

Task of Rabbi Stated By Rav Soloveitchik Rav Wurzbarger Talks on Covenantal Relationship in Philosophy of the Rav

by Jay Marcus

On Sunday, Dec. 3, 1967, Rabbi Soloveitchik spoke out on one of the most pressing problems confronting contemporary orthodoxy: the role of the Rabbi. Speaking at the installation of Rabbi Walter Wurzburger as Rabbi of Congregation Shaarei Tephilla in Far Rockaway, Rabbi Soloveitchik said that the rabbi



Rabbi Soloveitchik XUPR

must be a combination of *Hesed* and *Emes*; *Hesed* in his relationships with people; *Emes* in his application of *Halacha*. *Hesed*, the Rav said, cannot be properly translated into English. It is a concept similar to *A'havos*

Yisroel, which has no equivalent in any other language. *Hesed* includes kindness, charity, brotherly love, but goes much further. The Rabbi must selflessly give of himself, and use *Hesed* to all Jews, and must always try to be *M'karev* them with this *Hesed*. When it comes to *Halachic* issues, the approach and principle must be only *Emes*, there can be no considerations of *Hesed* when dealing with *Halachic* issues. The Rav related an incident when a Rabbi came to him and told him of a couple that is willing to observe the *D'oraissa* of *Taharas Hanishpachah*, if they do not have to observe some of the *D'rabanans*. This Rabbi asked the Rav to be *Matir* those *D'rabanans* so that the couple might observe the *D'oraissos*. The Rav answered him that even if the couple would never obey a single *Mitzvah* again, he could not be *Matir* even the slightest *Drabanans*, for *Psak* must be based on unwavering loyalty to the *Halacha*, which can not be changed even to be *M'karev* people. One has no right to use *Hesed* in *Halacha*, only *Emes*.

The Rav stated that he had been invited to speak at 1000 installations and that this is the first one that he accepted (other than his own which he doesn't count as he said that he doesn't consider himself to be a rabbi); he accepted because he knows Rabbi Wurzburger to be one of his best *talmidim*, with a sharp analytical mind, and who has shown constant devotion to him over the years.

Rabbi Wurzburger replaces Rabbi Emanuel Rackman, who was not present at the installation. Rabbi Wurzburger is a member of the Philosophy faculty of Yeshiva College, where he teaches introductory courses. He received his doctorate in Philosophy at Harvard University. Rabbi Wurzburger was formerly Rabbi of congregation Shaarei Shomayim in Toronto, Canada, before coming to Shaarei Tfilla.

by Jack Bleier

On January 2, 1968, Dr. Walter Wurzburger, a member of the Philosophy Department of Yeshiva College and rabbi of Congregation Shaare Tefila, Far Rockaway, N.Y., presented the third in a series of lectures sponsored by Yavneh. The evening's topic was "The Notion of the Covenant in the Philosophy of Rabbi J. B. Soloveitchik."

Dr. Wurzburger began by analyzing the human condition, one where the individual not only finds himself "alone," but also "lonely." This "loneliness" arises by virtue of man's living ontologically in two different worlds. He is a natural creature engaged in a struggle to subdue his environment while at the same time realizing that there exists a transcendent presence, whose magnitude relegates man's achievements to relative nothingness. Consequently, man finds himself fraught with tensions, for the human impulse to assert one's individuality conflicts with the desire of the religious individual to surrender himself to the Divine.

Attempts to resolve man's predicament, according to Dr. Wurzburger, usually have entailed resorting to extremes. The mystic attempts to merge completely with God, but must pay the price of alienation from the material world, while the humanist will deny the reality of the "beyond," choosing to concentrate upon the "man of majesty."

It is here that the philosophy of Rabbi Soloveitchik is seen by the speaker to be profound. Rather than resorting to the repression or denial of one of the levels of existence, the speaker declared that the Rav takes an approach that advocates a combination of the two. The vehicle that allows this synthesis to take place is *Halacha*, which becomes for the Rav the in-cursion of the infinite into the finite. Man, by receiving God's

commandments, finds himself accepting the responsibility of sanctifying his immediate surroundings as he is simultaneously asserting

without having to do away with his individuality.

An implication of an approach to *Halacha* such as the Rav's, stated Dr. Wurzburger, is that Jewish law, rather than being classified as a purely normative system relevant only to specific situations, becomes a model from which diverse and all-encompassing values are to be extracted. The fact that a Covenantal relationship between man and God is not exclusively established by mere conformity to *Halacha* is borne out by the Divine Covenant within which Abraham entered, one preceding the actual formulation of the vast *Lady of Divine Law*, the Revelation at Mount Sinai. The Rav believes, Dr. Wurzburger concluded, that the ideal toward which the individual is to strive, a covenantal relationship with God, is a confrontation resulting not only from an observance of *Halacha*, but one that comes about via an understanding of the Divine norms, ultimately leading to the experience of the Divine presence.



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his control over them. Thus, the *bris* is formed, a relationship whereby man surrenders to God

Rav Parnes Sees Torah As "Eternal Antagonist"

by Joel Waxman

Rabbi Yehudah Parnes began the first of a three-lecture series Monday evening in the Rubin Hall synagogue. The topic for the evening was "The Antagonist." Surprisingly enough, the antagonist turned out not to be the

life that challenges all other world outlooks and value systems. This can be seen in a number of *Midrashim*. "Abraham is called *Ivri* because he is on one side (*Ever Eched*) and the rest of the world is on the other side. *Al-shenit nah Torah b'Sinai, yar'dah sin'ah*

Unique Roles of AOJS Stressed

"Science is the language of the present age, and this confers special privileges and special responsibilities upon the orthodox scientist," Dr. Cyril Domb stated Sunday evening, February 4, at the Twentieth Anniversary Dinner of the Association of Orthodox Jewish Scientists of America at the Esplanade Hotel in New York City.

Dr. Domb, Professor of Theoretical Physics at the University of London, and Honorary President of the Association in Great Britain, challenged the group to recognize its uniqueness. "In the past ten years," he said, "the membership of your organization in America, my own in England, and our other branches in Israel and Australia have trebled; the publications of the Associations have increased in content and distribution; the recently-launched annual volume of papers from orthodox scientists the world over and most vital, the Institute for Science and Halachah in Israel, designed to assist Israeli industries in running full capacity without interfering with the Sabbath, all prove the need for such an organization to function within the broader community, and con-

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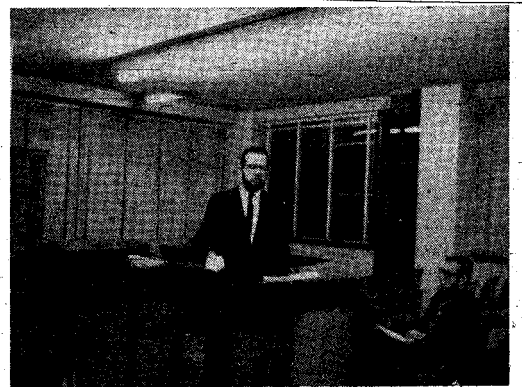
Prophets and Prophecy Theme of Long Beach Yavneh Convention

"Prophets and Prophecy" was the theme of the Eighth Annual New York Regional Conclave of Yavneh, held February 2-4 at the Promenade Hotel in Long Beach, New York.

In his Friday night lecture, Dr. Norman Frimer, Dean of Stern College, dealt with "The Prophet Speaks to Our Day." Drawing upon specific *pasukim*, Dr. Frimer stressed the role of the prophet as critic—political, social, and religious—and expounded upon the relevance of the prophet's words to the modern age. As political and

social critic, the prophet would have thundered against the present world situation; against war and strife and the craving for supremacy. And in the religious realm, he would have castigated Orthodox Jewry for its reduction of religion to the practice of what he termed "the seven *mitzvos* of the Jew in America" (i.e. the purely ritual aspects: *Kashrus*, *Tfillin*, etc.) without any regard to the ethical dimensions of Judaism. This latter message also entails that the Jew involves himself in society, and

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Rabbi Parnes speaks on behalf of "The Antagonist" Howard Katz

Apikorus, but the Torah itself.

Throughout the lecture Rav Parnes referred to Orthodox Judaism as either Torah or Yiddishkeit. These two terms have not been distorted to any great extent has have other terms such as Judaism, *Yahadus* and Orthodoxy. Rabbi Parnes began his talk by stating that Torah presented a definitive world outlook and way of

leolam." This is also the etymology of *Yisroel*: "*Ki sarisa im Elohim v'anoshim, vatachai*." "For you have fought for God against people and have succeeded."

Of course, there was much resistance to Yiddishkeit throughout history. Rabbi Parnes pointed out some examples in a brief historical survey of challenges to Yiddish-

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JSS to RIETS:

Tribulations in Transfer

The J.S.S. student is subject to a number of blatant injustices and serious contradictions which develop, paradoxically, when the student wishes to sit and learn. Various illogical regulations seem to hinder the student in the attempt to further his study. Among the grievances are the following items: first, a J.S.S. student upon transferring to RIETS, is required to take an exemption test in Hebrew. The graduation requirement for each student is two years of Hebrew, the Hebrew requirement being aimed not at a level of achievement, but rather at a length of time spent in the study of the language. Since these students have already studied Hebrew for two years in J.S.S., there should be no reason to penalize J.S.S. students transferring to RIETS by requiring them to take an exemption test.

Second, a J.S.S. student entering RIETS as a senior, after having transferred 24 credits to the college, is theoretically required to assume an additional work-load of 14 credits of material related to the RIETS curriculum—in one year (6 credits

of Jewish history, 6 credits of Hebrew, 2 credits of Bible).

Third, some J.S.S. students who have already graduated and wish to pursue semicha are requested to pay \$500 a year for the privilege of attending non-semicha shiurim in RIETS to prepare themselves for higher learning. However, both the semicha and the undergraduate RIETS programs are supposedly free. Threats, including the reporting of non-payers to their respective draft boards, have been levelled to collect this special tuition.

Finally, students from J.S.S. (some having spent a year in Israel) admitted to the Semicha Program, who conform to the standards of their shiur, discover that their first year of shiur—in the Semicha Program—does not count for semicha credit. The prevailing attitude of the administration seems to be that semicha represents the number of years of "sitting" through shiurim. Therefore, even if the level attained by former J.S.S. boys in the first year of semicha shiurim matches the level of standard "bonafide RIETS boys", the semicha year of the former does not count: he hasn't "sat" long enough.

In general, we tend to feel that these unfortunate practices result mainly from the lack of coordination of the various administrative offices. Since the J.S.S. transfer student to RIETS is a fairly recent phenomenon, no administrative office in the school has displayed the ability to adequately handle the situation. It is a gross case of "the right hand not knowing what the left hand is doing" since there exist no rules of action for the coordination of the hands.

We urgently request that the various school administrative organs (J.S.S., RIETS, Registrar, Office of Students Finance) confer and formulate equitable and proper solutions to the above mentioned grievances. Let the J.S.S. student learn—within the framework of administrative justice.

Exam Study Period: Vacation From Torah?

Just prior to the recent final exam period, requests were made of the three religious divisions heads to schedule their final exams so as to complete them one full week before the beginning of college exams. JSS and EMC complied with the request; RIETS did not.

The RIETS decision is to be highly commended. That many, if not the majority, of

Yeshiva students feel they must devote every waking hour during finals to study is certainly understandable, yet this does not constitute a justification for an administrative policy of the suspension of *Limud Torah* during this period. Maximum feasible shiur time should continue to be available to those who desire it.

Sunday Exams: A Plea for Change

Toward the end of the last year, this newspaper lodged a protest against the scheduling of final examinations on Sunday based on the prohibition of *lifnei iver*. One had only to look around him at Yeshiva on the Shabbos during final exams to understand completely our objection. This past term, however, exams were once again scheduled for Sunday, and these were major exams—in philosophy, English, mathematics.

