

## Rabbi Tendler Begins Medical Ethics Seminar

by Robert Borsson

The concept of "Torah and Mada'h" and its means of attainment has frequently been debated at Yeshiva. Some argue for the "purer" method in which the synthesis must be accomplished within



Rabbi Dr. Moshe Tendler

the individual, rather than fed into him already prepared and synthesized. That is, Yeshiva should teach the two disciplines separately, and then have the individual discover the interrelationships.

Ideally this may be the more sophisticated method of synthesis. At Y.C. at least one serious prob-

lem, on a practical level, makes this approach unsatisfactory in attaining the desired goal. Rather than analyzing specific areas in detail, most courses are survey in nature, so that unless the student will have the time or the opportunity to take a highly specific course in both disciplines, the individual will be incapable of making the proper synthesis. Thus, in terms of practical actions of the individual in accord with Halakah, the entire process of synthesis would be facilitated if the individual were presented with a previously synthesized view by a person who has already successfully undergone this process. This would achieve, to some extent, the practical goal of the synthesis within the student. It would, of course, leave some room for the individual to continue his own studies and research in both areas, thereby making the synthesis a dynamic and continuing process, rather than merely a spoon-fed, pre-digested, static means of education. The offering of a "pre-synthesized" course would give the student the practical tools and direction for such further research, rather than leaving the entire process to the individual.

Toward this goal, Rabbi Dr. (Continued on page six)

## State of South African Jewry: Community Caught in Dilemma

by Lester Miller

The following is the first in a Hamevaser series designed to evaluate current trends and conditions in world Jewish Communities. The author is a past president of the South African Jewish Youth Organization, and is presently a semicha student in RIETS.

The history of South African Jewry begins in the 19th century with the discovery of the rich resources of gold and diamonds combined with a rapidly deteriorating political and econo-



Lester Miller

mic climate in Lithuania, forcing many Jews to leave their homeland and join the "Gold rush" to South Africa. Many of the new immigrants came with no intentions of settling, but only in order

to earn enough money to resettle in Europe. Most of the Jews flocked to Johannesburg as the new city was the "gold" capital. Today, over half of South Africa's 116,000 Jews live in Johannesburg, about 25,000 in Cape Town, the "mother" city, and the remainder is scattered about the 472,000 square miles of Southern Africa.

### Standard of living high.

South Africa produces over 65% of the free world's gold and most of its diamonds. At first, Jews were actively involved in these two fields, but only a few are involved in any mining, with most of the Jews involved in trading, and professional fields. The standard of living is extremely high, only the Mexican Jewish Community enjoys a higher one. The average family has a large house on a 1/3 of an acre plot, two servants, two cars and many even have private swimming pools. The second and third generation have an extremely high level of education; Jewish doctors, lawyers, accountants and teachers are prominent; the influence of the Jewish student is strongly felt on the campus. The crime rate is low, and the status of the Jews is universally recognized as being above that of any other ethnic group. The picture thus presented is similar in many ways to the suburban Jew in America. The same mores are

prevalent; similar outlooks are engendered.

Having dealt somewhat with a descriptive introduction, I should like to present to you an informal and subjective viewpoint on the position that the South African Jew finds himself in today as well as the peculiar problems that have presented themselves.

The political situation in South Africa has lately been very much in the limelight. Many informed and more misinformed sources have expressed various opinions and solutions, mostly impractical. On the one hand, the granting of free and equal vote to the black majority would immediately endanger the four million whites as well as the large foreign investments in the nation. On the other hand, to suppress a developing people who outnumber their rulers 4 to 1 is immoral, yet surprisingly easy. Thus one pessimistically feels that the point of no return has long passed and compromise is impossible. This is the undercurrent of thought of the South African Jews. He cannot see clearly his future and thus he fears it. Of course, there is no "Jewish" opinion about the government's policies for as many Jews are found in the left (liberal) wing as are to be found in the right wing. Those Jewish names of liberal,

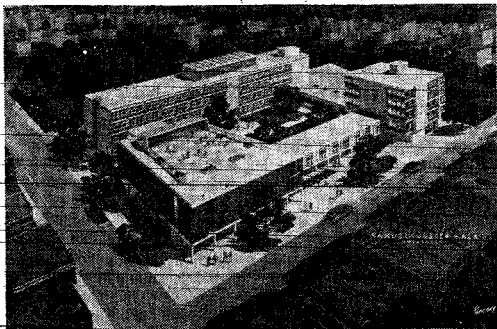
(Continued on page four)

## Out of Town Day Schools Solve Unique Problems

While New York is the unchallenged financial center of the country, many orthodox Jews consider this supremacy to exist in the religious world as well. They view the American Jewish community as being merely a suburb of New York. Of course, there is some truth to this notion; for New York with its 2,000,000 Jews is by far the most significant Jewish community in America, if not the world. Its very size allows for an atmosphere of intense Jewish life which precludes many of the difficulties of being an American Jew.

The smaller Jewish community, however, must not be viewed as a mere appendage. In fact, the problems found by American Jews outside New York from *kashrut* to *chinuch* to *mikveh* should be the basic concern of all American Jews for it is outside New York that the Jew is by necessity in constant contact with the non-Jew, and it is there that our open society can have its most devastating effect on the old ways.

Yet the notion persists. In his book *The Jewish Day School in* (Continued on page three)



New YUHSB reflects growth of American Day Schools

## Mr. Abrams Announces New Semicha Shiurim

by William Orbach

Last September Rabbi Arnest and Rabbi Volk became *Roshei Yeshiva* of two additional Semicha Shiurim. Mr. Abrams, explained that there were several reasons for this move. First, the number of semicha students has greatly increased in the past few years. The semicha one class this year is the largest in RIETS history. The addition of these two *Roshei Yeshiva*, who have been teaching at RIETS for over twenty five years and who are both outstanding scholars, will give students a wider choice of semicha shiurim than ever before. Also, several students who were in these shiurim last year and who have now become semicha students asked to remain in these shiurim for another year. In order to accommodate them, these shiurim were made semicha shiurim.

Rabbi Joseph Leib Arnest was born in 1905 in a small city in Lithuania. He studied in several Yeshivot in Russia, namely the *Novaradok Yeshiva*, the *Slabodker Yeshiva*, and the *Yeshiva of Telz*. He was also a student of *Harav Baruch Bear tz"l*. He received his (Continued on page three)

## Dr. Belkin Accepts Disputed Award

On Sunday evening, Nov. 6th, Rabbi Dr. Samuel Belkin *Shli"tah*, accepted an award at the annual Synagogue Council of America dinner. For several weeks before this dinner many voices were raised in protest at the thought of the president of America's leading Orthodox institution appearing on the same dais with the heads of the Theological Seminaries of the Conservative and Reform movements, thereby lending his prestige both to these institutions and to the Synagogue Council. The fact that eleven *Gedolai Torah* had in 1956 placed an *Isur* upon Orthodox participation in the Synagogue Council was often mentioned by these critics, as was the *Kol Korei* of four *Roshei Yeshiva* which appeared earlier in the week attacking the dinner.



