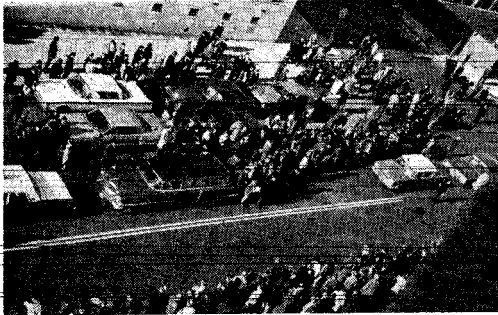


RAV MOSHE AHARON POLEYEFF ZT'L MOURNED BY Y.U.



Yeshiva students pay last respects to beloved Rosh Yeshiva

Rabbinic Leader Looks At Teacher's Personality

By Rabbi Louis Bornstein

Editor: Rabbinical Council of America Record

I am most moved by this request of Hamevaser to compress into written word emotions, feelings, sentiments, and memories about Rabbi Poleyeff Zt'l. How difficult it is to append those last words! Our's was a wonderful and unique relationship of *Talmid* and *Rebbi* which intensified with each passing year. He constantly taught every difficult halachic problem that I posed to him from the "practical" rabinate resulted in a review of the entire subject, with direct reference to the primary sources.

This assignment has led me to ask myself the reason for this relationship. He was my first "rebbi" in the Yeshiva and a *rebbe muvhak*. It was his warm personality and sincere interest in a student, who as "Commentator" editor provoked many of the *rebbi's* colleagues, that melted the barriers of differences that existed between myself and his world even when the differences were tangible and concrete.

V'haish Moshe Anav m'od. Rav Poleyeff's modesty was infectious. He was a prince of the spirit whose very existence radiated love for a fellow human being. His ever present smile warmed generations of students whose lives were touched by his. I had occasions to be with him outside the Yeshiva in a doctor's office, in my synagogue where he delivered a *Hadran*. Everywhere he went, he effortlessly and gracefully reflected faith and respect for learning.

It was only in later years that I could appreciate his erudition. As my circles widened, I learned that his four "seforim" were not used to line bookshelves but were accepted and utilized by scholars. Former Students turned to him for guidance on difficult halachic problems by phone and letter. Yet few-very few-are in position to appreciate the herculean efforts that went into these "seforim" and into his "sheurim".

On that bleak Monday evening, on the eve of the second day of *Kislev*, when the unanticipated news of his passing reached me at home, I took out his "seforim" and sat down with them. As I leafed through the pages it dawned upon me that the four of them began with verse "Gal Einei V'abitah Niflato Toratecha". Rabbi Poleyeff had no vision in one eye and just a few years ago he underwent sur-

(Continued on page four)

Colleague Reminisces

Editor's Note: We have asked one of our most honored and beloved Roshai Yeshiva, Rabbi Ephraim Mordechai Steinberg Shlitia to evaluate the deep and tragic loss of his colleague and personal friend Rabbi Moshe Aharon Poleyeff ZT'L. The following was translated by Jerome Pinter, assistant composing editor of Hamevaser.

Being a Chavrusa of Rav Pale-

yeff ZT'L for forty years, our relationship was not merely as good friends, but truly as two brothers. Thus throughout our friendship, we never, G-d forbid, quarreled even once, on the contrary he constantly expressed the warmest friendship, on joyous occasion as well, G-d forbid, in times of suffering.

Once during his silent suffering (Continued on page ten)

Rabbi Poleyeff's Lasting Impression Upon Students Analysed In Depth

By Rabbi Joshua Chelitz
Director of Residence Halls—YC

More than a decade has passed since I listened to the shiurim of my *Rebbi, Harav Hagoan Moshe Aharon Poleyeff Zt'l*. Yet my recollections of *Rebbi* remain vivid, not only because our close relationship persisted over the years, but rather because of the indelible impression *Rav Poleyeff* made on students.

When I was informed of the tragic news late at night, I called dozens of *chavrim* from *Rav Poleyeff's* shiur. Many had teaching or other professional commitments; all came to the "levaya" in Lamport Auditorium.

The respect and love that *talmidim* felt towards *Rav Poleyeff* was a reciprocation of his attitude towards them.

One never had the feeling of being lectured or talked down to by *Rav Poleyeff*. His method was one of complete sharing with and total involvement of the student. When you came to him with a question in *Gemorah* or *Halacha*,

Rabbi Rabinowitz Discusses Rebbi

By Rabbi Jacob Rabinowitz
Dean of Undergraduate Students,
Yeshiva University

Truly our *Rebbi, Rabbi Poleyeff Zt'l*, was unique and his like will never be found again. And



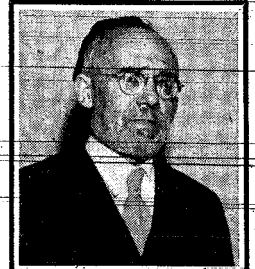
Rav Poleyeff Zt'l

here one thinks not in terms of the usual combination of scholarship, character, and piety which, of course, mark so many of our *gedolim*. Rather one is astounded at the achievements of the teacher: the molder of lives. Consider:

His was an arresting image (Continued on page six)

Rav Poleyeff declined to give an immediate answer. Instead, he would take out the *Gemorah* or *Shulchan Aruch* and invite you to sit down with him and learn the "Sugyah" until *rebbi* and *talmid* together arrived at the answer. Even with failing eyesight in recent years, *Rav Poleyeff* would insist on treating a student as an equal partner in *Torah* by reading the text together. *Rav Poleyeff* wrote innumerable *chiddushei Torah* but was most overjoyed when he was successful in his efforts at encouraging *talmidim* to be creative and write their own *chiddushim*.

Rav Poleyeff's approach to pedagogy was to try to give the *talmid* the totality of his knowledge and feeling for learning. It was an all-embracing relationship which excluded no area of the student's life or concerns. *Rav Poleyeff* was one of the older, non-college educated generation of *rebbanim*, yet a college student could find in him a understanding heart and sympathetic ear. *Rav Poleyeff's* attitude was that "college is also important". You could discuss with him your most personal problems or broad issues



Rav Poleyeff in 1956

confronting the American Jewish community.

His insight into human foibles and pretensions was razorsharp yet his remarks were never acrimonious. He always had a sparkling twinkle in his eyes.

I was a member of a delegation from our shiur to *Rav Poleyeff* requesting "*Habatim*" in *Baba Batra* the previous year and were now due to learn "*Yesh Nochlin*", one of *Rebbi's* favorite *perakim*. Yet he was easily persuaded by our representation in favor of a (Continued on page five)

Long Years at RIETS Are Fondly Recalled

By Norman B. Abrams
Administrative Director: RIETS

My first recollections of *Rav Poleyeff* go back to the days when the Yeshiva was housed at 9-11 Montgomery Street on the East Side of New York. He was my first *rebbe* when I entered the Yeshiva. At that time (1920), *Rabbi Poleyeff* had recently joined the Yeshiva faculty after arriving here from Europe. He was already well-known as a *talmud chochoom* and a *talmud muvhak* of *Rabbi Isaac Meltzer* in *Yeshivat Slutzk*. From the outset his students loved him, as he constantly displayed an earnest concern for their welfare. He viewed the students as more than simply a group before him in the classroom. He was concerned with the total personality of his *talmidim*. He remained in touch with most of his students throughout the ensuing years and eagerly followed their achievements and accomplishments. He was particularly close to me and he rejoiced that I was privileged to aid in the development and expansion of the Yeshiva.

Just as his students meant so much to him, he meant more than

simply being a *rebbe* to them. To earlier generations of students he was a spiritual father. To recent generations he was a spiritual grandfather. Students responded to him and he constantly got them to put forward their best efforts. He rejoiced when he aided a *talmid* who previously did not experience success in his Talmudic studies. Many times he worked with his students in his home, which was an extension of his classroom. No *talmid* will forget the joyful *chagigot* which took place at his residence.

In the last years, when his health and vision began to fail, students eagerly volunteered to walk him home after his shiur. Although he admitted that he did not feel strong, nevertheless he felt new strength each time that he entered his classroom.

He rejoiced in his family. He deeply loved his children, grandchildren, and great grandchildren. He was privileged to see them attend the Yeshiva and Stern Colleges, and to marry fellow-alumni of these schools.

In learning, he was a *Maayan*. (Continued on page three)

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Rav Poleyeff— In Appreciation

On the evening of the second of Kislev 5727, the *bnei hayeshiva* were shocked to learn of the sudden passing of *harav hagaan* Rav Moshe Aharon Poleyeff *secher tsadik Peracha*.

At a time when the American Jewish community was a barren desert he had the foresight to dedicate his life to planting in our midst the message of *limud ha Torah* and *derech ha Torah*. This mission was one from which *haRav Poleyeff* never faltered; until the last day, he was in contact with former *Talmidim*, even a partial list of which represents a cross-section of the Orthodox leadership community of this country.

When *Yeshiva Rabbenu Yitzchok Elchanan* was a struggling *Yeshiva* on the Lower East Side Rav Poleyeff became one of its *Roshai Yeshiva*, a position which he held for forty-six years. During these decades Rav Poleyeff became one of the best loved, revered, and admired members of its faculty, for his influence was known and felt beyond the *Daled Amot* of the *Beit Medresh*.

As our *Yeshiva* grew, as it moved to Washington Heights and opened first a College and then a great University, he remained one of its outstanding scholars, pub-

lishing *seforim*, answering *shelot*, and giving words of *chisuk* and advice to two generations of American Jewry.

It is not easy to grasp the significance of a *Talmid Chacham* and *Rosh Yeshiva* whose tenure spanned such a great period of time, and whose influence both directly and through his *talmidim* helped bring about so much of what we have come to take for granted on the American Jewish communal scene today.

Hamevaser has asked several of the people who were closest to *Rav Poleyeff* to contribute their reactions and memories to this special memorial supplement. We thank them for their cooperation, and hope that their words will help bring closer to all who read them, a realization of the wealth that was ours when *haRav Poleyeff* was with us, and the loss we have all suffered at his passing.

An Era Passes

This past month marked a milestone in American Jewish history when, at the Union of American Jewish Congregations of America convention in Washington, D. C., Mr. Moses I. Feuerstein stepped down after twelve remarkable years as President of the Orthodox Union.

In these dozen hectic years few leaders on any organization level so galvanized the resources or positions of their groups as did Mr. Feuerstein for his.

In 1954, there were severe doubts that the UOJCA would survive to see the end of its new President's first term—it was undermanned, understaffed, disorganized, and widely ignored. Today it functions smoothly on the regional and national level, its departments, many of them created since 1954, touching upon every area of Jewish concern in the world today, and its opinion respected and sought after in government, Rabbinic, and lay circles.

We salute the UOJCA for continuing to take advantage of the talents of this man even now that his tenure has reached its close—and expect that his new position as chairman of the International Orthodox Commission will bring new luster to *Torah* throughout the world community.

Hats Off For Hats On

Every action of both *Yeshiva's* students and its faculty is judged as being indicative of the nature of our school. Therefore, when the chairman of a department in the college, a man with an international reputation for scholarship in his field, appears on his own regularly scheduled television program wearing his *yarmulka*, the *kidush haShem* inherent in this action should not be lightly estimated. Dr. Joseph Dunner is to be commended for reminding all of us that one who represents *Yeshiva* in the eyes of the community carries upon his shoulders the awesome task of being *mekadesh haShem* in his every action.

Letters to the Editor

To the Editor:
Congratulations on *Hamevaser*, a well-edited and interesting newspaper. I wish I had time to contribute an article, but I am in the midst of urgent work. Obviously you are doing very well without me! Every article has content and clarity. The one issue you sent me is almost a digest of central problems of the Torah community nowadays. More power to you.

Sincerely,
Herman Wolk
Washington, D.C.

To the Editor:
I would like to take issue with the article "Synthesis Evaluated—*Limudei Chodesh In A Secular World*." My objections are based on my position as a Jew, as a YC student, and as a person of varied interests. The author, has, in his article, concerned himself with the alleged deterioration of a group within *Yeshiva College* that is *Shomer Mitzvos* but to varying degrees, secularly channelled. It is his criticism of this particular group upon which I would like to

comment.

