

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

by Itzhak Frank

All of us have the opportunity to gain a valuable education during 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 Yeshiva.

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 student who enjoys Rav 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

Yeshiva 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 Soloveichik.

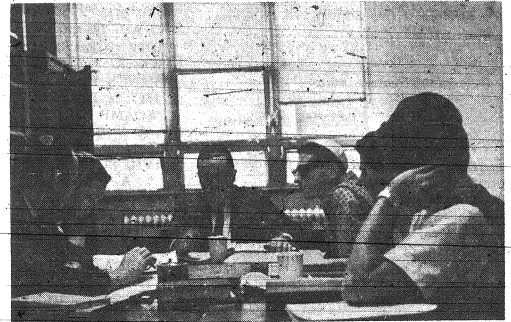
The individual who has been consecrated as the ideal for Ye-

shiva is an observant Jew 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" at 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 Brooklyn College. Whatever his virtues, we must look elsewhere for a model of success at Yeshiva.

What is Yeshiva? Yeshiva is 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 struggling day and night to become a genuine *talmid chochom*. Yeshiva

numbers that the true prototypes of Yeshiva — a R. Herchel Shachter and a R. Aharon Lich-



Yeshiva — 8 J.S.P. Graduates

is "the team" that spends its hours of "sweat and toil" in the *beis medrash*. It is from their

tenstein or a R. Yosef Weiss and a R. Aharon Soloveitchik are developed.

MAKE IT
YOUR
INYAN ...

HAMEVASER

Student Publication of RIETS, TI and JSP

TO COME
TO
MINYAN!

Vol. 3, No. 2

YESHIVA UNIVERSITY, NEW YORK CITY

Sherat, 5725

Methods of Malave Malke Lauded by Rav Lichtenstein

Nearly one hundred and thirty persons, including Dean Isaac Bacon, the 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 endorsement of the goals and methods of the *Malave Malke*.

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

Rav 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.

Rav 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 of *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 *havdalah*. In fact, the *Mishnayot of Kelim* tells us of ten levels of *Kedushah*, and we all know the *brocha of hamavdil* *bein Kodesh LeKodesh* recited 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, Rav Lichtenstein stated that we must strive to express ourselves 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, Rav Lichtenstein said that the methods of the world of *chol* which have been used to fill this void are not correct. Rav Lichtenstein concluded his remarks by stating that *Malave Malke*, or *simchas merayes*, is the more correct, holier means of building a more unified Yeshiva student body.

The program was concluded with *zmiros*.

מחרת, האל בורא לא יוכרח שכל מה שלמדו תמול, וגם בבקר יש להם להכין נמרא וראשונים בעד השיעור הוימי.

יוצא לנו כי לפי מהלך החיים של בני הישיבה כלומר החברה ובדור תלמיד הישיבה להשיג וכן לפיכך בערב לאב נשיבה לזר על מה שלמדו היום בשיעורים ביתה, גם על מה שלמדו מבקר, ורק באופן זה יש תועה לעליה אמיתית בתורה שעל זה עיקר הנוהג בהישיבה כולה.

התחזקות בלמוד התורה

ע"י הרב יעקב משה הכהן לעסיך, משגיח רוחני

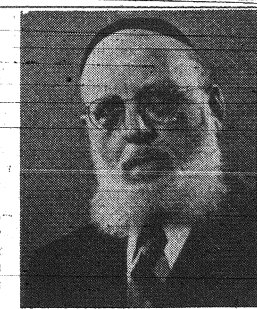
מכל דפיון שהוא בתורה ובשלמות התנאי, וזה לא רק להתקדם ולעלות יותר בשלבי הרוחניות אלא גם כדי שלא לדרת ולשקוע בשפלות לאבדון עד שאול תחתית.

ובכל היום הרבה בשלמות הנפש ולמוד התורה עלול להעמיד את האדם בסכנה גדולה, כי האדם נכרך בצלם א' ומפאת איכות צורתו, שהיא נצחית, גם עליונו וגם ירידתו עלולה להיות פחאומית, מקיפה ועמומה מבחינת רוחניות.