Rabbi Dr. Belkin

It must be noted that *Harav Hagoan RAV MOSHE FEINSTEIN Shli"tah*, whose name appears upon this *Kol Korei* has, we are told, never seen its contents or agreed to the use of his name, but nevertheless the very appearance of such a document led many to speculate as to what message Dr. Belkin would deliver at the dinner.

The following represents the salient points that Dr. Belkin made before the Synagogue Council Dinner:

(Continued on page three)

# HAMEVASER

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## Deans Reception— A Response

While the entire spectrum of extracurricular events at Yeshiva certainly deserves a meaningful re-evaluation, the events of the past month demand our immediate attention and reaction.

Twice during the past month meetings were held by the presidents of the four undergraduate councils here at Yeshiva and the editors of The Commentator and HAMEVASER, with Rabbi Rabinowitz, Dean of Men. The primary topic on the agenda of these meetings has been the Dean's Reception, and since it was stressed that careful study of this sensitive matter would be best carried out amidst a minimal amount of commotion, both student newspapers agreed to remain silent on the topic until a decision was made in consultation with Religious Division Guidance Counselors. If this moratorium had been lifted, all parties to the agreements should have been informed.

At the second meeting several alternatives to the present Dean's Reception program were put forward, and after a great deal of discussion, the president of the Yeshiva College Student Council asked to be permitted to discuss these proposals with the members of his council. On this note, three weeks ago, the meeting was adjourned.

Last Thursday the editorial page of The Commentator (whose Editor-in-Chief missed the second meeting with Rabbi Rabinowitz) reported that the only alternatives put forward were to either change the name of the event, or to allow each student to bring two guests. Since neither of these views were suggested at the above-mentioned meetings, it can only be assumed that the two alternatives posed by The Commentator were created to place those seeking meaningful discussion of the Dean's Reception in the worst possible light.

Why has not the student body been informed of the actual final alternatives which came out of hours of discussion? Is the Dean's Reception at Yeshiva an event of such hallowed nature that a change in its sponsorship and format is to be suppressed at all costs, even through guile?

The suggestions that came out of the meeting with Rabbi Rabinowitz were, in our opinion, important enough to merit serious discussion and study.

While it can be noted that the confidence we agreed to honor at the meeting has been shattered by the administrations of these viewpoints that appeared in print last week in Commentator, we still feel that the proposals should not be revealed without the consent of everyone who was present at the meeting. We call upon Mr. Jacobson to meet once again with his fellow student lead-

ers, clarify the issue, and then to hold an open meeting of Student Council at which time he report to the student body what the discussed proposals were. We note with disappointment that Student Council chose to act on this matter in such a unilateral fashion.

## Educational Freedom

The past few years have seen a major breakthrough in the struggle to obtain Federal financial support for the non-sectarian aspects of parochial and day school programs. It has become generally recognized that as long as the Federal Government sees fit to support the public school student with subsidized lunches, free science textbooks, and special programs for the retarded and handicapped; it is not only within the bounds of the classic interpretation of the separation of Church and State, but indeed borders on discrimination to deny these services to parochial and day school students.

Unfortunately, these changes in Federal policy have not been reflected by similar enlightenment on the state level. Even when our legislators desire to provide the *yeshiva k'tana* and parochial school student with academic aid or welfare help, they are prevented from doing so by the archaic "Blaine Amendment" (Article XI, Section III) to the State Constitution. So strict is this nineteenth century amendment that last year the New York City Board of Education could not even rent a public high school playing field to a parochial school, but made the same facility available free of charge to the San Diego Chargers football team.

The irony of the situation is clear: Parents of parochial school and Yeshiva students must pay taxes to support vast programs which the state makes available to the public school student; at the same time the day school is forced to meet state-established standards, standards which are constantly rising because of government funds available to the public schools.

A non-partisan group, the Citizens for Free Education, is working to have the restrictive "Blaine Amendment" repealed at next April's New York State Constitutional Convention. This group does not advocate state support for religion or religious education. It merely wants to see the end to measures which discriminate against a student simply because his parents chose to provide him with an intense religious education. Surely, aiding such students get a well-rounded education while at the same time servicing those students with special needs, can only strengthen America, not threaten it.

We strongly urge all *bnei hayeshiva* to give their time and support in an effort to aid this organization attain its goal.

## V'hadarta P'nei Zaken

The lack of *derech eretz* shown by many *bnei hayeshiva* to our *Roshei Yeshiva* is unquestionably deplorable. A large element of the student body is apparently unaware of many basic *halachot* concerning *kavod harav* and *kavod hatorah*. The simple *halacha* of standing for a *Rebbe* is often ignored. When a *Rosh Yeshiva* begins to speak, there is often a mass exit. Even those *bnei hayeshiva* who find a language barrier keeping them from fully understanding an occasional *d'var torah* should certainly be motivated by an attitude of respect for both the speaker and the subject matter involved. All the *Torah* that one learns at Yeshiva is insignificant unless one acquires an active sense of *kavod hatorah* as well.

## From The Editor's Desk

# ... Anschluss ...

by David Luchins

Several years ago the Yeshiva College Student Council arrived at an agreement with the College Administration that has made the YCSC the envy of all similar councils in the Yeshiva University complex.

The YCSC receives twenty dollars from the college for each and every student enrolled in our school. Ten dollars of this money comes from a compulsory student activity fee which we all pay as part of our financial registration.

While Council has thus grown into a steadily more powerful machine, its gears lubricated by its ever increasing financial resources, the Religious Division Student Councils struggle along operating on an average of five dollars per student and are expected to service the *Yeshiva School* and *Sh'micha* Students as well as those enrolled in the college.

This in itself would be grossly unfair but the present circumstances make the inquiry all the more glaring.

ITEM: YCSC and its affiliates have three telephones, paid for by the University over and above their initial \$20,000 allocation. The three Religious Division Councils—and their publications can either (as the EMSCS does) rent their own phone or pay the President of Student Council ten cents per message unit to use Council's phones.

ITEM: The University provides printing supplies as a service to council. Any club can have its material printed up for free, yet "Tempo," the literary supplement of the avidly read council meeting minutes, insists on being paid before it will announce an SOY *m'lavesh malkah*.

ITEM: The YCSC, by channeling the appropriation through its muzzled Radio Club's budget was able to purchase a five hundred dollar tape recorder last year. It broke before arrival, but the money was paid and it remains in a carton next to the President's desk. Meanwhile, SOY has to badger and beg the Office of Student Finances before the Sopher who checked our *t'fillin* last spring is paid.

ITEM: That five hundred dollars could have helped send several JSS boys to learn in Camp Morasha—a project for which the JSSC is forced to skimp and save each summer.

ITEM: Last June when a club president of the YCSC was rejected at a Youth Convention as a staff member, he was sent as a delegate (to a high school youth group convention) by the YCSC at a cost of over \$50.00.

He went, the President of the YCSC assures us, to report to the student body. Yet his report has not been issued as we go to press; in fact, no other council member has been informed of this exceptional expenditure.

ITEM: The University holds in trust, the allocations of the Religious Divisions providing them with specific funds when a bill is presented—the University meanwhile can draw on the trust fund and keep the interest earned by it. The YCSC bank accounts earn interest for no one except Council.