Optimally, of course, there should be no Sunday exams at all; yet realizing the impracticality of such a proposal we note that the exam scheduling committee did see fit to schedule three minor exams—art, music, and hygiene—for one day; why could these not be scheduled for Sunday, thereby somewhat ameliorating the undesirable situation? We reiterate our objection at this early date in the hope that it is in time to be taken under advisement by the committee.

From The Editor's Desk

Yeshiva and G'neivah

by Jon Bloomberg

The recent examination period brings to mind once again the sorry neglect of the very important *halachos of g'neivas daas* (literally, "theft of the mind"). Cheating on exams is not the only common violation of these *halachos*; plagiarism; falsifying attendance reports; and doctoring up financial aid requests fall just as clearly into this category. That these violations are so common among otherwise fully observant Jews is especially painful.

The basis for the *halachose of g'neivas daas* is the *posuk of lo sonu ish es amiso y'oraisa mei Elokicha*; the key words are the last two—*y'oraisa mei Elokicha*. The *halacha* makes a distinction between a *ganov* and a *gashan*: a *gashan* is an unarmed robber who operates in the daytime, while a *ganov* is an armed robber who operates at night. The punishment of a *ganov* is more severe than that of a *gashan*—the reason given is that while a *gashan* fears man but does not fear God.

The same term, *g'neiva*, applies to a case where one Jew deceives his neighbor, and the reason is obvious—he too fears man but does not fear God.

And this is what is so disturbing. How does it happen, we must ask, that the very same person who supposedly bases his life in Torah, the revealed Word of God, acts in such a manner as to belie any depth of understanding of what Torah is all about? Surely such a person has no right to call himself a Torah Jew.

To come even closer to home, such a person has likewise no place at Yeshiva University. That the very same person can study Torah in the morning and then

turn in a plagiarized term paper or cheat on an exam in the afternoon is incomprehensible. One tends to wonder when this happens how much we are really succeeding. If such people were admitted with no knowledge of these possibilities, why are they still here; if they were admitted in the hope that a change could be effected, that has obviously not come about and again we must ask why they are still here.

But there is another side to this question. Even if, as we must assume, the hands of the powers-that-be are tied in many of these cases, those students involved have at least a basic human responsibility to the university that is providing them with an education not to besmirch its name or the name of Orthodox Judaism. A vast majority of all colleges and universities operate on the honor system; why cannot Yeshiva, which is, after all, under the auspices of Torah Judaism. The answer would seem obvious to an impartial onlooker: the administration believes that the students cannot be trusted. What kind of *ben Torah*, indeed what kind of moral human being, cannot be trusted to do his own work and reap its fruits, good or bad?

Consequently, in this time of clamoring for "student power" and student rights, let us realize that while the administration certainly has responsibility to us, the students, we also have responsibility to them and to our institution. Even more than that, *Kol Yisroel areivin zeh l'zeh*, each Jew is responsible for his fellow Jew's actions. To the Torah Jew, power and responsibility have always been and always will be two sides of the very same coin.

Letters To The Editor

Satmar Rebbe

To the Editor:

By his wantonly irresponsible attitude toward Jews and Judaism, the Satmar rebbe has abdicated his place in Jewish law that otherwise might have required us not to, as Jeffrey Roth claims, lightly dismiss his views. As a *posek*, the Satmar rebbe is disqualified. He is not our rebbe.

Every line of reasoning—no matter how faithful it is to classical logic—is no more valid than the reasonableness of its assumptions. The reasonableness of assumptions depends on mature and learned experiences.

The Satmar rebbe would have us reject every lesson of the Torah

unless its attendant circumstances are totally applicable today. What lessons does he learn from the detailed description, for example, of the *Meraglim*, who were sent to "spy out" the land? All but two of them returned with reports of *Apikoros* and *Avodah Zorah* that existed in the land and they concluded, then, as the Satmar rebbe would have it now, that it would be better for the Jews, for *Yiddishkeit*, and for the ultimate redemption, if the Jews were to return to *Mitzraim*. All of the *Meraglim* were *Gedolei Ha'am*. They were well grounded in *Halacha*—much more so than even the Satmar rebbe (if for no other reason than the fact that they were closer to the teachings of Moses). And

we now know that they committed a diabolical error in their reporting and in their conclusions.

Are we not to learn anything from this entire episode? Or are we to dismiss this summarily as inapplicable today because all of the attendant circumstances are not evident to us?

The Satmar rebbe is not condemned for his insincerity. He is condemned for not learning this cogent lesson from *Halacha*. He commits the unpardonable academic sin of being selective (Roth calls it subjective) in his Halachic reasoning. Everything calamitous is *Bidei Shamaim*—the destruction of the Temple—the Spanish inquisition—the Nazi atrocities.

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Berglas Reflects Upon Long History of Struggle of the Jew His Experience as Rabbi Related in Malamud's "The Jewbird"

by Jerry Lewkowitz

I recently had the pleasure of discussing some of the more important aspects of the contemporary American Rabbinate with Rabbi Meyer Berglas of J.S.S. Rabbi Berglas leads the Jewish Center of Lido Beach, Long Island. He has had great success in establishing an Orthodox *shul* in this community, and in strengthening the observance of the members of his congregation. In the course of our conversation, Rabbi Berglas made several revealing statements which are worthy of record.

On the rewards of the Rabbinate: "The gratification one derives from bringing people closer to *Yiddishkeit* is the rabbi's greatest source of reward and satisfaction."

On the problems of the Rabbinate: "The basic problem relates to the rabbi himself. Some say the rabbi must compromise with their respective congregations. Actually, congregants do not demand that the rabbi as an individual compromise. Many times, the rabbi will

fail to take a strong position because he fears that the congregants will oppose him and that he may lose his position; but if the rabbi has a measure of self-security and personal strength, he will find there is very little need to compromise.

On the potential and promise of
(Continued on page 4)

NCSY Book by Stolper Formulates Jewish Response to "New Morality"

This past summer, the booklet "The Road to Responsible Jewish Adulthood," prepared by Rabbi Pinchas Stolper, was published by the National Conference of Synagogue Youth, the youth division of the UOJCA. As pointed out in the preface, the booklet was intended not as a discipline for teenage conduct, but as a presentation of topics for discussion which reflect the Torah's standards on personal ethics and morality. Rabbi Stolper's preface asserts that even in America's permissive society, nearly all writings

by Abraham Kinstlinger

The emergence of the Jewish character in American fiction has been one of the salient features in the development of literature in the United States during the past decade, and one writer who has contributed much toward universalizing the Jewish experience and charging it with contempo-

on this topic remain relatively inaccessible. Jewish youth thus require an answer to the demands of America's "new morality." The booklet is partially an outgrowth of the reactions of Orthodox teenagers to the traditional Torah insights on the concept of modesty.

Tznius, the essential element for *Kedushah*, is the important unknown quality in responsible Jewish adulthood. G-d has commended the Jewish nation to be an *Am acher* a different nation. Today as always we can best ful-
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rary significance is Bernard Malamud. "The Jewbird" is one of a collection of his short stories entitled *Idiot's First*.

With a touch of tragi-comical pathos, Malamud here paints the story of the Jew and his twenty-century old struggle with a hostile world. The reader is immediately struck with the allegorical significance of such crucial lines as "For Christ sake, why don't you wash yourself sometimes? Why must you always stink like a dead fish?" Later, Schwartz retorts, "Everybody smells. Some people smell because of their thoughts or because who they are. My bad smell comes from the food I eat." The above lines are masterfully managed to sit on that delicate edge of ambivalence between the comical context of Malamud's story and the traumatic experience of a lost and "immigratory" people. Freed from the restrictions of their contextual meaning, these lines dig to the very roots of the historical experience of the Jewish people. The bad smell of "Jewishness," that something which made it repul-

sive to the nations of the world, was its food—the Torah. Indeed, that strange thread of tradition, custom, and mysticism, all veiled in a shroud of fierce exclusiveness, seemed inextricably tied to some ancient, forgotten, perhaps prehistoric, dead fish.

Thus, of necessity, the Jew had a different "smell" from those around him, and he consequently felt the steady, ominous pressure of almost universal disapprobation. Sometimes this pressure for conformity took the form of civil authority, urging him to discard his cultural burden. At other times it assumed a religious form, demanding that, for Christ sake, the Jew wash, and cleanse himself of heresy.

After Schwartz's staunch defence of his individuality, the story rushes to its inexorable end. In his portrayal of the Jewbird's persecution, Malamud adheres admirably to the factual structure of Jewish experience. Brilliantly utilizing all the tools at his disposal, he combines the foresight of a psychologist with the hind-
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Letters To The Editor

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But the establishment of the Jewish State in the twentieth century (c.e.) — the many hundreds of thousands of Jewish lives consequently saved from destruction in Europe and elsewhere — these were natural phenomena — not divinely inspired, much less divinely regulated. "Miracles are never performed for *Apikorim*," may be the epitome of *Apikorsus* itself. To say that all the Jews of *Mitzraim* were *Shomrei Mitzvoth* and worthy of miracles thereby is an illustrious case of religious naivete.

To give the *Satmar rebbe* the benefit of the doubt, his line will not be labeled intellectual dishonesty. It is probably nothing more sinister than the *rebbe's* succumbing to the deep-rooted prejudices he has engendered in himself and in his *Hasidim* throughout the years and his maniacal obsession that Zionism impedes the ultimate redemption.

We have traditionally rejected the "Halachic" writings of otherwise great scholars who were not, for example, *Shomrei Mitzvoth*. And this is probably a sound course to follow. This tendency is due to their patent lack of objectivity — in fact, extreme prejudice imputed to their ideas by (our) law. My personal feelings in the matter are that scholars who do not sympathize with traditional Judaism are *ipso facto* precluded from rendering authoritative — even reliable — judgments in matters that might even be within the sphere of their scholarship.

We want subjective decisions in Halachic matters at least in the broad areas of whether or not Halacha, say, should be followed. Within the framework of Halacha, however, where all *Poskim* subscribe to the tenets of Halacha,

objectivity is desirable. In fact, it is the sine qua non of judicial decisions.

If he were a passive non-Zionist who merely did not subscribe to the concept of the State of Israel, in the sense that he could take it or leave it, or in the sense that he did not permit the State to affect his religious observances, the *Satmar rebbe* would continue to be a *Talmid Chacham* who would not be followed by the vast majority of Orthodox Jewry only in matters affecting the State. He would be capable, in other areas, of the objective reasoning so essential in scholarly judgments.

But his militant anti-Zionism — his pathological phobia whenever the subject of Zionism is raised (can you find a difference in his line of reasoning as reported by Roth from that of the well-known stand of the Arabs?) — his vicious hatred for the State of Israel and for those Jews who take part in its activities — yes, his utter contempt for *K'lal Yisroel* — require that his reasoning in every area of Halacha be categorically rejected out of hand.

Morris I. Chernofsky
Yeshiva College, 1943.

The Governing Board replies: Though we tend to agree with the tenor of criticisms levelled at the *Satmar rebbe* for his recent book, we wish to point out certain misrepresentations of his position contained in the above letter.

In the first place, the *meroglim* brought back discouraging reports, not of "Apikorsus and Avodah Zarah" but of the awesome strength of the *Canaanite armies*. Further, the *rebbe* sets forth three alternatives with regard to the nature of the Israeli victory; two of the three do see it as a miraculous occurrence. Finally, the hatred of

the *rebbe* is directed not at *K'lal Yisroel* but rather at their leaders; he states, in fact, that he himself prayed for *K'lal Yisroel* in their hour of crisis.

Roth's Reply

Mr. Roth replies: Following Mr. Chernofsky's line of thought, might we not find grounds to "categorically reject," in every area, the Halachic reasoning of a posek which is based on his "militant anti-modernism, his pathological phobia whenever the subject of contemporary Bible scholarship is raised, his vicious hatred for Western culture and for those Jews who take part in its activities... One wonders whether these posek are guilty of the "unpardonable academic sin of being selective," perhaps to the same degree as the *Satmar rebbe* is guilty.

