

Rabbi Lamm Presents Various Views on Halacha and Morality in Yavneh Lecture



Rabbi Lamm Addressing Yavneh group

Howard Katz

by Eddie Levin

Rabbi Dr. Norman Lamm, professor of Jewish philosophy at Erna Michael College, delivered the first Yavneh lecture of the spring semester. His talk, given in the Rubin Hall synagogue on February 14, outlined "Three Views of Halacha and Morality".

Rabbi Lamm first stated that non-Jews see a dichotomy between law and morality. Tolstoy, for example, thought that ethics were divine, while legal codes were invented by the ruling classes to keep the masses subjugated. This is in direct conflict with the opinion of the overwhelming majority of Jewish sources, who believe that the law (Halacha) and ethics (Mussar or Chesed) have a symbiotic relationship.

Rabbi Lamm said that law is basic to Judaism. He gave Cain's murder of Abel as an example. Although there was no legal code forbidding murder, Cain was punished for his act. He was held accountable because he had an intuitive ethical code that he should have obeyed. The Torah emphasizes Gmilut Chasadim by beginning with G-d's clothing of Adam and Eve, and by ending with His burying Moses. Rabbi Lamm stated that our ethics are in Imitatio Dei, and that the goal of Mitzvot is the refinement of a human's ethical personality.

However, Halacha and Mussar are not synonymous. Halacha acknowledges that there is an area outside the pale of strict legality. Some offenses are punishable only by Dinei Shamayin, heavenly tribunals, i.e. ethical misconduct. This includes the concept of Mi Shepora—the G-d who punished the generation of the Flood for disobeying their consciences, will punish people

for their unethical behavior today.

Rabbi Lamm then raised the question, "Granted that Halacha and Mussar are intertwined, does Mussar have an independent value in Halacha, or is Mussar completely dependent on Halacha?" Rabbi Lamm attempted to answer this question by analyzing Jewish religious thought of the past 150 years. Rabbi Lamm said that there are three major schools of thought on this issue.

The first opinion is held by the followers of Chassidut and the Lithuanian Mussar movement. They believe that Mussar is most important, and that Halacha is merely the means of achieving ethical behavior. Rabbi Lamm illustrated this behavior with a drasha of Rav Jacob Joseph, the Talmud chaver of the Baal Shem Tov. After his brit, Abraham saw three men (whom we learn were angels), standing by him. The Zohar states that these three men represent the characteristics of the three Avot: Jacob, who stands for Torah; Isaac, who represents Avodat Abraham, who represents

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Monthly Caucus of JSS Student Council Discusses Budget, Minyan Problems; New Regulation Studied

by Lewis Abrams

On Thursday evening, March 7th, the monthly JSS student council meeting was held in Rubin Shul. Elliott Glazer, JSS president, presided.

The first order of business was the JSS tzedakah drive. It was announced that a minimum of \$100 was being given to the Yeshiva for the Deaf and Blind, the first yeshiva of its kind in the world. Due to some mofies outstanding, the exact amount of the contribution could not be determined.

Business continued with the discussion of a separate weekly JSS minyan. The purpose of a separate JSS minyan would be to allow boys from JSS to learn to serve as baalai tefilah. It is felt that



Howard Katz

Recent JSS council meeting

many boys are inhibited from serving as baalai tefilah due to the presence of more learned people at the regular minyan. However, this minyan will not commence until assurance can be given that one JSS rebbe will be able to attend minyan each morning to serve the needs of the boys.

The next points of discussion on the agenda were in relation to the recently instituted JSS regulations concerning grades and attendance. Because many students had voiced complaints about these new regulations, petitions had been circulated to discover the true sentiments of all the students. Upon examination of the petitions it was discovered that 95% of the students were opposed to a strike,

Dr. Roth Outlines Resolution Of Science-Religion Conflicts

by David Shatz

"Science and Religion", by Dr. Sol Roth, is the tenth in the *Studies in Torah Judaism Series* published by Yeshiva University under the direction of Dr. Leon Stiskin. The author, a graduate and *mushmach* of Yeshiva University, is currently a member of the philosophy department here (it is his first year on our faculty) and also serves as spiritual leader of the Atlantic Beach Jewish Center.

The essay begins with the assertion that "it is acknowledged today by philosophers of both science and religion that the controversy arising out of the conflict between these two types of knowledge . . . is a thing of the past." The balance of the work is devoted to an examination of the "analytical onslaught" which has quelled this once bold and seemingly irreconcilable conflict.

Dr. Roth's opening chapter is an attempt to sift out, from amongst all the issues which have assumed prominence at one time or another, only those issues which may today be termed "relevant and essential." Now the basic issues en-

tailed in this conflict are three: the historical, the cosmological, and the ethical. "Historical" refers to the contradiction between an accepted law of science and an event recorded by the Bible. Example: the waters of the Red Sea split and formed two solid walls in defiance of the law of gravity. "Cosmological" refers to the clash between the Biblical account of Creation and (to name the most prevalent difficulty) the theory of evolution, according to which man emerged out of another form of animal life. "Ethical" refers to the problem of free will vs. determinism. According to science, any physical event—from a falling star to any human act—may be determined from prior physical conditions. Judaism, on the other hand, while it may not grant a

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Rav Parnes Lectures On "Committed Jew" In Guidance Series

by Jeffrey Silver

At the second of his three lecture series, Rav Yehuda Parnes discussed the relationship between the committed and the non-committed Jew.

As usual Rav Parnes began by defining terms. A "committed" Jew means a Jew who accepts the thirteen basic beliefs of the Jewish faith and the fulfillment of the 613 commandments. Of course, no one is perfect, but being committed means that he has an allegiance to the *Mitzvot*, and aims to observe all of them.

A non-committed Jew means one who is not committed. Though partial commitment has some value in preventing assimilation, etc., it still must be classified as non-commitment. As such, Conservative and Reform Jews, though they do observe some *Mitzvot* of questionable *Halachic* significance, still belong to the realm of the non-committed.

