat Torah during the day a total of 15,000 Jewish youth danced and sang in front the synagogue in Moscow. (This is an official figure, not an exaggeration.) Such a display of Jewish feeling was dangerous, yet it was conducted, and no action was taken by the government against it. Also it has been estimated that thousands of Jewish boys learn/gemora secretly and at great risk, since studying religious subjects is considered a subversive activity. It is known that many areas of Poland and Lithuania. which the Russians took over after World War II, contain thousands of very religious Jews who have been deprived of their Yeshiyot for less than twenty years. In Vilna, Yiddish is an official language. Are we to abandon so many Jews who are willing to risk death to be associated with Judaism?



In Russian Eyes

All of us are aware of the ideological split between Russia and China and of the recent change in the Russian hierarchy. Theoreprecussions have been tremendous. The change has signated the communist puppet states of Eu-

rone and other national commun ist parties throughout the world to assert their independence of Moscow, Thus we see the French communist party demanding an explanation from Moscow of the ouster of Krushchev. World pubblic opinion is playing a major role in determining Russian action. No longer can Russia defy the world. It must listen politely because it suddently find that it needs world opinion on its side. Thus we see that when Judaism without Embellishment was published and the communist parties of the world arose in revulsion against it, Russia had to take it off the stands and admit it was a mistake. Since the protests have begun, Russia has stopped pubcizing its economic trials against the Jews, thus lessening the tension between the Jews and the Russians. No known adverse affects have resulted from the protests. Russja is no longer a closed society: The Russian Jews know about our actions and in overwhelming numbers beg us to cry out and turn the attention of the world to their plight. There have been, up until now, no successful negotiations to release any Jews from Russia, contrary to the rumors you may have heard. Only under world pressure will Russia negotiate. Perhaps she will agree to release the Jews who have been split from their families in Israel and America. Poland took such a step after World War II, de claring that the Jews had suffered more than their share under Hitler and, therefore, deserved to be reunited with their families. Perhaps Russia will not release any of her Iews but at least will allow ehem the rights of religion and culture which other nationalities in Russia enjoy. Perhaps we will give our fellow Jews the hope which comes from knowing

Rabbi Kreizer Exemplifies Talmid— Rebbe Relationship in Torah Spirit

by Mark Epstein

One of the most rewarding experiences one can realize in Teachers Institute for Men is to know Ray Aaron Kreizer, Immediately recognizable is a deep religious conviction with which he is imbued, and his knowledge and learning which enables him to substantiate that conviction. Rabbi Kreizer's enthusiasm for "Torah L'shma" is instilled in his students through something which can only be explained in a metaphysical vein. Sensing the inten-sity of their Rebbe and feeling energy emanating from him, his students respond, enthusiastiin their Rebbe's voice that tells his students of his learning twenty hours a day for six years in Shanghai, China, under the famour Mirrer Rebbe, Harav Schmuelovich. Indeed, his whole life has been dedicated to learningfrom the time he left Poland

after becoming Bar-Mitzvah to learn in the Mirrer Yeshiva in Jewish Lithuania, to the time when he, with the entire Yeshiva immigrated to Japan by way of Siberia, to the time when he with 250 other "talmidim" of the Yeshiva, suported by the "Vaad Hatzalah" in the United States, spent six years in constant study. These six years are called by Rabbi Kreizer, "the golden age of the Mirrer Yeshiva"; and certainly the heights reached in "Limud in those years have been unequaled in the annals of modern Judaism. The influence of those years has reached many boys in TI through the personal in Rabbi Kreizer takes in "So don't each of his students. go to lunch and I'll go over the gemora with you" is not infrequently heard when one of his talmidim fails to grasp an inyan in class.

Rabbi Kreizer had intended to

go to Erctz Israel thwarted by the immigration policies of the British, so his second choice was America by way France, where he learned in Yeshiva near Versailles. Once here he resumed his studies in the Mirrer Yeshiva on Ocean Parkway, taught in Crown Heights Yeshiva, and finally accepted a position as a "Rosh Yeshiva" in TI where his one goal is to help maintain a "torah spirit". In some ways, Rabbi Kreizer feels that he has accomplish his goal. However, because of his nature, he is never satisfied. Fearing that he has not done enough for his student, Rabbi Kreizer makes it a point to converse with and give musar to his students at every opportunity. He feels that the six ours a week of gemora are a very important asset to the "right side" of the scale and encourages his students to continue learning.

Coke Boycott:

True or False? by Jay Marcus The alleged boycott of Israel by the Coca Cola Co. has been

recent source of controversy.

The Arab boycott was adopted

in 1951. The Arabs, fearing ex-

pansion on the part of the Is-

raelis, adopted strong economic

measures to limit this possibility.

Boycott is an accepted weapon

which does not violate interna-

tional law as long as a state-of-

war exists between the Arabs and

The boycott's provisions apply

to any acts of trade or commerce

with Israel as the boycott was in-

stituted to limit the economic power of an aggressor state. The

provisions include not doing busi-

ness with any of the following:

1. Firms with factories in Is-

3. Firms which purchase shares

5. Airplanes which fly to Is-

However, the Arabs have con-

stantly affirmed that they will

never discriminate against Jewish

with respect to the Arab boycott.

individual's, OR Jewish

in Israeli companies.

Firms with agencies in Is-

This article will attempt to cla-

rify the Arab boycott, as a whole, and the case of Coca Cola, in

particular.

Dr. Bernard Revel ZTL: His Vision and Ful

It is a common fallacy in modern thought that only certain types of lives are exciting-the explorer's, the sailor's, and the pioneer's. These lives evoke our admiration because of the elements of bravery, high adventure, and daring which characterize them. They are sagas, of the eternal seeking and yearning of man, and of the sacrifice man makes for an ideal. However, we often forget that one can be a pioneer in the crowded streets of a great city; or an explorer, not in exotic, faraway lands, but in the souls of men. We do not always realize that such a life may be quite exciting and infinitely reawarding. Rabbi Bernard Revel, of blessed memory, fought and died just as valiantly as any soldier, but his battleground was the spirit and his enemy was nebulous and everchanging. To begin the story of the war he fought, we must go far across the seas of time and space to Kovno, Lithuania, in the year 1865.

European Life

Two days before Yom Kippur, Rabbi Nachum Sh'raga Revel was blessed by the L-rd with a son, whom he named Dov. Though obviously unaware of it at the time, young Dov could scarcely have chosen a better parent. His father was a wise," gentle, and learned man, the respected Rabbr of many communities and a close friend of such an outstanding Jew as Rav Yitzchak Elchanan. young boy began his studies at an exceptionally early age, and by his sixth birthday could quote entire pages of Babba Kama verbatim. Astonished by the boy's brilliance, Rav Nachum realized that he had been granted the privilege of raising an illui, child prodigy. Taking his respon sibility seriously, he devoted himself to the direction of his son's studies, spending many hours a day with him, carefully nurturing and developing the boy's natural abilities. The father-son relationship was abruptly ended, however, when Rav Nachum died. Young Bernard was only twelve at the time of his father's death. His thirst for learning, however, was already so great, and his love for Torah so all-consuming that he devoted the next ten years of his life to intensive study exclusively. He learned under some of the greatest Rabbis of the time, among them Harav Yitzchak Elchanan and Rabbi Joseph Z. Stern. During his stay at the Yeshiva of Telshe, he became closely attached to the revered Gaon, Rabbi J. S. Bloch. Rav Bloch, in turn, often spoke of Dov Revel as his most promising student.

Arriva in America W In 1906, young Rabbi Revel arrived in America with a halfunderstood dream just awakening in his heart, fighting its way towards clear recognition. He was welcomed by the prominent Rab-bis of the country. In 1909, he married Sarah Travis of Marietta, Ohio, a daughter of one of the outstanding baale-batim of the

day. Rabbi Revel grasped the importance of a secular education in America, and accordingly earned his M.A. from N.Y.U. and, 1912, his degree of Doctor of Philosophy from Dropsie College. His thesis on Karaite Halacha was adequate evidence of his, brilliance and wide intellec-



Dr Rernard Revel

In 1915, Rabbi Revel was confronted with an exciting offer, a delegation of leading Rabbis had offered him the position of head of Yeshivat Rabbeinu Yitzchak Elchanan. It was understood that he was to do a thorough reorganization of the institution. What an exciting opportunity! It was what he was hoping for: a chance to prove what he had always believed. America, at this time, was overflowing with prophets of doom. Judaism, and especially Orthodoxy, they said, would never gain a firm footing in this

His first move in meeting this challenge was the founding of a Yeshiya High School, This was at the time a startling innovation. though the idea may seem common-place to us. This mixture of secular and holy was considered sacrilegious, even heretical, by some. These short-sighted, narrow-minded groups raised their voice in vigorous protest, and Rabbi Revel found no rest from their petty mutterings and jealous derision of his work until his death. Throughout his life and work, he was constantly harassed by such hostile groups who remained fundamentally opposed to any secular admixture in a Yeshiva. The prophecies of doom might well have been fulfilled but for the steady, kind, and temperate leader who guided the Yeshiva through every imaginable

Dr. Revel's devotion to the Yeshiva was immeasurable. He poured his life's blood into his work, performing Herculean labors and expending unbelievable amounts of energy. His activities were so numerous and varied that they can scarcely be listed here. He personally supervised all departments of the institution, delivered his own shiur, granted s'micha, conducted quarterly bechinoth, raised funds for the Yeshiva, and participated in count less important community affairs.

