

## Dr. Liebman Studies Aspects of Vote In Wayne County Schoolboard Race

by Michael Shmidman

The trouble started when Newton Miller, vice president of the school board of Wayne, New Jersey, decided that the proposed school budget for 1967-68 was too high. He promptly issued a statement for publication, urging the defeat of two candidates for the school board. Miller's statement read: "Most Jewish people are liberals, especially when it comes to spending for education. If Kraus and Mandell are elected and Fred Lafer (a Jewish member of the board with an unexpired term) is in for two more years, that's a 3 to 6 vote. It would take 2 more votes for a majority, and Wayne would be in real financial trouble. Two more votes and we lose what is left of Christ in our Christmas celebrations in our schools. Think of it."

There was an immediate protest from many local officials and clergymen, as well as national Jewish organizations, against the statement. Miller apologized, but refused to retract it. Finally, on election day, the votes were cast,



Dr. Charles Liebman

and the 2 Jewish candidates finished last in the voting. The result was a condemnation by Jewish organizations of the vote as anti-semitic. Perhaps the vote was anti-semitic. There are, however, political aspects of the incident which, upon examination, might lead to other conclusions.

In an interview with Dr. Charles S. Liebman, assistant professor of Political Science, the political factors were brought into focus. Dr. Liebman expressed the view that he was discussing the situa-

tion as reported in the press, and that he was unable to say to what degree anti-semitism actually occurred in Wayne, and played a part in the election. He did feel, however, that there were three possibilities as to what really occurred in the vote. The first is that Miller's statements had no influence on the people's thinking, and no effect on the result of the election. The second possibility is that Miller actually brought the real issues, those relevant to the election, to the surface, and in a way actually contributed to greater public understanding, regardless of what his real intentions were. The third possibility assumes Miller's statements to be characteristic of a prevailing anti-semitic attitude in Wayne, which was ultimately reflected at the polls.

Subsequent actions and statements by the citizens of Wayne make the first possibility improbable. Assuming that the third is true, continued Dr. Liebman, then based on studies of the constant decline of anti-semitism generally, and in elections, the Wayne incident is not a general phenomenon, but more of an isolated incident. Therefore, still not completely dismissing those two possibilities, the Wayne election results are to be approached from the political viewpoint of the second possibility.

In many elections, the professor went on, the issues at stake are (Continued on page three)

Editor's Note: Several days before the onset of his final illness Dr. Samuel Soloveichik zecher tzadik Ivracha was interviewed by HAMEVASER Feature Editor Michael Bashevkin. It was Dr. Soloveichik's fervent hope that this interview would capture the spirit and nature of his recollections of his beloved mother. The tragic events of the past few weeks have left this interview as a poignant memorial to both mother and son.

Dr. Soloveichik remembered his mother, a loving and understanding parent, as one of the greatest Jewish women of her generation. Her greatness extended to all areas of Jewish life and was summed up in a letter to Dr. Soloveichik penned by Rav Henkin in which he referred to Rebbitzen Soloveichik A'h as a *bas gadol hador*. Also Rav Chaim of Brisk (Pesia Soloveichik's father-in-law) once made a statement that if the Rebbitzen had been a man she would have undoubtedly been more learned than he.

Dr. Soloveichik recalled stories about his mother as a child. At four and a half she was a child prodigy, for at this age she attended *cheder* with boys four years older than herself. Her *rebbe* constantly admonished her fellow classmates for not keeping up with the one girl in the class. It was the custom of such a *cheder* to release classes when a woman was about to give birth. The whole school would gather around the house at which the birth was taking place and recite the *Shema*, hoping that both mother and child were in good health. A further custom evolved that a token reward of candy was given to the child who best recited the *Shema*. This prize always went to Pesia. This eventually reached the point that humiliated older boys would forcibly take this prize away from her.

Dr. Soloveichik proudly remembered his mother as a woman of action, possessing, in addition, an exceptional foresight, especially concerning her children. She used this remarkable ability in recognizing (Continued on page three)



## Knesseth has Weekly Shiur

Few people know that for the last two years the Knesseth, Israel's parliament, has had a weekly Talmud shiur every Wednesday morning at 8 a.m.

The shiur is voluntary and the Rosh Yeshiva is Dr. Menachem Elou, professor of Jewish Law at the Hebrew University and head of its Research Institute in Jewish Law. He combines deep Talmudic learning (he is a graduate of Hebron Yeshiva) with modern scholarship. The lesson which draws a regular attendance of 25 Knesseth members includes six women members out of a total of ten, the Knesseth speaker, and leading members of all Israel political parties excluding Agudath Israel Bathra, deals with neighbor relationships and the interaction between the individual and local government. Naturally, their Rosh Yeshiva gives his lecture the relevant legislative angle. This year the tractate of *Sanhedin* has been chosen.

Invariably a topical note is injected into the discussion and inspiration is drawn not only from the pages of the Talmud, but from the experience of the students. The ladies are particularly attentive and Shulamit Aloni of the Labor Alignment (noted for her strong criticism of Rabbinic laws) takes voluminous notes. But, in the study of the Talmud all party and individual differences are forgotten!

## Yeshiva Student Probes Sephardi Jewish Culture

by Elio Hamaoui

I am the product of, and indeed a debtor to, two cultures. I was born in Egypt, where I lived until the age of eleven. After the Suez crisis, my family moved to Paris, where we lived for two and a half years before settling in Boston. While in Egypt, I was of course educated in the tradition of my Syrian Sephardic ancestors, whereas my religious instruction after the age of eleven was Ashkenazic. It is these two cultures within me, similar yet different, that I would like to analyze in this article.

I am no expert on the Egyptian Sephardic culture nor on the Ashkenazic culture; thus I can comment only on some of my personal observations concerning these two outlooks on *yahadut*, outlooks which to me seem different not merely because of certain *minhagim* which have taken different form in each of the two communities (A Sephardi would be most offended if his grandchild were not named after him, whereas Ashkenazim never name a child after a living namesake), but rather because of a basically different emphasis in each Sephardic Jewish (Continued on page seven)

## Yeshiva University Charity Drive Launched; Part of Proceeds to Fight Shmad in Israel

The Yeshiva University Drive for Charities has launched its 1967 campaign for *Tzedakot in Eretz Yisrael*. Leslie Bennett, campaign chairman, announced, in initiating



Rav Sarna-Peylim Becker

the Drive, "We have set an ambitious goal of \$6,000, which we feel is a feasible amount to be raised by the five participant divisions: Semicha, RIETS, JSS, Stern College, and the high school. If

each student does his share, we are quite optimistic that we will not only reach this goal, but will far surpass it."

Charts have been placed on bulletin boards throughout Yeshiva explaining the breakdown of the funds, but a few more words of explanation would be appropriate.

*Peylim* is probably the most widely known organization being sponsored and is receiving a large share in recognition of not only its needs, but also its accomplishments. The work of its *bachurei yeshiva* in fighting secularization and *shmad* in *Eretz Yisrael* is not unfamiliar to our students at YU. (The *Hamevaser* of Feb. 9, 1967, carried an in-depth article on the work of *Peylim*.)

At the present time, plans are being formulated to have Rabbi Yehuda Palay, the director of the Israeli Campaign, address the student body in the very near future.

Because of the magnitude of the missionary problem, a large percentage of the moneys to be col-

lected will be allotted to organizations whose specific purpose is anti-*shmad*; *Vaad Hatzala* and *Achiezer* are just two of these. Together with *Peylim*, they are presently our main hope in combating the (Continued on page six)

## Citizenship Debate Goes on in Israel

From Israeli Sources

The age-old debate between the advocates of "normalization" of the Jewish people and those who proclaim its unique mission goes on in Israel. It came to the fore in a recent *Knesseth* debate on modifications in the citizenship law. Israel's Law of Return (*Hok Hashevet*) proclaims the right to return to one's homeland and confers automatic citizenship on the "prodigal son," the moment he sets foot on his ancestral soil. Dissi- (Continued on page four)

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## Yom Kinus— Second Round

The postponement of the *Yom Kinus* originally scheduled for February 22nd was a truly unfortunate blow to the efforts being made to rectify the serious gap in *Haskafa* programs here at Yeshiva. It is hoped that every effort will be made to hold

this meaningful program at the earliest possible date.

The area of *Haskafa* is one that requires far more attention than the at best cursory insight that a *Yom Kinus* can afford. What should be considered, in addition, is an extensive program of *Haskafa* lectures on pertinent matters to be delivered at regular intervals. These lectures, to be effective, should each be accompanied by a series of discussion groups headed by *Kollel* and *Semicha* students. It is hoped that the Religious Division Student Council will take the steps necessary to set up this program.

## On Dialogue

Two weeks ago a front page article in the *New York Times* hailed the coming of an era in which "dialogue" in areas of religious dogma among Jews, Catholics, and Protestants was upon us. Pointing to the forthcoming Synagogue Council of America—sponsored "Boston discussion" as a forerunner of this new Ecumenical spirit, the *Times* went on to present previous Orthodox objections to these talks as having been based solely upon a fear of having our religious beliefs watered down.

While it would be redundant to touch upon the deep-felt doubts of Orthodox Jewry concerning advantages of any "dialogue" in matters of belief, the true tragedy of the *Times* article lies not in what was printed, but rather in what was not. For, the next day's wire service carried a statement by the executive director of the Synagogue Council of America.

The statement reiterated that, "the organization still followed the guidelines on interfaith discussion as put forward by Rabbi Joseph B. Soloveichik of Boston, a leading Orthodox rabbinic authority, which called for the limiting of interfaith discussion to 'universal religious problems' and bars dialogue on purely theological questions."

This clarification was subtly enough ignored by the world's press which had eagerly received the *New York Times* version the day before.

### From The Editor's Desk

## The Hue and the Cry

By David Luchins

The story, obviously apocryphal in nature, is told of the young Georgian, who, upon his graduation from law school and subsequent admittance to the Bar, went to an aged fellow lawyer to ask the venerable gentleman, to impart to him the lessons culled from his long legal experience.

"Young man," the veteran is to have said, "just remember one simple rule: If the facts are against you, you appeal to the jury; if the jury is against you, appeal to the facts."

"What, however," asked the fledgling, "if both the facts and the jury are against my case? Then what do I do?"

"Without as much as blinking an eyelash the old man answered, "Give someone a tongue lashing. That should take everyone's attention away from the truth."

I used to consider this tale to be a rather bland, if not amusing, anecdote; however, the events of recent weeks have seen the old lawyer's advice not only taken to heart by a prominent group of students here at Yeshiva College, but even reflected in a letter to THE COMMENTATOR, on the same topic—my Editor's Column in our last issue.

The very personal nature of the vendetta launched by the gentlemen (and ladies) of the SSSJ seems so out of place with their purported concern for human dignity and free discussion that one can only surmise that embarrassed by the cold glare of the facts, they have chosen to hide behind the very sort of smokescreen of hatred that they have so movingly pledged to remove.

Let me begin my reply to their onslaught by stating that *Rav* Aaron Lichtenstein whose name

the SSSJ is so quick to call into use in their own defense read every word of my column before it was printed (in his role as advisor to HAMEVASER). Yet, Mr. Brafman and company inform us that my column consisted of "weaving a host of half-truths and blatant falsehoods." It seems strange that *Rav* Lichtenstein, while not agreeing with the political implications of my article still never pointed out to me any "half-truths" or "falsehoods." It can only be assumed that *Rav* Lichtenstein and the other *Roshei* Yeshiva, Jewish communal leaders, and Orthodox lay and Rabbinic leaders newly returned from trips behind the Iron Curtain who I consulted while preparing this column are not in possession of the same perspective vis a vis the "truth" as the gentlemen of the SSSJ are.