ITEM: The University paid for the various bulletin boards around our campus; yet, the YCSC has decided to make itself a sole arbitrator of what may appear on these boards.

ITEM: The President of Student Council can, without consulting any other authority, divest the Religious Division Councils and their affiliated groups of office space. (*Gesher, Beis Yitzchak, Nir, HAMEVASER, JSSC, EMSCS, and the SOY* are all squeezed into three tiny offices while the YCSC offices take up the better part of a floor of RIETS Hall).

Are the Religious Division Student Councils to be mere clubs of the Student Council? Are they to be pushed toward impotence and bankruptcy by an all powerful Student Council answerable to no one?

In our last issue we listed the services of SOY and JSSC, services rendered on a shoestring budget, services which badly require funds. It is high time that the Student Body and University Administration demand a re-evaluation of how the allocation pie is sliced up.

# JSS Announces AA Degree Requirements

The James Striar School of General Jewish Studies, is offering a degree of Associate in Arts. The presenting of this degree was initiated last term when sixteen students fulfilled the necessary requirements and were awarded with the A.A. degree.

- 1—English • 16 credits  
One year each of Composition, Literature, and Speech.
- 2—Social Sciences 6 credits  
Chosen from Economics, History, Philosophy, Political Science, Psychology, and Sociology (but not Statistics).
- 3—Foreign Language 6 credits  
One year of French, German, Greek, Latin, Russian, or Span-

ish.

- 4—Science 6 credits  
One year of laboratory Science or one year of Mathematics.
- 5—Health Education 4 credits  
One year of Hygiene and two years of Physical Training.
- 6—Jewish Studies 128 credits  
Bible 32 credits  
Hebrew 12 credits  
Rabbinic Literature 32 credits  
Religion 8 credits  
Jewish Hist. 8 credits  
Additional courses in the above subjects to bring the total to 128. In addition one must have a composite average of at least a B in JSS.

# Letters to the Editor

To the Editor:

Last year I was in Israel on the T.I. program where I studied at Machon Gold and the Hebrew University. You had an article in the October *Hamevaser* on this program. I wish to take issue concerning three points in this article.

It was stated in this article that "At the Hebrew University one is surprised at the lack of intellectual atmosphere. The students, most of whom are married, are as a rule not interested in the subjects themselves, but rather in getting a degree. The teachers have other jobs from which they earn a living, and teach just to earn extra money. They therefore, do not devote the needed time and preparation to their classes." In the first place I do not believe that anyone of us on the T.I. program can, in any seriousness, make any judgment or statement on the intellectual atmosphere or devotion of the teachers because all we took were elementary courses. Secondly, even if someone would feel that there is a lack of intellectual atmosphere (whatever that means) and an anxiety on the part of the students just for the degree, I am sure he would agree that there is an added seriousness and maturity displayed

by the average H.U. student towards his courses and subject matter. I personally was amazed how well the students were preparing the classes in basic economic and scientific German even though no grades were given for homework.

This article further stated that "The Israelis are grossly inefficient," and even mentioned the inefficiencies of a mechanic as an example. Since this is an opinion based on narrow experience I will just say I don't agree and give an example to support my opinion. I too had a mechanic for my motorcycle whom I thought was not too efficient, but when I changed mechanics the new one was as good and efficient as can be.

The article had even the chutzpa to criticize the friendliness of the Israelis saying, "On some *kibbutzim*, however, a few of the *Sabras* are a bit cold." In sympathy to those readers who are or were in Israel and are affronted by these remarks, let me say that to me the Israelis were very friendly "even on the *kibbutzim*."

I know I am prejudiced in my judging of Israel because when I was there I developed a strong love

for the people and the country of Israel. As President Johnson said in regards to the Asian conference, "Twenty-four years ago I was there . . . and during the period I spent there, brief as it was, I came to know and love these people and to appreciate their courage and their pioneer spirit, so I look forward very much to seeing them again"—This is how I feel about Israel.

Jerry Aranoff EMC '67

Editors Note:

Mr. Aranoff has mentioned that he cannot believe that anyone on the T.I. Program could make any serious judgment or statement concerning the intellectual atmosphere at Hebrew University. I respectfully remind Mr. Aranoff that he himself made such a judgment in conversation with me. I therefore would like to thank Mr. Aranoff for having the courage to correct himself on this point. As for his other points in the letter, I respectfully differ with his impressions.

Ivan Esterman '68  
Associate Feature Editor

# Yeshivot K'tanot Change When One Leaves City

(Continued from page one)  
America. Dr. Alvin Schiff gives a complete survey of Jewish day schools, which he considers to be a unique reaction to the "drama of adjustment," yet the emphasis in the study is on education in New York. True enough there was a period of struggle with a hostile environment even in New York; however, the inundation of immigrants, most of them with a high degree of commitment, smoothed away most of the problems by creating an environment quite similar to the Eastern European one. Thus, uniquely American institutions will be found not in New York, but rather in the smaller Jewish communities, where the Hebrew Day School must cope with and adjust to truly hostile surroundings.

In a place where orthodoxy means social stigma, the problems of *chinuch* are magnified. Oftentimes, the creation and maintenance of a day school seems impossible, for every factor necessary for a successful school is almost im-

possible to attain. One of the most basic elements is of course an ample student body as well as cooperative parents. An "out of town" community can provide only a limited amount of students interested in the rigorous program of the day school, and few parents are willing to submit their children to social ostracism, and unless a school has numbers, it is doomed. Even from those who have a degree of commitment, one hears the argument that their children must not be ghettoized, that there is too much to be learned from varied associations to allow the advantages of an open society to be sacrificed. (As valid as this argument may seem, these parents fail to realize that where differences really exist, true rapport is impossible unless, as may inevitably happen, the differences are dropped).

**Acceptance not enough.**  
Assuming that public acceptance has been won, many other intertwining factors continue to hinder the Hebrew Day School. Teachers of religious subjects, so readily obtainable in New York, often do not want to go "out of town" because they want the benefits of New York for themselves and their families. The money necessary for hiring teachers, for administrative costs, for modernization is not readily obtainable, for those who give are generally interested in other causes. When money is donated, benefactors often demand a say in determining school policy, thus weakening the goals of the school.

**Small town dilemma.**  
By far, the most pressing problem that confronts day school administrators is curriculum policy. In New York, it is possible to have a different school for every degree of commitment. Thus one school emphasizes skills to be used in higher levels of Jewish education, while another concentrates on amassing as much knowledge as possible for the time on hand. A day school in a small Jewish community, however, is forced to deal with varying needs simultaneously. Thus one generally finds a curriculum of widely diversified religious subjects as well as intensified secular studies. It is necessary to give a little of everything in the religious realm, so that those who do not continue will obtain the maximum. Secular studies must be emphasized, for the day school is competing with the public school and must appear to fit in with the demands of a moving society.

It is interesting to note that while one finds the same type of curriculum, commonly known as *Levit b'Levit*, in several New York schools, the results are quite different. Maimonides School in Boston has a curriculum which evenly divides the time devoted to the various religious subjects, rather than emphasizing any one subject. At the same time, the secular program is of a very high caliber. While the overwhelming percent-

(Continued on page four)

# Dr. Belkin At SCA—We Rebuke in Love

(Continued from page one)

I recently read in the papers that this particular occasion—for the reasons which I guess all of you understand—symbolizes the ecumenical spirit of the contemporary Jewish community. I for one, beg to differ. Every religion functions within its own framework. We as Jews have been ecumenical . . . that is Universalists . . . from our earliest beginning.