His greatest contribution, however, was not so much that of the practical worker in the organization, but that of his role as the visionary, the dreamer, the prophet of the triumph of Torah living. It was this facet of the man that raised the institution from a small Yeshiva on the Lower East Side to the great University it is today. His wis-dom clearly foresaw the need for the introduction of secular studies within a Total framework. It was he who realized how many boys were lost because of their inability to bridge the gap between religious and secular training. His abiding faith in the permanence, appeal, and power of Judaism was the force that guided and nurtured the dream to fulfillment. This unique combination of the inspired evisionary and practical manager is the sign of a great man, and such a mar was Rabbi Revel.

Yet, the high school was not sufficient. He saw that the Yeshiva student must be fully prepared to meet all challenges of secular life. A college education was becoming a necessity, and in 1929 the doors of Yeshiva Col-

piro) delivered guest-shiurim here. piro) delivered guest-shiurim here. Rabbi Shimon Shkop taught here for a year. In 1920, Dr. Revel invited Solomon Polarchek ("Mai-chiter Illui") a renowned "Welt-gain," to come to America to teach in our Yeshiva. A man of saintly character and imense learning, he influenced an entire gen-eration of students. In 1928, upon the passing away of Rav Polat-chek, Rav Moshe Soleveitchik, of blessed memory, was invited to teach at the Yeshiva.

Dr. Revel's conception & the role of the Yeshiva was a broad The Yeshiva was to be not only the spiritual training ground of the youth, but also the guiding light in community affairs. It was to be a unifying principle, a bulwark of faith and learning. To the Rabbis it produced, it was to be the central experience, an association which did not break off with their leaving the institu-tion. The Yeshiva, through its graduates, was to serve social, communal and individual needs. To fill this role, its curriculum and structure had to be of the broadest and deepest kind, draw-

ropean Rebbes (among them Rav Aaron Kotler and Rav Meir Sha-



Chaim Brovender has recently been appointed to the position of editorial assistant of TION by its editor, Rabbi Wal-

ter S. Wurzburger.
TRADITION is the journal of the Rabbinical Council of America devoted to making the tradition, wisdom, and experience of Judaism available to modern minds. In the six short years of its existence it has won considerable respect in intellectual circles for its forthright presentation of Traditional Judaism. Plans are currently underway to expand both its content and its distribu-

Mr. Brovender is a third year Semicha student in Rabbi Soloveitchik's shiur. He holds a Master's degree from Bernard Revel Graduate School where he is currently a Doctoral candidate.

Mr. Brovender brings to his new post an extensive background in student journalism. A frequent contributor to school publications and Zionist youth journals, he is presently on the Governing Board of HAMEVASER and Editor-in-Chief of GESHER.

Married, Mr. Brovender resides in Washington Heights with his charming wife Miriam, who is also a graduate student in Bernard Revel.



What is the purpose of Yeshiva?

opened for the first time. Unfortunately, this epochal undertaking was from the start threatened with failure. What must have been the proudest moment in Dr. Revel's life was also the beginning of a long period of anxiety and worry, that ended with his death. The depression of 1929, sweeping down upon an unexpecting nation, tumbled many a haughtier and older establishment to ruin, and the College stood at the brink o fdisaster. Rabbi Revel was to devote the last decade ofhis life to the tireless, ceaseless job of ensuring that those college

doors would remain open.
Though Dr. Revel and respect for the secular field, his first love and care was for the Yeshiva. From the outset, his aim was to maintain there a consistently high level of teaching and study. In line with these ideals, a host of outstanding Eu-

ing from the wells of secular wisdom, but resting securely on

His last message to his students was simply this: "My life's work, my life itself is the Yeshiva. And you, the students, are the Yeshiva. You, and all who came before you, and all those who shall come after you - you are my life."

In these times of rapid growth and innovation in Yeshiva University, we might do well to bear in mind the purposes for which our school was founded, and for which men like Dr. Revel lived and died.

BARTONS Famous for

Continental Chocolates and Israeli gifts MAIL ORDERS ACCEPTED Pleasant Continental Service West 181st St. Near B'way

Should Yeshiva Condescend to the Kaplan Meets Singer Level of the Ivy League Colleges? On One Short Friday

by Chaim Brovender

Yeshiva University is unique. Not just a Yeshiva but a real University as well. Not just a University but a real Yeshiva, not a watered down imitation. The fact that Dr. Revel managed to institute this program attests significantly to his personal strength and vision. We are all aware of the great work of Dr. Belkin in transforming a unique institution

into a truly great one. Yeshiva University represents an unwillingness to compromise. We are not prepared to forsake our Torah, nor are we ready to be excluded from the all important world of Chochma. But a watering down and synthetic combination of Torah and Chochma was rejected at the outset. Yeshiva University has never claimed to have all the answers. The ultimate decision regarding which course to pursue in life was always a personal one. Torah and Chochma were envisioned as symbolic elements, each contributing to the true understanding of the other.

There are many who would have us think that Yeshiva University is a great compromise: A college for those who fear the influence of secular schools and a Yeshiva whose demands are not as great as the European type. This is not so. Yeshiva University represents a confrontation with reality that neither the orthodox student in an Ivy League college, nor the student at Lakewood can appreciate.

The orthodox Jew is part of the world of today. He moves in its circles, is part of its progress and contributes significantly to its well being. On the other hand, he is unable to become part of the world in which he lives. He is religiously, philosophically, and culturally set apart. It is this fact which Yeshiva University recognizes

A student at Yeshiva, carrying the double program and burdened further with the awesome responsibility of determining where he stands in this secular world of ours, cannot be compared to any other "student." A student at Yeshiva does not strive to be "as good as," but to live up to a unique code of excellence. A committed Jew who can deal with the stresses of life and not succumb to the pressures around him is his goal.

Yeshiva University reaffirms that the orthodox Jew cannot join the world as it is, but can remake, yes remake, the world to suit his needs. We want Chochma, but at our own terms; we do not allow our lives to be compartmentalized, fragmented and shredded in our attempt to get that which we need.

I read Mr. Koslow's article in

the last Commentator with feelings of sincere regret. For as he himself said, the issue was no lenger the homecoming but the foundations of Yeshiva College itself, and it was here that he sorely missed the point.

The homecoming weekend was rejected by the majority of the student body of Yeshiva College (Mr. Koslowe agrees that this is probably true). This rejection, however, did not come as a result of a lack of the vision exercised by the students of Yavneh or Hillel in enacting the Prozbul (I am willing to overlook Mr. Kosinterpretation of this

What is the criteria by which a proposed event should be accepted or rejected by the Yeshiva College student body? Is a homecoming weekend a function which should be sponsored by the student coun-

First, as I have pointed out, the success or popularity of such a function on any other campus is not relevant. We must learn to apply our own individualistic yard stick to each proposal and judge accordingly.

What is wrong with a hom coming game honoring basketball It cannot be simply a alumni? fear of the mixing of the sexes for, as Mr. Koslowe points out, such mixing is certainly not frowned upon at other occassions. The trouble is something else indeed. The majority of the students in Yeshiva College, applying our unique yard stick to the prob-lem, did not honestly feel that the basketball alumni were necessarily deserving of this honor. After some reflection they could not grasp why the basketball team was deemed worthy of this weekend in preference to any other Yeshiva group. The answer is that such weekends are popular in other schools and other campuses, but this answer can never satisfy Yehiva College.

It is not my intention to dis-parage athletics at Yeshiva, The Rambam had as much respect for sound body as Mr. Sarachek. However, if we wish to do honor; if we wish to create heroes; if we must have idols, let them be those Bnei Torah who wage the war to conquer the contradictions of Torah and Chochma, and who, with G-d's help, will win their battle.

by Lawrence Kaplan

Isaac Bashevis Singer, who writes Yiddish, was born in Poland in 1903 and came to the U.S. in 1935, Among his works that have been translated are Satan in Goray, Gimpel the Fool and other stores, and the Slave. His latest work is Short Friday and other Stories

I met I. B. Singer one Friday afternoon in a cafeteria on 72 street in Manhattan. The world's greatest linng Yiddish writer looked like a pleasant kindly old man. It was difficult to believe that behind that pleasant smiling face was one of the most original and creative minds of our times that behind his quite conventional appearance was a man whose words are anything but conven-

Our discussion was informal and far-ranging. In retrospect, I would say that he asked me almost as many questions about myself as I asked him about himself. Which one of us found out more about the other I cannot say.