Torah Umesorah

To The Editor:

It is really a pleasure to read Hamevaser. You can well imagine that I have loads of material to read but I never miss an opportunity to go through your paper. It is well written, it exudes a spirit of enthusiasm for Torah and in understanding of its values. I am really impressed by the range and interests of our modern *Yeshiva Bachurim*.

West Hempstead

The article on West Hempstead by Jay Jacobs really interested me considerably. The founding of the Hebrew Academy of Nassau County is one of the inspiring stages of Torah Umesorah. Not only in this community but in communities all over the country, the founding of a Day School by Torah Umesorah turned out to be *Se'or Sheb'ishah* — the leaven in the dough — to inspire Jewish commitment.

Brief Projection

Mr. Jacobs tells the story beautifully. I must, however, say that I was amazed to read his brief projection of Torah Umesorah as the Yeshiva of Torah Umesorah to send young men to West Hempstead to help make a *Minyan!* (sic!)

I am happy that other Yeshiva men, such as Joseph Berlin, were able to project a different picture of Torah Umesorah. I am sure too that most of the men at Yeshiva understand that Torah Umesorah is a central agency — the dynamo — we like to think, of the growth of Torah in America, through building Hebrew Day Schools.

Keep up the wonderful work.

Dr. Joseph Kaminitzky,
National Director,
Torah Umesorah.

Rabbi Greenberg

To the Editor:

I am grateful to HAMEVASER for its review of my lecture discussing the centrality of the Exodus in Jewish tradition. The interest and the significance of the write-up is truly appreciated.

May I say, however, that in relating my comments on the three great historical events of our time, the writer missed some of the dialectic of what I said. I tried to point out the positive opportunities for relating the Exodus to these experiences. The reporter did more justice to the problematics. Thus, modernization for all its negative impact has opened extraordinary possibilities of redeeming the world, creating man and restoring or expanding his self — which is the image of God. It has opened the possibility of a deeper service of God — *lishmah*, i.e., a

service based on love not fear, freedom not coercion or hostility to the outsider. Even the holocaust, for all that it seems to challenge all meaning, gives with its other hand a renewed awareness of our chooseness (even if only in demonic fashion) and frees us from some of our slavish attitudes toward the West and modern culture.

Challenge of Redemption

Lastly, but most important, I don't believe as reported, "that the redemption of Israel by apparently secular sources" has posed grave questions to the basic tenets of Jewish-orthodox philosophy. On

The HAMEVASER Governing Board extends wishes of *birchas kol tov* to David Enock RIETS '68 and Marilyn Feurstein on their recent marriage.

the contrary, I think the redemption challenges us to recognize how God is working through secularists and particularly in "so called" secular life. If we broaden our religious conceptions, the rebirth of the State may serve almost as a new revelation. (See Jeremiah ch.16, v.14-15.)

It is up to religious people to dedicate or create the *mitzvoth* observances and life paths which flow from the rebirth of Israel. It is up to religious people to involve themselves in every aspect of Israeli "life as builders and as witnesses to our God and tradition. By concentrating in these areas rather than in pressure for a religious establishment we can insure that the State will — almost, by the way — come closer to the religious ideal which we hope for.

(Rabbi) Yitzchak Greenberg

Conflict of Ideologies in Day Schools— Definition of Torah Education Disputed

by Yechezkel Skovronsky

The theme of several articles in this year's editions of HAMEVASER has been "Judaism in Suburbia." In keeping with this topic I would like to devote this article to contrasting two day schools in a New England city. It will be obvious to the reader that it is not the particular city or the two specific schools which concerns me. What I wish to present, rather, is a description of two different approaches to Orthodox Jewish education and the results of each.

One of the day schools (the one which I attended) is a Lubavitcher yeshiva ketanah. Although the school is now defunct, in its day it had much to be proud of. In all areas of secular education it was always well ahead of the city's public schools. And the administration made no bones about it; it did not hesitate to remind the community that we were not a "batlonishe" yeshiva. However, a sharp distinction between *ikkar* and *taffel* constituted the very essence of the yeshiva. And there was no compromise, no kowtowing to the secularized and non-observant elements of the Jewish Community on this point. It was crystal clear to everyone that the ultimate purpose of the yeshiva was the propagation of unadulterated Yiddishkeit.

This strength and unity of purpose manifested itself in many ways. Particularly at the graduation ceremony of my class was this evident. At this event, although ample mention was made of our accomplishments in secular areas, by far the main focus was on our achievements in Torah and Yiddishkeit. Each graduate gave a small talk on *Tanach* or *Gemara*. As he delivered his speech, the principal of the yeshiva was bursting with pride over what we had attained in *limud haTorah*. And

in general, whether at graduation, at public addresses given by the principal, or in write-ups in the local newspapers, the public was constantly reminded that the pride of the yeshiva lay in students who could learn a *blatt gemara*, who memorized *parshos* of *chumash* with *mepharshim*, who displayed sincere commitment to Yiddishkeit.

And (surprise of surprises!) this approach succeeded not only in strengthening the Orthodox elements in the Jewish community but also in gaining the respect of much of the non-Orthodox community. But the real proof lay in the attitudes of the students themselves. Children from the most unobservant of homes who, for one reason or another, attended the yeshiva soon became undistinguishable from those from the most religious of families. No one would dare to take a bite of food without making a *beracha*; no one could conceive of committing an act of *chillul shabbos*. There were, of course, a few who failed to conform. But they soon found themselves out of place and eventually left. On the whole, the approach and policies of the yeshiva had a profound effect on the community and on the students.

A second day school in the city is a Hillel School. This school seems to feel that a policy of compromise and acquiescence is best. Thus it has constantly knelt and scraped before the non-religious elements of the community. In letters that it sent out to the public the Hillel School boasted that the majority of its students are from non-religious homes. It has allowed non-observant people to assume roles of leadership in the school. One example of the kind of leadership these people have provided lies in the suggestion some of them put forth that the school be called a "bi-cultural academy" so that

the public will know that the purpose of the school is only to expose children to both Western and Jewish culture, and not to force religion upon them. At a Hillel School graduation ceremony I attended two years ago, I heard song-singing, poetry-reading, and speeches declaring that the graduates will be great scholars and good Americans and that the Hillel School has an excellent secular department. I did not hear a word of *chumash* or *gemara*, a word of commendation for students who excelled in learning Torah, and not even a hint of self-pride in the establishing and maintaining of a *makom Torah* where the voice of *tinokos shel beis rabbon* could be heard.

As a result of the policies of the Hillel School, sincerely religious parents who want more for their children than "bi-cultural" education have been forced to send babes of nine and ten years

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Varying Views On Prophecy Studied at Yavneh Gathering

(Continued from page 1)

in fact Dr. Frimer called for the realization of Yavneh as a creative social force capable of molding the shape of the American Jewish community.

Mr. Larry Kaplan, a graduate of Y. U. currently enrolled in the *Semicha* program, discussed the prerequisites for prophecy as formulated by the *Rambam*, *Ramchal* (*Rav Moshe Chaim Luzatto*) and *Rav Soloveitchik*. He explained that both the *Rambam* and the *Ramchal* see prophecy as the ultimate stage in the individual perfection, but the *Rambam* stresses

HAMEVASER Special Report

Jew and Non-Jew

by Harold Horowitz

A cardinal principle in Judaism is that there exists an intrinsic and basic difference between the powers and limitations of Jewish souls and those of the rest of mankind. According to the *Kuzari* (Section I) the difference is not one of degree but a fundamental one. Man has the nature and power to think and reason as such. Jews have a godly and prophetic nature as well. This is not to say that Jews are born "superior" to non-Jews, nor does it necessarily imply a quantitative difference that can be achieved by the Jews; rather, it expresses the feeling that Jews are on a different spiritual plane than non-Jews, having the power to become closer to God through *Torah* and *Mitzvos*. The *Chayei Adam* explains the passage "*Shelo Asanu K'goyei Hoaratzos*" in a similar fashion. In our daily prayers we recite: "God told his words to Jacob and his commandments to

Israel. He did not do this for every nation of the world." This bond which the Jews have achieved with God leads to a different level of spiritual potential and an intrinsic difference between the soul of the Jew and of the non-Jew.

The spiritual level which select Jews can potentially achieve is shown by the achievement of some famous Jewish children in history. Rabbi Yehoshua was brought to the house of study when he was a baby, because his family knew that he already possessed a definite learning capacity. It was not merely a perceptive potential but a true capability for learning and absorbing knowledge. The *Midrash* says that the patriarchs and matriarchs were very young when they were able to differentiate between good and evil and have a cognizance of the existence of God. Abraham was three when he recognized the existence of God. Jacob and Esau could differentiate between a synagogue and a place of idol worship while yet in their mother's womb; Rebecca knew she should go with Elazar at the age of three. These children were not brilliant in the natural sense; they were not in

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Proper Introduction to Yahadus is Crucial in Guiding Uncommitted

(Continued from page 3)

the American Jewish community: "The opportunity that exists in America today in the area of motivation of people towards *Yahadus* is limitless. Most people are basically receptive to the message of the Torah — they are unhappy and dissatisfied with their present lives. If a rabbi ventures into a community and is sincere and dedicated, his task of inspiring people to *Yahadus* is not a difficult one. If people see life as more meaningful for them as a result of their exposure to *Yahadus*, and if they see the logical and rational elements of it, they will want to become true members of *Klal Yisroel*. People are not casting aside religion; the problem is that they have never been properly introduced to it. If one were to be properly introduced to *Yahadus*, he would never discard it.

On the rabbi accepting the call of a non-observant congregation: "It is the obligation on the rabbi's part to go into any congregation, whether the Jews are observant or non-observant, but the rabbi should make it perfectly clear at the outset that he intends to direct and influence the congregation towards greater religious responsibility and observance. He has to make clear the standards that shall exist in his shul."

On what fields of concern and areas a rabbi should enter into: "Whether a rabbi should endeavor into youth work, education, or the pulpit, should be determined by his own personality and sentiment; this is where he can do the most good for *Yahadus*, and where he can fulfill himself."

Tznius Viewed as Essential To Function as Ohr Lagoyim

(Continued from page 3)

fill this command by being modest in our *lashon*, *h'gadim*, *v'ma'asim*. By not yielding to the physical pleasures of society, we act as living examples of the idea — *Toras Moshe chai v'kayam*. American society, being morally corrupt, has contributed to the assimilation of twentieth century Jewry. Nevertheless, we, the traditional Jews, have attempted not to succumb to outside pressures. We have adhered to the fundamental disciplinary principles set down by our Torah. By doing this, we have set an example for

the other nations of the world to follow. We were chosen to lead the world with Torah, not to follow the *derech* of others. Therefore, it is incumbent upon *Am Yisroel* to exemplify this ideal in order to be *ohr Lagoyim* in a world preoccupied by moral pervisions.

Physical Drives Good

The Torah concept of modesty differs strongly from the Christian idea that physical pleasures are evil. Instead, the Torah views all creation, including the physical drives, as good. The body can either be misused to create the fear and guilt caused by immorality or sanctified by the security of bringing *Hashem* into marriage.

Torah-true Existence

In his booklet, Rabbi Stolper has successfully indicated that *tznius* plays an important role in our everyday lives. We must therefore learn to control our physical appetites by immersing ourselves in a Torah-true existence. "The Road To Responsible Jewish Adulthood" is an effective guide in achieving this purpose.



Rabbi Riskin YUPR

the perfection of the intellect while the *Ramchal*, consistent with his overall philosophy, emphasizes the idea of ethical and moral perfection (although the *Rambam* does not deny the necessity of moral perfection). The *Rav's* position, articulated in his *Ich Hagalalchah*, is that the prophet as a man of *Halachah* endeavors to realize and concretize the ideal halachic structure in this world.