The author writes that the aspirations of this group are directed "more" towards graduate schools and professions than Torah and Yiddishkeit.

Is it necessary to remind those who share this belief that this is a university, a collection of schools, and not just a *yeshiva*. Certainly many students, and rightfully so, come to *Yeshiva University* primarily because of its dual program, because they
(Continued on page three)

From The Editor's Desk

Thunder on the Right

By David Luchins

This past Thanksgiving weekend witnessed one of the most significant gatherings of Orthodox Jewry in recent times—the 68th anniversary biennial convention of the Union of Orthodox Jewish Congregations of America.

It was a rare privilege to have been one of the more than 1800 individuals to converge on the Shoreham Hotel in our Nation's Capital for this historic event and to have been a participant in the convention program on behalf of the UOJCA's National Conference of Orthodox Youth.

There is so much that can be written about five days spent at an event such as this convention, that for the sake of brevity I shall limit myself to a few major observations.

The Youth Picture

First there were the teenage participants with whom I worked. Having been one of the few of the dozens of NCSY-oriented teenagers there that weekend to have been a day-school or *yeshiva* graduate, I must, upon witnessing these other participants, question the validity of the alleged "alienation" which the author of an article elsewhere in this issue feels exists among Orthodox youth outside of New York City. I found the awareness and interest in both current issues and communal problems among these teenagers from all over our country and Canada to be on a par with, if not actually superior to the interests and knowledge found among *Yeshiva College* students.

There can be no question but that when future historians record the resurgence of Orthodoxy outside the major cities, they will have to give a large share of the credit to Mr. Harold Boxer, the Vice President of the Orthodox Union and the dynamic chairman of its Joint Youth Commission.

The second observation, however, is far less heartening. Perhaps the outgoing President of the Orthodox Union, Mr. Moses Feuerstein put it in the starkest possible terms when he related in his farewell remarks at the convention banquet (and I paraphrase his remarks as accurately as memory allows me). Upon his taking office in 1954 the UOJCA's relations with *Yeshiva University* were deeply strained while those with those "right-of-center" were excellent. Today, he pointed out, the Union's relations with our institution could not be better—while those with the *yeshivot* are sadly strained.

The Blinds Draw Tighter.

This sums up the most glaring problem evident at the convention. While Orthodoxy on this continent has grown and blossomed, while day schools, *kashrut*, *mikvat*, and adult study have appeared in every corner of our nation, at this very time a small, hard core of right-wing "Torah-mongers" (if I may borrow a euphemism) have pulled the blinds on the windows to the outer world ever tighter, and made their alienation from the community at large all the more acute. These acts have been a response, they claim, to the general Orthodox community's "opening on the left."

That the *Yeshiva velt* wants to

remain out of contact with the secular, conservative, or Reform Jewish world is of course understandable, if not, in most cases laudable, but that they should attempt to cut off relations with their fellow Orthodox Jews is a symptom of a deep and searing mania, of a wound we can ill afford.

As *harav hagaan* Rav Aaron Soloveichik stated to the convention, "*Ya-akoo* must fight *Esau* by being more noble than him, not by picket lines and defamatory statements"—and yet the fringe element has been so boorish as to greet not an *Esau*, but the President of the very school that did so much to spark this Orthodox revival with pickets, news paper ads, and poison pen letters to distinguished Rabbinic leaders.

The prospect of these *yeshivot* (all American *yeshivot* except our own and Chicago appear to be in this monolithic group) breaking off from the broad mainstream of American orthodoxy is of course obscure.

While the *Roshai haYeshivot* and leaders of these great institutions certainly do not condone the more glaring tactics that have been employed in recent weeks—a schism is nevertheless forming between these two camps, a schism widened by such acts of ill will.

Orthodoxy does not need this dissension and disunity.

Whither Dialogue?

Why should dialogue on spiritual areas with secular groups or even non-Jews (the latter roundly rejected by the UOJCA convention body) be becoming ever more common while dialogue with the great centers of Torah study is becoming ever more difficult?

The Orthodox Union has fortunately pledged itself to heal these wounds, and the fact that it opened its sessions to a spirited debate on the Synagogue Council of America issue, voted down a resolution calling for withdrawal, while it elected the sponsor of the same resolution to its National Executive Board, is heartening.

If the gap is to be closed, if dialogue is to be reestablished with our brethren on the "right," if the Orthodox camp is to be united, then both *Yeshiva University* and the UOJCA will have to redouble their efforts to establish these contacts, for sadly enough the initiative will have to come from us, not from those who have despaired of working meaningfully with us.

We must show the *b'nei hayeshiva* of these institutions that healthy disagreement and discussion within the guidelines of *Halachah* are always welcome by our side.

Mr. Norman B. Abrams, Administrative Director of RIETS, announced the following schedule for semester written examinations in RIETS, Junior, Senior, and *Senicha Shiequirin*, Tuesday, Jan. 10, 1967. Freshman Sophomore *Shiequirin* Wednesday, Jan. 11, 1967. All exams will begin at 9:00 a.m. in the Nathan Lampert Auditorium.

Letters To The Editor

Teenagers Out of City Face Severe Challenges

(Continued from page two)
which to combine, to synthesize, their secular interests and religious studies.

Our goal as Jews imbued with the true *ruach* of Torah is not to live Torah, as an end in itself, but to live life by and with Torah. True dedication to the study of Torah and the practice of *Halachah* and secular diversions are not mutually exclusive. It is certainly plausible that one's interests can be both secular and religious while one's devotion remains to Torah.

It must also be remembered that there exist *yeshivot* that are not secularized, that in fact, restrict outside interests, that are devoted solely to the study of Torah, whose doors remain ever open to those who seek this standard of education.

Yeshiva University is designed and ideal for those who wish to pursue secular interests and at the same time, ground themselves richly in Torah and *Yiddishkeit*.

Bruce Horowitz
JSS '69

Gentlemen:

Through your columns I wish to congratulate Lester Miller for an extremely informative and frank, though somewhat alluring, account of Jews in South Africa "State of South African Jewry: Community Caught in Dilemma."

Mr. Miller has fallen into two errors, one of them, in my opinion, fatal.

The first mistake was made more by loose innuendo than by direct misstatement. Mr. Miller

says that "the history of South African Jewry begins in the 19th century with the discovery . . . of gold and diamonds combined with a . . . climate in Lithuania, forcing many Jews . . . to South Africa." This leads a student of history to infer that Lithuanian Jews are the first and only Jews to be found in that unfortunate country. The author has, of course, failed to notice English Jews, notably Barney Barnato, who was associated with Cecil Rhodes and made a fortune in diamond mines.

The more serious mistake in painting the picture of the South African situation and its relation to a *Weltschmerz* embracing a world stage consists in representing, actually, if not theoretically, South African Jewry as separate and apart from the whole of the white exploitation and the suppression of the African natives. It is true that Mr. Miller pays tribute to integrationism and denounces prejudice and racial superiority in very eloquent terms of humaneness.

Mr. Miller's approach appears quite Judeocentric. His concern is not so much with the wrongful physical domination by the white man, which is shared by Jews either as direct participants or as beneficiaries, nor with the plight of the oppressed Africans, nor even with Jews in general. His concern is with Orthodoxy, Zionism, and a place of refuge for the Jews who now sit in the seats of the mighty beside their Christian fellow white supremacists. When the day of reckoning for which these same Jews have covenanted unseats them from their high station, that

refuge, by their choice, Mr. Miller says, will very probably not be Israel. However, he exclaims: "Let us pray—that it is in time." This is a rather ignoble exit.

Taking the last consideration first, one might ask what spiritual contribution these Jews would bring to Israel. With the exist he envisages must be associated his judgment that "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." If this is the prevailing Jewish opinion, what contribution have these Jews to a system of ethics and humanity, in or out of Israel? Since Mr. Miller tells us that 95 per cent of all Jews do believe in segregation (*apartheid*) we can see what a hard time the ancient prophets would have with their people. It is clear that these white men, who call themselves Jews, are heart and soul at one with all the imperialists, racists, and slave-holders of history—including the Nazis.

This is the fatal blow delivered not only against Orthodox Judaism, but against any kind of Judaism. Perhaps the Lord will spare the South African Jews because of the few Jews now in jail for their espousal of the cause of the Africans. Perhaps history will reverse these chosen few as the founders of a new creed.

Ephraim Cross,
Visiting Professor
Yeshiva College

Israel Correspondent

The Knesset and Talmudic Law

By Jeffrey Rotz

Mr. Abrams Recalls Rav Poleyeff's Achievements on Behalf of Torah

(Continued from page one)
HaMigaber, and he constantly was *mechadesh chidushei Torah*. He was an intimate terms with all the *gedolim* who previously graced the faculty of the Yeshiva. He constantly repeated his *chidushim* to them. Dr. Bernard Revel, Rabbi Solomon Polachek (the *Meitscher Illui*), Rabbi Shimon Shkop, and Rabbi Moses Soloveitchik, fully appreciated Rav Paleyoff's Talmudic ability. He was a prolific writer and in 1930 he published "Ber Abraham" and in 1939 "Machne Israel." In 1949 he printed "Orach Mishor." His final volume was "Or Hashe mesh," published in 1959. Dr. Revel told me, on many occasions, that "Rabbi Poleyeff learns day

and night and is privileged to publish *sefarim*. I have not been privileged to find the time to edit my *chidushim*."

This noble soul has gone to his eternal rest. Undoubtedly, he was greeted in the heavenly courts by his *talmidin* who predeceased him. However, we, whom he left in the Yeshiva, must rededicate ourselves to his ideals and visions. By increased *hasmada'ah*, more learning and constant *chidushei Torah*, the spirit of Rav Paleyoff will live on in the Yeshiva.

Ein boni mmatzevot l'tradikim, dvarithem hem hem Zichronam.

"There is no need to construct physical monuments for departed sages. Their teachings will remain as their memorials."

Chef Neuworth

By Ivan Shapiro

Spiritually, intellectually and gastronomically it is the people behind the scenes at Yeshiva, who shape our future. Responsible for most of the shapes around the Yeshiva cafeteria is the Chef, Simon Neuworth.

Born in Germany in 1914, he moved to Israel at the advent of the Hitler regime. In Israel he busied himself with restaurants

and construction work. He served his country as a member of the Haganah from 1945-52, two years of which were spent in the organization's Intelligence Bureau. Mr. Neuworth immigrated to the U.S. in 1956 and in 1958 joined the cafeteria system of Yeshiva, where his culinary skills as head Chef at the main center are greatly appreciated.

Editor's Note: Mr. Geller, a member of the Community Service Division staff here at Yeshiva for the past twelve years, is presently president of Geller-Horowitz, Inc.

by Victor B. Geller

Last September a notice appeared in all New York City newspapers. "Alternate side of the street parking will be suspended on Thursday and Friday because of the Jewish holiday of *Succot*." Just two weeks before this, the New York Public School System closed all its schools for *Rosh Hashonah* and *Yom Kippur*.

To paraphrase Harry Golden, "Only in New York City" could one find such accommodation on



Victor Geller

the part of the larger community to the religious needs and wishes of its Jewish citizens. The average Jew in New York takes this for granted and doesn't give it a

thought. The Jewish visitor from the hinterland (The hinterland is any part of America beyond a hundred miles radius of Boro Park) on the other hand continually finds new and—surprising evidence of the unique character of New York as perhaps the most thoroughly Jewish city in the history of the Diaspora.

One of the results of this situation is that the average Jewish New Yorker has little understanding of the true nature of Jewish life outside the big city, *Kal o' chomer*, religious Jewish life.

This contrast is most painfully revealed in the feast or famine experience of the out of town teenager who has had an opportunity to attend one of the conclaves or seminars conducted by the Yeshiva University Youth Bureau or the National Conference of Synagogue Youth.