As I entered the cafeteria Singer was discussing his latest work with his translator, a woman. After she had left he started speaking to me about translation and translators. "I try to do the best I can

on my translators. When they make mistakes I correct them. The one who just left for instance - she likes to use flowery language. I want my language plain and blunt. That's the way

the best we can. It loses alot in the translation. But at least there's something left. When I was younger I used to translate my works into Hebrew. They translate much better, much better."

Singer, knowing from our telephone conversation that I go to Yeshiva University, asked me what gemara I was learning. I told him, Bezah. He then stated to recite the mishna and part of the gemara by heart. Suddenly he stopped and asked, "So how is it in Yeshiva? Are the students still religious? Do they still believe in I answered ves. He said. good, Then he began to reminisce.

"When I was young I also studied in a Yeshiva and when we studied gemara we knew it. Day and night. I still remember much of the gemara by heart. We were all very religious then. Now, I no longer practice very much. But I still believe."

He paused for a moment, leaned over closer to me as if taking me into his confidence. Then he continued, speaking very earnestly.

"I believe that all religions must go through a period of reform, rejecting the inessential and keeping the essential. One very important essential is not eating I myself am a vegeterian The Torah was reluctant in permitting the Jews to eat meat. It's like appointing a king. (If you want to, eat meat. If you want to have a king, you can appoint one. The prophets were against kings.

(Continued on page 8)

Reb Mottel Katz Gives Life Nurturing Torah in America

At 1:15 in the morning Broadway in Williamsburgh is a cold, dismal street. Only an occasional light burning in a dilapidated building mars the impression of a deserted urban wasteland. One somehow feels sad when remembering that this was once the Yerushalayim of America. However, none of the boys in the car took notice of this; there was a much greater sadness that night.

A coffin lay on the floor with the traditional candle flickering gently at its head. Though it was difficult, I tried not to look at the coffin, but rather to concentrate on the Tehillim being said by those standing in the back. Occasionally, however, I found myself oblivious of the room, the swaying people, and the choked voices. There remained only the coffin and the memories.

I could clearly remember Reb Mottel, as he was affectionately called, during davening, asking a question at bechinos, or giving a mussar talk. Hundreds of incidents raced through my mind, but the presence of the coffin and the finality it signified dimmed-



Ray Mottel ZTY

them and made them seem but dreams of a long dead past.

Concentrating on the Tehillim helped keep the memories away, but soon we came to the verse:

go from strength to strength. I remembered that the Talmud points out on this verse that talmidei chachomim have rest neither in this world, nor in the world to come. Reb Mottel was a liv-ing example of suffering in this world. His wife and ten children were murdered along with the entire Telshe Yeshiva in Europe; a heart attack destroyed three-fourths of his heart seven years ago; a tragic fire claimed the lives of two talmidim only two years ago. Despite these, he established a great Yeshiva, a day school, and a girls' high school in the previously reform community of Cleveland. Above all, Reb Mottel suffffered with his students in all their problems. 'Amalam eilu habonim." Motttel was a loving father to his hundreds, of students, many of whom never even realized his unbounded devotion to them or the anguish he underwent when a talmid was not developing prop-

(Continued on page 10)

Report from Eretz Yisroel

(Continued from page 3)

Yeshiva training on to an institution of learning whose goals and methods for the achievement of these goals were already determined by others. Here, in Israel, the religious leaders insist on their right to fight for a l'chatchila. Arithmetic is the only secular sub ject in Chinuch Atzmai schools. "The admission of high school graduates was what ruined Hebron; therefore, the Mirrer Rosh Yeshiva does not permit them to enter Mir." They want a school system that parallels that of Eastern Europe, and the only consideration that appears to be taken of the fact that they are in Israel is seen in the kitchen where the cook separates Trumah and Ma-

The secularist too brooks no compromise in his insistence as to what type of education his children should have. Science, mathematics, Hebrew, and the Bible as history are the subjects that are taught. The fetters of tefillin and two thousand years of life in the Diaspora have been thrown-away. and his children are educated to live the life as it is now. Religion as a culture has no meaning for him; he has his nation—that is enough for him. Therefore an

even minimal religious training is łacking.

The Mizrachi National Religi ous school on the elementary and Yeshiva High School level attempt at compromise. Both of the two "extreme factions" look on it as belonging "to the other side." In a way they are right. For it seems that they, as we in America, have grafted two unlikes together with the prayer that something will come out.

And yet there are signs of discontent and change as subtle as the dew of the night. Saturday night the streets of down town Jerusalem are filled with people wandering about aimlessly looking for something more in life. The Meoh Shearim resident whose life is made miserable by the cold rain says a long prayer at the beginning of the rainy season thanking G-d for this brachah which fertilizes the land of the "tref farmer." And Rav Zvi Yehudah Kuk criticizes Ben Gurion's policies but gives him credit for being "a temporary king" who has built up the State and dances with a "Sejardi Chofshi" on Independence Day.

Jay Miller Special to Hamevaser

Views on Synthesis Contrasted: Practical Commitments Needed

(Continued from page 3)

We have offered two interpre tations on the nature of a synthesized university. Let us now assess the committments which are essential to each of the views.

A symposium on the feasibility of a religious university appears in recent issue of Dayot. It is eviident that our institution hovers in the background of this discussion; some participants mentioned 'it by name. One question posed was: "Can there be any measure of academic freedom at a religious university?" Accepting the view of Herman Wouk entails a posifive answer to the question. The secular studies are to be taught as they are at Harvard or Columbia, and the onus of conciliating then with the views of the Torah is upon the student. The primary role of Wouk's synthesis is the presentation of the conflict, not its resolution.

Dr. Belkin's synthesis points to a different answer; for him YU dedicated to the solution of conflicts, not solely to their presentation.

I speak here of "conflict" in a most general way. Actually, the conflict differs in each area of study. An unsettling concept in biology may be more readily apparent to a student than the challenge presented in a psychology course, While the conflict in realms of science may be resolved by an explanation of the Torah's interpretation, or by a clearer knowledge of the facts, the challenge in the social sciences may strike at the very roots of Torah's evaluation of Man, his capabilities, and his relationships. More important, the challenge in the approach of the social sciences may go by wholly unnoticed by the unwitting student.

To resolve such confl haps all the teachers of secular studies should be bnei torah, alert

respective fields. Though many professors do have a Torah upbringing, obtaining such a staff for every department may be difficult. Secondly, some religious faculty members are averse to presenting the subject matter from a dualistic approach.

Whatever the objection, it seems clear that some committment for resolution of conflicts, or seeming conflicts, is in order. The fact that certain Rebbis offer hashkafa shiurim or answer queries privately in no way fulfills the university's obligation. I do not doubt that Wouk would also expect the confused student to seek aid outside of himself. If the college is committed to Dr. Belkin's synthesis, a program of lectures presenting the Torah view on all dimensions of human endeavor should be instituted as an integral part of the student's curriculum. Spread over four years, the program would enable students to leave college understanding, the relationship of chochma to Torah. Only if the integration of both is understood can the student be an integrated personality. Without such a program many of us will continue to be afflicted with intellectual schizophrenia and others will shuck the yoke of Torah altogether, a most unfortunate solution.

"If the college is committed to Dr. Belkin's synthesis . . choice between the two philoso phies is clear. If Torah is to be our frame of reference we cannot ascribe to any philosophies outside of it, most assuredly not to an educational concept foreign to it. If the frame of Torah is just another picture in the gallery of human thought, then a synthesis of juxtaposition is alright; but if we are of the school of the Supreme Artist and believe that His picture is complete, Dr. Belkin's integration is the only syn-

Dienstag Acquires Classics On Recent Israeli Excursion

by Soame Kidorf

Jacob Dienstag, head of the Gottesman Library, was in Israel this summer in conjunction with the remodeling and updating of the library facilities. The objective of this trip was the acquisition of private collections as well as publications offered on the open market in Israel which are not advertised abroad. Mr. Dienstag evaluated his excursion as a complete success.

"In many cases we purchased several duplicates of basic materials and classics of each field," Mr. Dienstag said. "The library Jewish scholarship and Hebrew literature."

Israeli Publications

Asked why many Israeli publication offerings do not reach the American market; Mr. Dienstag pointed out that it is a strange situation in light of the fact that, as he put it, "Israel is now the center of Hebrew publishing and

all phases of Jewish literature and scholarship.

Commenting on the need for his trip, Mr. Dienstag said, "Many of the most outstanding items go out of print and are difficult to obtain. Because we have been deprived of these works, and because it is hard to locate them through correspondence after examining the various Israeli catalogues of publishers and book sellers, I was authorized to make this purchasing trip."