On *Shabbat* afternoon, Rabbi Louis Rabinowitz, formerly Chief Rabbi of South Africa, analyzed "Israel in the Eight of Prophecy."

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Analysis of Israeli Politics: Recent Merger Significant

In recent months, a great deal of discussion and debate has been carried on concerning the historical, social, and religious results of the Six Day War. Hopes have been raised for a sustained religious revival of World Jewry. Some elements have called for a new wave of Aliyah, and some have proposed the need for new expressions of this new Jewish solidarity.

Recent political developments in Israel have produced a much more concrete and practical result to the Six Day War. An understanding of the significance of these developments requires an understanding of some of the political history of *Medinas Yisrael*.

Since statehood, the Israeli political scene has been filled with a great deal of sound and smoke. Much of the confusion is inherent in Israel's proportional representation system. Under this system, any party which gains a large enough percentage of the vote is represented in the Knesset. This has led to a proliferation of parties. In the last Knesset elections, seventeen parties put forth slates of candidates. Thirteen of these parties won representation in the Knesset. No party has ever won a majority of the Knesset's one hundred and twenty seats and gained complete control of the cabinet.

As a result, coalition governments have succeeded each other following each election. Intra-coalition and intra-party friction and factionalism, resulting from

ideological, cultural, and religious differences, intensify the instability.

The MAPAI (*Mifletet Poalei Eretz Yisrael*) party, a Social Democratic party, which advocates a Socialism similar to the English and Scandinavian form, has been the dominant party in every coalition government. Aligned with MAPAI, is *Achdut HaAvodah*, a pioneering Zionist party which advocates a similarly moderate Socialist program.

The remaining two Labor parties are: MAPAM (*Mifletet Hapoelim Hameuchedet*), a left wing Socialist party which advocates the unity of the Jewish-Arab working classes, and RAFI (*Reshimat Poalei Yisrael*), the faction of MAPAI which broke off from the party in 1965 during Ben Gurion's feud with Eshkol.

Also included in the coalition are several of the religious parties—the National Religious Front and *Poalei Agudat Yisrael*. Several of the smaller parties of the Right, such as the Independent Liberals, are also given cabinet portfolios.

During the days preceding the Six Day War, to consolidate national unity, Premier Eshkol brought into the cabinet members of the *Gahal* (*Gush Herut Ve-Liberdim*) party, the second largest party in Israel, a right-of-center party which advocates a free economy and a more activist defense policy, and the RAFI party, in the person of Moshe Dayan. The unprecedented amount of national unity, which has supported the cabinet's policies, led to the proposal of a merger between the three Labor parties—MAPAI, *Achdut HaAvodah* and RAFI. In recent weeks, all three parties have officially agreed to merge.

Significance of Merger

This merger is very significant politically because the newly enlarged MAPAI party is only a few seats short of a majority in the Knesset. Some analysts have suggested that MAPAM might also join the merger and thus give the new party a clear majority. In any case, the Knesset elections in 1969 will provide MAPAI with an opportunity to gain sole control of the Knesset.

This merger has aroused discussion on the Right as to the possibility of merger of various right wing elements in order to effectively fight the new Labor party. This consolidation of the parties into two major parties, with the Communist and Religious blocs on the "outside," would mark a significant step in Israel's political development.

From a religious viewpoint, it is to be regretted that those parties which view *Medinas Yisrael* ultimately representing *Toras Yisrael* will, by the demise of the coalition government, lose the little power that they have had in influencing government policies. However, increased unity on the part of the religious bloc could lead to its playing an important role in the Knesset.



Premier Eshkol

Israelis Use Computer In Halachic Matters

(Continued from page 10)

Israel is notable in its demonstration of the application of these principles. A high speed computer (CDC 1604-A) acquired by the Weitzman Institute is being mobilized to help rabbis decide questions of halacha with greater facility and certainty. The modern scholar has half a million responses of some 2000 different rabbis over seventeen centuries to draw on for precedents and guideposts for decisions on the countless cases of halacha which are not cut and dried. This wealth of material is constantly being added to by the decisions of rabbis each year to new problems. The production of a key to this vast literature has been regarded as the work of generations, which could never keep up with developments. The computer, however, makes the problem manageable, leaving the mind free to concentrate on things that the computer cannot manage.

Preparation of Code

At the present time, the main task is the preparation of the code for feeding the machine, the breaking down of the variety of subjects and phraseology in the responsa into mathematical formulae. The four hundred responsa of the *Rivash* — Rav Yitzchak

ben Shesheth, have already been fed into the computer as a preliminary test.

Talmudic scholars and rabbis are working in conjunction with scientists and linguists on this project, a phenomenon that represents an advance in the proper spirit of *Torah-U-Madah*, and which gives rise to the hope that a viable synthesis of the two fields of study may be realized someday at Yeshiva University.

Transformation in Berkeley Synagogue Credited to Young Physicist and Wife

(Continued from page 10)

the Hebrew Center would outlive its older members.

Then in 1959 a group of young married students who could not bring themselves to participate in the reform services conducted at Hillel discovered the Hebrew Center and joined the old people in Holiday services. After the Holydays, this group requested and received permission to use the facilities for weekly Shabbos services. For the next two years this Orthodox minyan continued, attracting several other young couples, and the group even persuaded the older people to hire a teacher for an initial class of six students. Although the seeds of future growth were sown in that period, the Berkeley Hebrew Center was still by no means a synagogue, let alone an Orthodox one. The students were, in effect, guests of the older community and the center continued to operate with a non-kosher kitchen and card playing on Saturday night. The latter had one redeeming factor though—a portion of every pot was donated towards the maintenance of the center.

At this point in its history, if the center was going to make a greater impact on the community-at-large, it would have to undergo a major transition whereby it

would transform itself from an essentially socially oriented center to a synagogue whose purpose would be to provide religious guidance along with regular services, a school, etc. The student group being transient in nature did not understand this need, nor could they see the potential that existed within the Berkeley community. For the students the center was merely a place where they could fulfill their religious obligations. Most were convinced that the minyan would collapse as soon as they made their expected departures.

Recognition of the center's real potential and the impetus for the amazing transition that was about to begin, came from a most unique couple. Samuel Markowitz, a young nuclear chemist, and his wife, who was a lawyer by training, arrived in Berkeley and quite by accident took up residence one block from the Berkeley Hebrew Center. After an initial visit to the local reform temple, they decided to investigate the small brick building down the block and were pleased to find both the old-timers and the group of young married couples.

The Markowitzes became involved with both groups and because of their willingness to work with the older people, they moved into a position where they could begin to influence the direction of the institution. Markowitz became the vice-president of the organization with the specific responsibility of overseeing the development of the Hebrew School. His wife organized the Sisterhood which could attract young housewives. Largely due to their efforts and the informal and open atmosphere which prevailed, new members began to join and school enrollment reached the figure of 25 children. Ultimately in 1962, after much debate and emotional pleas from the few young people who could communicate in Yiddish, the center made the decision to hire a Rabbi.

There is no doubt that throughout this period just mentioned, the older people suffered from mixed emotions. They knew that the new developments would certainly limit some of their activities—the card game would have to wait for *Havdalah* on Saturday evening and the kitchen was bound to be declared *treifa* by any young rabbi from the East. Nevertheless, these people also sensed that their Jewish organization was being given a second lease on life, a traditional lease which they recognized as legitimate and authentic. The arrival of Rabbi Saul Berman in February of 1963 signaled the emergence of the new synagogue and the beginning of the rapid growth of the young community was about to take place. It was discovered that the Berkeley Hebrew Center had also been incorporated originally as *Congregation Beth Israel* and the latter name was appended to the title Hebrew Center on all stationery. Ultimately all documents were changed to read simply

Doctor in Halacha "Junior Partner"

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do so. That is to say that the sick man does not really need the human doctor. As seen from a halachic perspective, the human doctor at best can only act as a "junior partner," so to speak, in God's firm, one of whose goals is the attainment of perfection in an imperfect world. Man, of flesh and blood, in the cloak of the physician must realize that he is that and nothing more. The physician practicing with a "god complex," as Rabbi Tendler indicates is true of many surgeons, is culpable of *avodah zarah*; i.e., in this case man worshipping himself. Such decisions concerning which patients are to avail themselves of the services of the kidney machines, or that patients over 65 years of age are not to receive heart resuscitation, as is common practice in Great Britain, are everyday examples of the contemporary doctor playing god. To be sure they violate the halachic imperatives incumbent upon the physician because they negate his very purpose in terms of responsibility.

In the light of this halachic background the question of a surgeon performing any type of hazardous surgery, like heart transplantation, assumes greater clarity. First of all, the doctor must be skillful and knowledgeable enough to render his services. Second, and probably more important, he must honestly believe that he, as a human physician, can in fact take responsibility in attempting to render such services. The former criterion can usually be satisfied. However, as Dr. Tendler indi-

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Meta-Postulate of Halachic System: The Authority of Chachmei Hamasorah

Rabbi Lamm Decries New Church Approach to Homosexuality Issue

As is well known, the "Halacha" consists of 613 commandments plus a number of essential postulates. The Rambam listed thirteen of them; some *Rishonim* disagreed on whether six of them were fundamental, but all *Rishonim* agreed about the fundamental nature of 7 of them, and the correctness of all 13.

Fundamental means that the term 'believing Jew' applies only to one who accepts all of them, and that one (with a good Jewish background) who rejects one of them is classified by the *halacha* as an apostate. Thus Sadducism and Karaism were classified by *Chazal* as different religions even though at the beginning their adherents practiced most of the commandments; Reform and Conservative Judaism would fall under this class today.

The 613 commandments, plus the 13 postulates, describe Judaism as an abstract system. To be put into practice one meta-postulate is needed: That a *masorah* exists from Har Sinai, and thus we have a practical way of knowing what the commandments are. This postulate is: the authority of *Chachmei Hamasorah*.

Two postulates are usually misunderstood, due to the influence of the so called "historical" school of Judaism (the remnants of the "Wissenschaft des Judentums" movement of Germany which developed into the conservative movement in America). This school tries to present to us its theory that the *halacha* is a historical process constantly evolving to meet human needs. While *Hamevaser* is not the place to engage in debate with them, it is important for all to know what the Jewish view on the *halacha* is, in as much as its revealed nature and its immutability are two of the postulates of Judaism.

Revelation of the oral law means that the *Mitzvoit D'oraisa* are an *a priori* system revealed by G-d to Moses at a given time in history. It came complete with its own logical and exegetical rules for making textual inferences and logical inferences from general laws to specific ones. As an *a priori* system, its development is independent of social and economic conditions, and the student of *halacha* uses the *halacha's* logical and exegetical methods to discover what is logically implicit in this revelation. The Rambam divides the revealed *halacha* into 3 classes:

- 1) Revealed explanations of the written law, and revealed laws hinted at in the written law.
- 2) Revealed laws that are not hinted at in the written law; the Rambam says that the term *Halacha L'Moshe M'senai* is used only for this class.
- 3) Laws which were not explicitly revealed; but rather inferred from the other laws, or the written law, using the logical and exegetical rules.

In addition to the revealed law, the *Chachmei Hamasorah* were given the duty and right to make *Gezerot* and *Takanot* to protect this revealed law. Here socio-economic conditions may have been taken into account in the original formulation of the *Gezera*, but once it was formulated, the casual factors become irrelevant, and the legal formulation of the law (which sometimes includes these factors) alone is used to apply the laws, similar to the way inferences are made from the revealed law. The Rambam has two classes of rabbinic laws:

- 1) those laws enacted by the *Chachamin* as safeguards for the revealed law, and
- 2) those laws enacted for the general welfare as in monetary law; and those enacted as a means of furthering the general observance of torah such as *K'rias Hatorah* on holidays. Rabbinic law and revealed law are both binding upon every Jew.