After a Cinderella-like stay in such a Torah environment where *mitzvot* are normative, this young person returns to a home community which stands spiritually barren. The contrast and isolation are overwhelming. After a *Shabbat* or longer as part of a large "community" of scores or even hundreds of other spirited young people, he finds himself back home without spiritual compatriots. When he tries to convey the exhilaration, the warmth and the deep sense of purposefulness that he felt, he realizes that words are inadequate. Instead, he withdraws

(Continued on page six)

the halachic system. Dr. Engard points to a fundamental difference between the law of the Torah and the law enacted by any legislative body—the former derives its validity from the divine character of its Originator; the latter becomes authoritative because human reason has deemed it socially useful. Thus, any halacha adopted by the Knesset and enacted as the law of the state automatically loses its religious character since it is binding on the citizens of Israel only because the members of the Knesset have found it harmonious with their views and not because it has been ratified by the halachic process itself.

Furthermore, enacting the laws of the Talmudic codes through the Knesset would require a decision of halachic controversies by the legislators, since two conflicting opinions could not be enacted into law simultaneously. That the members of the Knesset do not have the requisite ability to render *pike din* is apparent; that they have the authority to do so is very doubtful. Some rabbis have suggested applying the Talmudic principle of *dina demalchuta dina* (the civil laws of secular states in which Jews reside are binding on those Jews) to the Knesset and thus investing their enactments with some religious

authority. Others regard the Knesset as a continuation of Jewish communal authorities that had the power to formulate regulations governing the organization of the community (*takanot hakahal*). But Dr. Engard points out that the halacha never envisioned a secular Jewish government in Israel, so that the status of the Knesset in terms of halacha is unclear.

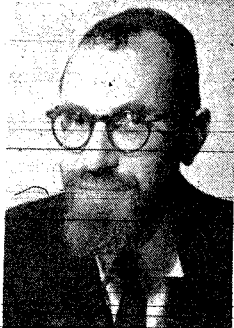
The current situation, in which the secular government invests all official religious institutions, such as the Chief Rabbinate and the religious courts, with their authority is difficult to validate from an halachic point of view. Dr. Engard claims that institutions so established are dependent on the secular state which implicitly retains the right to intervene at any time. He believes that the organization of religious life in Israel must be separate from the state and its authority internal and non-political.

The Editor-in-Chief and Governing Board of HAMEVASER are pleased to note the engagement of the Editor-in-Chief of Commentator Steven Bailey EMC '67 and Sheila Stein SCW '67. Our warmest wishes for a bright future together.

Chanukah Examined From the Perspective of Hashkafa

Editors Note: The following Shicur of Rav Aharon Soloveichik was reconstructed by H. Lee Mitchellson RIETS '66. The Shicur was originally given by Rav Aharon on December 16, 1965.

Two opinions, and the Ramah accepts the opinion that she may not, although she may read for other women. The reason he gives is that



Rav Aharon Soloveichik

she is not obligated in reading, but only in hearing. Therefore a woman cannot read for men because her obligation is not equal to theirs.

Where do we find a *Mitzvah* of *Shmirat Megilah*, and why is a woman obligated to fulfill this *Mitzvah* but not that of reading? The *Gemorah* states that one can fulfill the *Mitzvah* of *Mikrah Megilah* in Hebrew even though he does not understand Hebrew. The *Gemorah* proves this point from the fact that we do not know the meaning of the phrase *HaAchsaranim b'nei haRamachim*. How, then, do we fulfill the *Mitzvah*? Even though we do not understand every word we still fulfill *Kriat Megilah* and *Pirsumei Nisaf*. *Kriat Megilah*, reading the Hebrew text has significance as the designated text of the *Megilah* even for one who does not understand Hebrew. *Pirsumei Nisaf*, publicizing the miracle, we also fulfill because we arouse curiosity as to the contents of the text so that even those who do not understand every word will inquire and learn that a miracle took place. We see, thus, that the *Mitzvah* of *Megilah* has two requirements: *Kriat Megilah* and *Pirsumei Nisaf*.

By right, a woman should be exempt from the *Mitzvah* of *Mikrah Megilah* because of the rule exempting women from all positive obligations limited by time. She is, however, obligated in *Pirsumei Nisaf* because she also was included in the miracle. In what type of *mitzvah* based on *Pirsumei Nisaf* is a woman included because of her inclusion in the miracle itself? The *Gemorah* mentions *Mikrah Megilah*, *Ner Chanukah*, and *Arbah Kosot*, the four glasses of wine to be drunk on *Pesach* night

as an assertion of freedom. A woman is obligated also to eat *Matzah* on *Pesach* night, but for this obligation the *Gemorah* mentions a different reason: The *Torah* obligates to eat the *Matzah* everyone whom it forbids to eat *Chametz*,

"In what type of Mitzvah based on Pirsumei Nisaf is a woman included because of her inclusion in the miracle itself?"

including women, who are obligated to observe all prohibitions of the *Torah*. The *Tosfot* ask why the *Gemorah* could not use the reason of *Pirsumei Nisaf*, since the eating of *Matzah* is commanded, like the drinking of four glasses of wine, as a reminder of the miraculous Exodus from Egypt, in which both men and women were included. Rav Aharon's father, Ha-Rav Moshe Soloveichik zt"l, answered that women are not included in every *Mitzvah* for which *Pirsumei Nisaf* is a reason; only in those *Mitzvot* which consist in practice of acts of *Pirsumei Nisaf*. The *mitzvah* of *Arbah Kosot* is to drink four glasses of good wine, properly diluted, in a reclining position, as a free person drinks. The *Mitzvah* of *Matzah*, however is merely to eat *Matzah*; remembering the Exodus is only a reason for the *Mitzvah*. (While the *Tosfot* give other answers, they do not disagree with Rav Moshe's principle but think that the *mitzvah* of eating the *matzah* also involves, through the *Halachot* of *Lechem*

Oni, a relying in practice of the Jewish people's struggle for freedom.)

On the basis of Rav Moshe's principle, the *mitzvah* in *megilah* of *Pirsumei Nisaf* applies to women, but that of reading it does not, even though the reason for it is also *Pirsumei Nisaf*, because the act of *mitzvah* is not one of *Pirsumei Nisaf*. Women are exempt from *Kriat Megilah* as from all other *Mitzvot* *Aseh She'chazman Granah*. The *mitzvah* of *Pirsumei Nisaf* can be fulfilled by *Shmirah* as well as by *kriah*. In fact, the *Meiri* says that one who does not have a *megilah* should fulfill it by reciting *Hallel*. The obligation of *Shmirah* mentioned by the *Ramah* is this *mitzvah* of *Pirsumei Nisaf*. It is the other *Mitzvah*, that of *Kriat Megilah*, that a woman cannot perform for a man because she is not exempt whereas he is obligated.

THE MITZVAH OF NER CHANUKAH IS ALSO ONE OF PIRSUMEI NISAF. IN THE TIME OF THE GEMORAH THE NER CHANUKAH WAS LIT OUTSIDE THE ENTRANCE WAY OF THE COURTYARD, ON THE PUBLIC THOROUGHFARE WHERE ALL COULD SEE IT. THE GEMORAH MENTIONS THAT THE PRESCRIBED TIME FOR LIGHTING NER CHANUKAH IS FROM THE BEGINNING OF THE NIGHT UNTIL ALL PEDESTRIANS HAVE RETIRED FROM THE STREETS. AT FIRST THE GEMORAH THOUGHT THAT ONE IS OBLIGATED TO RE-
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Rabbi Bernstein Describes Character of Rabbi

(Continued from page one)

gery to save the second one. I remembered then how he would sit with a magnifying glass pouring over his *Gemorah*. He wrote his manuscripts and letters in a large and clear script. This infirmity would have prevented lesser people from "learning" let alone teaching and writing. His last volume, he called *Or Hashemesh* for he was grateful for the sight of the sun after the bandages were removed from his eyes—something which we all take for granted.

Rav Poleyeff was unequalled in his love for the Yeshiva. There have been times when *Yeshivat Rebenu Yitzchak Elchanan* has come under fire from some Orthodox circles. He was always its staunchest protagonist. This fierce loyalty extended to the president of Yeshiva University, Dr. Belkin. Rav Poleyeff was happy and moved when the Yeshiva conferred an honorary degree upon him several years ago and saw in that degree the institution's continued high regard for *Torah* despite its growth in other directions. The fact that he could continue to say "sheurim" added years to his life for which we are grateful and the *Yeshiva* that much richer.

Although Rav Poleyeff was totally immersed in the *Dalei Amot Shel Halacha* he knew and understood the difficulties of the "practical" rabbinata. He was one of the rare "*Roshvei Yeshiva*" who urged young men to prepare themselves for pulpits. He understood the conflicts between the Yeshiva and community and encouraged and comforted when the road was rocky. He encouraged me to decide difficult questions of religious law such as "*ketanem*" in *niddah* because he would tell me the time might come and situations would arise where the European trained "rebbe" would no longer be accessible. . . . In reviewing those questions that I forwarded to him the "*koach d'haterah*" is manifest, his sense of compassion evident, and his erudition, the basis for his responses.

Although aloof of front all organizations and immersed solely in *Torah*. He was alert to all the issues of the day. Years ago when I wrote about the "issur" on the New York Board of Rabbis and the Synagogue Council of America in *Hadour*, he had read the articles before discussing it with me. Suffice to say he was happy that I never joined the New York Board of Rabbis but did not object to my participation in the Synagogue Council of America. In his younger years, he read Hebrew literature, once specifically mentioning *Agnon*.

Much has been said about his high regard for his *Talmidim*. This regard was reciprocated with love and affection. I am still amazed by the many members of the faculty alone who were prepared to tear *Kriah* for they regarded him as their *Rav Moadak*. Knowing that I had not been well for a time he admonished me before *Yom Kippur* to be a *Machmir b'dinei n'fashot*. He rejoiced in our joy . . . and we *ta-his*. The touch of his hand upon the shoulders, the warmth of his smile, conveyed his feelings to us in addition to his words of wisdom. They can never be forgotten.

His name Moshe Aharon reflected his life. I shall be eternally grateful to the Almighty for the unique privilege of being one of Rav Poleyeff's *Machnem V'ro'ot* to have imbibed from his *Ever Avraham* to have followed in his *urach ha Mishor* and to have basked in his *Or Hashemesh*.

Dedicated Students Meet With Mashgiach; Analyze Life With the Tools of Musar

Each Thursday afternoon at 2:45 P.M. a group of eager students enter a small room on the second floor of the main building. As they cross the threshold they notice the side walls are lined with *seforim* neatly placed one beside the other. In the center of the room is a small desk behind which sits a scholarly man with a long white beard. His countenance is warm and kindly, and he greets each student with an affectionate nod. His gleaming eyes captivate the students as they eagerly wait for the Rabbi to begin.

Rabbi Lessin begins in a soft and mellow but confident voice, "*Olam Chesed Yiboneh*". The *Vaad* is once again in session.

As the Rabbi lectures one notices that the thirty or so *talmidim* who sit around him are not *RIETS talmidim* alone. In the *Vaad* students from JSS, TI, and *RIETS*—students from every faction of Yeshiva life are joined together in harmonious acknowledgment of the Rabbi's profound wisdom.

Yet, Rabbi Lessin does not inspire by lecture alone; he also teaches by example. His every step is one of a man steeped in *Torah*, *Avodah*, and *Gemilos Chasodim*—

whether it be in the *Bris Atzarah* hand each morning while lending a hand to one in need or in the *Vaad* each Thursday while teaching his *talmidim* how a student of *Torah* should behave. The Rabbi's reflection of his spotless soul.

The *Mashgiach's Vaad*, begun in Oct. of '65 has been constantly growing, from the handful of its original participants to audiences

of 20 or 30 *talmidim* each week. The *Vaad*, based on the truer understanding of The Higher Ethics, is a solid pillar of our Yeshiva life. With a man such as Rabbi Lessin as our guide we shall, with G-d's help, continue to grow and grow. The *Vaad* is opened to all and will prove to be a spiritually uplifting and intellectually edifying experience from the great luminary who is the *Mashgiach* of our Yeshiva.