The problem is what relationship should the committed have (Continued on page 6)

Dienstag Interview Explores Future Prospects for Library

by Meyer Goldstein

Gottesman Library is often pointed to as one of the largest and finest collections on Hebraica-Judaica. However, a library's purpose is not only to house books but also to serve its users. The Reference and Reserve sections of the library are in heavy use, but the Library does not adequately serve one who is pursuing a particular interest. For many of the books listed in the catalogue, one must wait at least a day, and one

is often told that the book "cannot be located." Recent and significant books on Judaism are not listed in the catalogue. The shelves for browsing contain a small and limited selection of books.

In an interview with Mr. Dienstag, Librarian of Gottesman Library, he explained that the source of these problems is the severe lack of space. Since the 1920's, when the library was established, the holdings of the Library have (Continued on page 4)

Torah and the Uncommitted Jew; A Study of Lincoln Sq. Synagogue

by Jerry Cheplowitz

The gap between the idealism of the isolated *Beis Medrash* and the secularized ideas of the members of the Jewish communities is threatening to produce an irreparable schism in the Yeshiva society. In order to thwart such a division, the dynamism of Traditional learning must be related to the uncommitted, uneducated Jew. In our American society, the syna-

gogue and rabbinate are the means to this necessary end. One synagogue which is successfully closing this ever-widening gap is the Lincoln Square Synagogue under the leadership of Rabbi Shlomo Riskin, instructor in J. S. S.

To arrive at an understanding of the progress the synagogue has made, we must paint a brief historical picture. Originated by the (Continued on page 8)

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Rubin Hall Shul?

In the very recent past we have been motivated on several occasions to object to the use of the Rubin Hall synagogue, otherwise known as the Lipschutz-Gurtwirth study hall, for functions unbecoming a synagogue. Assurances were made each time, however, that the situation would be ameliorated:

Yet once again in recent weeks we have been treated to the sight of a large group of people sitting and eating before an *Aron Kodesh*. Certainly a majority of the group in question are not Jewish, yet even those who were sat before the *Aron Kodesh* bare-headed. This is clearly in violation of the *halachos* and the spirit of the synagogue—a house of God.

To the Yeshiva student, the Lipschutz-Gurtwirth study hall, despite its official name, is the Rubin Hall synagogue; it would seem only proper to treat it as such.

From The Editor's Desk

Negro Anti-Semitism

by Jon Bloomberg

Recently quite a fervor has been raised with the repudiation of Jewish aid to the Student Non-violent Coordinating Committee. The dark specter of Negro anti-Semitism once again seems to hover over our country.

What is so painful about this turn of events is that Mickey Schwerner and Andrew Goodman, martyred in Mississippi, were Jews. And many of those who marched in Selma and marched with Meredith to Jackson were Jews risking their lives and the safety of their fellow Jews of the South to do what they felt was right.

Indeed one cannot help but question the claim of "Black Power" leaders that their extremist philosophy is what the Negro really needs. Any philosophy which advocates the repudiation of men and women who have given of themselves unselfishly out

pure humanity cannot claim to be guaranteeing "human rights" to its adherents. This is precisely what "Black Power" attempts to do.

Yet the "Black Power" movement gives rise to another momentous problem. There is a tremendous tendency among whites to accept the statements of H. Rap Brown and LeRoi Jones as expressions of the mainstream of Negro thinking today. This tendency is reinforced, of course, by the occurrence of race riots, where young Negroes roam ghetto streets shouting slogans like "Get Whitey" and "Burn Baby Burn." It is very easy to forget such Negro leaders as Charles Evers, Whitney Young, and Roy Wilkins.

Many Negroes have generalized hastily about their Jewish "enemies" on the sole basis of their treatment by oppressive Jew-

Lifnei Iver Revisited

We note with great disappointment that major exams have once again this term been scheduled on Sunday. Even more disturbing, though, is the scheduling of a full exam day for the day after *Shavuos*.

This was certainly going from the sublime to the ridiculous. Not only were we faced with a *lifnei iver* problem with Sunday exams but now we face also a "triple" *lifnei iver* problem with exams on the day following *Shabbos* and two days of *yom tov*.

Fortunately, those in charge of exams scheduling have responded this past week to student dissatisfaction with this situation. We would only hope that similar measures will be taken in the future with regard to Sunday exams.

Curriculum Evaluation

The appearance earlier this month of the report of the YCSC Curriculum Evaluation Committee has engendered an undesirable amount of student-faculty friction at the very time when understanding and cooperation between these two groups seems to have been growing at an unprecedented rate.

Even if one is to assume that a college student possesses the perception to judge his instructors, the making public of a distillation of these judgments strikes us as having been in rather poor taste. The *bushah b'rabim* caused by the release of this report cannot be rationalized, even in the name of lofty academic goals.

Let us, however, remember that not every student was "scientific" in filling out his evaluation forms. The most careful tabulation of subjective feelings does not remove their subjectivity.

One need only look at the scathing evaluation of compulsory course instructors to realize the effect a class one must attend, and yet may not be interested in, has on our objectivity. If such classes were not compulsory, we would expect a radically different set of reviews. The report, however, suggests that the instructors rather than the students have no interest in the material.

In reiteration, let us make clear our feelings that even if such an evaluation could be accurate, the *halachic* considerations preclude the public distribution of such slanderous material.

ish slumlords. There is no reason, though, for us Jews to return the favor. The presence of strong anti-Negro sentiment among Jews (often expressed casually in one disgusting word) is certainly no secret. "Black Power" advocates are at this time, fortunately, in the minority; it is grossly unfair to condemn all Negroes with them.

More than unfair, it is un-Jewish. To be quick to condemn is in clear violation of the principle of *vehevi dan es kol ha'adam l'kaf z'chus*. To despise one's fellow human being is to disregard his *vzelem Elokim*. A true religious person, let alone a religious Jew, can do neither. The old complaint about the Jew who *davens* with the greatest fervor and cheats in business could well be applied to the Jew who *davens* with the greatest fervor and despises his fellow human being.