Jewish Scholarship

Mr. Dienstag also discussed many topics in the realm of Jewish scholarship with outstanding librarians in the course of his travels and studied various phases of library technique currently being used in Israeli higher institutions of learning. High on his list was the library at the Hebrew University. . !

The Gottesman Librarian concluded, "We look forward to stuents taking advantage of the im-(Continued on page 10)

Singer Decries Superficial Orthodoxy, Believes in Existence of Evil Spirits

"The most important part of religion is the commandments between man and man. After all, we know so little about G-d. After all the philosophers have discussed we still know very little. A lot more work remains to be done.'

"But what about your father? I asked. "From how you describe him in your "Memories of my Father's Courtroom" it seems that what made him so warm, compast sionate, and fine a man was precisely his deep faith in G-d and his observance of the entire To-

Singer nodded his head in agree

"That's-true... With my father everything was religion. Things were either good or bad. If they were good they were part of re-

was will only be in Israel. I visited Israel sometime ago and went to Meah Shearim. It's really wonderful. Everything's just like it was 100 years ago.

Singer's remarks about the disintegration of American religious Jewish life are in keeping with the interest he has shown in his works in studying various Jewish societies in the process of disintegration. In his first novel Satan in Goray and several of his short stories he portrays Jewish society during the time of Shabbetai Zvi and in a brilliant, picturesque, and striking fashion shows how under the pressure of powerful messianic expectations various latent anar-chic and antinomian tendencies within the Jewish community came to the fore and blew the society to pieces. In his long chronicle The

"Yet, we, I mean the Jews, though weak, very weak have always had a certain spiritual strength. Other Jewish writers always used to portray the Gentiles as black and the Jews as white. I portray things as they are. Yet even so the lews were always better than the Christian. In The Slave, the Jews only maligned Jacob. The Christians were murderers, killers. The Jews

were never that. All the other

nationalities, the Italians, Irish,

who came to America where are

they now? But we've come over

and we're still here. Look, you're

still wearing a Yarmulke. People

are still learning."

Hitler or a Stalin.

One of the outstanding features of Singer's works are his frightening, brilliantly real descriptions of devils busy at work corrupting mankind. While partly symbolic of the evil drives within man himself, the devils come to life in such a powerful manner that they transcend mere symbolism. I asked Singer about his belief in devils.

"I was always interested in devils, ghosts and demons. I've done a lot of investigation into all sorts of psychical phenomena. I've even become something of an expert in the field. The Yiddish writers before me were only writers of so cial protest. Take Reisen and the rest. Their only theme was pitying the poor. There's more to Judaism than pitying the poor. When I started to write I decided to abandon their bland style of social protest. I believe in the existence of evil spirits. It is better that a man believe in the devil than he believe in nothing. For it's only one step from believing in the devil to believing in G-d. Now, already, they are writing more about these things.

Singer suddenly switched top-

"Do you know that the Encyclopedia Britannica is making an anthology, Gateway to the Masters I think. One of my stories The Spinoza of Market Street was picked. Why that one, don't know."

The Spinoza of Market Street is a story about a doctor for whom Spinoza's Ethics was the whole truth and nothing but the truth. "Why did you pick Spinoza as the example of the answer to all of man's questions?"

"I once knew a man like that. For him Spinoza was the truth. It's what you read into him. Perhaps his Spinoza was the truth. But the Bolsheviks read into Spinoza what they want. It's the same with all books, the Bible, too. What do they say about the devil quoting scriptures?"

At that point a photographer arrived to take pictures of Singer. Our interview had to end. But before he left, he made one last effection.

"Sometimes, I wonder good a writer does. How much can be changed? But still I write From when I was young I always loved to read and write. It as to be that way with a



Jews in a world that was and is no more

weren't. A man can't be humane without believing in G-d. But if a man isn't humane it shows he really doesn't believe.

I remembered that in Singer's latest novel The Slave, his hero, Jacob, was a vegetarian and that one of the main themes of the books was the importance of commandments between man and man. I mentioned this point to

Singer 'smiled.'

"I see you've read all my works. In my earlier novels I just portrayed life as it was. But in The Slave I wanted to say something. At that point he noticed the

beard that I was growing at the time. "I see you're growing—a beard." I replied somewhat apologetically that it was just for fun-

"Good. There's nothing to be ashamed of A religious Jew should have a beard. That's what I don't like about modern rabbis. Why don't they have beards? It's always been a symbol of Jewish-

"In America it's not like it was in Europe. I go to Bar Mitzvas very often. It's not the same. Even the rabbis with the heards when they dance it's a modern type of dancing. When they speak, even in Yiddish, it's a modern type of speaking.

"In America people aren't very serious. Superficiality is in

MAZEL-TOV TO YITZCHAK COHEN

ON HIS FORTHCOMING MARRIAGE!

ligion. If they were bad they Family Moskat he described the gradual secularization of Polish Jewry after World War I, the breakdown of the religious tradition, this time, however, closely adhering to the techniques of sober social realism.

With this thought in mind I asked Singer why his portraits of Jewish societies often took such a pessimistic turn.

"I am a pessimist, a religious pessimist. After all the Jewish religion is pessimistic. The Rible, the prophets are pessimistic. Only a few people are truly righteous. Most of the kings did evil in the sight of G-d. Christianity, is optimistic. If you believe in Jesus, have faith then you are saved. But, Judaism, even if you are righteous you still sin. Only a few can be truly religious spirits. Most people observe because that's the way they've been trained.'

"But, isn't it necessary to a cer-tain extent," I interjected, "if you want everyone to lead a re-ligious life?"

"It's necessary. If you want an entire people to observe then it must be because it's a way of life. My father and grandfather were true religious spirits.

"I am a pessimist. So was G-d. Do you know one of the most important statements in the Torah is G-d was sorry that He created man? Mankind is a failure. Yes, a failure. What has it done? If af-

Rabbi Feldblum Analyzes Dr. Weiss' Theories Concerning Composition Form of Talmud Bavli

לעבורה ענקית כזו צריכים נאון הלמורי שהוא גם בעל ביקורת ספרוחית חודרת שיוכל לבדר כל סוגיא מפאת תוכנה, לאור כל מקבילותיה ומשורותיה, ולצור כל מסבילותיה ומשורה "בעל היובל שלנו הצליח לעמוד על התהוותו של הלמודנו, לברר את מקום מוצאו, ולעמוד ע"י גישתו המיוחדת על היחם של המסכתות השגות כמו –תמיד, נדרים, נזיר, ועד, לתלמוד נכלל; כמו כק, נפתרת הבעיה אם היחה נמרא בזמן מן הזפנים לאלה המסכתות

שבתלמודנו אין להן גמרא. . . . עריכת התלמור

בעית, עריכת, התלמור איננה, רק-ספרתית:היסטורית, אלא גם יורדת הודרת לתוך תחומם של כל המושגים במלכה, אגרה, -ומחקר שיטורם המעמימות של התלמור, חקירותיו התלמור בשלמות, יחד עם הכרתי של השכבות השונות שבתלמוד וניתו השתוני של מוניות התלמור, וניתו שהתלמוד הוא פרי התחוות מוכיחים שהתלמוד הוא פרי התחוות מושבת ובלתי פוסקת שהתחילה בדורות המכוראים הראשונים והלכה בדורות אלו האמוראים הראשונים והלכה

כאתת הראיות הסודיות שהראשונים
היא שככר בתלמוד עצמו נזכר רב אשי
היא שככר בתלמוד עצמו נזכר רב אשי
במסרר התלמוד, מסתמכים הם על
הנמרא בכ"מ פ"ץ רע"א, "רב אשי
ורבינא סוף הוראה", ועל הנסרא
בב"כ קנ"ו ע"יב, "אמר רבינא
בה"כ קנ"ו ע"יב, "אמר רבינא
מהדורא פתא דרב אשי אמר לן קנה
מהדורא בתרא דר"א אמן לן יחלקונ",
האטוראים, ומוה יוצא שרב אשי
האטוראים, ומוה יוצא שרב אשי
האטוראים, ומוה יוצא שרב אשי
"מור שהם הם מסדר הש"ם ההביפור
"מודנינא הם ול תלפת האמוראים,
"מודנינא הם ול תלפת האמוראים,
"מודני אה של הל תלפה אמים
"מודני אה של מודר הש"ם ההביפור
שרב אשי
שרב אשי סידר את התלמור בשתי
שרב אשי
סידר אין מולמור בשתי
שרב אשי
סידר את התלמור בשתי
מהדורות
מחור
מחו

מהרורות. אמנם יש להעיר שאפילו באלה המקומות עצמם יש מהראשונים שמבארים את הבימויים הללו בהוראתם

המילולית המשומה.