The Vaad in Session

Yaakov Wald

Theme of Responsibility

By David Ebner

"The worst of partialities is to withhold oneself, the worst ignorance is not to act, the worst lie is to steal away." (Charles Peguy)

It is often said that the world has forgotten the six million victims of Nazi persecution. If this were true I think many of us would find it very difficult to live in a world in which we yet hear our brothers' anguished cries demanding justice. The callousness necessary to forget a crime of such proportions is too staggering to comprehend. Rather, we must say with Nietzsche's madman, "This tremendous event is still on its way, still travelling—it has not yet reached the ears of men. Lightning and thunder require time, the light of the stars requires time, deeds require time even after they are done, before they can be seen and heard."

However, if we can look in retrospect at the Nazi era it becomes clear that two judgements can be issued for the same crime: guilt and responsibility. The guilty party pulls the trigger while the responsible one does nothing to prevent the murder, choosing to stand on the side and witness the

proceedings. Eichmann was guilty. Lord Moynie was responsible. Indeed, it is often more difficult to understand the blank wall of silence in the face of evil than the evil itself, but this distinction is made for the sake of clarity and does not seek to weigh the moral issues involved. I would like to illustrate the point by referring to four works in the "literature of responsibility."

For the duration of Chanukah, an early minyan shall be held at 4:40 p.m. daily in the new Dorm shut.

If it is unfair to condemn G-d for all those slaughtered throughout the ages for "His Greater Glory", it is unfair to judge Christianity by pointing to Christians. On the other hand, one may justifiably point to Christians as living witnesses to the contention that the spirit of Christianity is no longer alive. This method of argument was started in the nineteenth century by Kierkegaard and is now resolving itself in the Death-of-G-d theologians. It is within this orbit that *The Deputy* moves. As an indictment of a group for the crime

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Uniqueness of Yeshiva's Experiences Evoke Observations and Reactions

By Wally Greene

If we may borrow a phrase from SSSJ, it is time for a "Call to Action." Judaism has no united front, and even within the various philosophical designations there are divisions. Our primary concern is for the unity of Traditional, Orthodox, Torah-true Judaism. Within this (our) camp, including the RCA, *Ahavas HaRabbonim*, UOJCO, YURA, *Hasidic* Rabbinical groups, and alumni of various *yeshivos*, there exists an unfortunate lack of unity. There is no united voice of Torah Jewry. These groups possess an amorphous amalgam of *gedolim*, charismatic leaders, and an observant laity. If these groups were to band together in unity and set up *batei dinim*, regulate *kashrus*, combat *shmad*, and engage in other areas of vital importance to Jews, then, and only then would we be an effective force in our fight against deviationists and ecumenists. There is a need for *pe achas re'ev sholim*. Paraphrasing a famous quotation — "United we stand, divided we fall."

Why Union Is Halted

Many ideological differences prevent this union from taking

place. These disagreements could be straightened out, but unfortunately *kvod* and *ga'avah* circumscribe compromise on all sides. Hence, the present situation on the American Jewish scene.

Within the walls of our Yeshiva, dissention in the ranks also exists. Everyone will admit that YU occupies a special place in the development of the American Jewish community. However *yesh dorshim leshevach, veyesh dorshim leganava*. Our *musmachim* have greatly strengthened *yiddishkeit* all over America and have served all over the world as chaplains in the armed forces. Yet, the function of YU is primarily to produce an educated laity. Every *raav* needs a few *lumdish* *be'alebatim*. Every community needs them. Recognizing the peculiar nature of our Yeshiva in that it undertakes to educate young men from varying and extreme backgrounds, it would be an understatement to say that we are (merely) successful. However, because of this diversification of our student body and the lack of any definitive University direction other than that given by each individual teacher and *rebbe*, certain problems arise.

Our emblem bears the motto *Torah Umada*. Unfortunately the student is left on his own to figure out just what this means (We have no intention of discussing and how to mold his life to it, ing or defining synthesis). The words of Dr. Revel, *z.t.t.l.*, are sufficiently vague and unread so as to be rendered ineffectual to aid the student in his dilemma.

Interpretation At YU

The problems of individual interpretation of what YU stands for are manifold. The primary problem that exists is that of attitude. The manner in which one addresses himself to his studies, his friends, his teachers, his *rebbeim*, and to his thoughts and actions is very important. The prevalent attitude on the part of some defies description. It is a combination of apathy and academic *laissez-faire*. On one level there are differences over the respective importance of Yeshiva versus University, or *shivur* versus college. On another level there is a blatant negligence, an unhealthy negative attitude of disregard toward certain "minor precepts" such as *derech eretz*, *kibbud h'arae*, *sof zeman krias shema*, *bitul* (Continued on page eight)

The Rules of Lighting Chanukah Nerot are Analyzed

(Continued from page four)

LIGHT A NER CHANUKAH THAT HAS BLOWN OUT DURING THIS TIME. THE GEMORAH REACHES, HOWEVER, THE CONCLUSION THAT ONE IS NOT REQUIRED TO RELIGHT A BLOWN-OUT NER CHANUKAH. WHAT, THEN, IS THE SIGNIFICANCE OF THE PRESCRIBED TIME? THE GEMORAH GIVES TWO ANSWERS:

- (a) ONE IS OBLIGATED INITIALLY TO LIGHT WHILE THERE ARE STILL PEDESTRIANS ON THE STREET.
- (b) ONE IS REQUIRED TO LIGHT A LAMP CONTAINING ENOUGH OIL TO BURN FOR THE PERIOD OF TIME WHICH, DURING THE TIME OF THE GEMORAH, NORMALLY ELAPSED BETWEEN THE BEGINNING OF THE NIGHT AND THE DISAP-

PEARANCE OF THE LAST PEDESTRIANS FROM THE STREET. ACCORDING TO THE SECOND ANSWER THE PEDESTRIANS ARE USED MERELY TO MEASURE A LAPSE OF TIME, ESTIMATED BY RISHONIM AS HALF AN HOUR. ACCORDING TO THE FIRST ANSWER, HOWEVER, THE TIME PRESCRIBED IS A HALACHA IN PIRSUMEI NISAH, THAT THE LAMP

MUST BE VISIBLE TO THE PASSERBY ON THE STREET. RISHONIM DISAGREE AS TO WHETHER THE ANSWERS ARE COMPLEMENTARY OR CONFLICTING.

The *R"i* says that today we may light *Ner Chanukah* all night because we — or the people of his time — light it in a window facing an enclosed yard where it is not visible from the street, so that there is never *Pirsumei Nisah* for those walking on the street. We light, according to the *R"l*, for those in the house. The time prescribed in the *Gemorah* is for lighting on the street, but one may light in the house even later. How much later? The *Maharsh* says one may light until midnight because after midnight the people in the house are normally asleep. Some *Achronim* recommend waking up some members of the household if one lights after midnight. The *Rashb"ah*, however says that the time prescribed in the *Gemorah* is only *L'chatchila* but *Bi'dieved* one may light all night even though there is no *Pirsumei Nisah*. According to the reasoning of the *Rashbah*, which is accepted by the *Shulchan Orech*, we see that there is a *mitzvah* in lighting *Ner Chanukah* *per se* besides the *mitzvah* of *Pirsumei Nisah*. If so, why is a woman not exempt from that *mitzvah* because it is *Mitzvah Ash Shechizanu Gramah* and therefore unable to light for a household including men?

Hekdash and *Hekdash* is *asur b'handah*. *Ner Chanukah* is *hekdash* because it is a memorial of the *menorah* in the *Beit haMikdash*. The *mitzvah* of lighting *Ner Chanukah* is a *zecher Umikdash*. It is the *mitzvah* that one can fulfill all night according to the *Rashbah*. One can make the *Bracha* "L'hadlik ner" all night on this *mitzvah*, although it appears that the *bracha* "She'asch Nisim" which is common to *Chanukah* and *Purim*, is related to *Pirsumei Nisah* and may not be said after midnight if the entire household is asleep, even according to the *Rashbah*. There is no obligation on every individual to light for himself because even in the *Beit haMikdash* there was no *avodah* in lighting the *menorah*; the *mitzvah* was only for the *menorah* to be burning all night. Therefore, the *mitzvah* of lighting *Ner Chanukah* does not demand any act of the individual which one must have equal obligation to fulfill for another. Even if a woman lights, a man may fulfill the *mitzvah* because the *mitzvah* is only to have a *Ner Chanukah* burning and he has a *Ner Chanukah* burning. Why, then, cannot a *choresh*, *shochet*, *v'katan* light the *Ner Chanukah*? He cannot light because he cannot entertain a legal intention to light the lamp as a *Ner Chanukah*, to give it the required *kedushah*.

The *Gemorah* in *Shabat* asks the question, "Ma Chanukah?" "What is Chanukah?" Since

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Rabbi Cheifetz Reviews Experiences Gained From His Beloved Teacher

(Continued from page one)

more "practical" *Gemorah* because *Rav Poleyeff* believed in the importance of relating Torah to the problems of daily living. In fact, he insisted that we learn the even more relevant *peret* "Arvei Pesachim" so that we be knowledgeable in the laws of the *Seder*.

I will never forget *Rav Poleyeff's Chanukah chagigot* for his *shivur*. He encouraged students to be involved in planning the program, singing "grammen" and giving "divrei Torah." And always the *Rebbezin* and the "anikel" were there serving *latkes* before the beaming *Rebbi*.

I remember *Rav Poleyeff's* warm helpfulness and affectionate joy when he performed my wedding. Learning through my copies of his seforim, I see the affection for *talmidim* expressed in the introduction to each book and the loving inscriptions on the cover.

I recall the never-ending stream of alumni who visited *Rebbi Rav Poleyeff's* ability to remember each person's family, occupation and other details was always a source of amazement to me.

Student organization of Yeshiva will sponsor a symposium for those students having an interest in learning in an Israeli Yeshiva. December 1st - 7:30 p.m. Learn how and where you can learn in Israel!

In all my years at Yeshiva University, I have never come across a single word of criticism of *Rav Poleyeff* and "old-times" tell me that this had always been the case. How could students react otherwise to his genuine warmth, sincerity and selflessness, humility and helpfulness.

If I may paraphrase this week's *sidrah*, *Rav Poleyeff* was the ladder reaching heavenward with his head in the clouds. *Rav Poleyeff* did have his head in the clouds for he was the eternal optimist and idealist. His faith in the potential of each *talmid* was unflinching as he slowly but steadily helped him move up the rungs of the ladder of Torah knowledge. At the same time, he had his feet planted firmly on the ground in the manner of the realist with a keen appreciation of the problems and pitfalls of life. This was the "complete" *rebbe* always available, always willing to give of himself, always ready to "go to bat" for a student.

May the memory of *Rav Poleyeff Z"l* be a source of comfort to his beloved family and an inspiration to past and present generations of *talmidim* in our Yeshiva.

Lockers in the main Beit Midrash will be rented from SOY. For information contact: Jack Wolfish ND 707.

Because of What Miracle Do We Observe The Festival of Chanukah? Dean Rabinowitz Recalls . . .

(Continued from page five)
 the Gemorah certainly knew what Chanukah is, Rashi interprets, "Because of which miracle did the Rabbis fix it?" in the victory of a small band of Jews under the leadership of Maccabees over an organized Syrian army under Antiochus, many miracles were involved. Which is the reason for the observance of Chanukah? The Gemorah answers, "When the Hellenists entered the sanctuary, they defiled all the oils in the sanctuary, and when the king of the Hasmonian Dynasty prevailed and defeated them, they searched and found only one cruise, of oil, which was lying there with the seal of the High Priest, and it contained only enough to light for one day.

A miracle happened to it, and it lit for eight days. In a subsequent year they fixed them and made them holidays of praise and thanksgiving. It appears strange that the Gemorah mentions as the reason for Chanukah the miracle of the cruise of oil.