Secondly, by harping on minor points in my column and ignoring my basic requests concerning discussion and forethought, the SSSJ has only further strengthened the feeling that their leadership operates with a dire minimum of time spent in careful study of the consequences involved in their actions.

It can still be asked why the SSSJ, for all its dubious success, commands an appeal and support at Yeshiva that groups such as the *Psyllim*, *Chinuch Atzmai*, and anti-Shmad organizations (despite the *Rav's* words in their behalf) have never enjoyed. Furthermore, the self pity the SSSJ seeks to evoke by comparing themselves to the Maccabean and Bar-Kochba revolts is truly ironic. Both of these groups, it must be remembered, started out with the sup-

(Continued on page eight)

# Letters To The Editor

### From the Dean

March 3, 1967  
21 Adar I, 5727

Mr. David Luchins, Editor  
Hamevaser  
Yeshiva University  
Amsterdam Avenue and 186th St.  
New York, New York 10033  
Dear Mr. Luchins:

I am writing to you and to Mr. Bailey, and through you to your respective governing boards, to express my deep concern over recent events which have turned, or are threatening to turn, our two excellent newspapers into scandal sheets. There is certainly room in a newspaper for full, honest, tasteful discussion of divergent issues and ideas. But there is no room for personal vilification or retribution. The interplay of charge and counter charge besmirches all who participate in it and resolves nothing.

Let us, therefore, halt this degrading spectacle and to those who feel that the truth has not yet been served let me, as a reasonably objective observer, state the following for the record:

I believe that the explanation given by Mr. Luchins, involving errors of commission, and omission, is logical and reasonable. I do not believe that there was malicious intent, and Dean Bacon has expressed similar sentiments. I further believe that his attempt to apologize in the pages of *Commentator* was evidence of good faith.

I am also convinced that the news story of the JSSSC censure resolution and the headline which accompanied it were honestly conceived and written. If there is a bias I believe it to be an unconscious one, the price one pays for involvement. I further believe that the willingness of Mr. Bailey to change the wording of the headline, a resolve stymied by the printer's schedule, showed evidence of his good faith.

As one who bears responsibility for student affairs I present the above for your earnest consideration. Let it stand as the final record and let us return to those high standards of journalism to produce

newspapers which kindle pride in craftsman and reader alike.

Sincerely,  
Rabbi Jacob Rabinowitz  
Dean of Men

### Transliteration

To the Editor:

I always read your paper with great interest. Regrettably, my pleasure in perusing it is often marked by the inconsistencies in the spelling and sometimes grammar of Hebrew and Yiddish words. For example, in your editorial "Broken Promises" (February 9, 1967), you refer to *Shmiras Shabbos*. It is either *Shmirat Shabbat* or *Shmiras Shabbos*. In your article on the same page you spell *ha Yeshiva*; it should be *ha Yeshiva*, because it is one word. On the other hand, you spell *Chilul haShem* (letter, p. 4). You *ha* to the *Rebbeim*; it is *Rabbeim*. It is *Galitzianer* (p. 1), not *Galitzianer's* (p. 6). *Psyllim* is a poor rendition, although I would have to think about a better spelling. You mix Sephardic and

Litvak as in *hakol tzafuy v'hurshoo* (p. 7; Cohen). Is it *avos*, *abot*, or *ovois*?

May I suggest that you work out, possibly together with the editor of THE COMMENTATOR and with the aid of experts, a table of transliterations and that you take advantage of it.

Sincerely yours,  
Abraham G. Duker, Ph.D.  
Director of Libraries  
Professor of History and  
Social Institutions

Dear Sir:

Gratitude and appreciation for a task so expertly and beautifully carried out to cause me to write to you these few words of sincere praise for your student publication "HAMEVASER," which I receive as a Rabbinic alumnus of YU. Each issue is a source of information and inspiration. Keep up the good work.

Hatzlacha Rabah  
Sincerely,  
Rabbi Philip Kaplan  
RIETS '42

### Life in Oshkosh

To the Editor:

I would like to commend Victor B. Geller for his article entitled "Teenagers Out of City Face Severe Challenges." He expressed my feelings and the feelings of others who live away from a great Jewish metropolis to a "T." He took the words right out of my mouth in saying, "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." This is so very true. When I return to my home town which has an unbelievably small Jewish community, I cannot find the proper words "to convey the exhilaration, the warmth and the deep sense of purposefulness" that I find in New York.

New Yorkers have no idea  
When Mr. Geller describes a  
(Continued on page four)

# Dr. Soloveichik in Interview Given Days Before Final Illness Recalls Beloved Mother's Prowess

# Kol Korei baMidbar

by Yitzchok Lewis

(Continued from page one)

the genius of her eldest son (the Rav) early in his childhood. Rav Moshe felt that his son's yeshiva was quite adequate for one of such a young age. The Rebbitzin however, insisted that Rav Moshe learn with the Rav personally. She even went so far as to inform Rav Chaim that his grandson's potentials were not being recognized.

Dr. Soloveichik pointed out that his mother had a practical familiarity with the halachos and was especially knowledgeable in Yoreh Deah. She was an expert on questions of kosher and traife in the case of slaughtered animals. Rav Moshe once said that she was more competent than he was in these areas. There was once a machlokes over the fitness of a certain chicken between Rav Simcha Zeleg and Rebbitzin Soloveichik. The dispute was referred to Rav Chaim who favored his daughter-in-law's opinion.

Rebbitzin Soloveichik's prowess did not end in the halachic realm. As a result of her knowledge of Russian and German, for example, she became acquainted and worked with all the great rabbis of her era. Whenever it was necessary for a *gadol* to send a communication in a foreign language, the Rebbitzin was consulted concerning the wording and grammatical correctness of the letter. Her proficiency in foreign languages thus proved to be a great asset to the Jewish community.

Dr. Soloveichik warmly recalled the extreme righteousness and piety of his mother. She would always be *dam t'kaf zehus*. For many generations, treasured family jewelry had been handed down through the Soloveichik family, and when Rav Chaim's wife died there was no doubt that the jewelry would be handed down to her daughter-in-law. Among this treasury of jewels was an especially valuable ring which the Rebbitzin used to pacify her eldest son when he was irritable and crying. However, right before a family wedding the treasured object disappeared. The entire family suspected a dressmaker of the theft and urged the Rebbitzin to accuse her. But the Rebbitzin refused to heed her family's advice for fear of accusing an innocent person. Later it was found out

that the dressmaker was innocent and that an impoverished man had used this ring to pay his fare to America.

Dr. Soloveichik painfully recalled that until the very end of her life his mother maintained a constant awareness of her halachic obligations as a Jewess. Her great love for mitzvos was evidenced *Motzei Shabbos* while she was confined to an oxygen tent. Her nephew was then visiting in order to say *Havdalah* for her. Since the Rebbitzin was unable to hear the *brachos* while inside the tent, she requested her nephew to recite only the last *bracha* knowing that she could remain without oxygen only the time required for that *bracha*.

Rebbitzin Soloveichik also had many vivid insights into *Tanach* and Rabbinic literature. In Psalms 104:26 it is written, "There the ships make their way; [there also] is the sea monster whom Thou hast made to sport therein." The Rebbitzin interpreted this verse as stating that like big sea monsters G-d makes men powerful and then defeats them, thus toying with supposed great men of history. For example Napoleon rose to unheard of power but in the end he was defeated and exiled to St. Helena Island. She also had an explanation for the fifth chapter of *Pirke Avos* where the ten generations between Adam and Noah and between Noah and Abraham are discussed. She explained that ten generations after the creation of Adam, G-d selected Noah to be the forefather of the chosen people. However, as we see in the Torah, Noah sinned and thus did not fulfill the exacting specifications for the task. G-d therefore waited ten more generations and selected Abraham as leader of his chosen people.

Now as we *bnei haYeshiva* mourn the passing of Dr. Samuel Soloveichik z"l we cannot help but reflect on the warm associations we have had with him. The very traits of his mother that Dr. Soloveichik so movingly recalled were reflected abundantly in him, a true son of his family and of *Klal Yisrael*. Those of us who were privileged enough to have had him as a chemistry professor will always remember his brilliant insights into the field and his unrelenting efforts to share with us his vast knowledge. I recall one of Dr. Soloveichik's laboratory students, whose experiment consistently yielded incorrect results. Dr. Soloveichik was bothered and therefore set aside a vacation to personally perform the experiment with the student. The efforts of that day yielded somewhat better results. However upon returning home Dr. Soloveichik realized that these better results were due to his error in reading the barometer. His integrity as a teacher forced him to seek out the student in his dormitory room and tell him that his experimental results were no better than the student's. In this one isolated case among many, Dr. Soloveichik revealed to us his character more than many pages of eloquent eulogies could express. On this note, we remember our beloved chemistry professor. "May his soul be bound up in the bond of eternal life."

A voice calls out of the "Great American Desert" for pulpit rabbis, Day and Hebrew school principals and teachers, and other assorted *Kli Kodesh* to resuscitate literally dozens of small communities. Why is there no answer? Why is there utter silence? Why are *bnei T'shuva* from these areas refusing to return to save their home towns from spiritual annihilation—from which they themselves miraculously escaped? Is it because these potential American Jewish leaders are willing to write off millions of their Jewish brethren to assimilation? Or is it because they are planning the ultimate in Jewish identity—*Aliyah*? Or perhaps is it that they are afraid of their own religious integrity and, in fear and trembling, hide behind those "to the right" in New York City neighborhoods of high observant concentration?

But in order to be fair, let us not single out *bachurim* from these communities alone. Since we are one nation and one people in the land, why do those from greater New York continue to live in their air-tight *Daled Amos* compartments of "splendid isolation"? After all, should they not have a feeling of responsibility for the tragedy befalling their own people here and now within reach of their own immediate tangible action?

Is it not a shame that during this time when intermarriage and apathy are rampant, the vast majority of the comparative few who are learning Torah on the (Continued on page ten)

## I See Him

by Dr. Samuel Soloveichik z"l

I see Him in a sick's recovery,  
In a scientific discovery.  
I see Him in creative tension,  
Realization, materialization, and invention.

I see Him in the voice of our *Tanaim*,  
In the discussion of the *Amoraim*.  
I see Him in the *Rishonim's* debate,  
And in my ancestor's faith.

I see Him in my mother's devotion,  
In a little girl's emotion.  
I see Him in Beethoven's inspiration  
And in Dr. Schweitzer's devotion.

I see Him in the gale's roar,  
In the sea's mighty, roar.  
I see Him in heaven's silence,  
And in nature's thundering violence.

I see Him in Jewish History,  
Highly complex and full of mystery.  
I see the Great Sire,  
Even in Treblinka's and Oswicim's fire.

On a rainy day I see Him on the cloud's roof,  
Cold, far, distant, aloof.  
And on a warm day, in prayer I see Him clear  
Glorious, majestic and yet close and near.

I see G-d the Universe Creator,  
In science, the innovator.  
I see G-d the Great Judge,  
In human misery and struggle.

I believe in the uniqueness of our religion and race,  
I believe in the righteousness of our cause.  
When I see the weak's survival,  
I am sure of the Messiah's ultimate arrival.

I believe that all people are of one stock,  
Yet I am aware that I am of the minority block,  
A lost sheep of Jacob's flock,  
And G-d is my fortress and rock.