עוד רג'ים לאמר שהשימה המקובלת

עוד רג'ים לאמר שהשימה המקובלת

הואת כבר נוכרת באינרת רב שרירא

הואת כבר נוכרת באינרת רב שרירא

באון התנהג דוקא מהאונרת הזאת,

בא מיבח שרש"ג לא ידע כלוב

שם מיבחה כזון לחיפר, מדברי רש"ג

לשימה כזו, רש"ג מרגיש באופן מיוחר

נבלאון ממודש את בעולמת. של רבי

ובלאון ממודש את בעולמת. של רבי

החלמוה או על רש אשי כמבוד. בשני

לקומות הוא אומר: "איתוסף תלמודא

אומר: "ולפום האכי איתוסף תלמודא

אומר: "ולפום האכי איתוסף אלושה הוא

בספוד ודתה "הראשון אשי ורבינא

דרותה לא הות איכף ידעו שמואל דרחינאה

בספוד ודאם "הראשון אשי ורבינא

קרובים להוראת ובתר הכין וראי אע"ג

דרונה לא הות איכף ידעו שומבאל

ברנו מבוראי וכו'". זהו מה שנמצא

את שימתו הכללית על קודות התורה

את שימתו הכללית על קודות התורה

את שימתו הכללית על קודות התורה

בשבעל מה.

בחלקה השני של האינרת, המכיל את הצעתו של חכפי דורות האמוראים וראשי הישיבות. רש"ג כותב בגמר במתיבתיה סרוב לשיתין שנינ והיינו ראמרינן בפרס מי שמת מהדורא סמא דרב אשי אמר לן הכי ומהדורא כתרא דרב אשי אמר לן באננפא אוחרן דהכי תקינו רבנן למתני בכל שתא ושתא תרתין מסכייתא הן הסר והן "יתר ושכיב כשנת תשל"ח. ואז הוא ממשיך בהצעתו של שלשלת ראשי הישיבות בזה"ל: "ומלך בתריה במתא פחסיא רב יימר וכו' ובתריה וכו' ובתריה רבה תוספאה ושכיב בשנת תשפ"ח ופאכבעה בשכתא דהוא י"ג ככסלו תתי"א שכיב רבינא בריה דרב חונא דהוא סוף הוראה ובאלו שני מלכי בפומבריתא דב גביהה מבי כתיל d on nece 10)

מקור משתייכת המימרא; השאלה היא על איזו בבא של המקור הנידון היא מוסבת.

המחכר רואה בעיה זו כאחת המחכר רואה בעיה זו כאחת המעומת יסוד לחקר הסוגיא והתלמוד, ולפיכך הוא מבררה במלא היקפה. הוא מברר את כל הסוגיות שבהן נכצאת הלשון; אלא אי אתמר א... איתמר" או "איכא דמתני א...", ואת אותן הסוגיות שיש להן המימרא מוסבת לסקור אחר או לבבא המימרא מוסבת לסקור אחר או לבבא אהרת שראות הממור.

אחרת שבאות המקור.

חשיבותו של מחקר עיה ול היא מחקר בוה של ידו המחכר בא לידי הכרת הופעת והצבת בללים בהתהותה" של בות מחקר בוה של הירים אות בימיה א עמה בות המקור של הוא מוכל בו את ההליך היצירה של המימרא המקבילה.

התהוות נוסחאות

אעיר כאן על כמה תופעות וכללים שהמחבר הכיר מתוך בירורו המקיף של הסוגיות.

א) לבעלי הנוסחה נמסר בשם פלוני
 רעיון למקור מסויים, אבל לא נודע
 לאיזו בבא מן המקור הוא מכוון
 וחרעיון מתאים מאיזו נקודה שהיא
 או לרישא או לסיפא.

ב) בראשונה היתה רק נוסחה אחת, ומשום איזה קושי העבירו את המימרא למקור אחר או לבבא אחרת.

נ) מימרא למקור אחד התאימה מאינו חינה שהיא גם למקור אחר, ובבן השתמשו במימרא זו והעבירוה גם למקור האחר.

ר) לפני בעלי הנוסחאות היה כל הענין באותה הצורה הקרומה, אלא שכל אחד פירשו אחרת; ומזה נתהוו נוסחאות שונות.

נוטוואות שונחנה ה) לפעמים נמצא לפנינו מה שנראה לכאורה רק בנוסחאות שונות, וברם לאמיתות הדבר הם מקורות שונים...

מהסגיא להתלמוד כשלמותו

בכל דור דור של תסופת האמוראים לפרו ויצרו חופר תלפוריי, ולכל ישיבה לפרו ויצרו חופר תלפוריי, ולכל ישיבה האמוראים לפרו את המשביות וכמידה ידישיבה באילו תלפור להדר החופר התנאי היה לימורם העיפרי, ואותו בדריתו ומד אם החופר שבאו בדריתו ומד אם החופר שבאו החופר האמוראים שבאו החופר האמוראי הקדום; בב את החופר האמוראי הקדום; השרבי ובל משריים ובל מחופר האמוראי הישיבה ושיבה ובל מתרכה החומר בכל למסורת התושר בכל החומר בכל התומר בכל המומר בל המומר בכל המומר ב

באור למשנה.

וראי שלא בל תכם משאיר אחבון

וראי שלא בל החומר שלמר וליומר.

כמו כן, לא כל החומר שחידשו זכה

לקביעה ספרותיה, ולא כל חומר

לקביעה ספרותיה, ולא כל חומר

שקיבל צובה ספרותיה הוכנס לתוך

התלמור, וברור ג"כ שכמה הוספות

במקומות אחרים ובמקרים שונים ולא

חוכנס! לתוך החמוניא ששם מקומם

כן חומר לתוך החמוניא ששם מקומם

בן חומר אמורא קדום בצורתו

האשונית במשך כמה דורות

החמים שבסוף תקומת האמוראים

הם שהוסיפו עליו המשכים

הם שהוסיפו עליו המשכים

חיה תהילך רבינווני בהתפתחותו של החוסר התלמודר, ולכן קיבל התלמודר, ולכן קיבל הגלפודר, ולכן קיבל האיב התלמודר ותום ספרותי מיותר השאלה נבולת החומר התלמודר ולהתחדקות הקום לבדר את הסובו וצורת! של על דר דרגות ההתותות! לששל, האם כובו וצורת! של האמוראים התלמוד בדוך השני של האמוראים להעסיר שאלה זו בנוגע לכל דור בל לכל התלמוד בולו. אולם לכל בדור האפשרות לחציב נבולות מאלה על פני כל התלמוד כולו. אולם מן כנדר האפשרות לחציב נבולות מאלה מולמוד כולו. אולם מן בתלמוד שהגבולות עידו קיימות התלמע של אול שארו הרב מקומות בתלמוד שהגבולות עידו קיימות התלמע של אול הלחומות הוד קיצת ונלויות, או שלכל הפחות הוד קצית ונלויות, או שלכל הפחות הוד קצית וכנותו ובנעל לנלות! או להפומן.

העיפרי של המימרא בלבד, זלא ידעו" מחלמה הפירושי, ב) שבחרבה מימרות ודאי החלק הפירושי לא יצא 'מפי האמורא בעל המימרא, וכמו כן לפעמים האמורא אמר את הרעיון היסודי עם פירושו ולפנינו נמצא רק החלק העיפרי בלבד.

על התופעה שלפעמים חלקה הפירושי של המימרא הוא הוספת מאוחרת ואינה מבעל המימרא, כבר העירו רבותינו הראשונים בכלל ובעלי התוספות בפרם.

השאלה היא: האם גם כחלק העיקרו של המימרא נוסף חומר שלא צא צא פפי ההמימרא נוסף חומר שלא צא פפי ההמימרא נוסף חומר שלא צא של שמו נמסדה המימרא. פרידים יוברן המשק נוסף בחלק העיקרי עצמו. שלף פוף בחלק הפירושי רק עצמו. של פוף בחלק הפירושי רק של מחבר המימרא. אבל לאמר שהומר שלפניהם, כלומר מנסצים את החומר בחימר. אבל לאמר שהומים בחלק העיקרי עצמו מבלי לציון שאין הוספה זו מרבור בעל המימרא, זה שמצשר רק על פי הכוחות מההלמוד שלמצאת בו תופעה כזו. המחבר מכיד שליקבות ו

לפעמים נמצא גם הצד השניג של המסבע, דהיינו שבסימרא היו כמה הלקים שדיברו-על אותר הענין, ובכל ואת מסרו רק חלק אחר; וחלק שני, שנם הוא מו המימרא היסודית, לא שנם הוא מו המימרא היסודית, לא



Rabbi Meyer Feldblum

מקבילות בשינוי נוסח

שאלה צורתה הראשונות של שהתלמוד בעצמו מעמידה, במו בסוגיות "אלא אי אהמר", איכא להתנו"ר, ואילא אי אהמר", איכא באחם המקופות שאמנם על האתר באותם המקופות שאמנם על האתר שבאותה המסכת או שבמסכת אחרת איתא אותה המסכת א בשעניים, בראי עוד להעיר שיש להבחין בין עצם רק תווספת ביאון נמירוש, בי בעית שיננוי נוסח בחלק הפירוש של שיננוי נוסח בחלק הפירוש של המיסוצא שונה ביסודה מעית לשונה הראשונית של המיסרא עצמה. הראשונית של המיסרא עצמה. הראשונית של המיסרא עצמה. הראשונית של המיסרא עצמה.