The Jew was the first to proclaim a universal G-d who is concerned with the life and destiny of every human being, Jew and non-Jew alike. The uniqueness of the Jew is that he always searches for an harmonious blending between his being a universalist and at the same time a particularist.

A Traditional Jew will not compromise either with his universalism or with his particularism. But to attain this end, we need not belong to a Synagogue Council. Furthermore, some say that the main goal of the Synagogue Council is to help in creating a spirit of unity in the American Jewish Community. Here, again, I disagree. In the things in which we differ we can have no unity, nor should it be expected of us . . . particularly of Jews of Orthodox orientation. In the things which we fully agree upon and in which all of us are deeply concerned, we are the most united people in the world. If Russian Jewry is denied the religious liberty to bake Matzah for Pesach patiled religious service. . . . If the borders of the State of Israel are threatened. . . . If Anti-Semitic movement generates in any part of the world, all Jews are united as one. . . .

What service then can the Synagogue Council render for the welfare of the Jewish Community?

In my humble judgment, it is precisely for all the things that our hearts pulsate as one that we need a Synagogue Council.

. . . My friends, we do not hate any Jew in our hearts. We love our neighbors regardless of whether they are Jews or non-Jews. But love without a commitment, without a responsibility, without demands, becomes a meaningless and an empty phrase. You cannot love your country without your willingness to fight for its security and share in its defense. As an Orthodox Jew I have no hatred for any Jew whether he is Observant or non-Observant. I have the deepest affection for my fellow co-religionist.

But when necessary we shall at all times rebuke, demand, reprove and above all plead for a maximum Jewish education, for a Greater Jewish consciousness, for better Talmud Torahs, for more Day Schools and Yeshivot, for more Torah learning and greater Torah practice.

But never in the spirit of hatred, vengeance or grudges, but in the spirit of genuine love and affection. Finally, we shall never diminish our deep devotion to our brethren and fellow citizens nor shall we compromise with our sacred heritage . . . with the link in our golden chain of being.

# New Semicha Level Shiurim Announced

(Continued from page one)  
*Semicha* from the *Telzer* Rosh Yeshiva, Harav Yosef Leib Bloch *tz"l* and his son Harav Yitzchok *tz"l*. He came to the United States in 1937 and began teaching in RIETS in that same year. Among his more famous seforim are *chidushim Tehorim* at *Teshuvos Harambam* which is included in the

years, and was offered several positions as Rosh Yeshiva in many Yeshivot in Europe including *Va-loxen* and *Stabotka*. Rav Volk came to the United States in 1939, and was appointed Rosh Yeshiva by Harav Dr. Bernard Revel *tz"l* in the same year. He has already published three volumes of the famous *Shavrei Pitar* with a fourth volume appearing within the next few weeks. The entire work consists of 2170 9" x 12" pages containing explanations of the *Rambam*, *Kadshim* and *Ta-haros*. He has also published several articles in *Edeu*, *Ohr Hamizrach*, *Talpiot*, *Hapardes*, *Hanneman*, and *Beis Yitzchok*.

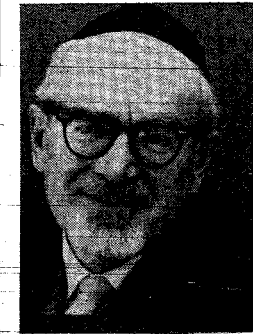
Mr. Abrams believed that the promotion of these two *Rebbeim* would help the students and as such would help the *Semicha* Program. Mr. Abrams also expressed



Rabbi Joseph Arnest

Schulinger edition of the *Rambam*, and also *Levi Yoseph*. He has also written many articles in several publications such as *Hapardes*, *Hamsilah*, and *Hapi Ets Chain*.

Harav Shmuel Volk was born in Lithuania in 1908. He studied in the *Yeshiva of Ponovez* under Harav Leib Rubin *tz"l*, and in the *Yeshiva of Telz* under Harav Chaim Rabinovitz *tz"l* and also heard *Mussar* from many of the *Gaonim* of the time. He received his *Semicha* from Harav J. Bloch *tz"l*, Harav Ginzburg *tz"l*, and Harav Shpitz *tz"l*. He taught in the *Yeshiva of Telz* for eight



Rabbi Shmuel Volk

his satisfaction with the *Semicha* program, explaining that most students receive a solid basis of knowledge from the program.

# South African Community Examined

(Continued from page one)

Communist and civil rights leaders which one sees in the press, reflect the opinion of a very small group who do not regard themselves apart of the community. Opposing them is the small group of Jewish extreme right wing radicals. In general, there is a correlation between the opinions of a Jew and those of his non-Jewish counterparts; thus there is an equal percentage of integrationists among Jewish and non-Jewish doctors. Thus like the rest of South Africans, 95% of all Jews do believe in segregation (Apartheid).

Segregation and any sort of prejudice, is a demoralizing phenomenon condemning any sort of humanistic relationships. The very belief in racial superiority rots fibers of a cultural heritage and leaves it as a threadbare cloak hiding one's own nakedness and inadequacies. The South African Jews are no exception; it is distressing to see the people who have suffered from more hate and prejudice than any other people, the people who were segregated into ghettos, who know and have felt the fallacy of the "Ubermensch" who managed to keep the great moral ideas alive in practice, throw all this off and join with the forces of hatred.

The South African Jewish Community is a model of the Communal Organization. The South

**The Governing Board of Homevaser extends its best wishes to Wally Greene, RIETS 66 and Romni Rosenberg SCW 67, on their engagement.**

African Board of Jewish Deputies is the uniting body of all the organizations dealing with the Jewish Community's relations to the Government, anti-semitism, charity work, isolated communities, fund raising and all internal problems. Its value has been proven again and again, and its diplomacy has been a constant guideline in the delicate situations in which it is placed.

Second in size is the African Zionist Federation, a body composed of educated representatives from different Zionist parties. It controls matters pertaining to Israel, Jewish Youth Movements and Student Bodies, and the Israel United Appeal Funds.

The Federation of Synagogues in the North, and United Congregation in the South control all Orthodox Synagogues. They supervise the Beth Din, and control all Kosher foods, as well as inter-congregational and youth activities in the Synagogues.

The conservative or Liberal "Synagogue" is a very weak body of about five Synagogues. However, while most Jews belong to an Orthodox Synagogue very few are religious. The percentage of fully observant Jews is minute, but many do keep kosher homes though more often from tradition than belief.

The South African Board of Jewish Education which controls all day schools and Talmud Torahs, as well as a Teaching Seminary, has its own source of funds in addition to large contributions from the Zionists and Communal Chest.

Various other clubs, sporting, social and cultural, flourish not always of a Jewish nature, but of

**Mazel Tov to Rabbi Hershel Shacter and Shoshana Shapiro on their forthcoming marriage.**

all Jewish membership, complete the Jewish organizational scheme. Various estimates place 70% 80% of all South African Jews in some Jewish Organization.