ובדרך של מהרה טובה מרובה מוצאים אנחנו, אס"ר, לוי בר חייא תירוצא מבית"ס ונכנס לבית המדרש (מקום שמחפלים ונכנס לקיום שלומים תורה) ועומד בתורה וזוכה להמכיל פני השכינה שנאמר, "ולכו מחיל אל תלך ידא אל א' בעינו" (תהלים פ"ד) (ברכות ס"ד). כי אף על פי שזמן תפלה לזר וזמן תורה לזר, והאדם טורד בעולם המעשה, בכל זאת אם הוא מרגיש את תפלתו שעליו ללכת מיד ללמוד תורה הוא מראה בזה שאינו מרפה עצמו מדברי תורה, אלא להיפך מחפז הוא בחיוב באופן נעלה, ועל ידי זה יוכל להגיע לתכלית האמתית, להקביל פני השכינה.

והנה אחרי שנבאר לפנינו גורל החיוב, להתחזקות בתורה, ראוי לפנינו, בני הישיבה, לעשות דין וחשבון במהלך חיי התורה שלנו, כי הנה ידוע כי השיעורים נשמע מהראשי הישיבה שפ"ט-א' תלמידים, המה עוקר עליה בתורה, וזמן הראוי כי לאר השיעורים יעניו בשביעית מת שנתה לפניהם בשיעורים, ויחזרו התלמידים עם הברירה או לעצמם על החידושים והסכרות של הבנה ששמעם בהנהגת השיעורים מרכזתם. אבל אחרי שחבר אחרי השיעורים נתפסו ומחזרים ללמודם אחרים, ויש לשאול שאלה גדולה, מתי ממלאים התלמידים את גורל הנתיבות לחזור על השיעורים ששמעם מראשי הישיבה, אם לא יבאנו בחיוב, כליהם אף שלמדו לפיכך שמשפט מראשי הישיבה, את השיעורית תורה שלמדו ביום אצל הראשי הישיבה, ואין ראוי להניח חרות השיעורים

אמר ר' יאשיה כל המורה עצמו מדברי תורה אין בו כח לעמוד ביום צרה, שנאמר (משלי כ"ו), "התעוררה ביום צרה צר בכה" (ברכות ס"ג). תורה הדברים: אחרי שחלפה הברירה היא התורה וזאת הנתיבה המצויאה לכל, הרי כאשר מרפה עצמו מדברי תורה הוא מנתק עצמו מן המציאות האמתית, שהיא התסכרות האדם אל ה' על ידי חכמה התורה הנצחית.



Rabbi Jacob Lessin

וקדושת התורה נקנית לה על ידי יגיעה ועמל. דבר זה מפורש באבות (פרק ד'), "היו רץ למצוה פלג ובובר" מן העבירה, כי אין זה מספיק מה שאדם מקיים מצוות, לומר תורה ומתחמק מן העבירות, אלא שומע עליו להיות תמיד גבחינה, ר"ל אחרי המצוה, כי רק מי שרץ לעשות מצוה נחשב לעובד ה', והוא מרוחק מכל צרה, וזו שאינו מתחמק תמיד כלומר התורה וקיום מצוותיה הנהו בבחינת "מתרחק".

וכה בדברי הגר"א ז"ל בספרו, אבן שפ"ט: "אם אין האדם משהיה לעלות עלנות תמיד מעל, על כרחו יגד פשה משה, וזה מפי שכתבו, ואורח חיים למעלה מכללם, למען סור משאג משה" (משלי כ"ו) כלומר שומע על האדם לשאול לעליה מתמיד ולחשפר

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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 Hamevaser, Vol. 3, No. 1 (the last issue) concerning the annual TI trip to Israel. The article stated that, "Machon Gold is a seminar for refugee 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 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 sense and interest. Then you go and include Mr. Geller's comic article "Tip Yoke! Look Alive! Hips Local-Talk Live." This piece does not and did not belong in your newspaper.