אכן הגישה לשינויי נוסח לאור מסכילות היא שונה מאותם שיננויי נוסח שהלמיד עצטו מערי עליהם, המחבר משוה את השינויים השונים שבספבילת ומחלסם לסוגים שורם, ומלה כלקדם נוספים על פניעה זג צורתה של המימרא ועל" תהליך התחותה של קביעה זג התחותה של קביעה זג התחותה של קביעה זג התחותה של קביעה זג המלמד יש לחלמר של התחותה של קביעה זג התחותה של התחות התחות המחות המותח המחות התחות המחות המחות

לשני סוגים יסודיים. לסוג אחד משחייבות אלה המימרות הבאות לכדר או לפרש מסור סדום, מימרות הכאח לכדר או לפרש מסור סדום, מימרות הוספתיות. לסוג שני משתייבות המימרות שאין להן שנו משחיים אחר, והן מימרות למאון להן שנו משמיים אחר, והן מימרות שאחר, והן מימרות שצמאיות.

במיטרא העצמאית תבעיה היא אם כאן היא מקומה הראשוני, או שבסחילה היתה קבועה במקום אחר נמשם קיא העתקה לתוך מסגטרתה נמשם היא העתקה לתוך מסגטרתה

בכמה מסומות התלמוד בעצמו רן על שאלת מסומה הראשוני של המיסרא, אבן זה בתיל כשר למומרות תוספתיוו.. עיסר מבוסשו של התלמוד באלה הססומה הוא להות את תמבור שליו מוסכת המיסרא. ואפילו במסומות אלו שכרור לאיזה ואפילו במסומות אלו שברור לאיזה שהיה, פבר ואין אנו ערבים-עפשו בחברים הלכה. ובתשובה אחדת אחדברים הלכת "ל" (עמ" או"ב בענון סוגית ב"ק ("ג" (עמ" או"ב השבעתיק עירבב שתי נוסחאת נוסחאת שהולין בעדה במדי בוחדת או בין סורין שחילין בעצה הנוסח או בין סורין שחילין בעדה הנוסח או בין סורין לאון אחד ובא הנוסח (המעתיק) לאון אחד ובא הנוסח (המעתיק) שהוא מצרף את הדבר וכווציא את כל ומטעה הוא עד שיפול בידי פכם שהוא עד שיפול בידי פכם להל למעפה"...

התהוותה של המימרא

דרך כלל, המימרא יצאה מפי בעליה;
אבל יש מימרות שלהן קורות התהתות
אבל יש מימרות שלהן קורות התהתות
עצמו מעמיד את שאלת התהוותה של
המימרא ומסורה, כמו באלה המוניות
הש"ם שבהו ומצאה התרהו; "או
אני שבהן שאלים; "עפרוד שאיתמר";
אני שבהן שאלים; "עפרוד שמיע לך
אני שבהן שאלים; "עפרוד שמיע לך
אני שבהן שאלים; "או שעל השאלה; "גואש ה" אמרה
אמרה חדא זימנא", באה התשובה:
"הדא מכלל חברתה איתמו".
"הדא מכלל הברתה איתמו".

אלו כללים יסוריים בנוע להרבה מימרות אמוראות שבתלמור.

-ישנן מימרות שלא יצאר מפי המחבר שבשמו הן נמסרות; אלא הוציאו אותן ממימרות אחרות של אותו המחבר, או מאיוה כלל שנקבע על יור, או ממעשה שהיה שבו המחבר ירו, או ממעשה שהיה שבו המחבר הוא בעל העוברא.

ולפעמים טעו בהערכת המעשה הנידון, או שהנקודה העיקרית לא היתה די ברודה והיו לה פנים לכאן ולכאן, וכך נתהוו שתי מימרות הסותרות זו את זו

מימרות שנתחוו באחת מהדרכים הנ"ל נשטו למימרות באלנו יצאו מפי בעל המימרא. בשבעה מקומות בש"מ המוניא מעורה: "חדא מכלל חברתא איתמר", ובל המסומות האלה, הערה זו כבר מסתמא רגמרא.

מכיון שבהרבה מימרות מצינן עדות על התחותות באת מהדרחכים הנ"ל, מפחברת ההשערה שנם כמה מימרות אחרות נתהוו באופנים כאלו, אלא שהביטויים בנון "מכללא איתמר" אינם ריביווי

<u>על ירי ניתוח סוגיות אלו, המחבר</u> לות: לנו תיאור מאי אלו דרכים של החהוותה הספרותית של המשמש יסוד וראש פינה כסוגית התלמור, המימרא הנובעת מאיזו עוכדא מראה לנו איך החיים הולכים ומתהווים לספרות, בסוגיות "לאו בפירוש איתמר אלא מכללא" מתגלה הצד השני של המטבע: מחומר הספרותי חוזרים לתיאור החיים. המימרות הנובעות ממימרות אחרות, אדרהנאמרות מעיקרא ע"י חכם אחד שעל חכם אתר לשיטת נמסרות את"כ, מכניסות אותנו פנימה לתוך בית היוצר של ההתהוות הספרותית של המימרא מימרא מולידה מימרא חדשה. וכמו כן משא שעל המימרא יותר מימרא חרשה או נותן פנים חרשות למימרא

לעתים תכופות המימרא מורכבת משגי הלקים: חלק אחד המכיל את עצם הרעיון, וחלק שני הבא לפרש ולהגדיר את החלק הראשון.

יחכו של החלק השני של המימרא לחלקה הראשון הוא כיחסה של הנמרא למשנה על פי זה; מרום' וויים סובע את המנתים: החלק המשנתי של המימרא וחלק הנמרא שלה.

בכמה מקומות איתא בין שני החלקים הביטוי: ',מ"ט" און ,,מוט". ביטוי כזה מקשר את החלק הפירושי של המימרא עם החלק העיקרי

באנו כבר לודי הכרה שלפעסים המימרא לא יצאה בפירוש ספי מהרה, אשלי שהיא נסמרת מפורש בשמו זלכן, השאלה היא אפילו בנוגע לאותן המיסרות שוראי יצאו ספי אמורא האם גם הפלק קפירושי שלהן יצא ספיו, או רק חלקן העיקרי מן המקורות, והא מסייק: ...א) ספן המקורות, בידי תכמים רק מהלק שלפעסים היה בידי תכמים רק מהלק Ed. note: Rabbi Feldblum is a Rabbi in M.T.A. High School and assistant professor of Talmudic structure and history in Yeshiva College. His comments on Talmud Bayli are excerpts from a larger article, gublished in the Jubilee volume in honor of Dr. A. Weiss.

היכין וכועד, שני העמודים שעליהם ישטו בנינו הנפלא הם:

א) שהז"ל סידרו את דבדיהם בסדר הגיגני וניסחו את דעיונותיהם בצורה הלשונית המתאימה; ואם אין לפרשם על פי עומק חפשט, אז כיוון פתרונם הוא בבידור קודות הנוסח.

ב) שפתרון קורות התחוותו של חתלמוד יוצלח רק "מן הפנימה חוצה", ודק על ידי ניתוח עניני ונוסחתי של. התלמוד יהיה אפשר לעמוד, על קודות החלמותו.

העמוד האחד משמש יסוד להבנת החומר התלמורי. ועל העמוד השני התרונה של הספרות התלסודית. התרונותה של הספרות התלסודית. והבנין הנפלא כשלמותי מביע עוד עשיה. מן הנפנע הוא להבין את עשיה. מן הנפנע הוא להבין את עומקה של סוניא מבלי להבין את עומקה של סוניא מבלי להבין את עומקה של סוניא מבלי להבין את בירות החומר הסונית יוהתחות של התלמוד מהלוץ "לודות התחותו של התלמוד "הקנימה" — זאת אומרת: הבנתו של החומר התלמודי על בורון. החומר התלמודי על בורון. בירונה המלמודי על בורון. החומר התלמודי על בורון. ולפי"ו מסרון ומחקריו של התחבר ולפי"ו מסרון ומחקריו של התחבר .