The same, however, cannot be said of the youth. After a sudden spurt during the foundation of Israel the Zionist Youth Movements have declined both in number and in effectiveness. Only 30% of those under 20 belong to these groups. Apathy is especially noted among the college students. This is, without any doubt, the result of a complete absence of leadership, particularly on the Rabbinic level. In the weakness of Zionism lies the crux of the problem, for if the Jew is ever forced to leave South Africa, he will choose not Israel, but rather he will flee to Australia, England or America. If there were a deeper, more effective education in Judaism and Zionism, attitudes would be different. As it is, basic ignorance of anything Jewish, together with rampant apathy, foretells a gloomy future for the African community.

Among religious youth an organization similar to the UOJCA's National Conference of Synagogue Youth (NCSY) has lately appeared. However, it too, suffers from lack of leadership. There is a big Jewish Day School network, but its schools have only one hour a day of Hebrew Studies from usually a purely secular outlook. Recently a small Yeshiva High School was started, but it receives very little broad-based support.

Culturally, South African Jewry still remains very much in the backwoods. Consequently, the Jews are unaware of the tremendous cultural advances of Judaism over

the past few years in America and Israel, and therefore Judaism is regarded as a thing of the past, of "der Heim."

As to the future the Jews will be caught in between increasing pressure from the English speaking whites, the Afrikan speaking whites (Boers), and the forces of black nationalism. He will either have to identify himself with one of these groups, or leave the country. When, and if he does leave (and let us pray that it is in time), he will, very probably, not wish to go to Israel. Let us only hope there will be someplace, somewhere, for him to flee.

# Conflicts in Yeshiva's Image and Purpose bring Pressure to Bear Upon its Image

(Continued from page six)

cases bursting with paperbacks and textbooks while a delapidated sefer or two is crushed into the forsaken corner of some shelf. And in particular, our bull sessions reveal the warped sense of values many of us have. Yet let there be no mistake—many of the people who fit in to the category I have described are undeniably *shomer mitzvot* and are sometimes among the better *talmidim* in the Yeshiva.

It is the secularization that I

have discussed, the twisting of our sense of value and purpose which YU fosters, that is the true problem at our Yeshiva.

Now, it is obvious that a person's surroundings, and environment play key roles in shaping his mind and spirit and hence his outlook on life. At our institution of learning, the administration, either through apathy or active approval, has allowed the environment to provide us with a basis for all the deleterious effects of synthesis. Our public relations office spews forth endless praises of YU's secular schools, pictures implying a co-educational Yeshiva College, photographs of YU's bareheaded scientists and muscle bound athletes. Our First Hall and dormitory walls are bedecked with signs and posters urging us to attend everything from basketball games to hoorenanies to Stern socials. And our new dormitory has been turned into the perfect home-away-from-home with the addition of a television set. Of course, the familiar

**Rabbi Paretsky, Rosh Yeshiva in RIETS, is teaching a course in Hilchos Shabbos every Thursday evening at 8:45 PM in 316 Furst Hall. All are invited to attend.**

argument is that there is nothing intrinsically wrong with basketball, scientists, or girls. Agreed! But the purpose of a Yeshiva is not to teach us how to get away with as many things as possible without violating any specific *issurim*. The purpose of a Yeshiva is to teach us how to keep the *mitzvah of kedoshim tihyu* (see the Ramban on *Pariklor* 19:2).

Of course, the problem of synthesis at YU will not be solved by pointing the accusing finger at any particular person or thing. Neither will the solution come from the endless harangues people like myself have a tendency to become involved in. It can come only when the administration and student body of our Yeshiva realize that the values and ideals of Yiddishkeit cannot be synthesized.

# SOY Kashrut Committee

by John Bloembergen

*Editors note: The following is a synopsis of material found in the SOY Kashrut Committee files.*

The average American Jewish layman's idea of *Kashrus* is very simple: no pig, no mixture of meat and milk, and no meat of an animal that hasn't been slaughtered properly. The concerned layman suspects there is just a little bit more to be considered. The *naven* knows that there is a lot more to be considered.

Let us first establish some of the many areas that are problematical and then proceed to demonstrate just how and why they are so. These areas can conveniently be divided into three general areas — *hashgachah*, procedures, and ingredients. The latter is the most talked-about, but the others are equally important.

The problem of *hashgachah* involves two important questions — who is the man and where did he get his *semicha*. Further, when we ask who the man is, we mean not only what is his name but also what kind of person is he in terms of general reliability, and does he have the respect and consensus of approval of the rabbinic community in his area. Both are extremely important.

The problem of procedures likewise involves two important questions — what kind of utensils are used, and is the *halacha* adhered to completely. When we ask what kind of utensils are used, we usually mean are the same utensils used in making any non-kosher products of a company also used in making the kosher products of that company. When we refer to complete adherence to the *halacha*, we usually refer to the *mitzvah of Chalal* in connection with baked goods.

The third and most talked-about problem is that of ingredients. The most common prob-

lem in this area is that of the use of animal products and derivatives. These include gelatin, rennet (a product of the membrane of a calf's stomach commonly used in making cheeses), lecithin, and others used as emulsifiers and stabilizers. The other common problem in this area is the use of grape products, which involves the prohibition of *Stam yeynam*.

The outcome of both of these ingredient problems is a great deal of doubt and difficulty. They involve primarily a lot of investigation into suppliers of food ingredients — gelatin and rennet can very easily be made synthetically from vegetable products, but that is unfortunately not always the case. These problems involve, further, being able to use some of the products of a company and not others, e.g., Kraft cream cheeses are kosher, but Kraft processed cheeses are not, for the most part, and M&M chocolate candies are made without gelatin, while M&M Fruit and Mint Chewies are made with gelatin.

Consequently, the problem of *Kashrus* is not a simple one by any stretch of the imagination. It is, on the contrary, one of tremendous scope and dimension — one that requires careful and eopious investigation.

**Openings are still available on the staff of Homevaser. If you are interested, contact Avi Kosten, Executive Editor ND 728.**

## Yeshivot K'tanot Change When One Leaves City

(Continued from page three) age of graduates of this school continue their Yeshiva education even into college, the percentage of those who continue from schools in New York which have the same type of curriculum is negligible. Thus the nature of a Hebrew Day School outside of New York is very different from that of the New York school, even when the methods are similar, for outside New York the day school represents a true reaction to the challenges of American society.



Bill Levy Here's one place you can still eat.

**Rabbi Dr. Immanuel Jakobovitz, Chief Rabbi of the British Empire, will bid farewell to the B'nei Yeshiva at a SOY-Yavneh Joint Mitzvah Malkah on Motzei Shabbat, Nov. 12th. Rabbi Branspigel will deliver a D'var Torah. All B'nei Yeshiva are invited.**

**The Governing Board of Homevaser with great pleasure announces the engagement of its managing editor, Jay Marcus RIETS '68 to Barbara Feder. Mazel Tov, Jay!**

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# Rav Aharon Soloveichick's Farewell To His Congregation

by H. Leo Michaelson

Before parting with *Rebbi Mori*, Harav Aharon Soloveichick, when he left for Chicago this year before *Sukkot* to assume the position of *Rosh Yeshiva* there, I was privileged to attend *Rebbi's* farewell address to his congregation, *Moriah*. I am summarizing in this article that address to the best of my memory. Any mistakes are mine and not *Rebbi's*.