Finally, we come to what might appear to some to be changes, but really are not. As is well known, in addition to meeting the letter of the law, one is also required to observe certain general *mitzvois* (Continued on page 8)

Charges that "Christianity has begun to accommodate itself to Christendom" and a "great world religions shows signs of the resurrection in its midst of a long-repressed pagan past" have been leveled by a leading Jewish theologian in relation to recent statements of various church bodies on the subject of homosexuality.

Rabbi Norman Lamm, writing in the current issue of "Jewish Life," bi-monthly magazine sponsored by the Union of Orthodox Jewish Congregations of America, expressed the feeling that "the very bastions of official morality in our Western world" are being infiltrated as "a number of influential churches are suddenly aware of their isolation in the face of the rapidly deteriorating moral level of the Christian world." Rabbi Lamm is spiritual leader of The Jewish Center in New York City, and Erna Michael professor of Jewish philosophy at Yeshiva University.

Pointing to the October 1966 Report by the Working Party to the British Council of Churches, entitled "Sex and Morality," and to pronouncements and reports by Swedish and German churches, Rabbi Lamm asserted that "it is the harbinger of a new dispensation in sexual morality, and preaches the most serious consequences for the future of our society."

On November 28, 1967, ninety Episcopalian priests gathered in New York to discuss their church's approach to homosexuality," he states. "A large majority of the priests... believed that homosexual acts should not be dismissed as wrong *per se*." After discussing some of the conclusions of this meeting, Rabbi Lamm states: "And so, the 'Judaic-Christian tradition,' which once had some minimal claim to validity in the area of sexual morality, now lies in utter shambles."

An Abomination
Discussing the Jewish view on

homosexuality, the author states: "Judaism condemns homosexual conduct as an abomination. The Torah legislates on it in the context of other sexual vices, such as adultery, incest, and bestiality." He continues: "Homosexuality, whether male or female, is thus considered abominable, and can never be legitimized in the eyes of Judaism."

While expressing the fear that "the removal of homosexuality from the law books will lead to lifting the stigma from this practice in society in general," and "a law, even if unenforced, has a certain moral force and pedagogical value," the author states that "personally, I do not believe homosexuality between two consenting adults should be treated as a criminal offense in the United States... the nature of our society and its judicial philosophy is such that the courts do not generally wish to intervene where other individuals, and society, are not directly involved."

He continues: "Jews who retain their first loyalty to Judaism... must view this new tendency in Christianity with dismay and profound regret. To plead for compassion towards the homosexual and for bringing him remedial care... is something with which... religious Jews may quite readily agree. But to declare homosexual acts as 'morally neutral' and at times as 'a good thing' is scandalous."

Rabbi Lamm concludes: "Moral law must apply even — especially — in the face of popular neglect. Religions must teach society... The direction some churches are taking today threatens to leave the majority religion in our country short of its ideals, its challenge, its role as conscience — and its courage. I fear that, in some measure, contemporary Christianity is reverting to its pre-Judaic roots by institutionalizing the sanction of popular immorality."

Challenges to Torah Both Internal and External

(Continued from page 1)
The difficulties of combating *Avodah Zarah* in the days of the First Temple are indicated throughout the *Tanach*. The prophets constantly urged the people to fight the philosophy of *Avodah Zarah*. Unfortunately, the people were unresponsive and the result was *Galus*. The point that Rabbi Parnes made was that the role of Torah as the Antagonist causes the Jews, if necessary, to lose large numbers of its people, in its fight to protect and preserve its outlook. The cost of this battle with *Avodah Zarah* had been the Ten Tribes.

Much later both Christianity and Islam posed a greater threat to Torah. They were attractive to some Jews, since these two religions borrowed, or, as some would have it, stole, much from Yiddishkeit. In addition, many types of pressure were applied by both groups in order to convert the Jews. Centuries of massacres, burnings, forced baptisms, and other treacherous lost untold numbers of Jews with some of them yielding to Christianity and Islam. Here again Yiddishkeit had to lose many people in its role as the Antagonist.

The Jews were, and are, able to survive these attacks for two reasons. First, the work of the *Chachomim* constantly encouraged the people to be strong and to fight if need be. Second, while all other philosophies and cultures are man-made and die with the society which created them, Yiddishkeit, the *d'var haShem*, is eternal.

The most fascinating challenge to Torah is that of the age of reason. This was not entirely an

enemy; only some of its ideas were anti-Torah. The battle is still going on. However, the faith that was once placed in science as the savior of mankind has diminished considerably. Science, now looked upon as a potential destroyer of mankind. Furthermore, science itself to a large extent limited its spheres of knowledge to observable phenomena and has given up claims of establishing absolute and metaphysical truths.

Thus far, all the challenges discussed were external ones. Rabbi Parnes stated that the most serious challenges have always been the internal ones, as the *posuk* states, "M'horsayich umacharivayich nimeyayech yetzevu." The Karaites and the Saducees at one time threatened Torah; there also the *Chachamin* rose to the forefront and defeated the enemy. Even numerical superiority (a similar problem exists today) could not save movements which were not rooted in *Massorah*. Witness the almost non-existence of a Karaite community today, even though at one time they constituted the majority of the Jews. A group of opponents of Torah today are those who, in an effort to preserve Yiddishkeit and retain a relationship with the great cultural approach of Western civilization, have produced a synthesis which is neither Torah, nor Western culture. Not that Rav Parnes maintained that all that has been produced by Western culture is unacceptable, but rather that it must be clearly scrutinized before it is absorbed into the bloodstream of Torah life.

Another challenge is the Conservative and Reform approach. (Continued on page 8)

Differences in Approach of Torah and Psychology To Human Behavior Explored

(Continued from page 4)
the scope or sphere of limitations and powers of other children.

Hence, while the Jew is not necessarily born on a higher level than a non-Jew, and indeed may develop in the same way, there is a latent power within the Jew that seeks to unleash its energy through the proper outlets, but must be geared through the proper channels. In order to realize his potential on this earth the Jew must regulate his behavior in a different way from the non-Jew. Let me now contrast the approach of modern psychology towards human behavior and how it should be regulated and the Jewish approach towards a Jew's actions.

The study of modern psychology is by nature and method an inductive process. According to the behavior and actions observed by psychologists and according to studies on the behavioral and emotional trends of certain people.

general psychological constructs are formed. Laws of psychology are therefore principles devised by man to explain certain actions and behavior observed on a certain individual or group of individuals. These psychological laws are not permanent principles which are irrefutable, but rather they are merely resolutions and explanations of certain findings. The process of psychological study flows in a circular motion; from an individual, a general law is formed and then applied back to the individual. Principles and truths are derived from empirical relationships.

This is not the Torah approach to human behavior. The Jewish approach is a deductive rather than an inductive approach. The *Mesora* whose base is in the prophecies and sayings of the prophets prescribes for us clear and unmistakable insights into the nature and power of man's soul. The Jewish study of man is geared to teaching us how to influence him

and educate him so that he will do good and follow God's precepts. We start off knowing the general principles; and from them we understand specific actions of man. This linear relationship is the deductive approach used in Jewish thoughts and philosophy in the approach to human behavior. We presuppose a Divine *Mesora* which is all-encompassing and contains all truth, while psychology makes no presupposition regarding absolute truth, and is therefore no better than the subjects used to create a hypothesis. From the principles prescribed in our *Mesora* we try to understand and guide a Jew's actions.

In my next article I will discuss the manner in which *Mesora* regulates our lives, and resolve the seeming discrepancy that one can encounter if he cannot find the solution to his problems in the *Mesora*; can he turn to psychology?

Shabbos on 34th Street: Stern College Uniqueness

(Continued from page 10) bos best, pushing through the crowd of strangers on the busy sidewalk, the tranquil spirit of Shabbos seem lost amidst the chaos and confusion of the busy but lonely metropolis.

However, once inside the dilapidated, grey building on the corner of Lexington and 35th Streets, their mood changes. As they usher in the Shabbos formally with *L'cha Dodi* in the school's makeshift shul; they can begin to feel the *Kedushah* of Shabbos enveloping them. Later, after hearing Kiddush, eating the traditional Shabbos meal, and listening to the sounds of the familiar Zmirot resounding in the small cafeteria, they know that the *Neshamah Yessara* has descended. But because the Shabbos cannot be complete without *Limud Torah* as well as *Ruach*, their Friday night program is culminated by an enlightening and inspiring *Parshat Hashavuah* class, led by Rabbi Joshua Shmidman, the official "Shabbos Rabbi" at Stern. Now, the girls can walk back to the dorm fully clothed in the *Ruach Shabbos*, hardly noticing the "goyisha" surroundings of mid-town Manhattan. Many of them even stroll down the street singing, as if they want everyone to know it is Shabbos. Back in the dormitory, the girls retain the calm, serene Shabbos spirit as they get together in one of the rooms for an "onteg shabbat" — one song, dance and refreshments. It is a wonderful feeling to forget about school and books and tests for an entire 24 hours; now is the perfect time for engaging in philo-

sophical, religious or just friendly conversations with roommates and for making friends with schoolmates.

Somehow, the school building where the girls attend classes all through the week looks different when they enter on Shabbos morning to attend the Stern Shabbos services, led by Rabbi Shmidman and a minyan of 10 recruits from Y.U. The Stern shul is different from other shuls that the girls are used to; even during *laining* the girls are quiet and actually follow along in their *Chagashim*. Rabbi Shmidman's sermon, which always relays a meaningful message from the week's Parshah to the girls, adds to the depth and meaning of the Shabbos service.

After a delicious Shabbos meal and another bout of singing and dancing for the girls who have just become *Kallos*, the girls return to the dorm to rest or use their Shabbos exuberance for a short walk along Fifth Ave. or to the U.N. They return to school in time for *Shalosh S'udos*, still exuberant but a little sad that Shabbos will soon come to an end. The Shabbos spirit is even more concentrated than before for the girls now realize what a great and valuable "matanah" they have in the Shabbos. The words and melody of "Y'did Nefesh" ring in their ears as they gaze at the hypnotic Havdalah candle, looking forward to the next Shabbos, when again they can accept the challenge of creating a Shabbos atmosphere on 34th Street, and once again assert the individualism of Stern College through song, dance, learning, and prayer.

Foresight and Hindsight of Malamud Complement Insight in Short Story

(Continued from page 3)

sight of an historian, and crystallizes both with the insight of a writer.

The sequence of events, as history has borne them out, is colorfully depicted as the conflict grows fiercer and the climax looms nearer. Each crisis plateau in the story has its own historical parallels in a cycle which has moved to completion in most of the "civilized" countries of the world.

The road to coercion begins quite innocently with a few idle complaints. "Even from the balcony I can hear you snoring away like a pig. It keeps me awake at night." So it was in life that the Jew was castigated for his peculiar dress, his strange language, or his "clannishness." (No one seemed to perceive that the Jew's social and cultural amelioration might possibly have been inhibited by the somewhat insuperable qualities of the ghetto wall.) But Schwartz silences these criticisms, replying, "Snoring . . . isn't a crime, thanks G-d."

Foiled in attempts to move the Jewbird through complaints, Cohen resorts to accusations. "All you are is a goddam pest and a freeloader." In this line Cohen almost paraphrases the words of another "anti-Semite," Haman, who speciously accused the Jews in the same vein, complaining to King Ahasuerus, "There is a certain peoples in all the provinces of thy kingdom; and their laws are diverse from every peo-

ple, neither keep the king's laws; therefore it is not for the king's profit to suffer them."

Not satisfied with mere accusations or half-truths, Cohen resorts to lies. "Next thing you'll want to sleep in bed with my wife," this tactic being reminiscent of the vicious European blood libel, which shrewdly disregarded the Jew's social peculiarities, but rather stressed his detrimental influence on Gentile society; and what better motive can there be for revenge than a crime done to a member of one's own family? Echoing centuries of Christian hysteria, Cohen cries, "How do I know you're a bird and not some kind of a goddam devil?"