ופי"ז מפריו ומחקריו של המחבר מתונים שני פונים שולים, שלאמיתו הדבר, הם שני צדרים של אותו הממבע. למוג אחד. משעיניבים אותם המפרים התמשלרים שהם מטיטור להתחקות על תולדות התלמוד בשלמתו או רק הבין לבעיה כולה; לפול שני ישתייכו המחקרים שבהם תמכמה הוא לברד המחקרים שבהם תמכמה הוא לברד המחקרים שבהם תמכמה הוא לברד -

ולבאר ענינים מסויימים בתלמור. דוב ספריו וכמה ממאמריו נכנסים לסוג הראשון; ולסוג חשני נכנסים

ספרו "סדר הדיון" ורוב מאמריג. תובתו של המחבר מהווה אוצר בל נערך, שהמאור שבה עוד מרם האיר במלא תוקפו לתופשי התורה, שימתו האירה את הדרך בין גליה הרהוששה של-ים התלמור, שוני פידותיו וכנסום לתוך בית חיוצר של שלשלת הסבלה; ראוים כל חוליה וחוליה בגלמה והתגבשותה; כל אחד ואחד מחכמי המסורה מופיע במלא זוחרו וחכמתו... על נישתו ודרכו אנו שומעים מדבריו שבספרו "לחקר התלמור". (ניוריורק תשט"ו) ב"אל הקורא" שם הוא כוחב: "בלימור פוגית התלמוד עיקר שאיפתי הוא להבין את דברי חז"ל בהתם ללשונם הם בצורתו ובחויתו. הרי ברור שחז"ל יוצרי התלמוד הציעו את דבריהם בסדר: הגיוני וגתנו לרעיונותיהם את הצורה המתאימה. הלשונית הלשונית המתאימה. על הלשון שלפגינו בהכרח להכיל את הרעיון הנידוך כמו שבהכרח על הרעיון הנידון, כמו שבהכרח על הרעיון הנידון להלום את הנוסח הלשוני שבו הוא מבומא". ולהלן שם (עמ' 16): הא מבושה לא נותר מנאי פורם למעשה לשם "זה הוא גם תנאי פורם למעשה לשם הבנת התלמוד וסויותיו . . . שאין תקירה ספרותית בלי בירור הענין, אין לעמוד על שום התהוות ספרותית מכלי להתחקות על שרשי התפתחות להתחקות על שרשי התפתחות ההגיונית של הסוגיא: הגישה הענינית האוביקטיבית והגישה הספרותית הן בעיקר הדבר שתים שהן אחת, שני צדרים של אותו המטבע עצמו. פה מן ההתפתחות העינית להסיק על קורות התהוות ספרותית, ושם על יסוד התהוות ספרותית לעמוד על כעיות הענין וההתפתחות החניונית".

על אפיתת שיפה זו שומעים כבר מדברי תנאון דב האי (אובד"ג העינה עמ" 11 ("דעו כי אנו מעודנו עמ" 11 ("דעו כי אנו מעודנו אין דרכנו לחפות על דבר ולפרש אותר של מדעת מי שאמרו בדרך שאותרים עושים. והרי אנו מפרשים לך דעתו עושים. זהר ואנו מפרשים לך דעתו מה לתוכן כונתו ואסיהות מה

Harman Poses Challenge For Jewish Community

His Excellency Avraham Harman, Ambassador from Israel to the United States, speaking for the celebration of the tenth an-niversary of Stern College for Women, posed that the Jewish community of today must take up "the challenge of proving to ourselves and to the world that we have not persisted . . . only because we were surrounded by a wall , . ." but also because Jewish unity began with a divine command. The sum of this divine command stresses the uni-queness of every man and his need to be free. Since there are still Jews and non-Jews held in ideological bondage, our task is to fulfill the divine command by asserting our own free will to maintain our identity and by aid-ing those who still have no free-

The Challenge

The challenge the Jew finds today, explained Ambassador Harman in Ms address on Thurs-November 19, in Lamport Auditorium, is the result of movements in the Jewish community in the 1880's. In Europe there was a major migration to the United States, caused by both a positive desire for religious and political freedom and a negative reaction to the "subject status" to which the European Jew was subjected.

European Emigration

From Europe there was also a small but positive emigration to Palestine, while around Ierusalem Yemenite Jews were setting up large fewish communities. These movements were definite signs of growing intense desire for freedom among the Jewish people.

Through the following years the Zionist movements sprang up, and the two world wars acted ish people throughtout the world, causing the growth of a large American Jewish community and a large Israeli community. In Russia, because of political pressures,

Rav Mottel

(Continued from page 7)

The hespedim the next day spoke of his great accomplishments and the lessons to be learned from his life, but it remained for a young talmid to say what the gedolim omitted. Parting with Reb Mottel on behalf of all the talmidim, he cried uncontrollably with the realization that the body would soon be taken to Israel. "Avi-tatte, we are orphans; no longer will you come back; nothing is left to us."

Reb Mottel is no longer with us, only the memories remain. Now they are painful, but even-tually they will become treasured as our only link to this great man. However, memories faulty, images blur, and the true man is lost to us. Reb Mottel's accomplishments must remain as a noble example that Torah can grow in America.

Yihi zichro boruch

the Jewish community was denied its autonomy and supressed; so it remains today.

In modern-Israel, Ambassador Harman continued, as in post-World War II France, the Jewish community draws from two major groups, the Ashkenazim and the Sephardim. Although much is publicized about the struggle caused by the dichotomy in the two slightly different traditions. Ambassador Harman feels that the marriage of these two great communities can 'eventually result ina positive symbiosis, thus benefitting world Jewry immense ly. In the past sixteen years, he has seen a growing social homogeneity leading to a great feeling of unity among the Jews Israel. Every social and ligious group, right wing and left, can make positive contributions to the Israeli nation, he said.

Unified Nation

This unified Jewish nation, he continued, must come into interaction with the rest of the sociopolitical world, as so must the rest of the Jewish community of the world. It is impossible, he stated, to maintain identity by withdrawing as Jews in the past have tried to do. The Jewish leaders and lay-leaders must co-exist with all the philosophies in this shrunken world or perish. In order to achieve a meaning

ful existence the entire Jewish community must unify and present itself to the world around it. However, he added, "One cannot keen banging his head against a brick wall unless he sees a give, and I believe I have seen a give . . . I have the impression there has been progress in your community as there has been in Is-

When he first came to Israel nuch the same situation existed there in the fifties, as it did Britain, where he was brought up, and in the United States in the thirties. All of the Jewish tradition was in the hands of European immigrants. Today, in Israel as well as in the United States and Britain, there has been an encouraging traditional trend among the youth. He cited Yeshiva College for Men and Stern College for Women as examples of this increased young interest in traditional values.

Coke Boycott

(Continued from page 6)

cussions. The Embassy of Iraq, in Ankara, published some months ago that "Coca Cola" had given in to the Arab boycott. B'nai B'rith in New York then approached the President of the company and requested a statement with reference to Coca Cola's position regarding the boycott. The company stated:

a) It is not true that our Company of its own volition term nated business relations with Is-

b) Since our Company did not take the alleged action, there is rael.

Grading System For J.S.P. Boys Revised Suddenly

The grading system of the Jewish Studies Program to be used this semester will differ substantially from the past system. Rabbi Morris Besdin, Chairman of the Jewish Studies Program, outlined the changes as follows:

Formerly each student would receive a number grade in each of his classes. If, for instance, the student received a ninety in a class which he attended for two of the sixteen hours of JSP, when the students' composite numerical score was figured, it would be changed into a letter grade and sent to the Office of the Registrar. For instance, if the student's composite grade were 92, a grade of A would be registered with the registrar, and the student would receive four credits of A.

to the registrar and the composite is figured out by the registrar on the basis of quality points, An A, for example, in a four hour course would yield sixteen quality points; in a two hour course the A vields eight quality points. When the average is figured out, a student receives an A in JSP if his composite is 3.6 or higher, a B if it is 2.6 or higher, and so forth.

Some of the students have complained, however, that the new marking system is unfair in that a 98 is given the same weight as a 91 while formerly it made a great deal of difference. If, for example, a student receives 95's in half of his classes and 89's in the other half, he now receives a composite grade of 3.5 which is a B. In the old system his grade is a 92 or an A. At the same time it works for the benefit of other students.

The change in system is necessary, however, in order that the registrar's office be able to furnish a graduate school with a complete transcript. Many colleges can give no credit for the nebulous term "Jewish Studies" and a more complete record was formerly not available in the registrar's office. Now, schools to which the students are transferring and graduate schools can have a better idea

ried about an impersonal, big-university atmosphere of which this switch might be indicative. Rabbi I. Rabinowitz has commented that 'In the last analysis, the entire student-teacher relationship still comes down to the classroom." Rabbi Rabinowitz had his pros and cons to say on the change, but on the whole he felt that only a slight adjustment need be made to the new system by the teacher when grading the student. The effectiveness of the system remains to be seen.

no foundation for saying the tersire for much greater benefits by doing business with the Arab

מאיר שמחה הכהר פלדכלום

פרופ׳ אכרהם וויים

התלמודי.