If the oil had not lasted for eight days, the Jews would have been *Onim*, prevented by force from fulfilling the *Mitzvah* of

lighting the holy lamps. The Torah exempts from punishment an *Ones*. In fact, the Jews would have been prevented by force only from fulfilling a *Mitzvah* in its fullest sense, but would have been permitted to light impure oil, if pure oil had not been available, because a public offering may be brought *B'tumah* when it cannot be brought *B'tohara*. (This fact is given as a reason for special *Halachot* of *M'hadrin* and *M'hadrin Min Ham'hadrin* in *Ner Chanukah*, which we do not find in any other *Mitzvah*.) If, on the other hand, the Maccabees had, *Chas V'shalom*, not been miraculously victorious over the Hellenists, the Jews would have been assimilated and Judaism abolished from the face of the earth!

How could *Gha'al* decuphase size this more essential miracle? We do find in *Hanerot Halaldu* which is a *B'reiah* in *Masechet Sotrym*, a reference to "Hanninim . . . Hamilchamot Sheasita L'ovotenu . . . al Y'dei Cohanecha." The *Ran*, *bam* also, while he mentions in *Hilchot Chanukah* both the victory and the cruise of oil, says that *Chanukah* is celebrated beginning from the twenty-fifth of Kislev, because the victory occurred on that date. Why, then, does the Gemorah in *Shabot* specify as the reason for *Chanukah* the miracle of the cruise of oil? And why did the Rabbis wait until a subsequent year to decree a holiday?

In order to understand the motives of *Chanukah*, we must examine the motives of *Succot*, because both the Books of Maccabees and the Gemorah relate *Chanukah* to

"The Torah exempts from punishment an *Ones*. In fact, the Jews would have been prevented by force . . . from fulfilling a *Mitzvah*."

Succot. The Books of Maccabees narrate that when the Maccabees recovered the Temple they celebrated eight days of *Chanukah*, corresponding to the eight days of *Succot*, with *Lulav*, *Eitrog* and *Hadassim* (but without *Araovot* because of *Be'l Tosif*). The reason given is that the Maccabees had failed to celebrate the preceding *Succot* because they had been busy fighting in the fields. The Gemorah cites an argument between *Beit Hillel* and *Beit Shammai*, in which *Beit Hillel* say that *M'hadrin Min Ham'hadrin* should light one lamp on the first night and add one each succeeding night, whereas *Beit Shammai* say that they should light eight lamps on the first night and subtract one each succeeding night. *Beit Shammai* give as their reason that on *Succot* thirteen bulls were sacrificed on the first day and the number was decreased by one each day.

Succot has two opposite motives. On the one hand, it is *Chag Ha'Asif*, the time when all the crops have been harvested and are being brought in out of the

rain, the time when one has provisions for the following year and feels secure. It is celebrated with *Dalei Minim*, with special *Mitzvot* of *Simcha*. On the other hand, it is *Chag HaSuccot*, the time when we move out of our houses to dwell in unprotected huts with roofs of useless material that admit rain; the time when we feel our greatest dependance on nature and on the will of G-d. *Chag HaSuccot* teaches the man that he is a *Ger*, a *Gargir*, a seed tossed

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by wind and water, which may find fertile soil and sprout into a fruitful plant or may be destroyed. He has no roots in the ground. *Chag HaAsif* teaches man that he is a *Toshav*, a settled person with roots in the land, with possession of the land, with security. As Abraham said, "*Ger V'Tashav Anochi*" — "I am, at the same time, a *Ger* and a *Toshav*."

Chag HaSuccot has a message not only for the Jews but for all the people of the world. On *Succot* are sacrificed a total of seventy bulls, one for each of the nations of the world. And the prophet *Zecharia* says that a time will come when all the nations will be required to observe *Chag HaSuccot* and those that fail to do so, will be punished. *Zecharia* does not say that all nations will be required to observe *Chag HaAsif*. The nations of the world do not need to be taught the message of *Chag HaAsif*; they know very well that they are *Toshavin*. When Adoff Hitler, *Yemach Shemo*, decided to exterminate the Gypsies, he reasoned that "the Gypsies are Jews and the Jews are Gypsies." Both the Jews and the Gypsies were nationless and homeless; they were clearly insecure, clearly *Gerim*.

Rabbi Hershel Schachter is giving a *shiur* in advanced *Hilchos Shabbats* in the new *Beis Medrash* at 8:30 on Thursday evenings.

But the Germans considered themselves *Toshavin*, and as *Toshavin* they considered themselves superior to the *Gerim* and entitled to destroy them. The nations of the world have to be taught that, while they are *Toshavin*, they are also *Gerim*. The Jews, who are treated as *Gerim* must realize that they are *Gerim*, but also *Toshavin*. How does one who is a *Ger* become also a *Toshav*? He must strike roots in, gain possession in, both the material and the spiritual world. To do so he has two methods at his disposal. *Adam Ha'Rishon* was given two *Brachot*, one that he should conquer and rule the world and one that he should work and cultivate it. A nation may seize title to land through *Kibush*, or military conquest, as *Sichan* acquired the land of *Amnon* and *Moab*. But title to

(Continued from page one)
 filled with paradox. Eyes that warmed although they could hardly see; a voice filled with loving authority though it never rose above a whisper; a firm clasp and semi-embrace that enveloped a student and yet could not, seemingly, come from such a frail body; a slow walk of grace that carried him fleetingly and unerringly into every area of a student's life; a habit — classically dignified — masking a keen perception that bridged the generations.

His was an immense talent, filled with dedication. He achieved total identification with a student, his goals, his problems, his hopes and disappointments and he did it all on the student's own terms.

He was never insensitive to the strains, internal and external, which affected his *talmidim*. I recall an incident which involved a student of his, a youngster of fourteen. The boy had been asked to

prepare some remarks for a *Chabura*, a weekly event in his class although it was on a high school level. A number of *Roshai Yeshiva* were invited. The nervous speaker presented his material passably well albeit rather quickly. One of the visiting *Roshai Yeshiva* reacted rather disparagingly to the speed of delivery, and, immediately, *Rebbi* was there to say (rough translation) "Don't be bothered by what he said. You did very well." I recall the incident very well for I was the youngster and I shall never forget this act which forged a warm bond of understanding and trust between us.

Chasaf speak of the *machol shel tzadikim leasif levo* and somehow one half-expects to see, if one is worthy, another, smaller, group encircling a *Rebbi*. It listens intently as, index finger extended, he spans time, space, and spirit and creates for his listeners their own private *olam habah*.

Moreinu ha Rav Rabbi Dr. Joseph B. Soloveichick shlitah will deliver his annual Yahrzeit Shiur in memory of his father Moreinu ha Rav Moshe Soloveichick zecher tzadik l'vracha at 7 P.M. on Thursday, Jan. 11, 1967, in the Nathan Lamport Auditorium—Main Center

Geller Finds Loneliness Pervades Teenage Community Beyond City

(Continued from page three)
 and tries to content himself with memories, or correspondence with equally lonely seminarians. The things that are so easy for religious youth in New York, a date with an observant boy or girl, wearing a *yarmuka* without self-consciousness and without snickers, or finding a *kosher* place for a bite, are problems almost beyond solution in Oshkosh. This is a special brand of loneliness that Crown Heights Jewish youth cannot visualize.

Nor is the synagogue of much help. The synagogue in Oshkosh is far from the religious buttress that this young person needs. It may well be the social, ethnic and cultural focus of local Jewish life, generally to a far greater extent than the neighborhood *shul* in Far Rockaway. As a reservoir of spiritual inspiration, however, it is in most cases sadly lacking. Instead of serving as the persuasive model of Torah living, it is usually the sad mirror of ignorance, superficiality and neglect. The rabbi, all too often, is not in a position to help. The same insidious forces of indifference and community lethargy sap him of that extra measure of optimism and confidence that could otherwise insulate the teenager from these negative influences. Both the rabbi and the synagogue face problems that New York just doesn't see. This can best be illustrated by an incident described to

me by a rabbi now occupying a pulpit in New York. "You know," he said, "when I realized that I had to leave my former position? One day my 12-year-old son was looking out the window of our home which was next door to the shul. Suddenly, he shouted with great delight, 'Look, Daddy, it's Shabbos!' I couldn't understand what he saw outside that would tell him that it was Shabbos. Then I looked out the window and saw the cars pulling up all around the shul with the 'daveners'. My son had learned that cars coming to shul meant that it was Shabbos. At that point I knew that it was time to leave."

New York religious youth would do well to ponder the disparity between their Jewish world and the non-Jewish world of their conferees. They might well ask themselves these questions:

1. Am I guilty of a smug sense of religious superiority because I happen to live in New York?
2. Do I take proper advantage of the spiritual benefits of which I so readily boast?
3. Have I looked for ways in which I could give *chizuk* to those spiritually less fortunate than I?
4. Finally, do I have the proper *derech-eretz* for those who have the *emunah* and the courage to stand against the *nisayon* of their environment?

Are we not in their debt? I know that I am.

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Motifs of Chanukah Subject of Study

(Continued from page six)

land may be acquired also by *Chanukah*, by peacefully settlement, by cultivating and improving the land. Spiritual possession may also be gained either by *Kibush* or by *Chazakah*. The first *Kibush Eretz Yisroel*, in the time of Joshua, was accomplished through the method of *Kibush* and therefore was effective only so long as *Eretz Yisroel* was under Jewish sovereignty. The second *Kibush Eretz Yisroel*, in the time of *Ezra*, was accomplished through the method of *Chazakah* and remains effective forever. Lasting *Tosha'ot* requires *Chazakah* peaceful, constructive labor.

Reb Chaim ZT"l explained on the basis of *Kibush Eretz Yisrael* through *Kibush* and through *Chazakah*, a difficult passage in the *Haftorah* for *Shabbat Chanukah*. In the *Haftorah* the prophet *Zecharia* is shown a lampstand and two olives. He asks what the vision signifies, and is told "not by force and not by

"A small band of the Maccabean faction found it necessary to rise in rebellion . . . The Rabbits however were not satisfied."

might but by My spirit." What did the prophet not understand, and what did the answer mean? Reb Chaim explained that the two olives represent the two anointed rulers appointed by G-d over the Jewish people: the *Melch Meshiach*, or anointed King from *Beit David* and the *Kohen Meshiach*, or anointed High Priest. *Zecharia* was told that *Eretz Yisroel* and the *Beit HaMikdash* were to be sanctioned, to be placed under the authority of the King and of the High Priest. However, in the time of *Zecharia*, in the time of *Beit Sheni*, neither did the Jews gain sovereignty over the land and anoint a king from *Beit David* nor did they have any *Shemen HaMashiach*, any holy anointing oil, with which to consecrate a High Priest. Therefore *Zecharia* did not understand what was to be accomplished. He was told that a *Kebushah* was to be established through *Chazakah*, through *Ruach HaShem*, not through *Chail* and *Koach*; a *Kebushah* was to be established permanently, even to *Yemot HaMashiach*, to the time of future redemption when the Jewish people will anoint a King and a High Priest.

The Maccabees while in the fields fighting battles felt very clearly that they were *Gerim*. When they attained victory they became *Tosha'im*. They celebrated *Chag HaSif*, they observed *Simcha* with *Dalit Minim*. The *Tosha'im* of *Chag HaSif* they had missed. They did not sit in *Succot* because they had already experienced the *Gerut* of *Chag HaSuccot*. How did they become *Tosha'im*? They fought; they employed the method of *Kibush*. But, the *Haftorah* of *Shabbat Chanukah* em-

phasizes that permanent attainment of noble spiritual goals requires employing the method of *Chanukah*. The Maccabees realized that sometimes a temporary measure *Kibush* is also necessary. They recognized that in their time fighting was necessary.

In the time of the Maccabees the Jews were divided into three factions. There was a faction that was willing to be Hellenized. There was the faction of Jews who called themselves *Chasidim*, who were willing to die for Judaism but not to fight, rather to hide and to resist passively as much as possible. And there was the Maccabean faction, which was willing to fight, to join battle even on *Shabat*. The *Chasidim* thought that fighting on *Shabat* should be forbidden even though life was in danger because in a time of *Shmad*, when an enemy attempts to force a Jew to do anything as an act of conversion to another religion, that Jew must give his life rather than accede to that demand; even if the act demanded is not in itself forbidden. The Hellenistic government had decreed against *Shabat* observance. The Maccabees, however, realized that desecration of *Shabat* by fighting was not what the enemy wanted; the Hellenists preferred to kill the orthodox Jewish elements without resistance. Therefore the *Heterim* of *Pekuah Nefesh*, danger to human life, and of suspension of *Shabat* laws when necessary to win a war, did apply. A small band of the Maccabean faction found it necessary to rise in rebellion. They fought and enjoyed a miraculous victory.