From this point onward there is an almost psychotic psychological state of aggression against the Jew (bird). Even though he is warned ". . . you're an A-number-one troublemaker . . . Now scat or its open war," Schwartz firmly maintains his ground — as if he really had an alternative. Girded for war, Cohen is ready to pounce on his prey. A twinge

of moral compunction and his son's fear of violence are the only barriers between him and his plans to "liquidate" the bird. This state of latent aggression is symbolized by the cat who lurks as an ever-present threat to Schwartz's life, and sometimes even succeeds in plucking out a few railfeathers from the harrowed bird.

Anger, fear, guilt, anxiety, and hate impatiently await the inevitable spark which will combine them with explosive fury. History uses depression, famine, poverty, or discontent; Malamud uses a zero on Maurice's arithmetic test, and Cohen uses Schwartz as the pathetic scapegoat for his own misplaced aggression to ignite the fuse that inexorably leads to death.

The significant fact that Malamud utilizes two Jews, Cohen and Schwartz, to dramatize the tragedy of the Jew in a Gentile world makes "The Jewbird" not only an incisive historical index, but also, perhaps more importantly, a perceptive contemporary analysis of the almost schizo-

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Jewish Chronology

Due to numerous chronological errors that appear in most Jewish History texts, HAMEVASER is printing an accurate chronological table of major events in early Jewish History. A knowledge of chronology is important for many reasons, among them:

- 1) To understand *P'shat in Tanach*.
- 2) To relate the various parts of *Tanach* with each other.
- 3) To coordinate Jewish History with general history.

The calendar used here is the creation calendar, which calls the day of creation of Adam year 1 (other creation calendars have been in use which call Adam's creation year 0 or call the first day of creation year 1 and the creation of Adam year 2). This calendar is the one currently in use by most Jews today, and was also the calendar used by the Rambam. For convenience's sake the dates are also given in the secular calendar.

Event	Year Jewish Calendar	Secular Calendar
1) First day of Creation	25 Elul year 0	
2) Creation of Adam	1 Tishrei year 1	3761 BCE.
3) Birth of Noah	1057	2205 BCE.
4) Birth of Shem	1559	2203'
5) Beginning of Flood	1657	2105
6) Birth of Eber	1724	2038
7) Birth of Abraham	1949	1813
8) Dispersion from Babel	1997	1765
9) Abraham begins teaching Monotheism	2001	1761
10) <i>Bris Bein Hab'sarim</i>	2019	1743
11) Birth of Isaac	2049	1713
12) Jacob enters Egypt	2239	1583
13) Exodus and <i>Mattan Torah</i>	2449	1313
14) Jews enter Israel	2409	1273
15) Saul Anointed	2883	1149
16) David Anointed	2885	1147
17) Solomon Anointed	2925	1107
18) First Temple Built	2929	1103
19) Kingdom Split	2965	797
20) Final Exile of the Ten Tribes	3206	556
21) First part of exile of Judah	3328	433'
22) First Temple Destroyed	3339	422
23) Second Temple Built	3409	352
24) Persian Rule in Israel ends and Greek-Rule begins (duration 180 years)	3443	318
25) Greek-Rule Ends and Hashimonian Rule begins	3623	138
26) Hashimonian Rule ends and Roman Colonial States begins (103 years)	3726	35
27) Destruction of Second Temple	3829	69 CE.

This year of 5728 or 1968 CE, is the 1900th year since the destruction of the Temple.

Essence of Success of Berkeley Synagogue Rabbi Berman's Personality and Scholarship

(Continued from page 5)

"Congregation Beth Israel of Berkeley."

In the five years since that change of name, the number of older people in the community has decreased radically. In their place have come dozens of young couples with children to whom Congregation Beth-Israel is a new and exciting experience. Very few of these new families came from strongly traditional backgrounds. Even fewer had adopted traditional observances as their way of life. However, as these families became more and more involved in synagogue activities, it became obvious that something unique was occurring. Gradually, and without much fanfare, a signifi-

cant number of people began to integrate religious observance into their daily lives. For some it meant the kashering of the kitchen and adherence to *hitchos kashrus*, for others it meant hiking to shul every Shabbos rather than taking a car, and for one small group it even meant the decision that a non-Jewish spouse should study Judaism intensively for the purpose of formal conversion *k'halakhah*. Less dramatic, but certainly of equal importance, was the strong resurgence of identification with Judaism and its law among people whose feelings on the matter had previously been at best somewhat ambiguous.

The key to this phenomenon can be found in the personality

and the scholarship of Rabbi Saul Berman. A *musmach* of Yeshiva University but also a graduate of New York University's Law School, Berman is attuned to the intellectual needs of a congregation where over 60% of the membership possess doctorates. Instinctively, he has brought to bear upon *halakhah P'maaset* an intellectual approach that is appealing even in the challenging environment of Berkeley while still totally within the framework of traditional halakic interpretation. Rabbi Berman's addresses to his congregation are rarely homiletic in nature. Instead, he will often trace a particular *halakhah* from its biblical and talmudic sources, through the *rishonim* and *achronim* and finally to the *psak*, attempting to familiarize his audience with the legal principles of the *halakhah* and its interpretation. Then, but only then, will he proceed to explain *taamei hadinim* — the ethical or moral principle which is preserved by the law.

In the community of academic professionals, Rabbi Berman has established himself as the master and sole interpreter of the law. This has had two major effects. First, an awareness and appreciation of the law has been de-

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FREEDOM OF CHOICE

Some organizations, which provide death benefits for their members, appoint a so-called "official" funeral director.

It should be understood, however, that the member-family is NOT obliged to use this "official" director in order to receive the organization's death benefits.

Under New York State law, the family may make arrangements with any funeral director of its choice. The law is quite specific: freedom of choice is always the family's prerogative.

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Authority of Chachmei Hamasorah Pointed to As Key to Continuing Practicality of Halachic System

Laymen's Respect For Rabbi Berman Crucial To Success

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(Continued from page 6) such as *vechaviv lerayacha comcha*, acting in accordance with the attributes of God (such as being just, merciful etc.), *ahavas hashem* and *yiras hashem*. The Rambam on the *posuk!* *K'doshim t'hiyu*, says that one is not permitted to do everything which is not forbidden by the letter of law, but rather, one must be observant *lifnim mishuras hadin*. Occasionally, two generalized principles conflict, and then one has what only appears to be a change in the *halacha*. For example, according to Rav Kook, the land in Israel can be sold to an Arab during the *shmitta* year in order to permit Jews to farm the land and sell its produce. Rav Kook in his famous *tshuva* (*Mishpat Cohain* no. 63) explains the reasons for its permissibility. It complies with the letter of the law based on the following reasoning:

- 1) the sale is legally valid (even though it is in reality not meant to be permanent).
- 2) It is permissible to sell land in Israel to an Arab for these purposes.
3. Such a sale exempts the land from the laws of *shmitta*.

shmitta would be obeyed, for fear that farming would not be economically feasible. He concludes that though he permits the sale, all that can should refrain from using his *heter*, and that it is a *mitzva* to support those who won't sell their land, and will instead observe *shmitta* properly.

We see here an example of something that obeyed the letter of the law, but was still forbidden because of the spirit; but it was finally permitted because of the conflicting principle of *Yishuv Ereitz Yisroel*.

Other similar circumstances include *Heter Iskha* (what is intended to be a loan is legally made into an investment so that interest can be charged), *Prutzul* (according to *Tosfos*, a note is technically turned over to a court for collection so that *shmitta* will not cancel the debt), and *Mechiras Chometz* (a Jew's *chometz* is legally sold to a non-Jew). We see that in the entire 3279-year history of Torah, methods of circumventing the law such as there were enacted just a few times. In all these cases, the letter of the law was obeyed and remained intact, as the laws cannot change, but conflicting ideals in *lifnim m'shuras hadin* were resolved in favor of the ideal that was most important at the time. A similar concept comes into play as we *psukim* like one *shita*, but are *machmir* in many cases like the other, unless some other ideal (such as preparing for *shabbos*) makes the *chumra* inadvisable.

The meta-postulate which makes the *halacha* a practical system, is that of the authority of *Chachmei Hamasorah*. The Rambam lists under the definition of *Kofer* a) one who denies the revealed character of the *torah she-be'al peh* or b) one who contradicts its teachers.

The Gemara *San.* 89b defines *Apikorus* as one who insults a *talmid hacham*, and defines a type of *Apikorus* as one who says: What good are *chachamin* for us, they never permitted us to eat an *orain* bird, or forbade us to eat a *yonah*? Another definition given there is one who says: What good are *chachomim* for us; they only study for themselves. This, the Gemara continues, goes against the concept that God lets the whole world exist only because of *torah* study, and it also contradicts the idea that God will protect a whole community because of its righteous.

Textual Sources

The following are selections from *Rishonim* on the postulates of Judaism. The first is translated from the Rambam's commentary on the *mishna*, on the first *mishna* in chapter 10 of *Sanhedrin*, where the Rambam explains the basic beliefs of Judaism.

That the *torah* comes from God.

We should believe that the whole *torah* which was given to us by Moses is completely from God; in other words, that it reached Moses by a process which is referred to, by analogy, by the word speech. It is not known how it reached Moses, but it is important to know that it did reach Moses in totality, and that he was like a scribe that one dictates to and he writes . . . therefore he is called the inscriber; that there is no difference between "and the sons of Ham were *Cush* and *Mitzraim*," "the name of his wife was *Mehatavil*" "and *Timnah* was the concubine of" and *psukim* like "I am *Hashem* your God" "Hear *Israel*" that all these come under "God's *Torah* is perfect" pure, holy, and the truth. One who says that these sentences or stories were written by Moses on his own, is considered by our scholars and prophets to be a denier and distorter, worse than all the deniers, because he thinks that the *Torah* has an important and an unimportant part, and that these chronologies and stories in the *chumash* have no purpose, and that they are really from Moses himself; this is the explanation of the phrase "Torah is not from God" on which *Chazal* say that one who believes that *Torah* is from heaven, except for one sentence that God didn't say but that Moses wrote on his own, comes under "because he insulted the word of God." Every statement of the *Torah* contain wonders and wisdom for one who understands it, and the extent of its wisdom is "longer than the earth and wider than the sea"; one should just follow King David who prayed "Open my eyes and I will see wonders from your *Torah*." Similarly, that the explanation of the written law which

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veloped by many to whom *halachah* had previously been a confusing jumble of restrictions. Secondly, the community has come to understand that matters relating to religion cannot be judged on the basis of Ga'lup polls, board decisions, or nostalgic remembrances of things past, rather on the basis of the Rabbi's interpretation of the *halachic* requirements in the particular instance. Rabbi Berman has always been sensitive enough to recognize the need to represent in his personal life, those principles which he espouses in his official capabilities. He has gained the respect of his congregation and has countered the trend which turns young rabbis into social directors and fund raisers. He is a true *Rav*.

In the summer of 1966 this author was employed by Congregation Beth Israel to teach and assist the rabbi in the administration of the school. Additionally, the synagogue was anxious to develop local and regional youth activities. With the children and teenagers of the community as well as the adults, a new approach

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Rav Parnes Sees Great Challenge As "Young Turks"

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Even though a large portion of *Eivlal Yisroel* are affiliated with them, they do not pose an intellectual threat, for in the years of their existence they have been unable to formulate a clear and meaningful philosophy, and they are now themselves lamenting this situation. Rabbi Parnes recalled that in his days at Yeshiva College, seniors were debating whether or not to attend Jewish Theological Seminary; many did, although we do not find this today.

Another challenge is that of the secular Zionist movement. Its adherents wish the Jews to be a people like all other people and nothing more. Their philosophy dies once their goal of nationhood has been accomplished, and only physical danger can unite them. Once the threat is over, their cause dies. Witness the emigration of professionals from Israel during years of relative peace.