Letters to the Editor

Rabbi Wurzbarger

To the Editor:

I am deeply grateful to you for featuring so prominently excerpts of the lecture which my revered *Rebbe, Harav Soloveitchik* delivered at my installation as Rabbi of Congregation Shaaray Tefila in Far Rockaway.

I am puzzled, however, why you found it necessary to mention that my illustrious predecessor, Rabbi Emanuel Rackman did not attend the installation exercises. If you intended to give a fuller account of the event during which Rabbi Soloveitchik delivered his profound discourse on *Chesed* and *Emeth*, it certainly would have been far more significant to mention that the revered *Rosh Hayeshiva*, the eminent and distinguished president of Yeshiva University, *Rav Dr. Samuel Belkin* was not merely present but delivered a major address elsewhere. Moreover, if you felt that it was necessary to mention that Rabbi Rackman was not present you should also have added that he was unable to accept the invitation to speak at the installation exercises because he had a previous commitment to install another former resident of Far Rockaway, Rabbi Elihu J. Steinhorn as Rabbi of Beth HaMadrash Hagadol Congregation in Denver, Colorado.

Rabbi Walter S. Wurzbarger

EMCSC

To the Editor:

Recently, when approached for permission from EMC to allow a change in *Hamevaser's* masthead from OFFICIAL STUDENT PUBLICATION OF THE RELIGIOUS DIVISIONS to its present form, I did so without hesitancy but with some reservations. (Your latest issue has, however, removed all such disinclinations.) My reason for allowing this change to take place was quite simple, and I assume, quite fair. EMC Student Council does not pay for *Hamevaser* so we do not ask for the credit of its publication. Why then did I have reservations? It is a fact which is nearly forgotten now, but it was the Teachers Institute Student Council who pioneered the original *Hamevaser*. I feared such a break might become permanent, and for whatever reason this schism appeared there was still some hope for its resolution. In fact, at the meeting of all four student councils with Dean Rabinowitz I made the first such gesture toward reconciliation. I offered to pay a sum of money which was far from token to offset some of *Hamevaser's* operating costs from EMCSC's own very limited budget allocation. Please remember, too, that we have begun a newspaper of our own this year, mak-

Thus the specter of Negro anti-Semitism is truly frightening, but the proper response to it is not Jewish "anti-Negroism." The proper response is rather to act as true religious Jews and pray that in time thinking Negro leaders will bring their followers around to a more honest point of view.

ing this offer much more than meaningless since I am sure you know the expenses involved.

Therefore, I'm afraid I must take issue with your *Vacation* from *Torah* editorial: What you have done is shown a callous disregard for the majority of male undergraduates at Yeshiva University who favored a study week. You have opened the gates for a flood of pressure from administration sources against what this majority of students considers a major progressive accomplishment, which in no way constitutes a vacation. I am certain you are not unaware of the fact that EMC and JSS students must prepare for two or three times as many final examinations as do RIETS students. Do not think that I am justifying your commendation of the RIETS decision by any means either. I am positive that a study week would have been welcomed in RIETS circles, also. The tone of the editorial seems, however, to condemn the other divisions for what you call "the suspension of *Limud Torah*."

I do not think this is the case at all. Instead, I commend the administrations and faculties for dealing with the problems of the Yeshiva students; something which apparently cannot be said for RIETS or *Hamevaser*. If *Hamevaser* is to be the OFFICIAL PUBLICATION, etc. it must remain in touch with the reality of student life at Yeshiva. Your editorial shows that you are losing that touch.

Milton Sonneberg
President,
EMCSC

The Governing Board replies: HAMEVASER, while standing by its editorial opinion of the last issue wishes to take exception to Mr. Sonneberg's historical footnote. HAMEVASER first appeared as a SOY publication in 1945, and reappeared on a permanent basis in 1960 under the leadership of an SOY and JSS editorial board. We have sought, and will continue to welcome, the support of the Erna Michael College Student Council which was terminated in 1963.

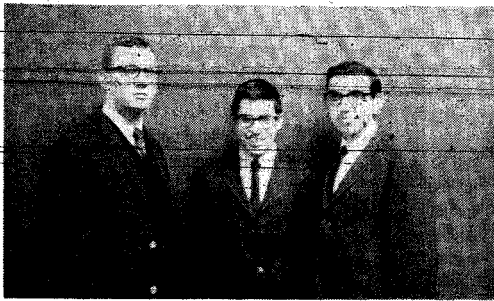
Chronology

To the Editor:

The subject of Jewish chronology is so often neglected, *Hamevaser* is to be commended for publishing an article on the subject. However, I feel that your chart of February 21 will confuse instead of aid Yeshiva students. Besides minor errors (e.g., Event 14, Jews enter Israel, should be 2489, not 2409), there is a major error. The creation calendar you use is not "the one currently in use by most Jews today"; the calendar we use is the one in which the creation of Adam began the year 2, not the year 1. This is what is called by Jewish scholars *ha-hushb'n le-molad tohu*. While there are several complications I cannot go into, generally your Jewish and secular dates should have 1 added to them; for

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Freshmen Air Views Of Challenge at YU



Michael Osband, Lewis Abrams, and Mark Bodner

Editor's note: Due to printing deadlines, Mark Bodner's reaction to EMC could not appear in this issue. It is hoped that this article will appear in our next issue.

by Lewis Abrams

My primary consideration in choosing Yeshiva University as opposed to other institutions for my college education was the existence of the JSS program. I wanted to be able to learn during my college years, but coming from a background of limited Jewish education, I needed a program where I could learn the necessary fundamentals of religious education and learning. I wanted to acquire a knowledge of *Chumash*, *Mishna*, and *Gemorrah*, that would enable me to learn on my own after graduation.