"The *Kibush Eretz Yisrael* in the time of *Joshua* was . . . effective only as long as *Eretz Yisroel* was under Jewish sovereignty."

The Rabbits, however, were not satisfied with this victory, great and important though it was. They knew that *Kibush* alone could not achieve lasting results, that *Kibush* is only a temporary emergency measure. They waited for Divine approval of the methods employed by the Maccabees. They waited also to observe the subsequent behavior of the Maccabees, to see whether they would continue by peaceful, constructive methods to establish observance of *Torah u'mitzvot* in Israel, and they observed that the Maccabees dedicated themselves to *Avodat Hashem*, that they cleaned out and purified the Temple, that they recommended *Avodat Beit Hamikdash* and were careful about the purity of the oil. And the Rabbits saw in the miracle of the cruise of oil the Divine approval of the methods of the Maccabees, the Divine agreement that the time had been proper for the use of *Kibush*, that the *Kibush* of the Maccabees could be perpetuated through the subsequent use of methods of *Chazakah*. Then in the following year, the Rabbits were ready to declare a holiday.

The "Literature of Responsibility"

(Continued from page four) of silence, it stands as a most shattering accusation of the Catholic Church. The spirit of Rome has always been one of adaptation and it is with this in mind that

The Governing Boards of HAMEVASER, wishes to congratulate Rabbi Abraham Avresh of Community Service Division upon his recent promotion to Lt. Colonel.

Hochuth, rolls his overwhelming question: "Can the Church render unto Caesar that which belongs to God?"

There are many who maintain that Ben Hecht should not have published *Perfidy* and that in so doing was himself guilty of treason to the Jewish people. This ferment indicates that his book is an extremely difficult one for a Jew to come to grips with. Although he was admittedly no historian, his accusations carry a ring of truth which have called for much Jewish soul searching. If accepted in toto we have before us a tale of horror which leaves an indelible stain on the leaders of world Jewry; lesson to be learned from *Perfidy* which its critics would do well not to ignore. There are times when evil is so absolute that in attempting to work with it for the sake of good, one cannot fail to become its pawn; when the soul is so black that it can only contaminate those who would touch it. Hecht's position is one of bitterness and disillusionment: the burden of responsibility for evil falls upon

those who trust too much in the goodness of man. It may be that the claims of Hochuth and Hecht are just, but both will have to await the verdict of history which will separate fact from fiction.

Elie Wiesel differs in his approach in that he does not place the responsibility on any particular group. His charge is more universal and thus can be grasped in a much more personal way by the average reader. Anyone who was a silent "spectator", who looked on indifferently and did not protest or at least feel deep compassion for the victims' plight bears the burden of responsibility. Wiesel's spiritual struggle to determine the meaning of his experiences begins in the strangely poetic *Night* with a challenge hurled against G-d for His silence and finds its answer in *The Town Beyond the Will* in an attempt to rehabilitate the human jungle through the eradication of indifference to human misery. That this is Wiesel's path will become obvious when his book on Russian Jewry appears.

This theme of identification with the victims' situation is the central chord of Yevtushenko's

The James Striar School Student Council notes with regret the retirement of Sanford Koufax LA '66. Sorry About that Fred!

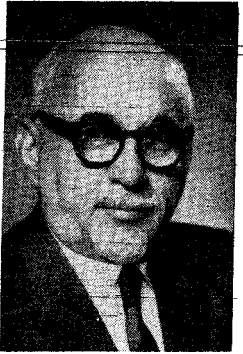
Bani' Yar. Yevtushenko can only continue to exist as a Russian and a human being because he feels very intensely what it means to be a Jew. Although the poem might seem to indict the guilty, it can only be understood if one attunes oneself to the negation of the "spectator" role which lies at the very marrow of his lonely identification with the entire history of Jewish suffering.

The weight of responsibility must be one of the basic elements of human dignity if civilization is to continue. Our generation's failure in this respect may some day seem to be a closed puzzle. Yevtushenko puts it quite concisely in reflecting on the present-day conception of courage: *How sharply our children will be ashamed taking at last their vengeance for these horrors remembering how in so strange a time common integrity could look like courage.*

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Roshei ha Yeshiva Honor Dr. Belkin

Editor's Note: HAMEVASER was first informed of this significant development in the Yeshiva as we went to press, and therefore this article is, of necessity, not receiving the prominence an event of such importance deserves.



Rabbi Dr. Belkin

which was issued by the Luncheon Committee, was signed by *Moréinu haRav*, Joseph B. Soloveitchik *shlitah*, *Moréinu haRav Mendel Sachs, shlitah* and *Moréinu haRav Jacob Lessin shlitah, Mashgiach Ruchani* of RIETS.

The translated invitation reads in part as follows: "With the consent of our colleagues, the *Roshei haYeshiva* and *Rabbanim haYeshiva*, we request the honor of your presence to join us on the Seventh of *Chanukah* to pay honor to *Yedidainu haNa-ratz, haGvon Moréinu haRav Shmuel Belkin shlitah*, president of this great *Beis*, a center that propagates within it *Torah* and *Y'era*.

With this invitation we show the feelings of affection and love, for all the labor and work he has done in order to spread *Torah* and to produce a generation of *Talmidei Chachamin* and *Gerai HaShem* in America.

Yeshiva to Honor Charles Silver

YU will honor Charles H. Silver, a member of its Board of Trustees and former president of the New York City Board of Education, at the Annual *Chanukah Dinner* on Sunday, Dec. 11 at 6 p.m., at the Waldorf Astoria Hotel, it was announced by Rabbi Dr. Samuel Belkin. His activities in education have received wide recognition. In addition to YU, he has received honorary degrees from

Dr. Meir Havazelet of Yeshiva College lectured on Samuel Yoseph Agnon, Nobel Laureate, at the Young Israel of Bayside, in Flushing, Queens.

Fordham, Manhattan, and St. John's Universities. Senator Abraham Ribicoff (D-Conn.) will be principal speaker at the event where Mr. Silver will be honored for his more than half a century of distinguished service to the community, state and nation. Max J. Etra, chairman of YU's Board of Trustees, is dinner chairman. Co-chairmen are Ludwig Jesselson, Joseph M. Mazer, both members of the Board of Trustees, and Max Stern, the Board's vice chairman.

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At 12:30 p.m. on Wednesday, December 14, 1966, the *Roshei haYeshiva* of the Rabbi Isaac Elchanan Theological Seminary will gather in First Hall to pay tribute to the Dean of RIETS and President of Yeshiva University, Rabbi Dr. Samuel Belkin *shlitah*. The invitation to this luncheon

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(Continued from page five)

seman, tsadikah, etc. Many students feel that as long as they dawn with *tehillin* in the morning their religious obligations are fulfilled. However, in the words of Rav Israel Wohlgelemer: "A *shaitnes* label in an Ivy League blazer does not make one *ipso facto* an Orthodox Jew." This is precisely our point. Actions are important, but the correct attitude while performing certain religious acts is more important. A yeshiva education is a religious experience and should be treated as such.

The growth of the YU complex has added certain obstacles to a yeshiva regimen. Problems that did not exist twenty years ago are changing the face of Yeshiva and its students. We are not objecting to participation in sports activities, dramatic presentations, discussions,

debates or social functions per se. However, when these are allowed to overshadow and override the basic principles upon which this institution was founded, we are indeed in dire straits and in sore need of help. There must be a unifying voice of authority to set our standards before it is too late. When values are so distorted that the recent major controversies have centered around a homecoming affair and Dean's Reception, we are in trouble!

into himself" when his actions reflect the entire Yeshiva. No one expects YU to be a Utopia of Torah learning, but an effort must still be made. The proper attitude and frame of mind are important to a YU student. He can wear the latest clothes, listen to opera, and be able to discuss transcendentalism and Shakespeare — as long as the concept of *nashiv harachniyus unorid hashniyus* has real meaning and is not an alien idea relegated to the last century. If today's *yeshiva bochar* or *yeshiva* student (there is a difference!) possesses the ability to realize the importance and function of *limud torah* in his life then a step has been taken in the right direction and hope remains.

We live in a world of secular temptations. Nevertheless, we are at YU to be educated according to the Torah. We should not stray from the path of Torah. "*Heshomru lochem pen yiftch leavchem, vesartem, va'avadetem elohim acharim.*" There is a definite progression here which can be paralleled in many of the events at YU. *Yiftch to vesaratem*, which leads to *va'avadetem*. Let us remain steadfast and keep in mind that there is a Yeshiva first and University second.

The Governing Board of HAMEVASER extends its best wishes to Val Karan EMC '65 past Editor-in-Chief: HAMEVASER and Annette Kagan SCW '66 upon their engagement.

- 1. Fifty a century and a half ago, when the spirit of Judaism there was no more as it was with many "kosov" developments "fractionating" the Jewish community—have necessitated a qualifying prefix.
- 2. See "A Contribution of Synthesis from a Torah Point of View," by Rav Abraham Goldstein in *Yeshiva*, Vol. 1, #1, 1964. This article presents the most cogent approach towards synthesis that this writer has yet seen. This article also appears in the April 27, 1965 issue of *The Commentator*.
- 3. See YU Public Relations releases concerning the granting of our University charter.
- 4. Again, we refer the reader to said comments by Dr. Lichtenstein's article.
- 5. In an article discussing Modern Orthodoxy in the Literary Supplement of *The Commentator* several years ago.
- 6. An article by Bernard Meisler on "The Jewish Observer, September, 1965" is strongly urged on everybody attending YU.

UOJCA Resolutions on Current Issues

Editors Note: The following is a resume of three major areas covered by the resolutions presented at the 68th Anniversary Biennial National Convention of The Union of the Orthodox Jewish Congregations of America, held Nov. 23-27th, 1966 in Washington, D.C.

Human Dignity and Eternal Life
Autopsies in Israel — It is in the State of Israel that we would hope for a particularly keen understanding of the traditional Jewish verities pertaining to life and death. We are therefore especially appalled that there have recently transpired in the Holy Land events indicating a widespread disregard of the wishes of the individual, of the wishes of the community, and of the dictates of our religious tradition. We must record here our most earnest and sorrowful protest against the premise which has given rise to these events. This premise, that the body of the deceased is the property of the State, of the medical profession or of medical science, is utterly unacceptable not only to those who believe in the sovereignty of the Creator but also to those dedicated to the ideals of democracy and individual freedom.

Civil Rights
We call upon all Jews to resist the sterile reaction of the "backlash" and to continue to erase bigotry, intolerance and prejudice from their own business, professional and personal lives, and to support all endeavors to secure equal rights or special assistance for Negroes and all minority groups in employment, housing and education so that the victims of racial or ethnic discrimination may achieve their complete rights as human beings.

Inter-Religious Relations
It is proper and desirable that they join in defending and in promoting these cognitions. They can and must speak out together and work together for peace, for freedom, for the end of discrimination of any kind and for an equitable

sharing of this world's abundance. The Jewish people must reject, however, any endeavor to become engaged in dialogues concerning our faith and its theological foundations. We do not deem it proper or appropriate to discuss our eternal verities with members of other faiths, nor do we see such discussion as serving spiritual or social weal. We reject such attempts, basing this rejection on Torah itself as interpreted for the specific needs of every generation by our

Halshic authorities who alone are qualified to engage in such interpretation. We call upon orthodox synagogues and their members and all groups within the Jewish community not to participate in dialogues of such nature. Instead, we should follow the historic wisdom of our people, which has always reserved determination of the need, method and content of theological representation and discussion to the *Gedoley Hatorah*.