# Dr. Liebman Studies Overtones of Anti-Semitism in Wayne Vote

(Continued from page one)  
not brought to the level of consciousness of the public, and people vote according to a candidate's personality affiliations. In a partisan election many people will consider only the party with which a candidate is affiliated and take this as a clue to his policy positions. But in non-partisan elections, people interested in policies have to look for other clues. A study in Canada showed that, given a slate of ethnic-sounding names, and then the same slate with party affiliations, people voted differently in each instance. In other words, voters used the party affiliation as a clue to the thinking of the candidate, but used the ethnic name where party affiliation was unknown.

The school board election in Wayne was non-partisan. When Miller confronted the voters with an issue, the cost of education, they looked for a clue as to how each candidate would act on the issue. The necessary clue was supplied by Miller when he referred to Mandell and Kraus as Jews. His statement labelling most Jews as liberals and favorable to large expenditures in education, is, after all, true. Religion is relevant to political behavior in this instance; the voters could rightfully use the

fact that Kraus and Mandell were Jewish as a clue to their views on education. Viewing the situation in this light, the Jewish reaction may be termed a mistake, in that they did not realize that there was an issue involved outside of Jewishness, and that Jewishness was not a slur but rather a relevant factor in the issue. One may feel that this is unfortunate stereotyping but this is a commentary on our political sophistication, not our prejudice.

Miller's remark about the Jewish board members removing "what is left of Christ in our schools," is also probably true and one can understand the motives prompting a Christian to oppose Jewish candidates on this basis. It is not necessarily anti-semitic to believe that this is a Christian society, and if Jews reject Christianity, their interests must give way where public symbols and ceremonies are involved. Many Christians obviously do not believe this, but the fact that many do does not necessarily make them anti-semitic or anti-democratic. This does not pre-

sent a great problem for the religious Jew who can understand that as long as he chooses to live in *Gates* he will exist in an environment where public sancta may be Christian. Only a completely secularized Jew, the professor feels, would become upset in such an instance. Viewed from this perspective, then, the reaction against the Wayne vote, (as distinct from Miller's comments) by Jewish organizations may not be justified. Although the possibility of anti-semitism cannot be entirely discounted, it is proper to consider all possibilities in the case against the Wayne, New Jersey, school board vote. It is particularly dangerous to rely on press reports which are invariably misleading and sensation-seeking.

The recent unfortunate raiding of supplies from the YCSC darkroom makes this issue so scarce of pictures; we hope that by our next issue the darkroom will be available again.

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# Jewish Life on the Secular Campus Discussed in Depth by NYU Student

by Joel M. Kornreich

A college, large or small, is much more than just a collection of classrooms, laboratories and offices. Any one who has ever been in one for a considerable period of time is well aware that he is a part of an enclosing microcosm and, to some extent, he must identify himself with it. The prime question for the Jewish student who identifies originally with our Torah tradition and the standards of the *Shulchan Aruch* is, how can he reconcile his environment with his outlook.

It is a perhaps unpleasant necessity for this adjustment (or synthesis, if you please) to be made for the student cannot isolate himself from the effects of four years of intimate contact with secularism. If he is not consciously aware of the problem, it will nevertheless resolve itself through his everyday routine and his outlook on his classes. Whether he lives at home or resides in a dorm room, the influence of the university is the most demanding responsibility of the students' life in terms of time and effort.

The most significant aspect of a student's education is the type of response the experiences in the classroom and laboratory elicit from him. Eventually, for the college experience to be meaningful, somewhere along the line the student must allow himself to become immersed in some aspect of his work in the college. At this point

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he has committed himself, possibly for the rest of his life, in the context and under the influence of the collegiate environment. Although the realization of this commitment may be sudden, its development is not. It is part of the long process of the student's identification with his work and his goals. It is in the course of this development, that the student's personality and final commitment to Judaism and Torah are finally molded.

One of the prime factors in the evolution of the student's final outlook and religious personality is his daily allocation of his time and energy. In college, the student is faced, as never before, with the fact that he has a very limited amount of time and effort at his disposal, and that he can not do all the things that he may want to do. He is forced to choose whether he will spend the extra time and money to eat a kosher meal, whether he'll take ten minutes out to daven mincha, or another ten to daven with a minyan. What is most important, he will have to decide whether he is interested enough in Torah to take out the large amount of time and effort to keep up his Jewish or Torah education.

It is the last decision that is the most important, for, constantly (Continued on page five)

# Rav Aharon Soloveichik Examines the Mitzvah of Destroying Amalek

by H. Lee Michaelson

In the *haftorah* of *Parshat Zachor*, the prophet Samuel orders King Saul to wage war against Amalek and to kill every man, woman, and child of Amalek. Saul does not comply entirely with this order; he kills only the adults, sparing the children. Also, he fails to kill Agag, the king of Amalek. As a result Samuel rebukes Saul for violating the prophetic word of G-d, and Saul is punished with loss of kingship.

This incident in the *haftorah* presents several difficulties. First of all, why was Saul bound to obey the word of the prophet? We have a principle that *Ein navih rashi' l'chadeh davar* — a prophet can make no innovations in Torah. The obligation to obey a prophetic command applies only to a *Horat Shaha*, a temporary ruling. The command of Samuel, however, pur-

ported to teach not a *horat shaha* but a *halacha* in the *mitzvah* of the

superior to any other Torah scholar. Why then was Saul not justified in applying his own reasoning?

Furthermore, what was Saul's reasoning? The Talmud in *Yuma* takes the phrase *Vayavev b'nachal* as an allusion to his argument. Saul deduced the reason for his behavior by logical argument from a *mitzvah* involving *nachal*, a valley; namely, the *mitzvah* of *Eglah Arufah*. When a person is found slain on the ground, and no one knows who the murderer is, the elders of the nearest city must bring a calf which has never been used for any work to a steep river valley and break its neck.

Then the elders must wash their hands and say, "Our hands did not spill this blood, and our eyes did not see." The priests must then pray for forgiveness. Saul reasoned that if the killing of one person requires forgiveness through *Eglah Arufah*, the killing of an entire nation certainly is to be avoided. And, he argued, even if the adults of Amalek had been found guilty in the eyes of G-d and sentenced to death, the children were certainly not guilty. This reasoning appears valid; we must examine it and find what Saul's error was. On the contrary, it appears strange that Saul had



Rav Aharon Soloveichik

Torah. In interpretation of *mitzvos* of the Torah a prophet is not

# Tomorrow

by Nathan Spector

"Mommie, Mommie, Mommie. Oh come and tell me please, Where are we now, And why are there no trees?"

"Come along Melinda And don't keep me here, Your grandfather warned me Not to bring you here."

"Mommie, Mommie, Mommie, Please, I must know What is this big building So very big and tall."

"Come along Melinda The science center it will stay, Where 'they' worry about the bomb."

"Mommie, Mommie, Mommie, Please, I must know What is this small building So very small and low."

"Come along Melinda The Divinity School, I swear

Where your grandfather used to come Before, when 'they' used to care."

"Mommie, Mommie, Mommie, Oh see what I have found! Lovely big and heavy books But all torn and unbound."

"Come along Melinda And be heedful not to touch The money is no longer given For holy books as such."

"Mommie, Mommie, Mommie, Oh who is that nice man The one with the big, long beard Wearing such a lovely smile?"

"Come along Melinda And don't you stare The very nice man is the only one left"

"Mommie, Mommie, Mommie, Oh, those men shout? All of them dressed in black Some with white and others without."

"Mommie, Mommie, Mommie, Oh, please don't cry Don't worry cause from you, I'll ask no more replies."

"Hurry away, Melinda Be cautious of this attitude, That regards secular Americanism With such great magnitude."

"Come along Melinda And close your ears They engage in a dialogue But for the Jews in Texas they shed not a tear."

"Mommie, Mommie, Mommie, Oh, tell me please, I don't understand at all, Why only a few wear kepas."

"Come along Melinda I'm afraid to see myself It seems to me that even that 'They' don't care about."

"Mommie, Mommie, Mommie, I think I understand Why Grandfather warned you Not to bring me here."

"Come along Melinda Before you see any more But remember this That 'they' used to care."

"Mommie, Mommie, Mommie, Oh, please don't cry Don't worry cause from you, I'll ask no more replies."

"Hurry away, Melinda Be cautious of this attitude, That regards secular Americanism With such great magnitude."

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to resort to the *halacha* of *Eglah Arufah* to prove that murder is to be abhorred. Why could he not have proven his point from "lo tirsach" or "lo ta-amod al dam yechat"?

We have seen now why Saul spared the children, but why did he also spare Agag? In connection with Agag, we also find a difficulty, only in explaining the reasoning of Samuel, for when Samuel finally killed Agag he did not justify the killing on the grounds that Agag was an Amalekite, but had to resort to a different excuse. Samuel said to Agag, "As your sword has bereft women, so may your mother be bereft among women." Agag was to be killed because he had fought against the Jewish people and killed innocent Jews; the rea-

(Continued on page six)

# Debate Over Automatic Citizenship in Israel Stirs Discussion on Merits of Present System

(Continued from page one)

dent voices have argued: first, that it discriminates against non-Jewish immigrants who must first apply and meet citizen requirements

granted before he makes the final decision.

Accordingly, the government has proposed a three month grace period before granting citizenship, along with their minor changes. However, some voices have called for the abolition of the Law of Return, others, for granting Israeli citizenship to all Jews living abroad who were suffering persecution and discrimination.

The changes, instituted by the government reflect the view that the basic motivations behind the original Law remain unchanged. As formulated by Mr. Ben Gurion in 1947, "The mutual relationship between certain and citizen-

ship is derived from the historical uniqueness of the state, a uniqueness conditioned by the past and the future. It is not the state which confers on the Jews from abroad the right of making it his home. This right is vested in him qua Jew. This right preceded the state of Israel and indeed built the State."

The Governing Board of HAMEVASER joins with all Students, Faculty, and Administrators of Yeshiva University in wishing a sincere *refuah shlema* to Mr. Joseph Ellenberg, University Bursar.

# Letters To The Editor

(Continued from page two)

Jewish teenager with a religious superiority complex, he is not exaggerating one iota. I have found that the typical New Yorker has no idea what Jewish life is like outside of New York. Some cannot even conceive of the idea of a community of Jews living elsewhere. Rabbis are reluctant to go to "Oshkosh." However, it is imperative that these communities receive religious guidance and inspiration to continue the perpetuation of traditional Judaism. Without this help, I fear that the true

Torah life will be lost.

An "Oshkoshian"

To the Editor: Is this institution really a Yeshiva? What happens to the supposedly inborn Jewish values that students bring with them? As we took our finals this last term, it (Continued on page five)

By the way—there is a YCSG Election today—polls are still open if you want to vote.—a paid announcement—

Remember to save Mitzvei Shabbos March 25th for Megillah reading at Yeshiva, followed by the annual Religious Divisions Chagigah.

ments; second, the confinement of automatic citizenship is too sudden for a returning Jew who might have second thoughts after a few months in the country; and third, a settling down period should be

# Letters to the Editor

(Continued from page four)

became apparent to us that somewhere someone had failed. But even more important, to where did the values learned in the morning programs disappear? We were absolutely appalled at the cheating that took place on final exams. Don't misunderstand us, this is hardly the first time it has occurred. Although other institutions may boast of an honor system, this school should hardly have to; but truthfully, it couldn't. It is about time that Yeshiva students realize their responsibility to all fellow students and to the honor of Yeshiva.

George Kornfeld '68  
Louis (Eliezer) Finkelman '69

## Commentator

To the Editor:

Enclosed you will find a copy of a letter I submitted to the editor of THE COMMENTATOR. My letter concerns an issue of recent controversy, and even more pertains to *p'sak Halacha* with possible great ramifications.