The first few weeks of last semester were very difficult. *Rashis* were drummed into my head in the morning, and at night I sat by myself at my desk trying to master the text and learn the meanings of words. I could understand in most cases what *Rashi* was saying, but my major problem was in reading the text with the exactness that was required. I had the same problem with *Mishna* and *Pirkei Avot* with the *Rav*. I could feed back the concepts, but the inability to read correctly was keeping me behind the other students. And with Hebrew I sat for hours looking up words and compiling a vocabulary list.

It was *Shabbos Bereshith* when I first felt the reward of my efforts and of the efforts of my instructors to teach me how to

The Governing Board extends heartfelt mazal tov wishes to
Bruce Ettinger '68
and
Regina Soch
on their engagement

learn textually. As I followed the *Baal Koreh* I was able to translate without the aid of an English text. And when he came to a *posuk* where we had learned the *Rashi*, I glanced down at the *Rashi* and read over the words to myself. I felt a true sense of accomplishment and of personal satisfaction.

Looking objectively at the JSS program I find that it is highly effective in educating boys lacking background in *Chumash* and Hebrew. The classes are geared so that a student can learn with a class on his own level. Occasionally I think that we are pushed

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by Michael Osband

Every sincere Yeshiva University student is faced with a paradox: although he realizes that his religious education is of prime consideration, he also knows that the four years of college are perhaps the most important years of his secular education. The problems created by the student's attempt to resolve this diversity of emphases are accentuated when that student's religious division is RIETS. Having never attended a yeshiva before, I found myself extremely sensitive to the benefits and problems of the double program as it functions here at Yeshiva University, and after more than a semester of attendance, I find it possible to arrive at certain opinions and conclusions concerning RIETS.

In regard to the RIETS program itself, I find myself in the delicate position of having nothing with which I can compare it. However, as arbitrary a value judgement it may therefore be, let me state that in so far as instructors are concerned, I have found my own *rebbe* to be a most interesting and effective teacher. I also think that this high level of quality *rebbeim* exists throughout the entire yeshiva.

However, in the fields of curriculum and schedule I find some criticisms of the program. The fact that the RIETS curriculum consists solely of *gemorah* is in my opinion a fault rather than an advantage. While keeping in mind that the primary purpose of RIETS is to provide a Talmudical education, I believe that it would be to RIETS's benefit to provide its students with studies in other Jewish fields, such as Hebrew, Bible, Jewish history and philosophy. Unfortunately however, I agree with the many students who feel that due to the questionable quality of the instructors and curriculum, the present system of obtaining these courses in Yeshiva College is highly ineffective.

RIETS schedule

Also I believe that the schedule of RIETS weakens the overall quality of the school. The prob-

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Revel's Work Revealed In Studies in Judaica

A volume on the Scholarship of Dr. Bernard Revel, the sainted Founder of Yeshiva College, and the architect of Traditional Judaism in America, has just appeared under the auspices of Yeshiva University Press announced Dr. Leon D. Stitskin, Editor of Special Publications. It is the second in the Series on Studies in Judaica, designed to promote research and

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Wurzburger Sees Grave Danger in Orthodox Reaction to Conservatives

(Continued from page 12)
destruction of the First Temple. At that time Rabbinical Judaism was established to save the Jewish religion from extinction by adapting it to the changing spirit of the times. The *Gemara* was merely a device created by the Rabbis to trick the people, making them believe the Religion was not being amended. Conservative Jews, then, consider themselves direct spiritual

descendants of the *Tanaim* and *Amoraim*.

This theory is totally unacceptable, claimed Rabbi Wurzburger, because it leaves out any reference to Divine Revelation. "It does not live up to the standards we require," i.e., the *Gemara* and *Halacha* are unalterable.

In its attempt to combat the innovations of Conservative Judaism the religious community has withdrawn, refusing change and a confrontation with any of the religious problems arising from modern living. Instead of grappling with a religious issue strictly on *halachic* terms, Orthodox Jews allow partisan politics to dictate what they must do. If an innovation looks "Conservative" it is ruled out, even if it is halachically acceptable. This has given rise to what may be called the "Jewish Domino Theory" — retaining of the status quo at all costs.

Rabbi Wurzburger maintained that Orthodoxy must come out of its self-imposed exile and face the problems that the Conservatives have confronted. The *halacha* must not be adjusted to the climate of the age but must confront the basic values of the age. Orthodoxy must be willing to learn and incorporate what is not contrary to *halacha* from science, technology, philosophy, and modern values. Rabbi Wurzburger concluded that if Orthodox Judaism does not change its approach to modern civilization it will remain a tiny minority and enhance its image as a relic of the past.

Warsaw Ghetto Display Highlight of Exhibition

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innocent, the visitor bitterly agrees, we will never have given even one millionth of this sacrifice a purpose. We are beautiful flowers among the beasts, to be trampled at will. Do the Jews have a lust for death that they dazedly so readily surrender their lives to the beast?

At this moment, the display turns to the Jewish resistance. In the Warsaw ghetto, one sees school, newspapers and nationalism. The Jewish printing press kept alive the spirit of unity and active resistance, even while the Nazis, beat eleven-year-old food smugglers. Soon the wave of nationalism exploded into the heroic Warsaw Ghetto uprising. With their several dozen rifles, the exhibition describes, poignantly, the birth of this type of Jew.

Hundreds more were sent from Israel to help the underground. The visitor almost kisses the guns and rifles that enabled the Jews to stand up and fight back, to shock the Nazis with a different stereotype. On the wall, one sees photographs of Jewish paratroopers; all along the display there are souvenirs of the underground.

All who walk out of the exhibition suddenly realize that they are standing upon the land won by the fearless Jews, who created a respect for the name "Jew" in the eyes of the anti-semites of the world, a respect and an object of fear. Gone forever are the days of the live corpses, for the very land testifies to the new spirit — not really new, but as old as Bar Kochba and Joshua and Abraham. Not withstanding all the pogroms today, the Jewish warrior has awakened.