Rabbi Avrech and Rackman Hold Meeting on Chaplaincy

On Friday, November 4th, 1966, Rabbi Emanuel Rackman and Rabbi Abraham Avrech of CSD, held the first in a series of meetings with the Smicha II students about Yeshiva's program for the chaplaincy. Every year the army sets a quota for Jewish chaplains and the Jewish Welfare Board divides it among the three "branches" of Judaism on a roughly equal basis. The seminars of these divisions then adopt their own "draft system" and persuade a number of their graduating Rabbis to "volunteer" for the armed service. Yeshiva University makes up the difference between the orthodox quota and those who of their own volunter from other Yeshivos. Last year six volunteered from other Yeshivos.

Rabbi Avrech distributed a list of salaries and benefits for chaplains to the students. When one student volunteers for the Army chaplaincy corps, he is commissioned as a captain and allowed to expect a salary and allowances of approximately \$7200 a year. (In the Airforce, he becomes a First Lieutenant with a salary of about \$6600 and can expect promotion to captain within six months.) A chaplain receives a furlough of thirty days every year plus another thirty days of temporary duty leave to attend Rabbinical conventions and the like. Rabbi Rackman stated that as far as *Onegei Olam hazeh*, a chaplain is better off than the newly graduating pulpit rabbi. In addition he has more time for study and meditation while serving in the chaplaincy, than he would have in community life. Rabbi Abraham Avrech has served as Associate Director of the

Community Service Division of Yeshiva University since 1948. Rabbi Avrech received the Bachelor of Arts degree from Yeshiva College in 1940 and was ordained by the University's Rabbi Isaac Elchanan Theological Seminary in 1943. He earned the Master of Science degree in Community Organization from the School of Education and Community Administration of Yeshiva University in 1952 and is now a candidate for his doctorate at Yeshiva University's Bernard Revel Graduate School.

After serving as a rabbi in Auburn, Maine, during 1943-44, Rabbi Avrech joined the Jewish Welfare Board as a Field Director and Civilian Chaplain for the South Texas area, Balmbridge Naval Base and Perry Point Veterans Hospital, Maryland. He remained at that post until his appointment in 1947 as Executive Director of the Hapoel Hamizrachi Council of Greater New York. He assumed his present position a year later. Rabbi Avrech is also the Jewish Division Chaplain of the 42nd Infantry Division National Guard.

Dr. Rackman, who holds the rank of Colonel in the Air Force Reserve, is a past president of the Association of Jewish Chaplains of the Armed Forces of the United States. During World War II, he was Jewish Chaplain at Army Air Force Headquarters, Washington, D.C., and military aide to the European Theater Commander's Special Advisor on Jewish Affairs, in which capacity he dealt with the problem of displaced persons. For his achievements, he was awarded the Oak Commendation Ribbon, with oak leaf cluster.



Dr. Belkin Greets YU Chaplains

YUPR

Zionists Brainwash Western Jews

(Continued from page ten)

I should like to refer... to what was said by Henry Morgenthau, who was Ambassador to Turkey during the First World War...

"...Zionism is not a solution; it is a surrender. It looks backward, not forward. It would practically place in the hands of a few men, steeped in a foreign tradition, the power to turn back the hands of time upon all which I and my predecessors of the same convictions have won for ourselves here in America. We have fought our way through to liberty, equality and fraternity. We have found rest for our souls. No one shall rob us of these gains... Any Jew in America who yearns for social position has only to cultivate his manners — there are no insurmountable discriminations here against true gentlemen... We Jews of America have found America to be our Zion. Therefore, I refuse to allow myself to

be called a Zionist. I am an American..."

Political Zionism has been endeavoring to indoctrinate Jews all over the world, but more so in Western countries — with no success. (At this point there was an interruption from the public gallery.)

I hear you. Never mind. Oh, do not get mad. He is a poor man. Do not mind him. Please, do not hurt him.

You see how they work, how the Zionists work. I sympathize with this man. On my word, I sympathize with him. They are driving "... Militant Zionism always finds ways and means to get into the higher echelons of any... Government."

him mad with indoctrination — brain washing they call it. Poor, poor man. There are many of them in New York City here, many like that, there are many sane and collected ones too.

(Mr. Barody then proceeded to

explain how the Zionists achieved their goal. He learned of their methods from two former Nazi officers in Germany.) The Germans gave him the following account of how the reparations agreement came about.

The Americans sent us negotiators. Some of them were Zionists, and some of them who were not Jews were as ardent Zionists as the Jews were. And in the course of their negotiations, they sort of said, "We will of course facilitate getting certain appropriations for you if you will see to it that the idea of reparations is accepted."

I cited that example to show how militant Zionism always finds ways and means to get into the higher echelons of any western or United States government in order to see that their ends are attained. Do I have to tell you about the mass media of information which they control in the Western World? ...

(Continued on page nine)

In My Opinion

Potential and Accomplishment

By Yechezkel Skouronsky

Usvivah misarah m'od. Chazal interpret this pasuk to mean "that in judging tzadikim G-d is medakdek k'chat hasarah, He demands perfection. Perfection indeed is something that can be exacted only from the tzadik. Attainment of unblemished excellence can be expected only of the person having the potential and ability to reach the goal of perfection. But, as chazal say, this perfection is not only to be expected — it is to be demanded. If the capable person allows his potential to be wasted he has committed a crime that cries for retribution.

Accomplishment — commensurate with ability is mandatory on an institution perhaps more than on an individual because of the institution's impact on a great many people. And an institution whose founders and leaders have worked untiringly to accomplish all they possibly could. The continued striving for perfection is of paramount importance.

Our Yeshiva is such an institution. The Yeshiva was founded by dedicated baalei batim and rubanim nearly eight years ago. As the Yeshiva grew it was blessed with such world renowned gedolim as Rav Shimon Shkopp, the Meizier Illui, Rav Baruch Revel, Rav Moshe Soloveitchik, and many others. All of these Roshei Yeshiva z"l through their messiras nefesh for harbozas Torah injected into the Yeshiva a force, a power for tremendous accomplishment on the American Jewish scene. Furthermore, the Yeshiva adopted a unique philosophy as to the means for equipping its students with the tools for spreading Yiddishkeit in America. The concept of synthesis — learning of Torah supplemented with secular learning — took root and became the fundamental principle of education at the Yeshiva.

It is clear that the potential, the ability to attain excellence is a legacy which the Yeshiva has received and maintains. It is well known that here at YU our Roshei Yeshiva are among the most renowned gedolei Torah in the world. We have, baruch Hashem, outstanding shiurim, a growing Kollel, and any number of religious functions. The tremendous possibilities of hashpaah, the opportunities for great gains in learning and hashkafah for each and every one of us in the Yeshiva are far greater than many of us care to realize.

Now, as I have said, there are some who refuse to recognize the potential the Yeshiva has. They, in their false piety or simple lack of understanding, write off YU as a makom tunah and that's that. In truth, however, it is in our Yeshiva, perhaps more so than in any other Yeshiva, that the hope of American Jewry lies. And we, the students of YU, if we only tried, if we only made use of the tremendous resources of our school, could prepare ourselves to bring to life the dried up bones of Yiddishkeit in America. For here at YU we have the challenge and here we have the potential to ac-

cept the challenge and in so doing to supply ourselves with the spiritual and mental ordinance to be fighters at the front of the battle for Yiddishkeit. Here at YU we are confronted with the world of secular culture; we must take the bull by the horns and show ourselves to be the victors. Here we gain the various tools and insights secular education can give us; we must channel them towards the proper goals. Here we learn the meaning of time; we must use all of our precious spare moments to build ourselves in learning and in spirit. And indeed here we have some of the greatest opportunities we will ever have in life: the opportunities to drink with thirst the d'varei Torah of our Roshei Yeshiva, to learn from their middos and messiras nefesh, to give to our neshamos the spiritual food we will need throughout life for ourselves and for the others whom we hope to influence and to mekarev.

And it is precisely because of our Yeshiva's legacy, because of its potential, because of its challenges and opportunities that in my last article I chose to make certain criticisms of some members of the student body and administration. I did so not as a cynic. I did so because to me the Yeshiva's attainment of excellence is of paramount importance. It is because I am aware of the Yeshiva's role in America that I said what I felt required saying. To use Plato's term, I was only attempting to be a gadfly. It is because I felt that somehow some things were out of gear at the Yeshiva that I felt the crying need to shout out.

YU Rabbinic Alumni Honor Rabbi Rabinowitz

By Michael Schmidman

Rabbi Jacob Rabinowitz, Dean of Men, and the recently elected officers and executive committee



Rabbi Jacob Rabinowitz

of the Yeshiva College Alumni Association, were honored at a reception held Sunday, November 13, at Rubin Shul.

Rabbi Louis Bernstein, chairman of the event, made the opening remarks and introduced Dean Bacon, who described the appointment of Rabbi Rabinowitz as the successful culmination of a long search for a new Dean of Men.

Palestine is a Potential Volcano It Can Explode; Arabian Warns Us

(Continued from page eight)

Russian Jewry

I went only three days ago to the Ukrainian reception... And there were bright lights over a plaque facing the mission with the quotation, "Hear the cry of the oppressed." I think this is from the Psalms of David — I am not sure. And under the quotation, in bronze, "The Jewish Community in the Soviet Union." Who gave the power of attorney to them to sign this: "The Jewish Community in the Soviet Union" and to say, "Hear the cry of the oppressed?" We are trying our best here in this country to work out a rapprochement between the two giant powers, and while that is going on, the militant Zionists carry on in such a way.

Even some of the politicians who are no more Jews than I am a Shintoist or a Buddhist put on a skull cap so that they can get the vote of the Jewish community here — not the Jews, but the Zionist community, because the Jews are living in peace and they are happy, as Mr. Morgenthau says they should be.

I checked with the Soviet Union — do not tell me that the Soviet Union lies — not today but in the course of my work in the third committee, about the Jews in the Soviet Union. I cannot address myself to a question on anti-Semitism unless I go to the source and find my facts. This is the gist of what they told me. The Jews in the Soviet Union are treated like any other citizens, and some Jews have even risen to some of the

highest posts in the Soviet Union.

There was no divine deed given to the Zionists to bolster their claim to the Holy Land, nor was there a divine power-of-attorney which made it mandatory on the United States and other powers to abet the Zionists in their conquest of Palestine. What happened was that the native inhabitants of Palestine were ignominiously betrayed and, instead of rectifying their error, these Western Powers continue to deny the right to self-determination to those whom they betrayed, by harping on rationalization and made up excuses that no longer fool anyone with a grain of intelligence in his head.

Knowing the temper of the Arab people after having lived with this question for forty-six years, I think that I was entitled to develop this thesis for the benefit of those who, because of their multifarious duties and obligations, hardly have time to look into the root of the matter. And through you, sir, and with the permission of the members of the Council, may I address this

appeal as a suggested solution for this thorny problem: open wide, ye Americans — and certain Western Europeans, your gates to welcome back those Zionists whom you encouraged to leave — because you no longer can afford, as you have done in the past, to discriminate against the Jew on religious grounds or against anyone because of the colour of his skin...

Let those who are living in Kibbutzes develop the prairies of Missouri and Kansas and, where they can, retrieve the soil in Texas. They will feel at home.

A Final Warning

I submit, from personal knowledge, that every Palestinian is a potential volcano. And you do not know when it will erupt...

All the tragic incidents that have occurred and that will continue to occur in Palestine shall never stop — I am being frank — because they are the symptoms of the injustice committed against the native population of the Holy Land.

Interview Explores Current Issues in Field of Kashrut

By Jack Wallfish

Glatt kosher is a hiddur in kashrus applied to slaughter meat. Those who observe glatt kosher avoid eating all meat in which there was any doubt of yefsa in the animal, even though subsequent

in Europe generally felt more secure with regard to kashrus since the rav and dayanim were always on hand to rule on the shechita and the shochet himself was known to all. Today however, with the slaughter house more remote from the community, people feel more secure with glatt kosher.