I do hope that you see fit to print, where THE COMMENTATOR saw fit not to. My letter read:

"As a personal favor to one of your Assistant News Editors, I reviewed two lectures by Dr. Tendler, in his series on Medical Ethics, in separate reports.

"The doubt I experienced concerning the propriety of writing such articles (i.e. those concerning *p'sak Halacha*) for a COMMENTATOR type newsheet was assuaged by the knowledge that most

of the preceding lectures had been given front page coverage. I, therefore, was led to assume that such practice was condoned.

"My two reports were revised, abridged, and combined without my knowledge or approval, into one article in your last issue (Jan. 5). Consequently not only the style but also the content bore very little resemblance to the original.

"The most glaring errors, one of reversal, was in regard to artificial insemination from a donor when the husband is impotent. You published, "Rav Feinstein maintains that in such cases the sperm of a Jew may be used without any complications." How far removed is this from my, "Rav Feinstein stated that it would be theoretically permissible to use the sperm of a NON-JEW. However, at no time has this been sanctioned in actual practice."

(Equally far removed from the original is the "correction". (Commentator Feb. 16) "On the subject of the Halachic Legality...") Rav Feinstein maintains that the sperm of a NON-JEW may be used." It is to be reiterated again and again, that the sperm of a few or even of a non-Jew may NEVER be used. Donor insemination has never been sanctioned, Halachically, in actual practice.

The Commentator's attempt to play down the matter by attributing it to a 'typographical error' is a dastardly distortion, which serves only to corroborate statements about the ignorance and

insensitivity of The Commentator....)

"Using the sperm of a Jew would never be permissible because it would bring up the problem of *yeechos*, i.e. the child of such a union, not knowing his or her true father, could conceivably later marry incestuously.

"Lack of space seems to have forced your rewrite man into coming up with the following 'androgyneistic' concoction: Concerning the problem of artificial insemination if the husband is healthy he may provide sperm by use of a condom (sic!) for insemination since the *issur* only concerns *negiah*." It is an insult to Rav Tendler as well as to your readers for such nonsensical statements to be reported.

"My notes on the lecture indicate that Rav Tendler said that the husband's provision of sperm involved *halachic* difficulties such as the *ISSUR* of *onanism*. Nevertheless, said Dr. Tendler, these difficulties could be worked out in private.

(On this point I must rely on my notes because Mr. Bailey's staff seems to have "lost" my original copy.)

"I have no desire to pursue the matter any further.

"My sole regret is the inconvenience and embarrassment unwittingly caused Dr. Tendler and others.

I do hope that you realize that while your responsibility to be accurate pertains always, it is all the more urgent in HALACHIC questions."

Ronald Roness

## HAMEVASER Special Report

# The Chaplaincy

by Wally Greene

To be (a chaplain) or not to be (a chaplain), that is the question: Whether 'tis nobler in the mind to suffer The slings and arrows of outrageous fortune Or to take arms against a sea of troubles, And by opposing end them.

(Hamlet, III-4, 64-68)

Since Purim commemorates an infamous 'drawing of lots', it is perhaps proper at this time to review the pros and cons of an equally distasteful and invidious *goral*. This article does not deal exclusively with the chaplaincy itself, but more specifically, its relationship to *semicha* students at YU.

### PRO

1) Each student in the *Semicha* Program must sign a statement to the effect that he is willing to serve as a chaplain in the Armed Forces if he is called on to do so. Violation of this agreement exhibits a breach of trust and a basic lack of integrity.

2) The outbreak of the Korean War in late 1950 presaged the expansion of the military establishment to approximately three million men. It was anticipated that about 100 Jewish chaplains would be required to service the Jews among them, and the three major rabbinic bodies (CCAR-Reform, Rabbinical Assembly-Conservative, and RCA-Orthodox) accepted the responsibility for meeting this requirement.

The Rabbinical Council of America is the largest and most influential Orthodox rabbinical body in the United States. It has 830 members, all ordained by recognized rabbinic authorities.

About half of the active rabbis were ordained at Yeshiva University's Rabbi Isaac Elchanan (Theological Seminary (RIETS)).

3) Since the majority of the members of the RCA come from YU, the burden of supplying Orthodox chaplains has fallen on us.

4) "The rabbinate long ago acknowledged the importance of the military chaplaincy by giving it first call on rabbinic manpower."

### CON

1) Many students signing this agreement consider it as a mere technicality of prerequisite to entrance into the *Semicha* Program, and not, therefore, binding.

Why only YU chaplains? 2) Most *semicha* students are not opposed to the chaplaincy *per se*, but rather to the unfair methods of selection. Notwithstanding the S.C.A., they maintain that Orthodoxy is the only legitimate bearer or heir of Traditional Judaism.<sup>6</sup> However, does this mean that YU is the only legitimate representative of Orthodoxy? Why must we supply all (or almost all) Orthodox chaplains? What about *musmachim* of the other reputable *yeshivot* (many of whom also possess at least a B.A.)?

Rabbi Hershel Schacter is giving a *shiur* in advanced *Hilchos Shabbos* in the new *Beis Melech* at 8:30 on Thursday evenings.

3) The chaplaincy should not be a political chess match between YU and (the other) Uncle Sam, with *musmachim* as the unwilling pawns.

4) Are *semicha* students really 'holier than thou'? Or are they (especially those in the *kollel*) sincerely interested in *limud Torah*? Is it not possible that a portion of each class has no intention at all of entering the rabbinate? Why should students who are engaged in other disciplines (and who devoted three years to "learning") be subject to the chaplaincy?

(Continued on page six)

## NYU Student Chronicles Challenges of the Secular Campus to Torah

(Continued from page four)

being-bombarded in the college environment by new ideas, philosophies, and moral situations, one is constantly being called upon to make decisions of right and wrong "mooted" or "ausor" on the spur of the moment. It is the influence of the daily routine and state of mind which will decide the bulk of these resolutions. If one is in a daily Torah framework, the bulk of these decisions will probably be Torah-guided decisions. If not, the slow, daily process of erosion will, after sufficient time (and four years is usually more than sufficient) have eliminated the problem of reconciliation to Torah. The synthesis will have effected itself, resolved by the desires and drives most basic to the individual himself.

There are a myriad of tests, large and small; the Saturday lab or exam, food, friends, *yarmulka*, and the Valentine's Day dance, to mention a few, but there are almost invariably answers to all of them. The essential test is one of commitment and values. This is the constant test of the college campus, one which would not normally come up in the safe home or yeshiva environment. This is the true test of character, whether one really wants to overcome the problems of Judaism and *mitzvos*, and go out of his way when he's in a hurry, to solve them. It is out of this resolution of will that the final Torah orientation and world outlook of the individual Jewish student on campus emerges, and the nature of his Jewish life is determined.

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# Drive Aims at Assisting Israeli Torah Institutions

# Paradox of Amalek; Destruction Required Yet Haman's Descendants Become Jews

(Continued from page four)

(Continued from page one) almost unlimited resources of the evangelical missions and church dioceses all over the world whose desire is to present the poor, bewildered immigrants to Israel with the way to salvation.

A portion of the sum will also be allocated for a special anti-shmad project initiated by the YU Drive.

The next organization to benefit from the Drive is the Beit Olam orphanage located in Jerusalem. This home attempts to provide for the educational, vocational, personal, and religious needs of immigrant girls and orphans. It is the main tzedakah of Stern College during their fall drive (They are now participating in the YU Drive with us), and because of their enthusiasm over its success, we have devoted a substantial portion of the Drive to it.

The fourth institution on the list of Tzedakos is *Mevaseret Yerushalaim*, a new yeshiva the YU Drive is sponsoring during its early years. YU students should be particularly interested in it, because plans call for a *kollel*, a *yeshiva ge'uvah*, and a *machon* for students with no yeshiva background. This roughly corresponds to our *Semicha*, RIETS, and JSS levels. No other yeshiva in *Eretz Yisrael* has such a system.

The other yeshivos, the *Briek Kattles*, the *Kollel Rav Moshe Shatzkes*, *Keren B'Ya'akov*, *Beit Yehuda*, and *Nhalabin*—are known to many of our students.

*Mital Hatorah*, the free medical aid fund of over 120 yeshivos in *Eretz Yisrael*, from *Be'er Sheva* to *Safed*, has been praised by both religious and secular leaders for its humanitarian work. In the first 12 years of its work, *Mital Hatorah* was instrumental in bringing about drastic improvements to the health situation of over 15,000 yeshiva students and their families.

The YU Drive has diversified its tzedakos so that every area of religious life in Israel is represented. This diversification enables students to contribute to all these vital institutions in a single donation. Students may ask parents, relatives, and friends to donate. Donations are tax deductible and receipts can be obtained by requesting them from the class collectors who should contact Ellis Bloch, for the high school; Jack Lee, Allen Bennett, or Melvin Rock, in the old *Beis Hamedrash*; and Myron Bari in the new *Beis Hamedrash*.

Please make all checks payable to Yeshiva University Drive for Charities.

GIVE GENEROUSLY SUPPORT THE YU DRIVE!

son that he was an Amalekite was insufficient.

Besides these difficulties in the *halto'rah*, we can point out a contradiction in the *Ge'horah*. When a youth came to David, confessed killing Saul, and identified himself as "ben ish ger Amaleki," David told him literally, "Your blood is in your mouth," i.e. your own confession is responsible for your death. Then David had him killed. From here *ex"l* deduced that while converts may be accepted from all other nations, no convert may be accepted from Amalek. Thus, conversion could not avail to save an Amalekite from death. We find, however, in the Talmud in *Gittin*, that descendants of *Haman* taught Torah in *Bnei Brak*; thus converts were accepted from Amalek.

In summary, we have five questions: (1) Why was Saul required to obey the instruction of Samuel with respect to a *mitsvah* of the Torah? (2) Why was Saul wrong in sparing the children? (3) What did Saul deduce from "Eglah Arufah" that he could not have deduced from more obvious sources? (4) Why did Saul spare Agag, and why would Samuel have justified Saul in sparing Agag if Agag had not been a murderer? (5) Why does the Talmud contradict itself with respect to accepting converts from Amalek?

The Talmud in *Sanhedrin* lists three *mitsvos* that were incumbent upon the Jewish people after their entering the land of Israel. These *mitsvos*, in the order in which they were to be performed, are appointing a king, destroying Amalek, and building the Temple. These *mitsvos* are listed together in a *braisah* because they have an aspect in common which distinguishes them from all other *mitsvos* of the Torah; namely, that they are to be performed only upon the command of a prophet. With respect to appointing a king the Torah requires "a king whom G-d selects" through a prophetic order. With respect to destroying Amalek, we find G-d promising in one place "I will eradicate the memory of Amalek," and commanding in another place "You shall eradicate the memory of Amalek." These verses are to be reconciled by interpreting that the Jewish people are to destroy Amalek when commanded to do so by G-d through a prophet. With respect to building the *mishkan*, we find that a Temple must be built "in a place which G-d selects," and

"according to all that I (G-d) show you" of the structure of the *mishkan*." Both the place and the plan of the *mishkan* must be revealed through a prophet. The sanctuary in the wilderness was built according to the plan revealed to Moses; the first Temple according to the plans revealed to Gad; the second according to the plan revealed to Chaggai, Zecharia and Malachi; and the third, according to the plan which has already been revealed to Yechezkel. Since these *mitsvos* are required, by the Torah, to be done according to prophetic order, they are exceptions to the rule that *Ein Navi Roshei l'chadesh davar*. Therefore, Saul was wrong in invoking that principle, and was obligated to follow the instructions of Samuel.