*Rebbi* began by citing as the source for *Tzeshkem L'shalom* or farewell greetings—a certain *Midrash*. The *Midrash* states that all kisses exchanged between people are without lasting impression except for three: *N'shika shel P'rakim*, the kiss exchanged upon reunion after long absence; *N'shika shel P'rishut*, the kiss exchanged upon parting; and *N'shika shel G'dulla*, the kiss given to one who is rising to a position of importance. For each of these kisses the *Midrash* cites a Biblical source. *N'shika shel P'rakim* is derived from the kiss given by Aaron to Moses upon the latter's return to Egypt. *N'shika shel P'rishut* is derived from the kiss given by Orpha to Naomi upon parting. *N'shika shel G'dulla* is derived from the kiss given by Samuel to Saul upon appointing him as king over the Jewish people.

### Degrees of affections

Even though both are derived from Biblical sources and have a lasting impression, *Rebbi* drew a distinction between *N'shika shel P'rishut* and *N'shika shel G'dulla*. The biblical verse from which *N'shika shel P'rishut* is derived reads, "*Vattishak orpa lahamotah, V'Rut dab'kah bah*." Here the object of "*Vattishak*," the word "she kissed," is "*Lahamotah*," a dative or indirect object. In the verse which serves as a source for *N'shika shel G'dulla*, however, we find the word "*Vayyishakhu*," "he kissed him," in the accusative, or direct object case. *Ion Ezra* mentions in the beginning of *Song of Songs* that wherever the verb to kiss is used in Hebrew with an indirect object it refers to a kiss on the head; with a direct object, to a kiss mouth to mouth. This more intimate form of kiss manifests a more thorough fusion of personalities than the kiss on the head. *N'shika shel P'rishut*, while it leaves a certain lasting impression, does not manifest complete interdependence of two personalities. We can understand what it lacks by looking at the end of the verse—"*V'Rut dabkah bah*" and "*Ruth clove to her*." Ruth could not part with her mother-in-law even with a kiss. Orpha would always retain fond memories of her mother-in-law, but she could live without her—a *N'shika shel P'rishut* is possible for her.

Since *Rebbi* hopes that his congregation and students in New York are bound to him like Ruth to Naomi, he did not accept our farewell greetings as a *N'shika shel P'rishut*. He preferred to consider them a *N'shika shel G'dulla*—an installation in his new position in Chicago. It was because of popular demand, which is equated

with a divine command, that *Rebbi* accepted the position. And *Rebbi* felt that we in New York had enabled him to become capable of the task.

### Temporary leader's needs

*Rebbi* pointed out that *N'shika shel G'dulla* is not necessary for one born to greatness. In Samuel, the same prophet who anointed Saul, later anointed David as king. It is not mentioned that he kissed him. David, the rightful heir to the scepter of Judea, the born king destined since creation to reign forever over the Jewish people, could ascend the throne without a kiss. Saul, however, needed a kiss from the prophet, the representative of G-d and of the Jewish people. Saul was not born with a potential for kingship. He was promoted to satisfy an urgent temporary need. The people had demanded a king before David, the predestined king, was old enough to take office. The popular demand had to be satisfied by a temporary ruler created from among the people. (Even if Saul had not sinned he would not have founded a permanent dynasty, but David would not have been anointed in Saul's lifetime.) A temporary ruler had to draw potential from the people through the kiss of their representative.

Just as a king may be either born or created by his subjects, a *rebbi* may be either born or created by his students. The *Gemarah* gives as the criterion for a *rebbi* from whom instruction is to be sought that he must appear to his students as a *malach Hashem*, a Divine agent. While we, far from the insight of prophecy, have no knowledge of Divine agents, every human being has some conception of what a Divine agent must be. One can accept as his *rebbi* only someone who resembles

Hamevaser regrets to note that the article ascribed to Rabbi Dr. Norman Lamm by the Jewish World Magazine, which was reprinted in our October issue, was not written by him. The article, Rabbi Lamm informed us, was an inaccurate transcript of a taped interview he had previously granted an Israeli newspaper.

that conception of what a Divine agent must be. Not everyone can accept the same *rebbi*, no matter how learned and exemplary in conduct that *rebbi* may be. We see, especially among *chasidim*, that Jews choose for themselves a specific *rebbi* who resembles their own particular conception of a Divine agent.

The term "*malach*," an agent, implies furthermore that a *rebbi* must be able not only to influence but to be influenced. He must learn from his students. This principle explains a certain difficult statement of the *Ramban* in *Hilchot Sanhedrin*. The first *s'micha* was given in a different way from *s'micha* in later generations. *Moshe Rabbeinu*, the Torah specifies, gave *s'micha* to Joshua and to the seventy scholars of the Sanhedrin

by placing his hands on their heads. This method, however, was not to be used by his successors. The scholars of each succeeding generation were to pass on *s'micha* orally by saying to their students a formula beginning, "*Rebbi atta*" — "You are my teacher." The qualification for a student to be worthy of *s'micha* is his ability to add to the wisdom of his teacher, to be a *rebbi* to his *rebbi*. It is for this reason that the *Ramban* states in *Hilchot Talmud Torah* that just as a student is obligated to honor his teachers, so is a teacher obligated to honor his students. It is also for this reason that the *Torah* had to provide Moses with a peculiar mode of conferring *s'micha*. *Moshe Rabbeinu*, the master of all prophets, the student of G-d himself, could be influenced only by G-d. He could not say to another human being, "*Rebbi atta*." His students could not have

been able to confer *s'micha* if not for the temporary ruling of conferring *s'micha* by placing of hands.

Since the relationship between *rebbi* and *talmid* is a highly selective, personal one—since a *rebbi* must be carefully chosen to resemble the *talmid's* concept of a *malach Hashem* and to be able both to influence and to be influenced by the *talmid*—the proper appellation for one's *rebbi* is not "*the Rav*," but "*Rebbi*, my teacher." There is a trend, however, in synagogues today to avoid calling the *rebbi* *rebbi*. *Rebbi* mentioned two probable reasons for this trend. *Chasidim* avoid calling modern rabbis "*rebbi*" in order not to usurp the title of their traditional dynastic rabbis. Jews who wish to appear more modern avoid the appellation "*rebbi*" because of its association with the *Chasidim*. *Rebbi* considers both these reasons invalid. Calling one person "*rebbi*"

is not a usurpation of the title from another *rebbi* because one can have more than one *rebbi*. To think otherwise is hero worship and has no place in Judaism, in which only G-d is One. Furthermore, accepting a *rebbi* is a modern attitude. Modern psychiatry is based on the acceptance of a personal spiritual advisor. The error that modern thinkers make is in their choice of a *rebbi*. They think that a fifty-dollar-a-visit psychiatrist can be a *rebbi*. The Jewish view is, however, that of the *Ramban*, who explains in *Hilchot De'ot* that the physicians for spiritual problems are the *talmidei g'vohamim*. It is from among them that a *rebbi* must be chosen. It is they who must be the leaders of the Jewish community.