שקורות התהוות התלמור

בקשר ליצירה

עזד מקורות ספרותיים שונים

בתלמור

האמוראום, פרופ' וויים מעמיד שאלה

מעניינת: האם עסקו יורצי התלמוד

גם ביצירת סוגים ספרותיים אחרים,

נוסף למימרא נהסוניאה בכדי לפתור בעיה זו, המחבר עובר על כל החומר

המחבר מחלק את המקורות הספרותיים האחרים האלה לשלשה

סְוֹגִים שוֹנִיִם: א) עבצים; ב) מְסכֹתוֹת;

ג) מדרשים ואגרות. ביו המקורות

מחוץ למסגרת הסוגיתית, והם באו

מסומם הנוכחי כמסורות מן המוכן.

וגם ישנם כאלה שנוצרו במסגרתם הנוכחית ע"י יוצרי החלמור.

תרומת הסכוראים

יש חלק ביצירתו של התלמוד; אכן,

מהם שמצמצמים את חלק הסבוראים

שמרחיבים את חלקם ביצירה זו. אולם אף למרחקי לכת בענין זה.

תרומת הסבוראים מוגבלת למספר הוספות ביאוריות לחומר היסודי

שבתלמוד ואי אלו סוגיות בראש כמה

המחבר עומד על בעיה זו מתוד בירור מפורש, של כמה מאות סוגיות בתלמוד, ועל פי עדות הגאונים בתלמוד, ועל פי

והראשונים. כמעט בכל מסכת ומספת,

הוא מוצא שהסוגיא הראשונה מכועה

בחותם מאוחר. ברם, תכונתן של סוגיות אלו-חיא רביגוונית. לפעמים,

שנן בסוגיות אלו הערות בנונע

לסיגנון המשנחנ; לסוג כוה נכנסות

הסוגיות שבריש מסכתות: עירובין,

שבועות, מכות, זבחים, מנחות, ובכורות, ולפעמים, סוגיות אלו הן

סוביות סבוראיות שלמות; כגון בריש מסכתות: ברכות, יומא, חגיגה,

במסכתות אחרות, אעמ"ו שהסוניא

הראשונה היא כיסורה אמוראית, בכל

זאת החומר האמוראי הקדום שבה

הרחב וגם עובר מחדש בזמן מאור. והסוגיא כמו שהיא לפנינו עתה איננח

סוגיא אמוראית בצירוף תוספת מאוחרת, אלא שבכל מהותה היא

כבר סוגיא אחר־אמוראית שנשתקע

בה חומר אמוראי קדום. סוגיות כאלו

ביצה, מגילה, גיטין, ב"ק, בבמ, ב"ב, פגהררין, חולין, ערכין, תמורה וכריתות. (ובאו אלו מסכתות, גם

הסוגיא השניה של המסכת נכנסת

שבתחילת מסכתות: ברכות, עירובין,

בכמה מסוגיות אלו, כגון בריש

ועליו, או מסביב לו, בנו בעלי הסוגיא

המאותרת את סוניתם הם. במסכתות

בידי כעלי הסוגיא המאוחרת כבר

הרבה חומר אמוראי קדום. ולפעמים,

השתמשו כבר בעלי הסוגיא הנוכחית

השתמשו בבר בעני הסוגיא הנוכחית. בסוגיא שלמה קדומה, כנון בריש ניטין וב"ס, מהותן של הסוגיות הראשונות האלה שוונה מזו של סוגיים, אמוראות בזה שדהן רק בירור דברים כצורת הרצאה ושיעור.

איברא, סוגיות הטבועות בחותם

המסכתות, אלא הן גם מפוזרות על

פני כל התלמור כולו. המחבר מברה

בספריו ומאמריו הרכה סוגיות בש"ס

ומוכית שהן מתקופה האחר־אמוראית;

ולכן, הוא רואה את הסוגיא המאוחרו

"תופעה קכועה" בתלמוד, בלי הב

בין מסכת למסכת ובין פרק לפרק.

לא רק בראש

נמצאות

זבחים,

כגון פסחים וסנהדרין, חיה

כמו

מסכתות ב"מ וערכין, האמוראי הקרום הוא מעם

שבועות.

בכורות, זעור.)

מסכתות: • פסחים.

הסוגוא השניה

מנחות.

החומר

מזעיר,

בריש

יבמות, נדרים, קידושין, ומעילה.

סוכה, תענית, מ"ק, סוטה,

מסכתות, ולא יותר.

יצירת התלמוד.~

ומהם י

ידוע לחוקרי התלמוד שלפבוראים

השונים הללו ישנם כאלה

התלמודי עפ"י שיטתו המיוחדת.

הספרותית

הערכת דרכו בחקר התלמוד וסיכום מסקנותיו

(Continued from page 9) מהתופעות השונות הנמצאות בחומר

ושכים בשנת תשמ"ה ובתריה וכו' וכתריה וכו' וכשנת תשפ"ז רב סמא" דאינו בריה: דרבה ובתריה רב אסי וביומוהי סוף הוראה ואסתיים תלמודא והוו רבנן סבוראי ורוביהון שכיבו בשנים מועטותר הכין לרושי ראשונים בספרי זברונות וכו'".

א) לפי רש"ג, מה שכתוב בב"מ:

רב אשי ורבינא סוף הוראה", אינו

מכווון לרב אשי מסורא־מתא מחסיא שמת בשנת תשל"ח, אלא לרב אםי הראש ישיבה האמוראי האחרון האחרנו שנתמנה בשנת' תשפ"ז; ורבינא הוא רבינא בריה דרב הוגא הראש ישיבה האחרון בישיבת פורא שמת בשנת מתי"א. ובכן, הם שני האמוראים של כוף הוראה, שמחר גיסא הם באמת בני דור אחד, ומאידך גיפא הם הראשי ישיבה האמוראים האחרוננים. והטעם שהרש"ג מביא בחלקה הראשון של האיגרת רס את רבינא בלבד כנכול לפור הוראה, אעם"י שבציטטה התלמודית המובאת שם איתא גם רב אשי, הוא משום שבנוגע לרבינא הוא ידע את זמן מיתתו אבל בנוגע לרב אסייאשי האחרון הוא ידע רק על התחלת שנות מלכותו, ושם רצה הוא ציין את סוף תקופת האמוראים כסיום תקופה של יצירת החומר האמוראי.

ב) הביטוי ...סוף הוראה" פירושו סוף תקופת האמווראים כתקופה שבה נוצר החומר התלמודי האמוראי, ותו לא מידין זה יוצא בהחלם מלשון רש"ג: "איתוסת תלמודא דרא בתר דרא" ו,,איתוספא הוראה דארא דיבתר דארא". מזה יוצא שהוראה ותלמודא חד הוא, והוא דבר שהלך ונוצר הלך ונתוסף דור אחר דור.

נ) הכיטוי "מחדורא" פיו הלימוד, ולא יותר, ומאחר שבידי רש"ג הנתה סבלה שרב אשי המפורסם רמשרתו מרוב וכידוע שבתקופה זו היו עוסקים בכל הודש כלה במסכת אחרת, לפיכך ביאר הוא את המסור בב"ב במוכן זה שרב אשי עבר שתי פעמים על

ולפי הנ"ל יוצא לא רק שבאיגרת כולה אין שום זכר לא לסידור אחרון של התלמוד ולא על רב אשי כמסדר אלא שרכרי האינרת מוכיחים בהחלט שהמקור בב"מ אינו מכוון לרב אשי המפורסם שחידש את ישיכת סורא מתא מחסנא

שיטחו בנידון נה הנא: שתלמובא איתוספא דרא אחר דרא, התוצאות הספרותיות של לימוד המשנה על ידי אמוראי דורות הראשונים מהוות את היסוד הראשון של התלמוד. ובכל דור ודור נתוספו לו תוצאות הלימוד. כל הדורות אספו תוצאות לימור אלו וקבעו את צורתן הספרותית, מכמה דורות מוצאים שכבות שלמות על פני כל התלמוד מדורות אחרים מוצאים רק שכבה פה ושם, או לפעמים רק איזו הוספות בלבד. כמו כו חלך ונתוסף גם חומר שנוצר בישיבות אחרות. תהליך זה נמשך עד בערך סוף המאה החמישית. באותו הזמן הלך ונתמעט כוח היצירה, וכזה הפתיימה תקופת האמוראים שהיתה תקופת יצירתו של החומר התלמודי. אח"ז עברו עשיריות שנים של רדיפות ונזירות שמד, ומצב זה נרם להפסקת תקופת ה"הוראה" חכמי התקופה החדשה ראו כבר את תפלידם הראשי לפרש ולתקן את הסוניא התלמודית, דחיינון תוספת ביאור, הבאת מסור, חיבור החומר היסודי של התלמוד, העתקת סוניא

Library

(Continued from page 8)

provement in our acquisition program. We hope they will become acquainted with the outstanding material now available in the various fields of their interests."

ממקום למקום, וכדומה. מכל זה ברור

Now, each teacher sends a let-ter grade of A, B, C, D, or F

of the students' exposure.

Some students have been wor-

mination was motivated by a de-

Arch Dem

() Arab boycott demands play no part in our relations with Is