The function of prophecy in the *mitsvah* of destroying Amalek can be understood in terms of *hashkafa* through analysis of a *pasuk* in the *haftorah*. G-d says, "I remember what Amalek did to Israel, that they attacked them on the way in going up from Egypt."

(Continued on page seven)

# Chaplaincy Situation . . .

(Continued from page five)

### PRO

5). A Jewish chaplains' conference in 1952 sent "warmest greetings" to their "civilian colleagues":

We want them to know that we have found in our chaplaincy service a meaningful extension of our rabbinic service. We have found that our administrations are answering a critical need in the lives of the men we serve.

6). Are the 4D *semicha* students any better than the 1A's fighting in Viet Nam, or are they just luckier? *Musmachim* do have an obligation to YU and to the Jewish community. They are allowed (via the 4D) to "finish" their studies in order that they will be able to serve the Jewish community. The chaplaincy is one form of service, even if a rabbinical career is not contemplated.

7). Patriotism furnished the primary motive for entering the chaplaincy. Other reasons were, in that order, respect for the requirements of the chaplaincy draft, responsiveness to the needs of Jewish servicemen, and recognition of opportunity for new experience.

8). *Musmachim* and "erev *musmachim*" should be prepared to serve as chaplains. YU seeks and rightly expects altruism from its ranks. Assuming that one desires to enter the active rabbinate, the chaplaincy experience is invaluable.

The . . . years which rabbis spend in the service immediately after ordination serve as a valuable internship for the rabbinite. They are young graduates the opportunity to learn administrative procedures and subtle personnel skills that are not taught in the seminaries and are normally acquired only after long years of experience. Etc.

### CON

5). Some valid objections to serving as a chaplain are: desire to continue one's education, delay in beginning civilian rabbinical (as well as secular) careers, and separation from family. The chaplaincy is especially difficult for an unmarried man. The *Halachic* problems, must, of course, not be ignored.

6). Others can perform this function just as well, especially since there are not too many Orthodox soldiers in the Armed Forces. In fact, "in military congregations, . . . most Jews are not committed to Orthodox, Conservative, or Reform Judaism, as such, but consider themselves to be simply Jews, without any denominational label, and . . . most of these unlabeled Jews know very little about Judaism."

7). Many would not ordinarily object to serving as peacetime chaplains, but the current conflict has altered this situation, and consequently many minds have changed.

8). Although many rabbis have relished the chaplaincy experience and have been encouraged . . . to remain on duty, most have rejected a career. Two reasons are cited most frequently: the limited possibilities for providing children with an adequate Jewish education and the comparatively low salaries offered by the Armed Forces — several thousand dollars a year less than what civilian rabbis often receive. While the salary problem is not insoluble, the possibility of providing children of Jewish chaplains with a proper Jewish education and a Jewish milieu seems remote.

(Continued on page eight)

# RIETS Graduate Serves as Chaplain in South Vietnam One of Three in the Area for 2,000 Jewish Soldiers

A Jewish Telegraphic Agency dispatch reprinted with permission from the Jewish Week, Washington, D.C.

SAIGON — Reaching his congregants by airplane or helicopter, setting up services for them out of a portable synagogue kit—flying *shul* is a fit appellation for a Jewish chaplain here in Viet Nam.

His army supplied black suitcase opens to form an Ark and it contains a photostatic copy of the

Torah, a kiddush cup, a plastic wine bottle, candle-holders, prayerbooks and a Bible.

This reporter accompanied Chaplain (Capt.) Alan M. Greenspan, 29, of Bridgeport, Conn., on a very normal field trip, repeated a hundred times during the rabbi's tenure in Viet Nam.

A 20-minute chopper ride from Saigon brought us to Phuoc Vinh, home of the First Brigade of the First Infantry Division. The rabbi had come to chat with the lads

who had not been able to make it to Saigon for the Hanukkah celebration; and, since Hanukkah is the festival of the victorious Maccabees, warriors all Chaplain Greenspan had brought the festival to American warriors in the field — even managing to concoct potato latkes for them at a frontline mess.

After a few hours in Phuoc Vinh, we choppered over to Long Binh, about 15 miles outside Saigon on the Bien Hoa highway. Here the rabbi arranged that the Jewish soldiers could meet together in one of the recreation rooms. Where there are enough soldiers to constitute a *minyana*, the rabbi appoints a lay person to lead prayers, since he himself conducts weekly services in Saigon.

The Jewish chaplaincy, which provides the spiritual leadership for the 2,000 Jewish soldiers stationed in Saigon, is represented by three rabbis: one, out of Da Nang, for I Corps; another, out of Nha Trang for the vast II Corps; and Chaplain Greenspan for the III and IV Corps areas.

Rabbi Greenspan is a career chaplain. Ordained at Yeshiva University in 1961, he served in Korea in 1963-64. He has been stationed in Viet Nam for nine months, during which transportation from base to base has been by plane. He estimates he has logged about 100 hours in the air visiting the men.



Chaplain Greenspan Visits Injured Serviceman

JTA Wire Photo

# Sephardic Jews Contrasted to Their European Brethren; Crucial Role Played by Former's Environment Stressed

(Continued from page one)

life centers around the synagogue whereas Ashkenazic Judaism revolves around the yeshiva. Of course, the Sephardi does learn just as the Ashkenazi does pray, but one seems to have specialized in preserving the *beit haknesset* in its purest form while the other preserved the yeshiva. Thus the two cultures are actually complementary, each a guardian of one part of our noble heritage.

The importance given to the *batei knesset* in Egypt is most clearly reflected in the extremely elaborate architecture. The holy ark, for example, which we call *heichal*, is on an elevated platform, and is carved into the wall, together with a small balcony above it on which two lions hold up the *tachot habris*; it gives the impression of a majestic gate to a palace. Unlike the elegant Reform temples of America, however, the beauty of the edifice is but a means to an end; *l'philla l'phi chol hilchotehah v'dikukehah*.

The Jewish Encyclopedia states that Sephardim have always laid great stress on a pure pronunciation of Hebrew, and it is this correct diction, preserved in our *T'phillot*, that Sephardim can give to world Jewry. I recall from my early youth my grandfather sitting me down to "read". He required of me not only to pronounce each word correctly but also to know which words were pronounced *mil'eil* and which *mil'rah*, something sorely lacking in the *T'phillah* of an Ashkenazi. Of course, knowing Arabic, sister language to Hebrew, makes the task of preserving a pure Hebrew much easier for the Sephardi, for both languages use the same basic sounds and especially the guttural sounds *ayin* and *chet*. Thus the *ayin* never degenerates into an *aleph* nor does the *chet* become a *chaph*. Similarly, Arabic differentiates between the two versions of the k sound (*coph, kuph*), the t sound (*taph, tet*) and the s sound (*samech, sin*), making it easy for the Sephardi to preserve these differences in Hebrew. Also Arabic, like Hebrew, has the concept of *dagesh chazak*, which indicates a

stress on a letter as if it were a double letter. For example, the word *ama* in Hebrew means either maid or cubit depending whether it is pronounced *ama* or *am-ma*. Again as in Hebrew, an incorrect accent of a word in Arabic can give it a radically different meaning. My cousin once made a mistake that could have caused him many problems. He wrote the name of the president Gamal Abdel-Nasser, which literally means "beauty of the servant of the victorious Allah", in such a way that the accent on *Gamal* fell on the first syllable instead of on the second, thus changing the meaning of the word from "beauty" to "camel."

These parallels in exactitude between Arabic and Hebrew seem to corroborate Dr. Churgin's theory that environment has always played a crucial role in shaping the Jews of a particular place or age. It was during the Golden Age of Spain that Jewish poets and philosophers were most active. Similarly, the *haskalah* in Europe came hand in hand with the Age of Enlightenment. These changes in environment affecting the Jew are vividly seen in today's America where the Sephardi no longer wears a turban just as the Ash-

kenazi no longer wears a *kapota*. This influence of the environment is twofold. First, when the people of a country are culturally and intellectually productive, one may assume that their basic need for food and shelter is being adequately taken care of, leaving them time to concentrate on higher pursuits. Secondly, the level of intelligence and maturity of those surrounding the Jew often determined the nature of his intellectual pursuit. If Descartes lives next door, the Jew is under a greater intellectual challenge than if it is a simple peasant. This is especially true of the Sephardi who, unlike his Ashkenazi coreligionist did not go into the type of ghetto which cut the Ashkenazi off from the "illiterate" gentiles around him. Had the Sephardi ghettoized himself, he might have been able to preserve his *yeshivot gedolot* as the Ashkenazi did so successfully in Europe. Instead, after the expulsion from Spain, he continued the way of life he had known in Spain and that we now live in America, never fearing to intermingle with the other citizens of his new country. Only today are Sephardim awakening to the frightening realization that the Sephardic community is on the

verge of assimilation for lack of *musmachim*.

The constant migrations forced upon Sephardim has been very harmful to what once was a closely knit community. In the last decade, Algerian and Moroccan Sephardim have been migrating into Israel and France in great numbers. In fact, the immigration into France has been so great that the majority of Jews in that country are now Sephardim. Egypt had about 70,000 Jews in 1956, the year of the Sinai Campaign. Many of these Jews, including my grandparents, had come from Syria around 1910 (The Jewish Sephardic Community in Brooklyn, New York, is a branch of that emigration). It has been estimated that there are no more than 5,000 Jews in all of Egypt today. Of my family, some managed to go Israel. Other members of the family are now in Italy, France, Switzerland, England, Canada, United States, Brazil, and Australia. To a Sephardic community, delicately held together by its *beit knesset* and its *beit din* which supervises *kashrut* and keeps records of births and marriages, etc., such constant motion is often fatal, for how can one begin to establish a new community when there are no

*musmachim* to serve as rabbis? The late Chief Rabbi of Egypt, Haham Nahum, came from the Yeshiva in Istanbul, one of only seven Sephardic yeshivot which confer *semicha*.

In light of this brief analysis of the two cultures and the factors which in my opinion brought the differences between them, I would like to consider what happens when the two meet, particularly when the Sephardi migrates into an Ashkenazic community, as in my personal experience. Of course, the Sephardic community in New York is not a good example of such confrontation, for the great number of Sephardim here were able to found their own community almost completely independently of the Ashkenazic community, thus avoiding any open clash between the two. The violent struggle between Ashkenazim and Sephardim in Israel is again another problem for it is really a fight of Oriental versus Westerner and not Sephardi versus Ashkenazi, with the Westerner coming the Oriental to be behind the times while the Oriental considers the Westerner to be correct. (Continued on page nine)

## Rav Aaron's Parshas Zachor Shiur Raises Questions Concerning Amalek

(Continued from page six)

The word used for "remember" is *pakadti*. In Hebrew there are two terms for memory, *z'chirah* and *p'kidah*. These terms refer to different concepts. *Z'chirah* refers to mere recollection of past events. *P'kidah* refers to application of memory of past situations to comparable situations in the present. When we refer to G-D as *zocher habris*, we mean that He remembers His covenant and takes it into account in His dealing with us regardless of our present behavior. When, however, we refer to G-d as "*poked avon avos*," we mean that G-d compares the ways of the children with the ways of their fathers and punishes children for the sins of their fathers only if the children follow in their fathers' ways. The Torah itself specifies that this *p'kidah* is only "personal" to my opponents." In connection with *Amalek* we find both concepts. Every Jew is bound by a *lav* of "*toh tishkach*" not to forget the brutal unprovoked attack on the Jewish people by *Amalek* of old, and every Jew is commanded by an *Aseh* of "*zachor*" to recite in the course of *Krias haTorah* the account of that attack. These mitz-

vos require only *z'chirah*, memory of history without taking account of the present behavior of the descendants of *Amalek*. The *mitzvah* of destroying *Amalek*, however, depends on *p'kidah*. The Jews are to destroy the descendants of *Amalek* only when those descendants of *Amalek* follow in their ancestors' path of purposeless cruelty. This is the reason that Samuel interrupts his own command as:

"You shall annihilate the sinners, the habitual criminals, *Amalek*." How can we judge an entire people to know whether their behavior imitates that of the *Amalek* of old? We must rely on Divine judgment, revealed through prophecy.