Editor Emeritus

All That Glitters, . . .

by David Luchins

"May I come in?"
"I'm very busy, I'm learning."
"That's what I'm here for. I have a problem with a *Rashi* for Rabbi Besdin and I thought you could help me since I know you're in RIETS."

Well, if that's the case, come right in. I always have time to help someone with a *Rashi*."

"It's like this. . . ."
"Say, that's a rather small *yarmulka* you're wearing."

"Oh you mean my seminar *kephah*, Well Rabbi. . . . wears one when he's at Seminar so I guess it's okay."

"Rabbi. . . .! Dont tell me you listen to that *Apikouros*. He permits *Kol Ishah*, co-ed events, and other activities contrary to Torah."

"How can you call him an *Apikouros*? He's sent dozens of kids to Yeshiva!"

"Of course he has some good influence, but once you get here to Yeshiva you must realize your only *tachlis* is to learn Torah, not remain involved in your old world. He's fine at Seminar, but he's a danger at a Yeshiva; just because he teaches in JSS he has no right to start *pakening shaelos*."

"Listen, I may only be a freshman from Virginia but, I don't like your attitude towards my *Rebbi*."

"Like-dislike. Emotions have no

place in *Halacha*. Here have you ever-learned *kilchos Apikouros*."

"Not really."

"What do they teach you at Seminar then? The one overriding primary thing you must bear in mind at all times is that it is *asur* to follow an *Apikouros*. What good is it to learn how to put *T'fillin* on, you have no *K'vod ha Torah*."

"I don't follow."

"*K'vod ha Torah* can only be shown through listening to *Gedolei Torah*, deviating from their views is *Apikouros* and there is a *mitzvah* to destroy all *Apikourosim*."

"Destroy?"
"Of course, but since the government here frowns upon such behavior we wait for *meshiach* to come so that we can destroy each and every one of them."

"But wouldn't it be better to hope that they repent."

"Of course, but don't bet on it. You see their minds have been corrupted by sins of pleasure. Say, you don't go out on dates do you?"

"Well, yes, as a matter of fact I do."

"Are you prepared to get married within the next three months?"

"Well no."

"Then the only reason you date is to gratify sensuous pleasures."
"Not really. You see we learnt all about *negia* at Seminar and for the past three years. . . ."

"I'll bet you learnt all about it at Seminar. Gee, you're lucky you walked in here tonight, you might have ended up a *Shegetz* the way you're going."

"What's so wrong with dating?"

"Girls, my dear JSS Freshman, are the root of downfall of far too many Yeshiva boys to be treated as a light problem. If you're not ready for marriage then you're only dating to satisfy certain unholy urges-the female being a vessel of unholiness consecrated to the satisfaction of such."

"So you're against co-ed events at Yeshiva, I assume."

"Me-I don't count an iota. I'm the passive transmitter of the heritage of Sinai."

"Co-ed events, *Apikourosim*; this is dangerous place."

"Dangerous! It's a blight to the Torah world. Our administrators are *Rishayim* and *Mosrim*, our faculty full of *Sonei Yisroel*, our student body dedicated to *batalah*. Why, recent surveys show that over 50% of the student body doesn't wash *neigal vasser* next to their beds in the morning. I'd love to tell you the figure for *T'fillin* but another student paper once got into trouble for that."

"So why go here in the first place if it's so bad. Surely there are other *Yeshivos*?"

"Not with the same size *kollel* check."

Visitor to Yad Vashem Tells Of Unforgettable Exhibition

by Arthur Levenglich

The Yad Vashem Institute, just outside of central Jerusalem, serves as the world repository for all evidence concerning the Nazi holocaust. There the Institute examines, classifies and publicizes the information in order to throw more and more light on the tragedy, so as to prevent any possible anti-semitic movement by publicizing its horrors. The Institute complex itself houses auditoriums and offices in one of the larger buildings. The other building contains a more forceful reminder than any other branch, an experience one really can never forget.

At first the visitor enters a large room, lit only by small lights and a torch. Half of the room consists of a monument to the killed in the concentration camps; on the floor, several steps down from the visitor's level is a dark marble floor. At intervals along the floor appear the dimly lit names: "Auschwitz, Berneburg," and all the other infamous death camps. And as the torch flickers, the visitor experiences a fantastic sense of despair, of

Europe, along with the number of Jews killed. Then, an array of photographs calculated to instill a gradual feeling of optimism within the observer. After having seen the list of countries, the visitor is shown the rise of the Nazis; their propaganda, their uniforms, and the pitiful victims of their pogroms. The series continues to show the result of the Nazis in power in Germany. Soon, the exhibit reaches the war years and one sees half-dead children in the ghettos, and those live corpses with nothing to eat. No matter how many times we remind the world of the tortured

Downstairs, one encounters a different type of exhibit. First come the names of countries in

locate the necessary funds for the publication of the various religious publications. In the past the publications of *Gesher, Bes Yitzchak, and Hamevaser* have caused the religious divisions to go into the red.

(Continued on page 3)

JSS Council to Publish Bar-Mitzvah Yearbook

(Continued from page 1)

tions were being instituted in the middle of the semester. It was decided that further discussion should be held with Rabbi Besdin to determine whether changes can be made in the new policy and for clarification of reasons for instituting these rules.

One of the main topics discussed was the budget for the coming year. Rabbi Rabinowitz's proposal of a graduated budget was defeated, and the council members voted in favor of a 50-50 split between the three religious division and the YCSS. It was felt that since the University is based on a curriculum divided between religious and secular study, that an even split should be allowed in funds between the three religious divisions councils and the YC council. This proposal would also al-

Business was concluded with the discussion of the Purim *chagigah*, a JSS senior dinner in conjunction with the YC senior dinner, and JSS election. Elections will be held April 4th.

Announcements have also been made that JSS will publish a yearbook in honor of the bar mitzvah year of the JSS division. Although few details are known at this time, the yearbook will contain a history of JSS and the philosophy of the school will be discussed. Pages dealing with the JSS alumni and this year's seniors will be included in the publication.