It is to become a *rebbi* to Jews who have not yet experienced the leadership of a *rebbi* that Rav Aaron is going to Chicago.

## Rav Hershler Joins EMC

by Jack Wallfish

The addition of Rabbi Hershler to the Erna Michael College faculty has been announced by Rabbi Grinstein. A seventh-generation sabra whose ancestors came to Israel with the *Aliyah HaGrah*, Rabbi Hershler lives in Jerusalem and received his education there, first at *Yeshivat Eitz Chaim* and later at *Mif*.

Rabbi Hershler has played an important role in improving Chinuch in Israel. In *Arctis* he served as *Rosh Yeshiva* in the *Yeshivat Hatichon* at *Kiryat Naor* or Boy's Town, Jerusalem, and also served as a leading instructor in the *Vadit Hayishuvot* of Israel. He is also a member and founder of the *Board of Membership of Chinuch Atzumi* which opened up *Yeshivos* two years ago and encourages religious education together with higher secular study.

Rabbi Hershler has devoted much of his time to the compilation and editing of Talmudic knowledge and literature. One of his most distinguished positions is as a member of the Institute of the *Encyclopedia Talmudit*, and he hopes to continue his work as an editor of the *Encyclopedia Talmudit*: Rabbi Hershler is also directly responsible for the publishing of various *sifrei charishonim* from original manuscripts, the most famous of which are: *Tosafot HaKosh* and *Aliyot Rabeynu Yonah* both on *Bava Bathra* and *Shulci Ha-ateret* on *Mikvaot*. He is presently working on manuscripts attributed to the *Rebbeyim of Rashi* which date back to the *Gaonic* era, a period about which very little is known. Rabbi Hershler, who is presently residing in Rubín Hall, is not yet decided on the length of his stay here but is looking forward to teaching a *shiur* in EMC. We welcome Rabbi Hershler to our institution and wish him the best of luck during his stay with us.

## Nituchei Methim...

(Continued from page six)

*Issur on Nituch Methim* performed without a rabbi's approval. Prior to this, the Rabbi has merely asked that Israel observe contemporary Western standards; however, the total lack of concern shown in some Israeli hospitals prompted the *Issur*. The unanimous position taken by the rabbinic organizations has convinced the government to temporarily shelve the pending bill.

Secondly, Rabbinic leaders have met with the director of the *Hadassah Medical Center* in Jerusalem and have requested that *Hadassah*, being an institution supported by American Jews, should at least maintain those policies observed in American hospitals with regard to autopsies.

*Interviewer*: What about the claim that post-mortems are essential to medical study and progress?

*Rav Cyperstein*: First of all, not all medical authorities agree that post-mortems are absolutely essential for medical progress as has been asserted. Secondly, you can't force a man to give his body away for medical progress. Even the deceased has rights. In fact, under English law, the relatives

of the deceased can veto the dead man's wishes. When you make a post-mortem on a religious person you are violating his last privilege in this world—that of an honorable burial.

*Interviewer*: What possibilities exist for a future accord with the government on this issue?

*Rav Cyperstein*: World Jewry has made the government realize that this is an issue of major importance and that current scandalous practices cannot be allowed to continue. *Halacha* on the other hand, is not closed to the necessity of post-mortems in certain cases. Thus, it is our hope that through negotiation a *modus vivendi* will be worked out to insure a minimal observance of *halacha*. It is our fervent hope that the Israeli government will come to realize that it can not afford to raise issues that irritate and provoke the world Jewish community and endanger its fundamental unity.

The Governing Board of Hamevaser is proud to announce the election of David Frankel EMC 68 to the position of Copy Editor

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Synthesis Evaluated

Limudei Kodesh in a Secular World

by Yochezek Skovronsky

It would seem that the student body of our Yeshiva can be divided into three groups. We have, baruch Hashem, a group of solid bnei Torah, bachurim whose devotion and total commitment to Torah and Yiddishkeit is unquestionable. These are the ones who have fought and won in the battle to keep from becoming subject to the deleterious effects of the secular world. Then, we have some students whose complete immersion into secularism and cynicism has unfortunately given many people in orthodox circles a false picture of what our Yeshiva really is. Finally, there is a middle group. The member of this "middle group" is the student who has a fairly solid Jewish background, who is a shomer mitzvos, but whose zeal and commitment in learning and matters of Yiddishkeit in general leave something to be desired, and whose aspirations are geared towards graduate school and a professional career. He is what I would call the by-product of YU synthesis.

Needless to say, synthesis is one of the most popular subjects of writing and discussion at YU. And yet, as more and more is said about synthesis, I find myself more and more surprised. It seems to me that the most crucial and most disturbing aspect of synthesis as it exists at YU is barely ever touched upon. And it is precisely this aspect of synthesis which has resulted in the sad state of the "middle group."

Now, synthesis in our college in its most perfect and theoretical form involves a dual program, an integration of two realms of knowledge, limudei Kodesh and limudei chol. It provides a task for the mind and a challenge for the intellect. And that is all! Secular knowledge is to provide us with intellectual stimulation, sharpening of the mental faculties, greater insights, and, to my mind most important, a means of establishing a rapport with the world of American Jewry. And, for the student who has a valid reason for entering a secular career, a college education is meant also to provide him with a preparation for his professional pursuits. But worldly knowledge can give us only ideas, not ideals. For ideals, for morals, for values, for purpose and meaning in our lives, we can look to Torah and only Torah. All the philosophies and ethics of the outside world give us nothing in these areas and we have nothing to take from them. For us, ultimate happiness and purpose lie in only one thing—Torah V'avadah. For us, learning Torah and subservience to Torah are the supreme and only goals in life. Every one of us has the responsibility of becoming a true ben Torah and talmid chochom—whether he plans to become a Rosh Yeshiva or a microbiologist. And Chazal tell us: Ein ha-Torah miskayem es ella b'mi she-neimim atzmo aleich. As my rebbe Rav Lichtenstein once commented, Chazal mean to say that in order to become a ben Torah one must

focus his sights on Torah and gear all his actions, all his plans, all his views towards the attainment of this objective, so that even while engaged in a secular act one must anxiously await the moment that he can open a seifer. In this sense one must "give his life" for Torah. Thus, our entire sense of values must be based on ruach haTorah and must be directed toward the goal of our becoming bnei Torah.

Unfortunately, synthesis at YU has grown malignantly into something more than an intellectual concept. It has spilled over into the attitudes and ideals of many of us. Thus we find students who spend liberally at Broadway ticket booths, but pinch pennies when confronted by a tzedakah pushkeh, who jump at the chance of parking in the edifying experience of listening to a concert record or reading a novel, but shy away from the chance of hearing an additional shiur from one of our Roshei Yeshiva, and whose dormitory rooms are marked by book-

(Continued on page four)

Tendler . . .