Since the Destruction of *Amalek* depends on prophecy, on comparison of the present deeds of *Amalek* with the past deeds, an *Amalekite* who accepts before a Jewish court the seven Noachide laws containing the moral basis of civilization, is to be spared. Why then are the children not to be spared, as we asked in our second question?

The Talmud in *Sanhedrin* which we quoted mentions the appointment of a King of Israel as prerequisite to the destruction of *Amalek*. *Amalek* is to be destroyed in a war waged by the Jewish people under the command of their king. The king is the leader and representative of the Jewish people. We see that the *mitzvah* of destroying *Amalek* is incumbent not on each individual Jew but on the Jewish people as a whole. Similarly, the war is to be waged not

against individual *Amalekites*, but against the people as a whole. The *Amalekite* people includes men, women, and children. Children are punished along with their parents when G-d inflicts communal punishment. We find in the Torah that the minor children of *Dassan* and *Aviram* died with their parents, and the Talmud in *Sanhedrin* tells us that the minor children of the wicked of the world have, like their parents, no share in the world to come. A human court normally inflicts no penalties against minors because a human court normally inflicts only individual punishment, and minors have no individual merits and demerits. The punishment of *Amalek*, however, since it is inflicted under Divine prophetic command, can encompass a whole people and can therefore follow the principles of Divinely inflicted communal punishment. An adult can save his life by accepting the Noachide laws, because by so doing he divorces himself from the evil ways of his people. Thus the children of those people who do not accept these rules must be executed with their parents.

Why did Saul in his reasoning have to turn to the *mitzvah* of *Eglah Arufah*? While Saul mistakenly applied to destroying *Amalek* the principle that "*Ein Navi*..." he knew from previous experience that Samuel was a true prophet. Thus, while he did not consider himself obligated to obey the order of Samuel, Saul did know

(Continued on page nine)

### Dr. Schiff Places Blame on Community for Teacher Shortage

Failure of the Jewish community to support Jewish education with deeds as well as words has resulted in a serious shortage of qualified teachers and has thus denied students the best schooling possible. This observation was made at the first annual Erna Michael Memorial Lecture by Dr. Alvin I. Schiff, chairman of the Department of Religious Education at the Ferkauf Graduate School of Humanities and Social Sciences. He said the support given by Jakob Michael for establishment of the Erna Michael College of Hebraic Studies will enable YU to show how outstanding a Hebrew teachers college can be.

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In My Opinion

# Bible Study at Yeshiva

By Yecheskel Skovronsky

Rashi in *parshas Ki Tissa* states that just as a bride is bedecked with twenty-four adornments, so too must every *talmid chochom* be well versed in the twenty-four books of *Tanach*. Yeshiva College has realized the importance of learning *Tanach* and thus Bible courses were instituted in JSS, EMC, and RIETS. I cannot speak about the courses given in the first two divisions. But as for the Bible courses given for RIETS students, I can say from first-hand experience that they are sorely deficient.

I say that these Bible courses are deficient not because too little text is covered. Quite the contrary: the problem lies in the fact that in most classes the major part of the time is spent simply reading and translating the text, albeit with an occasional glance into some *meforshim*. What is more, a good percentage

of the students seem to require just such spoon feeding. The sad fact is that a great many students show an almost pathetic ineptitude in simple handling *Tanach* with *meforshim*. This, among nine- and twenty-year-old *yeshiva bachurim*!

*Tanach* was not meant to be studied at it is in our Bible courses! As the entirety of our *Torah shebiksav*, *Tanach* represents the fundamental source of not only the *halachos*, but also the *emunas* and *haskofos* of *Yiddishkeit*. These are the things we must look for in learning *Tanach*. And these are the things which are most difficult for us, as students who have hardly scratched the surface of *limud Torah*, to find on our own. For, as I see it, understanding the concepts and meaning of *Torah shebiksav* (based on the interpretations and *haskofos* of *Chazal* and *rishonim*) is more diffi-

cult than analyzing *Torah shebal peh*.

Thus, I feel that we must revamp the method of Bible study as it exists in most classes. Firstly, students must be expected to prepare the text with basic *meforshim* on their own. (Class time is no time for students to burden instructors with questions about the meaning of simple Hebrew words.) Secondly, instructors must become more industrious. Lecture and discussion should center around below-the-surface meaning; commentaries and attitudes of *chazal*, *midrashim*, *rishonim*, *meforshim* should be delved into. (Possibly towards this goal some of our *Roshai Yeshiva* might be persuaded to teach some Bible classes or serve as guest lecturers.) Such a program, I think, is feasible, and, I am sure, would represent an accomplishment worthy of our Yeshiva.

# Bestselling Novel Sees Crucifixion as Rigged

(Continued from page ten)

his destiny were to be confirmed or not. He therefore went to the Jordan and was "baptized" by the man whom we know as John, and in the process apparently felt some kind of communication with G-d. The stage was now set for him to plan in detail his journey to the cross on Mount Calvary.

Jesus began by preaching in spots specially chosen so that he would cause little commotion. As time passed, his actions gradually became known to the Jewish government of Judea; it realized that this man was becoming a threat to its authority, since many people were becoming convinced that he was the representative of the kingship of G-d on earth — a kingship which would compete against its earthly one. The problem was that the government caught in the middle—if it executed him, it would start a civil war, and if it asked the Romans to

execute him, it would lose what status it had in Roman eyes. One thing was incontrovertible—he had to be done away with. Jesus realized this too, and therefore began to decide on an opportune moment to declare publicly his claim to messiahship and enter Jerusalem, ultimately deciding on the day before *Pesach*, when he could come with a group of *olei regel*, and thus arouse maximum sympathy.

Judas was in on plot. This is exactly what he did. He then arranged for Judas to betray him, and as a result was placed on the cross. All this was in line with Messianic prophecy. At this time a resurrection had to be arranged. Therefore, instead of giving him wine vinegar, which was allowed as a relief of thirst, his attendant gave him a drug which put him into a deathlike trance from which he could easily be "resurrected." Before *Shabbos* (crucifixion could not continue into *Shabbos*), the "body" was taken down by one of Jesus's followers and taken to a grave. From there, what happened is more conjecture than anything else. What

## Dr. Gaon Elected President of the Sephardic Union

The Rev. Dr. Haham Solomon Gaon, Chief Rabbi of the British Commonwealth, has been elected president of the Union of Sephardic Congregations in the United States and Canada. Dr. Gaon, who is also director of the Sephardic Studies Program at YU, heads an organization whose major functions include perpetuation of the rich Sephardic Jewish heritage, placement of Sephardic rabbis, publications, and distribution of Sephardic Prayerbooks to congregations throughout the world.

## From the Editor's Desk

# The SSSJ Letter—in Response

(Continued from page two)

point of *Chachanin* and yet after alienating *Dafus Torah* both movements ended in direct conflict to and causing serious damage to Judaism. The analogy of course to two historical failures is the SSSJ's otherwise it would be blemishing on the presumptuous for me to suggest it.

In no way was it suggested that the plight of Soviet Jewry should be met with a feeling of *zabernism*. Rather, it was a sense of deep concern for 3,000,000 innocent lives that led HAMEVA-

SER to print both Mr. Ebner's review of Elie Wiesel's book that the SSSJ applauded in their letter; and my column which asked that all possible opinions be weighed before we rush into a situation fraught with innumerable dangers.

Obviously the SSSJ is not prepared to consider views other than their own. While the reasons for such obstinacy are clearly only a matter of speculation, certain of their "counter charges" are clearly answerable.

### Reply to SSSJ charges

1) As already pointed out *Rav* Lichtenstein and many other Jewish leaders were consulted before my column appeared in print. Not one of them even suggested that it be deleted or even changed in any fashion.

2) The SSSJ asks, "Was the editor present at meetings when the decision to use such methods was reached?"

From June 1963 to June 1966, I served first as Central Programming Chairman, and then as Social Action Chairman of NCSY—the youth arm of the Union of Orthodox Jewish Congregations of America.

In this capacity, I not only attended the formative meetings of the SSSJ, but also of the American Jewish Conference on Soviet Jewry (at whose founding meeting in October, 1964, I don't recall seeing any of the signees of the SSSJ letter), the North American Jewish Youth Conference, and the Soviet Jewry Subcommittees of NCSY.

Surely this very involvement would seem to answer charges that I am not interested in Soviet Jewry. (My invitation to SSSJ meetings at Yeshiva ended; surprisingly enough, when I suggested a public audit of the SSSJ's books, an audit that is still forthcoming, fifteen months later!)

In the past three years, I have discussed Soviet Jewry before

thousands of adults and teenagers in over a dozen states and Canada, and have written a play and television script on the subject. But so tragic is the organizational obsession of the SSSJ that those disagreeing with their methods are accused of not sharing a concern in their objectives.

### Rav Kotler z'l objection

3) In April 1962, seven months before the *Pirah* of *Rav* Aaron Kotler z'l, a protest march before the Soviet embassy by Yeshiva students led to the punishment of quite a few MTA students who had cut classes to participate. The evening before this march several *Gedolei Yisroel*, including *Rav* Aaron Kotler z'l, had pleaded with the march's sponsors (the very men who, using this event as their base, went on to found the SSSJ) to cancel it.

In the light of this information (provided by both *talmidim* of *Rav* Ahron z'l and leaders of the Soviet Jewry movement) it is clear that a march—later hailed by the SSSJ themselves as an event which gave impetus to their cause—was held over the protests of *Gedolei Yisroel*. The "founding" of the SSSJ which I alluded to referred to this readily documented event.

4) Having interviewed many of the RCA, Rabbis and Jay leaders who have recently toured the Iron Curtain, I have heard constant pleas for restraint and caution. These pleas were echoed in my column.

The Governing Board of HAMEVASER extends *mazel* to Benj Mandel, RIETS '65 and Bernice Karasik SCW '68 upon their engagement.

The points made by the letter in its closing section are, of course, beyond reproach. Yes, the situation is one which demands our attention, but let us not sacrifice reason on the altar of organizational hot-headedness.

The Governing Board of HAMEVASER on behalf of the student body of Yeshiva extends condolences to Mr. Norman B. Abrams, Administrative Director of RIETS upon the loss of his beloved wife.

apparently happened is that Jesus actually died, but was buried elsewhere, leaving an empty grave on which to base the belief in his resurrection and later in his second coming.

### In Summation

What wells up out of this new approach to the life and death of Jesus is what has been called a "humanistic" approach to Jesus. What true Christians can learn from this book is that Jesus never called himself G-d or "Son of G-d" and would no doubt be appalled that what has been done with his life by those who succeeded him. What we as Jews can learn from this is that even though Jesus was gravely mistaken in his belief, assuming that Dr. Schönfield's approach is valid; he was nevertheless an organizational genius and a great strategist. Consequently, *The Passover Plot* is educational and worthwhile reading for all those who want to gain a new perspective on a mammoth historical and religious figure.