Librarian Urges Students To Assume Active Role In Jewish Library Work

(Continued from page 1)

grown immensely from several thousand volumes to over one hundred and fifty thousand. In making purchases, a library must consider future as well as present needs, the needs of the scholar as well as the needs of the student. Many rare and presently unobtainable volumes have been acquired. The limited space of the library has not been sufficient to adequately contain all these holdings. Stacks and cartons of books are in various rooms throughout the building in the basement and on the third floor. Because of these diverse locations, many books have become misshelved or misplaced. Due to the acute shortage of space, the library has become more selective in its purchase of books, ordering only books requested by teachers for their classes and books being published in limited editions. The purchase of recent publications has been deferred till the completion of the new building, where more space will be available.

The new building will also resolve the other problems facing users of the library. Thirty thousand volumes will be placed on shelves which will be open to all users of the library. Manuscripts and special collections will be housed in separate rooms. To help locate related books in any given field, the library has adapted the Dewey Decimal System to Judeaia. Books on closely related subjects are classified together and will be shelved together, thus allowing a student to browse and select the volumes he wants, without having to request a specific title from the closed stacks. In

these ways, the Gottesman Library will not only house a fine collection of Judaica but will also allow the student to explore its realms.

The Gottesman Library will also highlight the need for librarians with backgrounds in Jewish education. Jewish librarianship provides the Y.U. student with a unique opportunity to contribute to the Jewish community, to become a member of the Jewish academic world, and to gain personal satisfaction and fulfillment. Mr. Dienstag called upon Y.U. students to take full advantage of this opportunity, and he is interested in speaking to students and groups of students who would like more information.

Oceanside Host For Successful JSS Shabbaton

The JSS Shabbaton held at the Young Israel of Oceanside, February 23-24, was one full of *suach* and inspiration. All services were led by JSS students; a psycho-drama and *kumitz* highlighted the weekend. Special thanks is extended to Rabbi Benjamin Blech and to Stuart Razin, youth director of the Young Israel, without whose help the weekend could not have been so successful.

The students from JSS and Stern College especially thank the community of Oceanside for their wonderful hospitality.

The next Shabbaton will be held in Lido Beach. More information will be available at a later date.

The Governing Board extends wishes of birchas mazal toe to Daniel Hain '66 and Lea Sharfman on their engagement

waste. Then the gratefulness of being able to pity without being pitied. Soon the death camps remind one of the Nazis today—of the Russians and the Arabs. And finally resolution that it will never happen again.

In this mood, the visitor enters the next room in the exhibition

Letters To The Editor

(Continued from page 2) example, the destruction of the Second Temple was on Tisha B' Av, 3830, corresponding to about August 3 (Gregorian) in the year 70 CE (not 69).

It may interest your readers to know that the "epoch" that is the starting point of the Jewish calendar we use (the 1st of Tishri of the year 1 in the era called by scholars *Anno Mundi*) is Sunday, September 6, 3761 BCE (Gregorian) at 11:11:20 p.m.; that the creation of the world took place on Sunday, the 25th of Elul of the year 1, corresponding to August 22, 3760; and the creation of Adam occurred on Friday, August 27, 3760 BCE, at 8:00:00 a.m., marking Rosh Hashanah of year 2.

It must also be remarked that our count is based on a literal reckoning of dates in the Bible that even Rashi and Rambam said were not intended to be taken literally. Prof. Morris Silverman Registrar

Mr. Silver and Mr. Waxman reply: We would like to thank Pro-

fessor Silverman for his interest in *Hamevaser* and for pointing out the error in event 14. For this reason, we are reprinting parts of the old table in order to correct this and other printing mistakes which appeared in the last issue.

In regard to the calendar in use, however, we maintain our position that it is the one based on Adam's birthday being 1 Tishrei year 1, not year 2, as some historians have suggested. This can be seen in at least two ways.

1) Using the calculations in the *Gemara A.Z.* 9a,b, and *Erachin* 12-13 it can be seen that the 2nd *Churban* took place on a *Schmitta* year. Considering that 5726 was a *Schmitta* year, 3829 had to be a *Schmitta* year, (since 5726 - 3829 is divisible by 7) and not 3830. Thus counting backward using the *Gemara's* figures, we find that Adam's birth is year 1.

2) The *Rambam* (Hil. *Schmitta V'yovel*: (10:2-6) uses a similar calculation, gives dates that agree with ours, says specifically that the calendar starts with Adam's birthday, and tells us that

the year he is writing in, 4936, is the year after *schmitta*.

Thus we see that the year of the *churban* was 3829 which corresponds to 69 in the secular calendar and our dates need not be corrected by a year.

As was shown, much of our calculation is based upon the *Rambam*, and *Rashi* in *Erachin* (loc. cit.) makes similar calculations, so we cannot understand how anyone can say that *Rashi* and the *Rambam* did not take these dates literally. Furthermore, *Rashi* is noted for his allegiance to the *Pshat* as interpreted by *Chazal*, and for his detailed calculations of dates in his commentaries on *Tanach* and *Shas*. The *Rambam* in the *Moreh Nevuchim* (Part 2 Chapter 25) explains that one cannot deviate from the *Pshat* unless two conditions are met, neither of which apply to the creation or any other dates mentioned in our bible. The *Rambam* bases himself on the talmudic statement "An Mikrah Yotzei Mi-yidei pshuto."

We are aware that historians are unanimous in giving dates

radically different from the *Gemara's* for many of these events. Most of them, though, reject *Tanach*, and the rest reject the *Gemara's* historical knowledge even if they accept *Tanach*. Mr. Silver hopes to publish an article in our next issue which will deal with the relationship of the modern historians to *Masoretic* Judaism, and which will try to explain the causes for the conflicts.