I am not knocking Mr. Geller or his piece as I usually find his humor quite refreshing. But if I wanted to read something like this I would have turned to Commentator for it. For religious-interest articles and news I turn to Hamevaser. 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 Shalom 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 regular Jewish humor feature? Perhaps Mr. Geller can forget that he once wrote for Commentator (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)

... Bilti im no'adu (Amos)

Two meodos 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 *daas 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 Yitzchak* 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 next term.

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 Elchanan. And just as a *Ben Torah* must maintain dignity and seriousness, *al achat kama v'kama* must the publication representing the *Bnei haYeshiva* should maintain seriousness and dignity.

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

Carmi Horowitz

J.S.P.

PRESIDENT'S COLUMN

by Bruce Rachlin



And a man found him straying in the field: And the man asked him saying, "What are you 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 *Gemora*, *Mishnah* or ultimately revelation, in which lies the foundations of *Din*.

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, however, 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 employed.

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, *Teflah*, 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 HaYeshiva*.

If the *Rebe*, however, misconceives the character of his *Talmid's* commitment, 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 Yeshiva* fall into troubled or embarrassed silence. It is bitterly ironic, that we who are expected to build an *Otom Ha Torah* must ourselves still search at a torrid agonizing pace for someone or someplace to guide and instruct our fundamental religious sensibilities.

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 *Gesher*, vol. 1, no. 1. (June 1963.)

Rav Lichtenstein's treatment of the topic is addressed to the individual *ben-Torah*, and the commitments 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, then it, too, must have a tenable explanation of the concept and it, too, must have practical commitments 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 commitments 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 lead article by novelist Herman Wouk 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 connotation. 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 outcome 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 contradictions" 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 Japheth 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 Japheth 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 a watchful 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)

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 carpenter, this lad a fisherman, the other a tailor." When they heard his remarks, they left the beis 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 murderous 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 awarded to the *talmid* who submits 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 few weeks ago. Although there 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 Codosh *Adar Rishon*.

Twenty four graduates of Yeshiva College 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 accommodation 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, Hirsch Fishman, Edward Kaminitzky, 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 Koenigsberg, Solomon F. Rybak, Hershel Schachter, Robert Schlakman, Eli Israel Shuman, and Chaim I. Waxman.

A group of scientists at the National Physics Laboratory (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 consideration.

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.

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 village." 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 *shtetel*." 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 *Meah 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 aeternitatis*."

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—the highest praise for a cigarette is that it is Virginian tobacco; homes are advertised as "being American"; 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 *bidieved*. 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 Deeper Insight Into the Miracle Of Chanuka by Rav A. Soloveichik

"Everything is dependent on mazel, even the Scroll of the Torah in the Ark." (Talmud) Shabbos has no mazel in America and one may find a *mechalel shabbos* to be an officer even in an Orthodox congregation. *Chanuka*, on the other hand, which is a *mitzva* 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 *Chanuka*, we shall also understand the perplexing discussion in the Talmud concerning this event.

The Primary Miracle

"What is *Chanuka*?" explains 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 many, the weak over the strong.

Contrast

Let us contrast the two miracles 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 incapability of the performance of a *mitzva*. The *Rambam* says that within a week pure oil could have been prepared. We see that the miracle allowed the performance of a *mitzva* which could have been performed 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 brutal 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 Sadducees. 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 Deuteronomy 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 spirituality. The appreciation of man should be predicated upon a synthesis of *kavod* 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 to make our necks flexible so that we would be conscious of both *kavod* and *hadar*, glory and honor.

The Hassidim, idealists though



HaRav Avraham 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 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 gravity 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 to 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 individual.

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 *kavod*. It is precisely for this reason that the Torah forbids the sculpture,

they were, also lacked integrated vision. Though they saw the imperfections 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 physical.