## TIW Short . . .

Founded in 1952, the School had ten students in its first class. The following year with an expanded curriculum and the addition of student teaching and graduate placement service, the enrollment jumped to 92. It has increased steadily ever since.

At present, Teachers Institute for Women shares quarters with Stern College for Women at Yeshiva University's Midtown Center, 253 Lexington Avenue, Manhattan.

# Chaplaincy Report...

(Continued from page six)

The question of military service (in general) for *yeshiva* students is discussed by the Chasam Sofer. Although intended for purposes other than our own (i.e. the chaplaincy) this responsum offers valid comparisons to the present situation. The following is a translation of this responsum:

"Concerning the topic of Jews 'drafted' into the army; silence is preferred to discussion on this issue. Therefore, Great Men of Israel will leave this task to the appointed officials of the community to do as they see fit.

Nevertheless, since the purpose of the law of the land is to levy taxes in order to support an army . . . therefore it is incumbent upon each single, able-bodied man to serve since this is a decree of the state. This does not apply to young men engaged in Torah study! Even if the state does not exempt them from service, nevertheless the Torah exempts them! (based on *Bara Basra*, 8f) . . . I have written statements many times attesting to the fact that certain young men are engaged in Torah study, and after being exempted from the army, they became important communal leaders. Therefore, anyone (in a position of responsibility) who interferes (with their Torah study or careers) is only harming himself (i.e. the Jewish community).

It would be proper however if these young men would consider themselves as equals with others (who are not studying the Torah) in the community, and submit themselves to a drawing of lots (*yafilu gualy*). Whoever (among the *yeshiva* students) is chosen should try to obtain an exemption. . . . He must go himself, then all Jews are obligated to aid him (to obtain an exemption) 'Redemption of souls', an important concept in Judaism."

1) The Jewish Military Chaplaincy, American Jewish Year Book, 1955, Vol. 44, 128-131. Also see *Chofetz Chaim*, *Chofetz Chaim on Jewish Chaplaincy*, Seder 208A, Page 20.

2) 1964, *BYN*, Chaim Lichtenow, *Orthodoxy in American Jewish Life*, Page 20.

3) 1964, *LEV*, p. 117.

4) 1964, p. 145.

5) 1964, p. 124.

6) Ibid.

7) Ibid. In arguing with the point that of *shavim yifladu* all Jews are equal in *Leve* *Yafudu*, all are *shochot*, *Yafudu* *Hay*.

8) Ibid. *LEV*, p. 117.

9) 1964.

10) *Responsum of the Chasam Sofer*, Part 44, No. 23, p. 212-213. See also in the Mandel Collection Library.



# Rav Aharon Soloveichik Reconciles Seeming Contradictions on Amalek

Contributing Editor

## Two Trees in One Garden

By Fred Gorsetman

(Continued from page seven)  
 that he would be punished for not obeying the prophetic order. We see, however, from *Eglah Arufah* that even where the Torah permits killing, such killing requires *kappara*. The elders confess in the ceremony of *Eglah Arufah* that "Our hand did not shed this blood, and our eyes did not see." The Talmud in *Sotah* asks, "Did it ever occur to you that the elders of Israel are murderers? But rather they mean to say, 'We did not see him and send him away without food and without an escort.'" This interpretation would be understandable if the law were that an *Eglah Arufah* must be brought when a person is found dead of starvation. The law is, however, not so. An *Eglah Arufah* is brought when a person is found dead of starvation. The law is, however, not so. An *Eglah Arufah* is brought when a person is found slain. How could provision of food have prevented his death in such a case?

The answer is that we do not assume that the slain person was killed illegally. We assume that he was starving and attempted an armed robbery in order to obtain food. The attacked could have surrendered his money and prevented killing. The Torah, however, took into account human frailty and anticipated that a person will defend his money. Since a burglar shows himself capable of murder in case his intended victim offers resistance, the Torah permits killing a burglar. Such a killing is suspected when an *Eglah Arufah* is brought. The killing was not forbidden, but it would have been better for man not to kill in defense of property. *Kapparah* through *Eglah Arufah* is required. Thus Saul saw from *Eglah*

*Arufah* that killing even where permitted is better avoided.

What was Saul's error in sparing Agag? Agag, like many Nazis after World War II, was willing, in order to save his life to accept the basics of morality. Thus, Saul reasoned, he was to be spared, just as any Amalekite who accepts the Noachide laws is to be spared. What Saul failed to realize is that acceptance of the Noachide code saves an Amalekite only by providing him a way of repentance, an opportunity to find atonement. Atonement is impossible, however, for the sin of "Dannan," the sin of violent anti-semitism of shedding innocent Jewish blood. For that sin there is no forgiveness. Agag was, as Samuel pointed out, guilty of shedding innocent Jewish blood. Therefore he could not be forgiven for his ways of Amalekus by accepting the Noachide commands. Therefore he had to be killed.

We can explain now the contradiction in the *Gemorah*. There is no law *per se* that converts cannot be accepted from Amalek. If an Amalekite can divorce himself from his people by accepting the Noachide commands, surely an Amalekite who wishes to embrace Judaism in its entirety is not to be rejected. Descendants of Haman could become Jews and teach Torah in *Bnei Brak*. However, there is one case in which an Amalekite cannot divorce himself from Amalek—the case of one guilty of shedding innocent Jewish blood. The *Gemorah* which states that converts may be accepted from all peoples except Amalek has reference to Amalekites who are guilty in the past of the crime of murdering Jews. While no one guilty of this crime can be forgiven, forgiveness is generally not necessary

for conversion. Only in the case of an Amalekite who comes under the ban of destruction unless he is able to divorce himself from his people through repentance, does guilt of "dannan" prevent conversion. The Amalekite who approached King David was, by his own confession, guilty of shedding innocent Jewish blood.

We must examine more carefully the nature of the unforgivable, for we find that Manasheh, the King of Judah, filled the streets of Jerusalem with blood and yet was able to become the very archetype of a *be'al Pshutah*. A crime is unforgivable when it is inexplicable. Manasheh killed in anger those who rebuked him for his idolatrous ways. His crime was certainly not justifiable, but it could be attributed to the native animal instinct in man. Crime committed because of animal instinct is treated by G-d with patience and forgiveness. Violent anti-semitism is, however, not rooted in the animal instincts in man. "Halacha Pmoche M'Sinai: Esav sonch es Yakov", Esau, the non-Jew, hates Jacob, the Jew.

We can now understand the nature of the arch-villainy of Amalek. Men wage wars for many motives. No motive for war except self-defense is justifiable, but many motives for war are understandable. The Torah, however, is careful to rule out every natural motive for the attack on the Jewish people by Amalek.

Some nations wage war because they feel their territory threatened; therefore the Torah tells us that Amalek came from afar to attack. Some nations wage war out of greed, to conquer additional land; therefore the Torah tells us that (Continued on page ten)

The totality of philosophy has followed only two paths for man to follow. Each demands strict adherence, and each promises the glories and excellence of the world as reward for the one who embarks on the road. Dressed in robes of priesthood and ritual, the one, called religion by some, is more properly known philosophically as objectivity. Adherents to this course know of only one master as the source of all truth and

use of nature that betters both man and animal alike. An intricate bridge, a towering skyscraper, or a long discarded and worn out garment all testify man's unique ability to exist with progress in an otherwise chaotic and cruel state of nature.

Man need not rely on faith of another for his guide and law. Absurdities and contradictions in logic about an absolute and holy Being possessing qualities of omnipotence, omnipresence, and providence, do not belong on this road. On the contrary, the only accepted absolute is his reason. Only that discipline can demand imperious servitude. In truth then, subjectivity places man, garbed in a coat of reason, in the chair of G-d's steed, where he becomes the master and source of all laws and all morality.

### The binding rituals

Both paths, though, are not without their special plains of desert and mountains of despair. The one of objectivity, allows, at least at a cursory glance, little room for the spontaneous and personal expression of one man. Instead, divine dictums and servitudes, usually formal and austere express the form of worship and must apply to everyone equally. A law banning the use of a certain animal for food, applies to each adherent without exception. As well, this road has many more procedures than its parallel temporaries, covering every aspect of life from the tying of a shoelace to sexual practices with one's own wife.

Subjectivity boasts of having few, if any, binding and curtailing rituals. Laws dealing with crime and taxation only extend as far as is necessary to preserve peace and furnish in its stead, tranquility. Man then, can express himself without the burden of any unnecessary harness from society. And were he to sing and dance, then he could write his own prose and build his own stage.

### The role of interpretation

Nonetheless, subjectivity, as its name implies, is never without interpretation by all the components of man, namely men. The Greeks voiced that man was the measure of all things; strict logic inferred a further and especially profound step: each man is the measure of each thing. The only criteria is logic and force. He must be consistent and he must have the ability to enforce his convictions. From here, everything goes. One man might logically harm or kill another were it not the law to stop and punish him. Naught is wrong; the one has the right over the other, since the one decides the law. Were man the god that this path makes him, then he may not only decide that which is wrong, but more profoundly, that which is right. Hence, Hitler rightfully killed 6 million Jews once he was armed with canons of logic and force.

Initially each society decides which of the two courses that (Continued on page ten)



Fred Gorsetman

Further, to denounce the One is to denounce the self; for as all must render themselves subservient to his word, so too must they all ascribe their very existence to his creative force. In Platonic terms, it is the Being that formed the Becoming. The latter, despite the tarnish of its own physical properties, nevertheless, embodies the essence of the former, its master.

### The subjective path

The second course represents the complete antithesis of the first. Hidden under many different guises — from Man is the measure of all things, to History as World Court and might makes right, to Society ruled by John Galt and company — it is philosophically termed subjectivity. This path of man leads to a goal that rises no higher than man himself. Were man virtuous, then this goal personifies virtue. Were man able, then this goal demonstrates nobility. Yet were man treacherous and moral, then indeed this goal differs not, and lies marred with the devastating stain of contemptible base that eats the very stones upon which all civilization is founded. Sin has no existence on this path of subjectivity, unless it be sin of degree. Right and wrong wear cloaks of good and evil. Unlike its diametrical opposite that can represent truth and falsity being absolute, this path knows no universal. Instead all laws are relative to time and place.

### Demonstration of greatness

Stealing, while firmly outlawed in the United States, makes good sense among certain nomadic tribes in Asia Minor and Africa. Having one wife in one country testifies to a man's devotion and commitment to his wife, yet in another country, having many wives marks a man's wealth and displays his manly vitality.

Because of this relative nature of the subjectivity path, man can indeed demonstrate his greatness. Certainly here, man becomes exalted as reward for his ingenious

# Sephardic Jews Contrasted to Ashkenazim Finds Religious Life Challenged in America

(Continued from page seven)  
 rupted by the times. The film *Sallah* successfully illustrates this point.

In my new hometown, Boston, I do find the confrontation of *Ashkenazi* and *Sephardi*. Most of the *Sephardim* in Boston have come there in the last decade. They came a few at a time and are thus scattered over different sections of the city. As a result, each confrontation with the "new world" was on an individual basis. Most of these Jews went to *shul* at least once a week in Egypt and put on *t'philin* every day. Naturally, men, their first impulse was to go to the *beit ha'knesset* as they had always done in Egypt, unaware of the frustration awaiting them in the Orthodox *shul*. Of course, the people in *shul* were extremely nice to them, sympathizing with the problems they had encountered in their *y'fziat mitzradim*; nevertheless the *t'philla* for which they had come to *shul* was totally strange to them. They couldn't understand the words. Furthermore, they were used to the *hazan* saying every word of

the *t'phila* aloud, and since this custom is not followed in *Ashkenazic* *shuls*, they found the services even more difficult to follow. The very melodies used by these *hazanim* were distasteful to them as, for example, when a *hazan* would use a sad melody on a *yom tov*, reaching a heart-broken climax on a phrase like *chagim u'zmanim Tsason*. The feeling of strangeness was emphasized by the sermons in a language their fathers had never dreamed of.