(Continued from page one)

Tendler has offered to direct a seminar in Jewish Medical Ethics. Although this seminar is sponsored by the Yeshiva College Chapter of Alpha Epsilon Delta, the national pre-medical Honor Society, and is designed to meet the needs for practical Halachic knowledge of those Yeshiva College students planning to enter the medical profession, it is open to all students interested in learning how Halachic Judaism is able to confront medical-ethical problems presented by modern medical techniques. Thus it is also being attended by Semicha students as well as students from Columbia, C.C.N.Y. and a nearby medical school.

The formation of this seminar is but one example of what can be accomplished through the persistent demands of students, for the entire arrangements were initiated and inspired by a few members of the pre-medical society. While, of course, the cooperation of Dr. Tendler and Dr. Wischnitzer (the faculty advisor to the pre-medical society) cannot be overlooked, the achievement was in a large part due to student involvement.

The large turnout at the first seminar session is evidence of student willingness to overcome the administrative difficulties involved, and attend a formal series of lectures designed to further their development as knowledgeable Bnei Torah, even though no college credit is offered.

We can only hope that the student body as a whole, and student leaders in particular, will continue to give this undertaking its deserved support, so that in the near future additional seminars attempting to relate a given "secular" field to its Halachic framework can also be offered in this way, and in this way only, can we hope to accomplish Yeshiva's goal of "Torah and Mithah."

Rav Cyperstein Discusses Autopsy Crisis in Israel

by Irving Bodner

Editors Note: Ha Rav Avigdor Cyperstein is one of the leaders in the struggle against the autopsy laws in force in the land of Israel today. In order to more fully understand this controversy HAMEVASER arranged an interview with Rav Cyperstein.

Interviewer: What are the halachic objections to Nituach Methim?

Rav Cyperstein: There is a verse (Ki Teach: 21, 22) "his body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is a reproach unto G-d; that thou defile not the land which the L-rd thy G-d giveth thee for an inheritance."

Rashi explains the words "a reproach unto G-d" by saying, the degradation of the human body is an affront to G-d in whose image man is made.

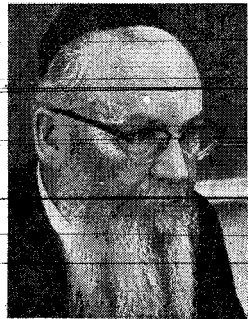
The Ibn Ezra explains the words "defile not thy land" as an elaboration on the reason for not allowing the body to hang. It emphasizes the fact that not only is there a desecration of the dead man's honor but even more is there a desecration of the honor of Eretz Yisroel.

The Rambam goes further by saying Nevul Hameth in Eretz Yisroel is a separate Lav based on the words "defile not thy land." The reason for this is that the Nevul Hameth carries with it the chillul of Tzelem Elokim which is M'Tameh Eretz Yisroel since it is K'dushah Eretz Yisroel which emphasizes the very fact that man was created in the divine image. This is why we are especially concerned with Netuach Methim in Israel.

Secondly, it is worth noting the special relationship with which the halacha regards man and his body. There is a halacha in the

(see Chulin 11b). The Nodah Beyehudah makes this clear in one of his responsa; however, he qualifies his statements by saying that the Pikuach Nefesh must be an immediate case, not some indefinite possibility. Furthermore, a post-mortem cannot be permitted for mere research purposes, for if so, says the Nodah Beyehudah, there would be no limits to the number of autopsies.

Interviewer: Why is it that Nevul Methim has come to the fore so recently as a source of



Rabbi Avigdor Cyperstein

controversy? What was its status in Israel until recently and has medical practice changed in any way?

Rav Cyperstein: Until now the law in Israel required that three doctors must certify the necessity for a post-mortem, or that the family of the deceased grant permission before an autopsy may be performed. This was the only requirement which could be incorporated into law, given the peculiar political structure of the Israeli government and Knesset.

Years ago the rate of post-mor-

tems was much lower than today. This was due partly to the presence of Mr. Yitchok Raphael of Mizrahi in the Israeli Cabinet as Minister of Health. With the coming of a new administration, Mr. Raphael has been replaced by Mr. Barzillay, a leader of the left-wing party, Mapam.

As a result, there has been a relaxation of the law. Many doctors have abandoned all scruples and have performed post-mortems as a matter of routine procedure, sometimes without even consulting the relatives. In some hospitals the autopsy rate has reached 80%, a figure unheard of in any country of the world. The situation has reached the stage whereby elderly people refuse to enter a hospital for medical treatment for fear of dying and being anatomized.

Unfortunately, this issue now has the added charge of being a source of political conflict between the religious and irreligious parties when actually it is a basic human issue involving fundamental human rights.

A bill is now before the Knesset which would substantially maintain the status quo. It would legalize the illegality of the current situation. These are the reasons behind the current controversy.

Interviewer: What have the rabbinic organizations done to change the situation?

Rav Cyperstein: The Knesset is composed of a majority of non-orthodox Jews. It is difficult, therefore, to pass any law requiring compliance with halachic obligations without the pressure of world Jewish opinion. While the Knesset was debating the bill, the various rabbinic organizations passed resolutions calling for an

(Continued on page five)

The Jewish Medical Ethics seminar given by Rabbi Dr. Moshe Tendler meets on Monday evening at 8:00 PM in Room 308 of Furst Hall.

Rambam that a man cannot be punished through the courts by his own confession, even when voluntarily submitted. In other words, under Jewish Law, a man cannot incriminate himself, even of his own free will. The reasoning behind this according to the Radbaz is that G-d, not man, is the owner of our souls as it says in Ezekiel 18: "All souls are mine" and as we say in our Tephilloth of Rosh Hashana "Hanshomah Loeh V'haguf Sh'loch." This man cannot take his life; it does not belong to him. If a man cannot take his own life, certainly no one else has a right to take that life.

Interviewer: Are there any circumstances under which a post-mortem may be granted?

Rav Cyperstein: Certainly, in a case of Pikuach Nefesh where someone's life may be saved as a result of a post-mortem, there is no question as to its permissibility

Yeshiva Faculty Members Pool Efforts in Amos Study

To provide the Yeshiva College Bible student a convenient research guide, Dr. Elazar Hurvitz and Rabbi Joel Braverman have compiled The Prophet Amos and his Time. This unique publication includes a Yemenite manuscript, traditional, medieval, and contemporary commentaries, as well as history and maps on Amos' period.

By presenting many of the greatest Biblical scholars at the student's fingertips, it eliminates the drudgery of searching many times for inaccessible volumes. The reader can easily review the sources of an old Rashi manuscript, read the Talmud's comments, compare views of the Abaranel and the Radak, delve into the explanations of prophecy by the Rambam or receive a comprehensive history of the Prophet by Isidore Epstein and Joseph Halpern in one volume.

As Dr. Hurvitz explains in his preface to Amos and his Times, "This publication is not intended

to introduce a new approach to studying Tanach, but rather to let the student utilize Judaism's greatest traditional thinkers without difficulty in order to ascertain a better and more interesting view of the Prophet.

Dr. Hurvitz, who studied in Yeshiva Eitz Chaim in Jerusalem and presently teaches in the Bernard Revel Graduate School, Erna Michael, and Yeshiva College expects the student to draw his own conclusions through research in Tanach. The author also plans to continue similar publications for all required Bible courses in the college, and hopes that the students will eventually publish their own periodical of Tanach.

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