The Pharisees, 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 Hassidim and Pharisees. To a certain extent the Hassidim 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 Zerubbabel, "Not by my might, nor by power, but by My spirit, saith the Lord 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 Malavei Malkes

by Chaim Messinger

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

and acquisition by peaceful settlement (*chazakki*). 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 Hassidim were correct? To indicate to the Jews that he approved of the acts of the Hasmoneans, the Al-mighty intruded upon the laws of nature. He preferred the approach of the Hasmoneans inasmuch as so great a 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 *chazakka*, which is why we read the *haftara* from Zechariah 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 Torah—the implementation of *Yehudim* 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, as is our custom.

Ed. note: The ideas contained herein are part of a larger *Hashkafa 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.

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 Malkes* was advanced by Mr. Itzhak Handel, the President of S.O.Y., and I was very honored when he asked me to arrange this program since I knew that it was a pet project of his. However, 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 we thought that the *Melavei Malkes* 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-yeshiva* 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 Malkes* that one feels he is in a yeshiva and not a public college.

The success of the first two *Melavei Malkes*, 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 *Melavei Malkes* and insure their continued success. We have proved ourselves worthy of support; the first two *Melavei Malkes* 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 fellow 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 aid their fellow Jews behind the Iron 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 Status 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 lose their identity and assimilate with the Russians. This desire is in harmony with the Communist advocacy 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 continue to live its national culture. Lenin regarded the Jews as neither a national nor a religious sect, but rather as a group of wanderers with 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 a subversive language and could not be taught. 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 good 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 not been taught, and Yiddish articles have become harder and harder to find. Today only one bi-monthly 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 other 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 religious leaders 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 counterpart. The illiterate masses were fed the distorted Christian image of the Jew as a Christ-killer, swindler, and demon. As a result, the Russians today do not understand the Jew or his religion. They call him a "cosmopolitan" which means "without roots". He is accused of having a spiritual kinship with the world and, therefore, 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 eventual assimilation 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 government 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 policies 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 cash incentive produce more. 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 do not 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 it 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 of 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 Gemara 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 Yeshiva 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. The repercussions have been tremendous. The change has signaled the communist puppet states of Eu-

rope and other national communist 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 public opinion is playing a major role in determining Russian action. No longer can Russia defy the world. It must listen politely because it suddenly 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 publicizing 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. Russia 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, declaring 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 Jews but at least will allow them 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 that they have not been forgotten.

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 Rav 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 intensity of their Rebbe and feeling the energy emanating from him, his students respond, enthusiastically. Perhaps there is something in their Rebbe's voice that tells his students of his learning twenty hours a day for six years in Shanghai, China, under the famous Mirrer Rebbe, Harav Schmuelovitch. Indeed, his whole life has been dedicated to learning—from 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, supported by the "Vaad Hat-zalah" 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 Torah" in those years have been unequalled in the annals of modern Judaism. The influence of those years has reached many boys in TI; through the personal interest Rabbi Kreizer takes in each of his students. "So don't go to lunch and I'll go over the Gemara 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 Eretz Israel but was thwarted by the immigration policies of the British, so his second choice was America by way of France, where he learned in a 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 accomplished 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 hours a week of Gemara are a very important asset to the "right side" of the scale and encourages his students to continue learning.

Dr. Bernard Revel ZTL: His Vision and Fulfillment

Coke Boycott: True or False?

by Jay Marcus

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, far-away lands, but in the souls of men. We do not always realize that such a life may be quite exciting and infinitely rewarding. 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.

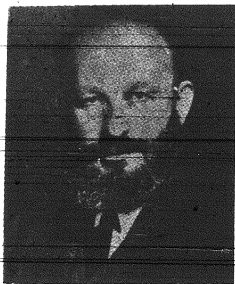
European Life

Two days before Yom Kippur, Rabbi Nachum Shraga 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 Rabbi of many communities and a close friend of such an outstanding Jew as Rav Yitzchak Elchanan. The 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*, a child prodigy. Taking this responsibility 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.