These Jews had no concept of Orthodox, Conservative, Reform, for in Egypt all *batei knessiot* were what an American would define as Orthodox. Thus, in his search for a home-style *beit knesset*, the *Sephardi* would wander into a Conservative or Reform temple. It would be immediately apparent to him that the Reform temple had nothing in common with his old *beit haknesset*. Everything from the uncovered heads to the mixed seating, to the English prayers, to the organ, to the outright *chillul Shabbat* without any remorse would disgust him. Ironically, the women were anxious

to cover their heads and indeed they did so with everything from colorful flower exhibitions to assorted fruit stands, indicating the social nature of the temple. Small wonder, then, that very few, if any, *Sephardim* were lost to Reform temples.

Conservative temples seemed to be the only solution. There was less professional *krecheim* and at least the services were not in English. There was no mixed seating, although no *mechitzah* either; and of course there was no organ. Many *Sephardim* remained in the Conservative temples, dismissing the annoyances by saying that in America things are different, that there it is not absolutely necessary to keep laws two thousand years old. Some, however, could not accept such notions and reverted back to the Orthodox *shuls*. Most of this last group now attend the Young Israel *shuls*, for here at least there is no "professional" *hazan*.

How tragic it is, however, that the vast majority of *Sephardic* Jews in Boston, even those who (Continued on page ten)

# The Eternal Warfare of G-d and Amalek Probed

(Continued from page nine) Amalek attacked a people wandering in the wilderness, not in possession of any land. Some nations wage war out of lust for adventure, to prove their military prowess; therefore the Torah tells us that Amalek attacked the weak stragglers among the Jewish people. Some nations wage war because of an ideological conflict; therefore the Torah tells us that Amalek attacked not the spiritual leaders of the Jewish people but those who were "not G-d-fearing."

While Rashi interprets this phrase as referring to Amalek, his interpretation is very difficult. While it is true that Amalek was not G-d-fearing, it is a gross understatement. One would not say, for example, that Hitler yimach shmo was "not G-d-fearing." A midrash takes the phrase as modifying "Atah" and referring to the camp of Dan who was rejected by the Annanei hakavod for attempting to build the Jewish peo-

ple on a base of paganism, for carrying an idol, Pesel Michah, across the Red Sea. Amalek represents cruelty not based on the animal instincts in man, but rather, cruelty for its own sake.

The struggle against Amalek has two parts. First there is the struggle against the historical nation Amalek. Then there is the struggle against the principle of Amalekus. The first struggle is discussed in Parshas Zachor, read the Shabbos before Parim. The second is mentioned in the end of the Torah portion, read on Parim itself. The first struggle ended with the intermingling of peoples in the time of Sancheiv and the consequent absorption among other nations of the historical Amalek. But even after Amalek as a nation ceased to exist, the struggle against the purposeless cruelty practiced by Amalek continued. It is against the abstract Amalek that G-d has sworn war against Amalek in every generation.

# Former YC Student Examines Challenges Faced by the American Jewish Community

(Continued from page three)

Yeshiva University has, as its overriding goal, to serve the needs of American Jewry. Certainly all agree in theory of the importance of this objective. Yet, what can be done in practice to realize it? Among many possible suggestions, one which seems to me to be the most viable is for the Yeshiva to establish a mandatory alternative for all Senicha graduates:

- either 1) Two years compulsory service in the Armed Forces of the United States,
- or 2) Two years required service to reviving Judaism in remote communities in a Yeshiva-University-Torah Corps;

Many do not realize that much can be done to draw near the estranged and to maintain kosher facilities, mikvaos, or even old shuls with mechtzot. Few have considered how they, as pulpit rabbis can act as a deciding factor on the degree and extent of observance of the Day or Hebrew school programs.

One Jewish culture was wiped out physically during some of our lifetimes, another is almost extinct now. But Judaism in America is still extant, and there is still time to save this third center from death-by-a-smile. Every Yeshiva student should see it as his own personal *chiuv* to find and rehabilitate the Torah life of the vanishing American Jew.

How many of us bemoan what is happening in the U.S.S.R. or what transpired in the European Shoah? But these are beyond our realistic grasp. We can only empathize, protest, and say *Tchilun*. Yet, in our own country, we can actually save hundreds of thousands if not millions of Jews from partial or total apostasy. Why are we callous—why do we have ears that hear not the muted pleas of help, and eyes that turn away from those who sink further into oblivion?

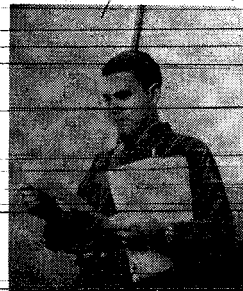
At a time when there is a need for five hundred new qualified Hebrew teachers yearly throughout the country, what careers are our Y.U. boys considering—medicine, engineering, or law? During a period when dozens of pulpits lie vacant for years at a time for lack of rabbis to fill them, what fields are our semicha program boys contemplating—accounting, business, or public school teaching?

Many have written about their trips to Russia where they found few newly-born males receiving a *brit milah* and many synagogues with *pasul sifre-Torah*. Has anyone ever ventured a guess at how many thousands of Jewish males in this country will be born this year without a proper circumcision for lack of local mohalim? Has anyone ever considered the hundreds of synagogues across the country using *pasul sifre-Torah* for lack of local *Sofrim*?

# The Passover Plot Stirs Furor With Unique Tale

by Jon Bloomberg

Various approaches have been taken to writing about the life and death of Jesus of Nazareth, many of them polemic and probably just as many highly-critical. None, however, to the best of this writer's knowledge, represents as revolutionary an attack as does Dr. Hugh Schonfield's recently published book, *The Passover Plot*.



Jon Bloomberg

of Herod lived up to these expectations to the fullest. When he died, the flood gates were opened. Anarchy raged, and before order was restored by the Romans, thousands were killed—in Jerusalem alone two thousand were crucified.

Surrounded with dreams

As a result, when Jesus was born, he was surrounded, so to speak, with Messianic hope. Some time in his childhood — no one knows exactly when — Jesus got the idea that he was the anointed of G-d, the *Mashiach*. Apparently he was obsessed with this idea, and spent much time in thought. He realized that tremendous importance was attached to *Mashiach*, but at the same time he realized that *Mashiach* also represented kingship and therefore treason against the Roman government. As a result, he decided that some theological implication must be attached to his inevitable execution — the outcome was,

of course, his contention that he was to suffer in atonement for the sins of mankind. (This was not a new idea, incidentally; the idea of several *tsadikim* suffering on behalf of *klal Yisroel* was currently prevalent among certain Jewish sects — Jesus merely extended this to himself.) With the initial premise that he was *Mashiach* and the final premise that he was to die on behalf of mankind, Jesus set out to fill in the middle in accordance with Messianic prophecy.

Nothing could proceed until *Etiyahu haNavi* made his reappearance. Jesus realized this, and therefore bided his time, never wavering in his belief that *Etiyahu* would come back to reveal and anoint him. Presently, word reached him that a "strange, antique figure" was standing on the banks of the Jordan, preaching to the people and dipping them in the water. His excitement was without bound — he would now find out if his convictions about

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# Sephardic Jewish Community Studied by RIETS Student Born in Egypt; Ends Report with Note of Hope

(Continued from page nine) continue to put on *l'philin* every day, do not go to any *shul* for all American *shuls* are too utterly strange to them. They do remain Jews, they still have the spark, the inner devotion, but their children will not even have this, for without any link to a *shul*, there is nothing to pass on to the next generation.

Have I then written the last chapter of their history? I sincerely hope not and believe that there is reason to hope. Last year, with the help of Young Israel of Brookline, my father, who had been a *hazan* in Egypt, and a few

others organized a *minyán* for the High Holidays. These Jews I spoke of were all there, and they seemed to come alive again. It was something in the *l'philla* and *piyutin* that they knew well and were now singing together that resuscitated them. In fact, people who would come downstairs from the main *minyán* to satisfy their curiosity were amazed that so few people could sound like such a crowd. My rebbi once said that it is from learning that we strengthen our *emunah*; for these Sephardic Jews it is the *l'pillah* that served this purpose.

# Gorsetman Contrasts Way of Subjectivity and Objectivity; Man Can Opt Freely

(Continued from page nine) it will follow. Judaism, Christianity, Islam and the rest of the religions of the world that proclaim G-d as their leader represent objectivity. Hellenism, Feudalism, Deism and other human endeavors, all epitomize subjectivity. Trying to walk both paths does not result in a heterogeneous better. Objectivity and subjectivity do not mix. Adherents to the former who have tried to adhere equally to the latter, find that they lost both. They were systematically ostracized by the congregation of objectivity for their lack of consistency, and immediately ridiculed and shunned by the logicians of subjectivity for their superstitious behavior and unschooled idiosyncrasies that resist carrying facts to their logical conclusion. Those that try both, in fact, attempt schizophrenia.

Genesis, the first of the five books of the Bible, mentioned this

philosophical choice more than 5000 years ago in the chapter dealing with the Garden of Eden. There were two trees in the midst of the garden: a tree of life and a tree of knowledge of good and evil. Adam's sin was to eat from the tree of Knowledge of good and evil when expressly told not to by G-d Himself. As punishment, of course, G-d banished Adam from the garden "lest he put forth his hand, and take also from the tree of life" (Genesis III, 22).

The Rambam questioned the text's reason for calling the second tree, the tree of knowledge of good and evil. Had not Adam knowledge before his sin? At least, the faculty of speech and distinction was his since he had named the animals of the garden before the sin. What kind of knowledge, then, did Adam acquire because he ate the fateful apple?

The Rambam explained good

and evil as subjective values. G-d had decreed procedure in the garden and His words were absolute. The tree then got its name simply because G-d had proclaimed it forbidden fruit. To go against His word was to make man His equal. Having two gods would never do, so man was forced to leave the garden. Man had been given the choice to take one of two paths. When he ate from the apple he made that choice.

The Bible, however, does go one further step than this paper intends. The Bible clearly demonstrates the consequences of both paths. The very next chapter deals with the killing of Abel by Cain. Certainly if Adam could rebuke G-d, Cain could kill Abel. In the world of subjectivity no morality can exist; in the world of objectivity, a garden of Eden exists. Since then the choice has always been left to man as to which world he will live in.

Dr. Schonfield maintains that Jesus saw himself as the fulfillment of the Messianic prophecies found principally in the *Nevim*, and therefore carefully calculated his actions so as to bear them out. The author's stature in Christian Bible scholarship lends credence to this otherwise fantastic story.

Time of Hope

Jesus was born at a time when things were ripe for *Mashiach* to come. Approximately one hundred-fifty years before his birth, Jews had suffered more than at any previous time in history from oppression — this was the time of victory over Hellenism — and had been saved through the obvious *Hashgachah Protis*. This great victory instilled in the people religious devotion unparalleled previously — and along with it a strong feeling of the imminence of *y'mos haMashiach*. More thought began to be given to the idea that the time immediately preceding *b'iyas haMashiach* would be one of great trouble for the Jews, and the reign

### A REMINDER!

Parshas Zachor is a *chiuv* from the Torah. Plan to spend Shabbos, March 25, 1967 at Yeshiva where you can be sure of being *yotseh*. Also save Shabbos, April 1st, Parshas Parah for Yeshiva.