To the Editor: Sephardic Club

I wish to clarify the purpose of the newly founded Sephardic club. As I was collecting the necessary signatures for starting the club, I found that indifference was about the best I could get. Some simply scoffed at the idea. Others, obviously more sensitive and more sincere, asked why add another division in an already splintered student body.

The purpose of this club is not to disunify; it is to unify. It was not started just for the handful of Sephardim at Y.U. but for the whole student body — or at least for those who have any sense of *Klal Yisroel*.

Our history is largely a history of persecutions, pogroms, and exiles, all of which, aside from their basic evils, cost us tremendous losses in our masorah. Halachot and dinim were not dictated to Moses as *machleket tainaim* or *machleket amoram* or *machleket poskim*; we were given a clear and unique tradition. Unfortunately, however, what we have today is a baffling multitude of traditions, each claiming authenticity and each splitting further the Jewish People. To rediscover the original one, which all of our forefathers had, we must study the various versions, their differences, and especially their similarities.

Of course, this Sephardic club is far from solving all of our problems, but it certainly is a step in the right direction. Among its planned activities are lectures comparing the two main branches of Jewry — Ashkenazic and Sephardic — with regard to their liturgy, dinim, minhagim, and the orientation of their respective *hachamim*.

I sincerely hope that this club will contribute something to the spiritual *ichud galuyot* of Am Yisroel. Elie Hamaoui

Imperatives and Advantages of Communal Prayer Studied In Depth by Rabbis Lichtenstein, Riskin and Zimmer

RABBI ZIMMER



Howard Katz
Rabbi Zimmer

1. The *Beis Hakneses* and the *Beis Hamadrash* have been the two most instrumental institutions of Jewish survival. *Chazal* express the great value of these two pillars when they comment on the verse in *Shir Hashirim*: "I am a wall," this refers to *Knesses Yisroel*, "and my breasts are like two towers," these are the *Batal Knaiseyos* and the *Batal Medrashos*. In a sense therefore, these two institutions symbolize *Knesses Yisroel* in its relationship to God.

The *Ramban* emphasizes this point when he notes: "The purpose of the synagogue and the value of communal prayer is that people gather and thank the Almighty who created them. Let them publicize this and recite before Him, "we are your creation." (*Parshat Bo* 13:16) Giving praise together is therefore to unite us and bring us to realize the words of Malachi: "Do we not have one father, did not one God create us?" (2:10) *Tefilah B'tzibur* then creates the spiritual bond which binds us to the Creator.

The Governing Board of Hamevaser extends wishes of *brichas kol tor* to Observer Editor-in-Chief Faye Greenfield and Sheldon Darack '68 on their recent engagement

The *Beis Hakneses* also serves as a center whereby we join ranks as *Klal Yisroel*. In this respect, *Raish Lukesh* said: "Whoever has a synagogue in his town and does not go there in order to pray is called an evil neighbor." (*Bera-koth* 8a)

To those who are interested in a detailed study of the philosophic and halachic bases of *minyanyan*, I would recommend the following: *Rav Kook's Olas R'ayah*; *Hirsch's perush on the Sefer Thilim*; *Avraham Yisroel Cohen's Srach T'filah*; and *Elie Munk's The World of Prayer*.

Just briefly, I would like to touch upon the pragmatic value of praying *b'tzibur* as shown throughout history. The existence of Jewish communal life has traditionally centered around the synagogue. Every little town in Europe in which there was a group of Jews was sure to have a

Beis Hakneses.

The *minyanyan* provided the basis for group solidarity which insured Jewish survival throughout the Diaspora. In times of persecution, Jews often risked death to *daven b'tzibur*. It is interesting to note that the *goyim* also realized the importance of the *shul* to the survival and the strength of Judaism. The diatribes of the Early Church Fathers refer specifically to the synagogue. The *Beis Hakneses* was also a favorite target of anti-Semitic mobs during pogroms. Despite everything, the *minyanyan*, and with it, the vitality of the religious Jewish community, has been preserved.

2. The wording of this question seems to invite a psychophilic. (Continued on page 7)

1. I think that the question has to be approached from several perspectives. The primary is simply the practical. I think that *any ben haYeshiva* who asks himself this question honestly will realize that quite apart from any *chiyuvim* or *kiyumim* there may be in respect to *iflah b'tzibur* and *iflah beis hakneses* the simple fact that a person *davens* with more *kavanah* when he is in a *shul* than when in his room or pacing up and down the hall or trying to make a 9:00 class. The person in a *shul* feels more completely that the time that he is there is devoted to *avodah shebalev*. This is the primary consideration because being able to *daven* under circumstances which on the whole are more conducive to *Kavanah* is crucial.

As far as other elements of obligation and specific *kiyumim* are concerned, we should distinguish two strands. These two elements of *tzibur* and *beis hakneses* are actually separate *kiyumim*. There is a *kiyum* of *davening* in the *beis hakneses* even when you are not *davening* in *tzibur* and there is also a *kiyum* of *davening* in *tzibur* when you are not *davening* in *beis hakneses*. Each of these has to be considered in its own right.

davening in beis hakneses
—The purpose of *davening* in a *beis hakneses* is twofold. First is the psychological factor which I mentioned earlier. This idea of associating times and places with the amount of *kavanah* one achieves in *davening* is central to *hatacha*. The other factor is that *beis hakneses* is a *mikdash me'at* and there is a particular *kiyum* of *iflah* in relation to *mikdash*. There is a certain presence of *shechinah* in there. In some sense we do feel that *shechinah* is more of an indwelling presence in certain times and in certain places than in others and *mikdash* has this element. Moreover, *mikdash* is a place symbolic of *knesses of klal yisroel*. *Mikdash* is a communal place and the same idea applies to *beis hakneses* as well, so that when a person is *davening* in a *beis hakneses* even when there is no *tzib-*

The following questions dealing with *Tefilah* were posed to Rabbi Shlomo Riskin, instructor in JSS, Rabbi Eric Zimmer, instructor in EMC, and Rav Aharon Lichtenstein, Rosh Yeshiva in RIETS. Their answers are numbered correspondingly.