Arrives in America

In 1906, young Rabbi Revel arrived in America, with a half-understood dream just awakening in his heart, fighting its way towards clear recognition. He was welcomed by the prominent Rabbis 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, in 1912, his degree of Doctor of Philosophy from Dropsie College. His thesis on Karaite Halacha was adequate evidence of his brilliance and wide intellectual achievement.



Dr. Bernard Revel
Fulfills a Vision

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 land.

His first move in meeting this challenge was the founding of a Yeshiva High School. This was at the time a startling innovation, though the idea may seem commonplace 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 storm.

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 *smicha*, conducted quarterly *chinnoth*, raised funds for the Yeshiva, and participated in countless 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 wisdom clearly foresaw the need for the introduction of secular studies within a Torah 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 visionary and practical manager is the sign of a great man, and such a man 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-

ropean Rebbes (among them Rav Aaron Kotler and Rav Meir Shapiro) delivered guest-shiurim here for a year. In 1920, Dr. Revel invited Solomon Polatchek ("Maichiter Illui") a renowned "Welt-gain," to come to America to reach in our Yeshiva. A man of saintly character and intense learning, he influenced an entire generation of students. In 1928, upon the passing away of Rav Polatchek, Rav Moshe Soleveitchik, of blessed memory, was invited to teach at the Yeshiva.

Dr. Revel's conception of the role of the Yeshiva was a broad one. 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 institution. 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-



What is the purpose of Yeshiva?

lege 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 unexpected nation, tumbled many a haughtier and older establishment to ruin, and the College stood at the brink of disaster. Rabbi Revel was to devote the last decade of his life to the tireless, ceaseless job of ensuring that those college doors would remain open.

Though Dr. Revel always maintained the highest interest 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-

ropean Rebbes (among them Rav Aaron Kotler and Rav Meir Shapiro) delivered guest-shiurim here for a year. In 1920, Dr. Revel invited Solomon Polatchek ("Maichiter Illui") a renowned "Welt-gain," to come to America to reach in our Yeshiva. A man of saintly character and intense learning, he influenced an entire generation of students. In 1928, upon the passing away of Rav Polatchek, Rav Moshe Soleveitchik, of blessed memory, was invited to teach at the Yeshiva.

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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

The alleged boycott of Israel by the Coca Cola Co. has been a recent source of controversy. This article will attempt to clarify the Arab boycott, as a whole, and the case of Coca Cola, in particular.

The Arab boycott was adopted in 1951. The Arabs, fearing expansion on the part of the Israelis, adopted strong economic measures to limit this possibility. Boycott is an accepted weapon which does not violate international law as long as a state-of-war exists between the Arabs and Israel.

The boycott's provisions apply to any acts of trade or commerce with Israel as the boycott was instituted to limit the economic power of an aggressor state. The provisions include not doing business with any of the following:

1. Firms with factories in Israel
2. Firms with agencies in Israel
3. Firms which purchase shares in Israeli companies.
5. Airplanes which fly to Israel.

However, the Arabs have constantly affirmed that they will never discriminate against Jewish individuals, OR Jewish firms with respect to the Arab boycott.

It would seem that the absence of Coca Cola in Israel is due to Coca Cola's fear of Arab reperi-

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'Tradition' Appoints Chaim Brovender Editorial Assistant

Chaim Brovender has recently been appointed to the position of editorial assistant of TRADITION by its editor, Rabbi Walter S. Wurzbarger.

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 distribution.

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.

Should Yeshiva Condescend to the Level of the Ivy League Colleges? Kaplan Meets Singer

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 longer 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. Koslow 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. Koslow's interpretation of this

event), but just the opposite.

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 council?

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 yardstick to each proposal and judge accordingly.