However, none of these challenges are anywhere so dangerous as those posed by the "Young Turk" movement in Orthodoxy. Saddened by the dissensions, bickering and infighting that has befallen the Jews in the past hundred years, and the great tragedy of the holocaust, they try to formulate a philosophy which can unite us, but the nature of this type of unity forces one to surrender parts of the essential ingredients of our *hashkofas olam*. To quote a few examples of this philosophy:

"Judaism should not insist on a definite belief as being essential to its adherents and should accept

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Dr. Barnard's Performance Seen As Irresponsible and Amoral by Tendler

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cases; in the case of the first successful human heart transplant, performed by Dr. Barnard of South Africa, on Harry Washkansky in December of 1967, the mastery by Dr. Barnard of simple immuno-suppressive techniques was grossly deficient. Moreover, according to Dr. Tendler, Dr. Barnard failed to exercise medical prudence and responsibility in undertaking such surgery. Clearly, Dr. Barnard's records indicated that of his entire experience in animal heart transplants none of the animals undergoing the operation survived for more than three days. Thus, on two counts Dr. Tendler sees Dr. Barnard's performance as irresponsible and amoral.

Nonetheless, the layman and even perhaps the physician may ignore these two charges of irresponsibility in the Washkansky case and point rather to the gainful medical knowledge gleaned as a result of the sincere, well motivated attempt. To this Rabbi Tendler asserts the *halacha* is unequivocal: the ends, no matter how lofty are never justified by amoral or irresponsible means. To accomplish this initially successful heart transplant Mr. Washkansky was first clinically killed; i.e., his own heart was cut out while at the very same time Dr. Barnard was fully cognizant of the fact that the longest period of sustained survival of his most successful animal heart transplants had only been three days. Furthermore, Dr. Barnard himself conceded improper diagnosis of antibody requirements subsequent to insertion of the donor's heart, which ultimately resulted in the patient's death. Hence, it is exceedingly difficult to

understand how the arguments for medical progress, with any sensitive consideration of medical ethics can even be voiced in this case. One can never tell, for all the remaining arguments brought to bear for the possible success of the surgery itself, the distinct possibility of Mr. Washkansky living for more than the eighteen days that his transplanted heart gave him still remains. Here again, Rabbi Tendler stressed the importance of the risk involved as the primary consideration in deciding if the operation to be performed falls within the realm of the physician. If the risk is determined to be too great by a consensus of attending surgeons, the *halacha* is diametrically opposed to the performance of such surgery. In this matter the *halacha* is quite emphatic: Man is not a subject for medical experimentation. His integrity is inviolate, and he cannot be treated as an object of benefit for others. For it is precisely this inviolability that elevates man to the category above the animal, distinct in type as well as kind. Therefore, man cannot volunteer for such medical experimentation. If the deceased are *asur b'ha'na'ah* the living are so much more so.

At this point Rabbi Tendler touched upon the topic of autopsies, where he quoted Rav Kook *zt"l*: "*V'chelek gavoha mi yatir*" Even if the deceased's surviving parents, as two thirds partners in creation, grant permission for autopsy in certain halachically permissible cases, who will give God's permission?

This aversion of the *halacha* to autopsies, according to Rabbi Tendler, is part of Judaism's

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The Editor-in-Chief and Governing Board extend a heartfelt *mazel tov* to Managing Editor Jay Marcus, RIETS '68 and Barbara Feder on their recent marriage.

Even though he shows that such a sale may satisfy the letter of the law, he is still reluctant to endorse it for a variety of reasons, including the fact that even though *shmitta* doesn't apply after such a sale, it is a *mitzva* not to sell the land so that one can observe the *mitzva* of *shmitta*, as, in general, one should try to become obligated to perform a *mitzva*, so that one can perform it. However, Rav Kook finally permits it on ground that Israel would remain desolate as people would not settle there if

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Motivation of "Young Turks" Understood But Yiddishkeit Insists on Antagonism

(Continued from page 8)

searching doubt as legitimate."

"The principles should be so formulated as to leave the gates wide open for communication with the broadest possible sections of *K'lal Yisroel*. Once the basic principles are affirmed, differences in interpretation should not be permitted to become dividing walls between Jew and Jew."

"Judaism is constantly changing; in fact, there are many Judaisms yet unborn."

The motivation for this movement are understandable. Since major calamities have befallen the Jews in the past hundred years, they try to find a philosophy which can gather the Jews together and not allow differences in ideology to divide them. And thus they constantly search for a common denominator in Judaism. They work for what they call *Avayas Chinom* and an erasure of ideological lines.

Unfortunately this movement rejects the role of Torah as the Antagonist. What common de-

Berkeley Success Important Lesson For Shuls Today

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of fun and games for the pre-teens and dances for the high school students has already been proven inadequate in the other bay area synagogues. We have attempted instead to expose our children to all of traditional observance and to involve them meaningfully and enjoyably in the practice of *mitzvos* and in service to the synagogue community. The results have been very exciting. Whether at an Oneg Shabbat, a Youth Club, or a Yeshiva University Torah Leadership Seminar, the children of this community have indicated their enthusiasm for traditional practice and have sought guidance for greater involvement. One small group has shown its desire for further Jewish learning by leaving Berkeley for *Yeshivos* in the east. Many others who would normally fulfill Hebrew School requirements and then drop out, have continued their studies and adopted religious practice ranging from the nailing of a *mexuzah* on the door post through the daily use of *tefillin* and the observance of Shabbat.

The Jewish community in Berkeley, indeed the entire Jewish community of the entire San Francisco Bay Area, still has a long way to go. We do not have a Hebrew Day School nor many of the other institutions of an active Jewish community. Nevertheless, it has been demonstrated here that Orthodox religious practice when espoused in the vernacular of the environment, without condensation, yet also without compromise, can be a potent and attractive force.

nominator, Rav Parnes asked, have *Avraham Avinu* and *Moshe Rabenu* with a stereotyped and universalistic approach of ideologies come and gone. Rabbi Parnes feels that the advocacy of diversiveness is certainly not the goal, but perhaps an unfortunate and necessary consequence of the effort to pressure and maintain the continuity and integrity of Yiddishkeit as received from previous generations, dating back to *Ma'amad Har Sinai*, and the earlier efforts of *Avraham Avinu*, (who started his spiritual career by smashing the idols in his father's shop.) The alternative is the washing away of Yiddishkeit with only the temporary benefits of a unity which will ultimately lose whatever significance it has. These attempts to end dispute only carry with them the clear awareness that the *M'siras Nefesh* and *Misah* at *kiddush haSheM* of past generations were in vain.

Rabbi Parnes does not consider the "Young Turks" an intellectual movement, but rather a sociological manifestation fueled by the current internal and external opponents of Yiddishkeit, plus a desire to pressure one's national unity in the threatening time in which we live.

Egyptian Jews Prosper, Says Graduate Study

Although the relatively small number of Egyptian Jews who have migrated to the United States since the Suez Campaign of 1956 first suffered from "social isolation" and difficulty in adjusting to the American tempo, nearly all have indicated they have adapted to their new country and 50 per cent acknowledge they are financially better off here. These findings were put forth by Dr. Victor D. Sanua, associate professor of

The Editor-in-Chief and Governing Board note with great pleasure the engagement of its Makeup Editor, Joshua Zdanowitz RIETS '68 to Rivka Schikman

psychology at the Wurzwiler School of Social Work, in a study of the adjustment of Sephardic Jews in the New York area, appearing in the Jewish Journal of Sociology, published in London on behalf of the World Jewish Congress. In the survey, conducted among 90 of the approximately 450 Egyptian Jewish families in the New York area, Dr. Sanua reported that although the group as a whole has staged a remarkable advance in economic status since settling in the U.S., there still remained 50 percent who felt financially worse off because they had not attained a significantly high social standing they enjoyed in Egypt.

Justification of Clinical Death and Doctors' Consensus Required by Da'as Torah in Transplantation of Hearts

(Continued from page 5)

quest for the preservation of human dignity and is a key pedagogic device in instructing man that he is qualitatively different. At the same time, Rabbi Tendler expressed the opinion that medical ethics in recent years unknowingly has continued the erosion of the integrity and inviolability of man. From the widespread use of blood transfusions, to the point where human blood is now a lucrative commodity for commercial enzyme products, to the liberal policies of indiscriminate human body tissue grafting, Rabbi Tendler sees a definite degradation in respect for the human integrity.

Once again, the layman and most likely the scientifically oriented physician will counter this opinion questioning how progress in medicine can ever be achieved if this rule of human inviolability is so strictly adhered to. As Rabbi Tendler views the matter, progress in medicine can only evolve under the guidance of halachic medical ethics. If situation ethics or some subjective system of guidelines is employed to fashion medical progress, medicine would have to regress even as it precipitated so monstrously in pre and World War II Germany. Such retrogression in medicine can only lead towards the destruction of humanity.

Thus to the question of heart transplants there is no clear out halachic answer, but there is a significant *da'as Torah* on the matter. From the point of view of the recipient of the heart transplant, not only must the temporary clinical death in removal of the patient's own faulty heart be warranted, but there must also be a consensus of attending surgeons' opinions on the gainfulness of the risk in the insertion of the donor's heart. On the other hand, viewing the operation from the point of view of the donor, who must be operated on subsequent to clinical death (i.e. stoppage of the heart beat, and not "near death" brain

wave scans e.g. that Swedish doctors use as the definition of death prior to removal of kidneys for future transplants from comatose patients), nothing else is to be gained prior to this. In fact, the *halacha* maintains that one is forbidden to even touch a man before death or hint of it to him, lest these hasten his passing. Therefore, the practice of wheeling the donor out of his room up to the operating room, and having the surgeons scrub-up and begin to operate prior to clinical death is assuredly halachically prohibited.

Dr. Tendler believes the entire issue resolves itself around the question of the rights of man. An ethics or a similar subjective system where the physician attempts approach predicated upon situation to play god, so to speak, can only ultimately find abortion, euthanasia, and sundry forms of precipitously hazardous experimental surgery making stronger inroads into accepted medical practice. In that case social darwinism becomes the very likely outcome. On the other hand, operating from the halachic

premise, the physician is equipped with a philosophy which elevates the human biological being, distinguishes its unique attributes as a specie, and invites the physician to assist in the perfection of God's world.

Modern Jew's Crises Set Forth Perceptively In Malamud Short Story

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phrenic character of the American Jew in his response to the dilemma of whether he should assimilate and seek new bonds with which to forge his identity, or find his role in modern society within the framework of that tradition of Judaism which his forebears sought so desperately to preserve. The question is whether or not he can or indeed should, like some prehistoric fish, forsake his traditional waters and crawl ashore, hoping somehow to grow lungs to replace his useless gills.

Textual Sources

continued

we have through tradition is revealed, and that which we make today as *succah*, a *lulav* *trixit* *shotar*, *v'phillin*, and similar things, are made the same way that God told Moses to make them, and that Moses told it to us and is an accurate transmitter; the *posuk* which discusses this is "Moses said, with this you shall know that God sent me to do these things and that they are not from my own heart."

Tradition

That this Torah is copied from God, and not from anywhere else, and one cannot add nor subtract from it, not from the written Torah nor from the oral Torah, as it says "do not add to it nor subtract from it," and we have already explained what is necessary about this fundamental at the beginning of this work.

The following is translated from the *Sepher HaChinuch*:

Mitzvah 495: To listen to the high court

To listen to the high court in everything pertaining to the Torah, the *assur*, the *mutar*, the *toch*, the *tohor*, the guilty, the not guilty and everything that they feel is necessary to strengthen our religion... whether it's their opinion, or they derive it by the methods of derivation, or that they agree that it is a secret of the Torah, or anything that would appear to them to be so, in all of this we are obligated to follow them... This *mitzva* applies during the time when the high court is seated in Jerusalem, and it applies to all people... and included in this *mitzva* also, is to listen to and to do like the command of the *shophet*, that is, the greatest scholar in our times As *chaal* said "And to the judge that shall be in those days": *Yiftach* in his generation is like Shmuel in his generation... And one who violates this and doesn't listen to the biggest Torah scholars of his day on everything that they teach that it must be done, has transgressed on an *esh* and his punishment is very large, since this is the strong foundation which supports our Torah, as is known to all those who have any sense.