Rabbi Joseph Weiss

investigation proved the meat to be 100% kosher. Since there are many conflicting opinions in halacha regarding the removal of sirchos in the lung of the animal (Yoreh Deyah 39), there are mehadrin who prefer to remain free from all doubt. There is also a source for this hiddur from the Gemara in Chulin, 44b, which relates that Ezekiel would not eat bassar shehorah bo Chacum, meat which required the investigation of a Chachum. The great emphasis on glatt kosher in America today as compared with that in Europe is primarily due to the greater availability of meat today. In Europe, the scarcity of meat made glatt kosher meat a difficult luxury to come by, whereas business conditions in America have made glatt kosher meat easily available to some communities, thus making possible the observance of glatt with little difficulty. Also people

Chalav Yisrael. The Mishna in Avoda Zarah 35b, clearly states the issue of chalav akum. There are however meykilim who permit the use of stam chalav today relying on a heter which dates back to the Prie Chadash. They claim that government legislation which prohibits the use of milk other than that of a cow has removed the original chashash that chalav tameh might be mixed with chalav tohor, which gave rise to the original gezera. This heter however was never universally accepted, notably by the Chosam Soffer who categorically opposed it. Even today despite the fact that many of the gedolim have allowed stam chalav there are still many others who refuse to go along with it and the number of chalav yisrael users is on the rise. It may be noted that the government has issued reports of violations by farmers and milk distributors.

Humane Slaughter

The latest proposal by a state commission in conjunction with a rabbinic committee has met with the approval of all authorities. This pen will replace the previous method of hoisting to which there were objections by humane societies. Most of the objection to humane slaughter legislation was not so concerned with halachic questions but rather with government interference in areas which border on halachic questions and could lead to later incursions on halacha itself.

THE ARABS TELL THEIR SIDE OF STORY

Editor's Note: In recent years, there has been an increasing Arab propaganda campaign on the campuses of many colleges and universities throughout America. Many Yeshiva students may be oblivious to this campaign and the Arab viewpoint on Israel. HAMEVASER is therefore presenting the following authoritative Arab viewpoint by Mr. Baroody, the Saudi Arabian ambassador to the United Nations. The following are excerpts from Mr. Baroody's speech before the Security Council on October 19-20, 1966.

Presented by Irving Bodner

I must make it clear that there is no rancour or hatred in my statement which I shall make about this thorny problem, but I will try as humanly as possible to be objective.

Jews and Arabs Have Common Rights

There is no hatred between Arabs and Jews. In fact, the Jews came from Ur... It was a Semitic tribe with Abraham, the Patriarch of all — in the Bible of the Jews, Christians, and Moslems, Abraham, Jacob who — incidentally is one of the prophets of Islam...

The Jews were Semites like the Arabs — and the Arabs are mentioned in the Bible... Racially,

"... Jews in the Soviet Union are treated like any other citizens. Jews have even risen to some of the highest posts..."

culturally and ethnically, they were one people.

Then, why all this commotion, why all this conflict?

The Jews were constantly persecuted in Europe. If there were Arabs at that time, I am sure they would not have discriminated against the Jews.

So this led to the dream of Theodore Herzl — a beautiful dream; nothing wrong with it.

The object of that Herzl declaration was to provide a house for the Jews of Europe mostly. He said: As long as there are Jews in Europe, they will be persecuted. It is therefore high time that there should be a regathering of all the Jews of the world in one territory — and not necessarily Palestine. At that time the British had a colony called Uganda. We are privileged in having Uganda at this table of the Security Council. The British suggested Uganda, but it was turned down by the Zionist Conference. They needed a motivation for the regathering of the Jews.

European Jews Are Descendants of the Mongol Tribes

I have said that the Jews are our cousins. I am speaking about the oriental Jews. Representatives here know very well that in the tenth century or so — at least until the eleventh century — there were Mongol and Asian tribes that inhabited what is today Southern Russia. After the second Diaspora — that is the Roman Diaspora — many of the Sephardic Jews were scattered in the Bal-

kans and the Iberian Peninsula. Because the religion of Judaism was one of the higher religions of the world, these tribes that populated Southern Russia became Jews; they were converted to Judaism. The blood of Jews and all those tribes and other people in the world co-mingled. There is no such thing as pure blood — that is not any reflection on the Jews, the European Jews who were converted to Judaism. They embraced a religion higher than their own. Zionists were Europeans.

Then we find on the scene the emergence of Russia, culminating in the Romanoff, other Emperors before the Romanoffs, who subjugated the Jews. Those are the Jews who introduced Zionism into the world. They were European Jews. All our ills have come from Europe and are still coming from Europe. Many of my friends are Jews. They were with me at school. There was no talk about Zionism, even when Zionism was being propagandized, especially in the United Kingdom and the United States. The torch-bearers of Zionism were European Jews. Ethnologically they were not Semites. They had a Semitic religion to the extent that an Englishman has a Semitic religion but need not be a Semite; to the extent that an African from the heart of Africa may be a Muslim, may be dark, may have a Semitic religion but is not a Semite. There is nothing wrong in being of a different ethnological origin. There is only one race: homopans...

The torch-bearers of Zionism were Europeans... I was almost tempted to spend \$150 to buy a hundred copies of Mr. Truman's second edition in paperback to distribute it here and in the General Assembly, with all the passages that show how patently clear it was that Israel was created by the United States.

Mr. Truman says in chapter 10: "I was fully aware of the Arabs' hostility to Jewish settlement in Palestine, but like many Americans, I was troubled by the plight of the Jewish people in Palestine."

On Yom Kippur, the Jewish holiday falling on 4 October 1946, Mr. Truman declared that 100,000 immigrants should be allowed to enter Palestine.

Let us not blame our colleague, Mr. Goldberg... This was the policy of the United States. Mr. Truman is not a Jew by religion, unless he goes back to Jewish origin... I do not know...

In chapter twelve Mr. Truman says: "The facts were that not only were there pressure movements around the United Nations unlike anything that has been seen there before, but that the White House too was subjected to a constant barrage. I do not think I ever had as much pressure and propaganda aimed at the White House as I had in this instance. The persistence of a few of the extreme Zionist leaders, actuated by political motives and engaging in political threats annoyed me. Some were even suggesting that we pressure sovereign nations into a favorable vote of the General Assembly — which incidentally, they did. I

was sitting there. I will mention that later. Three nations were in for pressure. Out of courtesy, I will not mention their names..."

Then there is Mr. Eddie Jacobson, a haberdasher, who is the partner of Mr. Truman before he entered politics. I am told he had a haberdashery in Kansas or Missouri — I do not know. There is nothing wrong with that. It is to the credit of Mr. Truman that from a haberdasher, he became President of the United States. That is something tremendous...

He came to see Mr. Truman. I continue the quote: "When Eddie Jacobson left I gave instructions to have Dr. Weizmann come to the White House as soon as it could be arranged..." Mr. Truman then wrote Dr. Weizmann:

"We have already expressed our willingness to help develop the new State through financial and economic measures..." I sometimes

"Zionism is not a solution, it is a surrender. It looks backward, not forward."

wonder whether the western countries and the U.S. did not want to get rid of the Jews, to Israel...

(Interruption by the President of the Security Council asking him to continue at a subsequent meeting.)

I wish to be considerate of many of my friends around this table. I do not want to finish on a hurried note because I am developing a theme that is historical, religious, ethnological, and anthropological — and I will have to formulate all these as objectively as is humanly possible...

Judaism is not a Nationality

I will come to the second phase of my statement. I delved into the historical background; I made a distinction between the European and Semitic Jews as such, and I must say forthwith that we Arabs thought that the Zionist movement used Judaism as a motivation for a political movement...

Judaism is a great religion and both Christianity and Islam are deeply involved with Judaism. But Judaism is not a nationality. The Jewish communities which are everywhere in Europe and elsewhere are as diverse as are the Christian and Muslim and other communities...

Why is it that the Zionists should claim Palestine because Palestine was the birthplace of Judaism, when those who put the claim are ethnological non-Semites, and are Semites religiously only... On what grounds, on what logic?

If we speak of historical grounds what about the Red Indians who lived here in this country?... The Indians were shot like rabbits, by those who persecuted the Jews. They fled from persecution in Europe and shot them like rabbits, and then they told them: Come on, sell us Manhattan for twenty-four dollars. And then they took the money back by selling them beads.

Where are they, the Red Indians? In reservations.

Where are the indigenous Palestinian inhabitants of Palestine? They are in worse than reservations; they are in camps...

(Mr. Baroody stopped here in order to continue the following day.)

I am an Arab, and of course somebody will say that when Baroody talks on this subject he should be biased — not that he is biased, but that he should be — towards the Arab cause.

"The blood of Jews and all those tribes and other people in the world co-mingled. There is no thing as pure blood."

That is why I am encouraged to read a few passages from the latest book of an eminent historian, none other than Toynbee. The book — published last April, I believe by Macmillan — is entitled: *The Challenge of Our Times*. He says:

"The consequence of conversion of the Jews to western nationalism has been the establishment of the

local Jewish State of Israel, and the consequences of that has been to despoil those whose Aramaic-speaking and Greek-speaking ancestors had been in continuous occupation of this country for more than eighteen hundred years. They have been deprived of their homes, land, and property and have been turned into refugees. This is the worst of all the many injustices that the reversal of the Diaspora structure of society has inflicted on any people so far."

Zionist Feelings are Weak in the Diaspora

Though the western ideology of nationalism has been potent enough to create the local Jewish Diaspora in the world, *The Israelis are, and will assuredly continue to be, a minority of the worldwide Jewish community. The majority remains in the Diaspora that is scattered through North America and Western Europe. The West, not Israel, is the Jews' true national home. It is here that the Jews' future lies.*

... Many Jews all over the world do not identify themselves with the political Zionism.

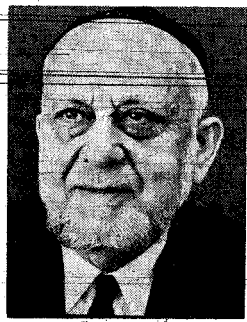
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Rav Steinberg Recalls ha Rav Poleyeff Zt'l

(Continued from page one)

which had disturbed his *Menuchas Hanefesh*, and after undergoing *De'agah B'lev Ish Yasichena*, he was able to fulfill *V'gesah Bo Yonom Va'Lah* as he had constantly quoted the verse, *Luley Toroschem Sha'ashai Az Avadti Be'Any*.

His brilliant and righteous mind



HaRav Ephraim Steinberg

with respect to learning need not be asserted. The enlightening *Seforim* which he wrote on the *Yeshiva Meshochot* for the benefit of Yeshiva Students, speak for themselves. Besides often speaking with him in learning, it was also an enjoyment to speak to him in general about world problems.

His excellent qualities and noble character did not lead to haughtiness. On the contrary, he showed his true humility to everyone — to all his students. To all who knew him, he was loved and was held with high esteem.

The name *Rav Moshe Aharon Poleyeff ZT'L* truly symbolize the qualities which he possessed.

"*Moshe*" is the symbol of *V'ha-ish Moshe Anav Mod* — "*Aaron*" is the symbol of *Ohev Sholem V'rodel Shalom*. Those were the qualities of Rav Poleyeff ZT'L.

There were also bad times, when we did not receive our wages from the Yeshiva. Yet we continued to stand on *Mismereish Hakodesh* and performed our *Avodath Hakodesh* diligently without turning to other alternatives. And now, thank *Hashem Yisrorech* that we have a dynamic and respected *Gaon, Rabbi Dr. Samuel Belkin Shitta* as President who has brought in the *Yifsa Shel Yefes B'ohalu Shel Shem* who has made our Yeshiva the pride of Orthodox Jewry in America, and who has strengthened the economic status of Yeshiva and thus fulfilled, *Kol Ha'miKayem Es Hatorah Me'on Sofo L'kaimo M'sher*.

But also Rav Poleyeff ZT'L was so swift and suddenly taken from our midst, and this makes the tragedy so heart-rendering. He will be missed by our great and renowned Yeshiva, by his colleagues — the *Roshei Hayeshivos* — his students and the fine noble children have lost their *Ateret Rosham*. But we close with this: *Ashri Adom Shinifer B'shem Tov*.

His blessed memory shall remain engrained in our hearts. He shall certainly intercede in our behalf and in behalf of his noble family.

RIVER PARKWAY

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