What is wrong with a homecoming game honoring basketball alumni? It cannot be simply a fear of the mixing of the sexes for, as Mr. Koslow points out, such mixing is certainly not frowned upon at other occasions. The trouble is something else indeed. The majority of the students in Yeshiva College, applying our unique yardstick to the problem, 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 Yeshiva College.

It is not my intention to disparage athletics at Yeshiva. The Rambam had as much respect for a 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 stories, 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 living 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 conventional.

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 with translations. I keep check 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

I write, plain and blunt. We do 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 G-d?" I answered yes. 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 meat. I myself am a vegetarian. 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.

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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 *lechatchila*. Arithmetic is the only secular subject in Chinuch Atzmai schools. "The admission of high school graduates was what ruined Hebrew; 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 *Mascer*.

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 lacking.

The Mizrahi National Religious school on the elementary and Yeshiva High School level is an 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 unlikely 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 downtown 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 "tree 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

Reb Motte Katz Gives Life Nurturing Torah in America

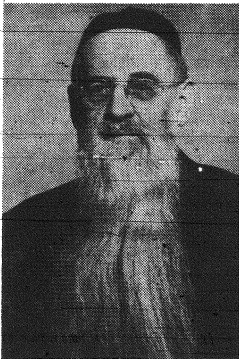
by David Ebner

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 Motte, as he was affectionately called, during *davening*, asking a question at *bechinot*, or giving a *musar* talk. Hundreds of in-

cidents raced through my mind, but the presence of the coffin and the finality it signified dimmed



Rav Motte ZTL

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:

Yelchu mechayil el chayil—"they 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 Motte was a living 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 Motte suffered with his students in all their problems. "*Amalam elu habonim*." Reb Motte 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 properly.

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Views on Synthesis Contrasted; Practical Commitments Needed

(Continued from page 3)

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

A symposium on the feasibility of a religious university appears in a recent issue of *Dayot*. It is evident 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 positive answer to the question. The secular studies are to be taught as they are at Harvard or Columbia, and the onus of conciliating them 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 is 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 conflicts, perhaps all the teachers of secular studies should be *bnai Torah*, alert

to differences of approach in their 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 commitment for resolution of conflicts, or seeming conflicts, is in order. The fact that certain Rebbis offer *haskafa 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 . . ." The choice between the two philosophies 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 synthesis.

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 is definitely up to date in modern 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 students taking advantage of the im-

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Singer Decries Superficial Orthodoxy, Believes in Existence of Evil Spirits

(Continued from page 7)

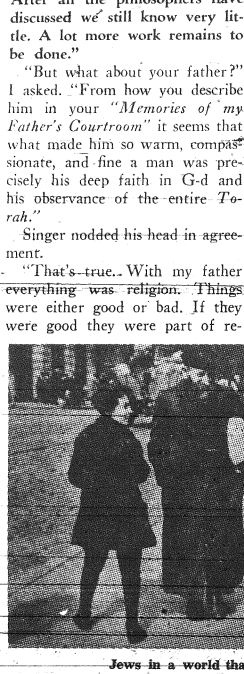
"The most important part of religion is the commandments between man and man. After all, we know so little about G-d. After all the philosophers have discussed we still know very little. A lot more work remains to be done."

"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, compassionate, and fine a man was precisely his deep faith in G-d and his observance of the entire Torah."

Singer nodded his head in agreement.

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

ligion. If they were bad they 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."



Jews in a world that was and is no more

ligion. If they were bad they 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 him.

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 Jewishness."

"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 beards 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

the air. True 'orthodoxy' like it 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 anarchic and antinomian tendencies within the Jewish community came to the fore and blew the society to pieces. In his long chronicle *The*

ter all this time we could have a Hitler or a Stalin.

"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 Jews 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."

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 social 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 topics.

"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, I 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 reflection.

"Sometimes, I wonder what 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 has to be that way with a writer."

Mazel-tov to Yitzchak Cohen
ON HIS FORTHCOMING MARRIAGE!