Mitzvah 496: That we are enjoined from disagreeing with the *Bo'ale Hababala*

That we are enjoined from disagreeing with the recipients of the *masorah* (the scholars from Moses to Ravinah who learned the law orally), or to change their words or to disobey their commands on all matters pertaining to the Torah, as it says "you shall not deviate from what they tell you to the right or to the left"... in every generation we must also listen to our scholars who amassed their knowledge from the books written by the *chachmei hamasorah*, and who toiled day and night to fully understand the *chachmei hamasorah*. By listening to our scholars, we will know what the *chachmei hamasorah* meant, otherwise we will be misled by our own meager knowledge and will not know the truth of the Torah... The obligation to listen to the *chachmei hamasorah*, and to the *gedolim* in Torah of our time, applies at all times and places, and one who transgresses this and goes against anything they gave as explanations of the Torah, for instance, what they learned using the 13 rules, or *Halacha L'Moshe M'senai*, has transgressed this *lav* aside from having violated the *esh* in it.

To understand what the halacha is and how it is studied and formulated the reader is urged to read the Rav's *Ish HaHalacha* (which can be found in *Talpiot* 1944) and his *Ma Dodaich M'dod*. (which is *Hador* Vol. XCII 39).

New Food Product Directory Published By Orthodox Union

A 48-page Kasher Products Directory, the largest in the history of the publication, has been published by the Union of Orthodox Jewish Congregations of America. Nearly 3,000 rabbinically-certified kosher products and services are listed. Copies are available without charge on request to Orthodox Union, 84 Fifth Avenue, Suite 1110, New York, N.Y. 10011.

Nathan K. Gross, of New York, UOJCA National Vice-President and Chairman of the organization's Joint Commission for Kosher Certification, in announcing the new edition, noted that it was also the first to contain a special section listing dietetic kosher foods. He said the section was added in response to widespread requests from observant Jewish consumers on restricted diets. He also reported that the new Kosher Products Directory contains listings only of consumer products and services.

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An Interview with Rabbi Dr. Tendler: The Role of the Doctor in the Halacha

by Joseph Eichenbaum

Heart transplantation, along with the discovery of atomic energy, psychoanalysis, and the birth control pill, swamps twentieth-century man with a deluge of practical as well as ethical problems. Like all the others, heart transplantation forces man to critically analyze the far-reaching consequences of his discovery and ultimately pass appropriate value judgments as to its applications. To the orthodox Jew, however, with a tradition of 4,000 years behind him and a designated divine destiny to fulfill, the analysis of these far reaching consequences and the ultimate approbation or rejection of their applications must derive from an halachic structure, based on a divine, objective system of human ethics. That is not to say by any means that there is necessarily a specific halachic dictum on the matter, but rather that there is a compelling halachic climate conceptually that suggests an halachic approach.

As Rabbi Dr. Moses D. Tendler interprets it, this entire problem can be generalized into the question of the permissibility of the performance of any hazardous surgical procedure. This, of course, goes to the core of the problem because it necessitates a concrete halachic definition of the role of the doctor. The gemara in *Baba Kama*, 145, from the text, "u'rah-po y'rah-pay," Exodus 21:19, deduces "that from here the doctor was given permission to heal." Thus, simultaneously while the illness of the patient is a manifestation of God's will, the mitzvah

"u'rah-po y'rah-pay" is also the divine wish. Moreover, the halachic imperatives of "Lo sa-a-mode ahl dahn ray-yeh-cho," Leviticus 19:16, and "Fa-ha shay-vooso lo," Deuteronomy 22:12, both of which are explained in *Sanhedrin* 73, further concretize God's expressed will on this matter. Of course, in terms of theological philosophy this is an apparent paradox. But vis-a-vis the halacha God's will is clear. Despite the fact that the patient's illness reflects God's will, the halacha invests man with the

mode ahl dahn ray-yeh-cho" and "Yah-hah-shay-to-so lo."

Surely God does not need man's help. But then again, careful observation of so many other analogous instances indicates something very significant. In our daily lives, the one employing the services of an assistant in many areas can certainly manage without it. Here, Rabbi Tendler suggested the common examples of the mother requesting the young girl to set the dinner table, or the Ph.D. in research engaging the



Howard Katz

Dr. Tendler emphasizes a point to interviewer Eichenbaum

permission to heal, whether man understands why God requests him to heal his fellow man or not. Even as God ordained the mitzvah of *tzaddakah* for the poor similarly God Himself invested man with the mitzvah to heal, "u'rah-po y'rah-pay," and emphasized it with the imperatives of "Lo sa-

undergraduate student for a summer job. In both instances, the services requested are not absolutely essential. Nevertheless, the requests were made. Perhaps they were to train the young daughter, or to give the undergraduate a chance to learn, or for any number of other reasons. Thus, so much infinitely more so must be the case where the Omniscient Being requests that man's activities be directed towards certain objectives, though these very objectives may very well appear antithetical to His will.

As we recite three times a day in the *Amidah*, God alone is the universal doctor and as such has only asked the doctor of flesh and blood to heal the sick, if it is within his power and responsibility to

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AOJS Works Toward Better Jewish Education

(Continued from page 1)

tribute to it what no other group can but that the community needs so urgently."

Looking towards the future, Dr. Domb suggested that "the major question is whether the AOJS would contribute to the solution of key problems of the age, such as how, on the one hand, Judaism is to be brought to the masses of Jews estranged from it, and on the other, how the new generation of orthodox Jewry is to be educated." Referring to his own essay in the first volume of "Proceedings of the Associations of Orthodox Jewish Scientists," entitled "Systematic Methods of Torah Study," Dr. Domb discussed means of applying developing scientific and technological techniques as methods of education, without impinging in any way upon the teachings and values of Judaism. "The age demands it," he said, "and who should be better equipped to meet the challenge than those whose lives combine science with religious commitment?" The speaker referred to this thought as a "revolution within tradition," the revolution referring to the means of perpetuating the tradition. He referred to the approach of Rabbi Samson Raphael Hirsch,

a leading scholar and community leader in Germany in the late 1800's, who claimed that "the Torah is eternal and does not change, but times change, and it becomes the obligation of each generation to apply Torah values and teachings to the needs of the times." Current examples cited were attempts at programming a Responsa index, and abstractions and codifications of Torah literature.

The Dinner concluded the Association's Mid-Winter Conference. On Friday evening, Dean Jacob Rabinowitz of Yeshiva University spoke on "Judaism's Answer to the Alienated Student," and on Sunday afternoon, Dr. Israel M. Kirzner, Professor of Economics at New York University spoke on "Economic Implications of Halacha," and Dr. G. N. Schlesinger, Professor of Philosophy of Science at the University of North Carolina, addressed the group on "Science and Superstition."

The Dinner marked the first two decades of a unique group of physical scientists, physicians, mathematicians, psychologists and engineers who are each committed to Torah Judaism as the way of life, and who seek to orient the orthodox and scientific ways of life with each other.

Suburbia Berkeley, California

by Pinchos Bak

Berkeley, California, a modest sized town (Population 125,000) across the Bay from San Francisco, has attracted wide spread attention because of its unique and often radical responses to the problems facing Americans in the latter half of the 20th Century. These responses, be they in the form of political activity (the New Left) or in the form of social revolution (the Hippies) have been exhaustingly, through perhaps not always accurately, chronicled by the mass media. Thoughtful Americans take note of these activities for they presage events of the future. Not the least of Berkeley's unique development is the growth of a small but active Orthodox Jewish community whose history may reveal certain trends that are significant to the American Orthodox Jewish community at large.

Berkeley is not suburbia in the traditional sense of a community that functions as a bedroom for a large metropolis to which the suburbanites commute daily. Rather, Berkeley, with its highly respected University and related scientific research facilities, is a community unto itself that attracts the intellectual elite of the country. People do not move into Berkeley to get away from the noise of Oakland or San Francisco the way one moves to Great Neck or Merrick to avoid the crowded confusion of Brooklyn or Manhattan. Rather, people come directly to Berkeley from the campuses and communities of the East. Because a sizeable percentage of the graduates of Harvard, Columbia, University of Illinois,

University of Pennsylvania, etc. are Jewish, a significant number of those who arrive here are of Jewish parentage.

The overwhelming majority of these Jews, be they graduate students, university, faculty, or scientists employed by the state, establish little or no formal ties with the Jewish community. Indeed, for many, Berkeley with its liberal atmosphere is a convenient escape from restrictions imposed by the communities they left.

The Jewish Welfare Federation of Alameda and Contra Costa Counties of which Berkeley is a part, is currently conducting a census which will determine, among other things, the rate of inter-marriage in our community. No one expects that the figure will be any lower than the 20-37% which was found by the Jewish Welfare Federation of San Francisco to be the rate of intermarriage in San Francisco and its adjoining Peninsula communities. Nevertheless, in this seemingly barren territory, there has arisen in the last six years a synagogue that boasts of a membership of 125 families, an afternoon religious school of over 100 children, plus a host of social and educational activities. The story of this achievement deserves retelling.

Between 1921 and 1924, a group of immigrant Jews organized themselves in Berkeley and built a modest brick structure which was to house the newly formed Berkeley Hebrew Center. No member of the original founding group is alive today, but old records indicate that during the 20's and 30's there were regular social meetings held at the center and some religious instruction was provided for the children of the community. In the 40's and 50's a Cantor was hired annually to conduct High Holiday services, though no public worship took place during the rest of the year. By the late 1950's the Berkeley Hebrew Center was an old building in an even older neighborhood whose members were all in their 70's and 80's. There were few indications that

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Torah Emphasis Vital to Success Of Day School

(Continued from page 4)

of age to *yeshivos* in New York. The orthodox community has become increasingly dissatisfied with the Hillel School, and its future as a yeshiva looks bleak.

Situation Not Unique

I believe that the situation I have described — the contrast of policies and results of two day schools — is not unique. I am convinced that the success of any yeshiva in its efforts for *harbotzas Torah* is to a great extent dependent on the extent to which it maintains the policies and attitudes of the first of the day schools I have discussed. This is especially true on the elementary school level, for children seem to be able to sense quite quickly when their Jewish education is a farce. But it is also true on the high school and college levels. When a yeshiva boasts of its Americans but not of its Jews, when it shouts to the world of its scholars but not of its *talmeidi chachomim*, when it seeks to win the respect (and contributions) of secularists by masquerading as a "bi-cultural academy," then its efforts in spreading *Yiddishkeit*, no matter how sincere, are doomed. "Bi-cultural academy" is not only an epithet. It is an epitaph.

Recent Advance Paves Way For Viable Synthesis by Michael Shmidman

For centuries, one of the most disturbing issues facing the religious person has been the problem of the relationship between the realms of religion and secularism. Yeshiva University was founded on the principle that Torah and *Madaah* exist not as mutually exclusive entities, but rather as independent domains which, when integrated in proper proportion, may blend into a working harmony. This harmony assumes two basic principles: (1) the primacy of the Torah, and (2) the ability of *Kodesh*, with its far-reaching scope, to sanctify *Chol* and include it as part of the Torah way of life.

A recent news item from (Continued on page 5)

Spirit of Shabbos Reigns at Stern

by Minky Kurland

The cold December wind pierces the silhouettes of briefcase businessmen and last minute holiday shoppers who swarm through 34th Street at 5 P.M. on a late December Friday afternoon. The winter dusk is artificially brightened by the tinsel lights of Christmas decorations which line the store windows. But despite the superficial warmth which seems to permeate the air, the four girls who emerge from 50 East 34th Street feel a bitter coldness around them. This is the coldness of Galut, of alienation in a spiritual wilderness. As they walk the two blocks to 253 Lexington Avenue in their Shab-

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