- 1) What is the advantage of communal prayer over individual prayer and what are the sources in the Jewish tradition?
- 2) How would you answer those critics who contend that standardized prayer in set time periods leads to mechanical response rather than a spontaneous religious experience?
- 3) What modifications or changes in the liturgy would you suggest?
- 4) What is your opinion on *Minyan* attendance?

RABBI LICHTENSTEIN

bur present at the time there is a sense of *davening* through a certain identification of *tzibur*. Thus, *beis hakneses* has the *kidushah* of the *mikdash* itself, especially by the presence of the *torah* and then it has a certain *kidushah* through its affiliations with the *tzibur*.



TURK
Rav Lichtenstein

The notion of *tzibur* in connection with *iflah* is optimally that a person's *iflah* is not solely a solitary experience. There is a sense in which religious experience and *iflah* in particular is a solitary experience. However, while there is a solitary element in it, it is not just that. A person approaches *haShem* on one level as an individual confronting Him but at the same time you come not only as one who confronts *haShem* in dialogue; you come also as a person who is praying for something, as a *mevakesh*. A person does not beseech God only for his own needs for two reasons. First of all because to beseech only for yourself while ignoring others entails an element of selfishness. This reflects itself partly in the use of the plural in prayer (e.g., *iflah*) and in the fact that you are also praying together with the *tzibur*. Apart from this perhaps the very right for a person to beseech is contingent upon the plural, because it is perhaps somewhat arrogant to petition God for our

RABBI RISKIN



YUPR
Rabbi Riskin

1. The *halacha* asserts the necessity of communal worship although it permits private worship when the former would be impossible. Formal prayer is in fact a congregational matter, which is evidenced by the plural form of all the verbs in the *Amidah*. The *halacha* serves to bind us not only vertically to God but also horizontally to the Jewish past, present, and future. We must unite our aspirations with those of *klal Yisroel* and understand that our welfare is inextricably bound up with that of our people. Formal prayer is not merely individual communication with God; it is individual identification with the Jewish people and a united Israel's striving to commune with God.

own, petty individual needs. Whatever arrogance there might be is certainly mitigated by the fact that I am doing this as part of a *tzibur*, particularly if I do so as part of a *tzibur* of *knesses yisroel*. A person coming before *haShem*, according to the *Rav*, must have certain credentials and therefore a person who prays with the *tzibur* has more of a right to demand that his prayer be heard because the *bris of iflah* was made with the plural (e.g., sacrifices, *avot*). The extent to which *tzibur* is involved in *iflah* is dependent upon two elements. The two elements are *rachami* (an outpouring of the heart) and *korban* (self-sacrifice). *Rachami* is not influenced by *tzibur* that much but *korban* enjoined with the Congregation of Israel has an importance with relation to *tzibur*.

According to the sources that are concerned with *iflah b'tzibur*, there is a *kiyum* of *iflah* applying to *tzibur*, a further dimension of *iflah* over and above what you might have as a *yachid*, all through *Chazal*. *Rashi* and *Tosafos* seem to say that there is an absolute *chiyuv* of *iflah b'tzibur* while the *Rambam* and other *chachmai sford* evidently see only a *chiyuv* in *iflah*.

mechanical response?
2. This question is not in its essence about prayer exclusively. Fundamentally what is involved here is not the question of balancing purely objective phenomena against a purely subjective approach to religious experience. Implicit in this question is a critique of very substantial tracts of *halacha*. One of the central criticisms which historically Christianity and the Christian mode of thought has leveled against *halacha* has been precisely that the law is objective and is opposed to the spontaneous notion of religious experience. The whole critique from Paul through *Buber* has been that the inward level has been stifled by this objectification and the external trappings of time and place in *halacha*. However, the problem is especially relevant to *iflah* because of its es-

2. The standardized prayers are not meant to exhaust man's communication with God; they should serve as a vehicle through which man learns how to communicate with God. Our sages have incorporated within the formal prayer structure a distillation of their philosophic notions of man's relative position vis-a-vis the Divine. Undoubtedly it is difficult to achieve *kavanah* at a set time while mouthing structural formulae. However, *halacha* does not insist upon a spiritual in-depth encounter every time one stands *shmona-esse*. *Halacha* serves to insure a steady relationship with God even when one is not walking on the narrow ridge of an I-Thou experience. And to this end, Jewish law prescribes that at three junctures during the day (according to R. Shmuel B. Nachmani; at specifically those periods when the heavens manifest their natural changes over the creatures of the earth) we attempt to initiate a relationship with God and remind ourselves of the need for ultimate concerns.

spontaneity in prayer
—During the various blessings of the *Amidah*—and specifically during the last paragraph of *Elokei Netzor*—it is important to include spontaneous words of prayer to our Creator, who certainly understands any language of supplication. Prayer requires preparation and concentration, spontaneity as well as regularity. At the very least, however, a standardized prayer will serve to re-

(Continued on p. 6, col. 1)

The Youth Bureau, Community Service Division, has been actively assisting Yeshiva College students in locating summer employment at day and overnight camps. At this time, a few choice positions are still available, and interested candidates are urged to apply immediately. Already this year, more than 100 students have been referred to camps situated throughout the eastern portion of the United States.

Interested students are invited to communicate directly with the Youth Bureau, (First Hall, Room 422), to obtain an application and arrange for an interview.

(Continued on p. 6, col. 5)

Recent Volume Describes Dr. Bernard Revel's Contribution to Jewish Learning

(Continued from page 3)

critical studies of Jewish classical works making them relevant to modern thought modes. Written by Dr. Sidney B. Hoenig, it contains 12 chapters describing Dr. Revel's contributions to Jewish learning and has the following varied subjects:

- Karaite
- Historical Origins
- The Restoration of Semicha
- Rabbinic Novellae
- Non-Rabbinic Deviations
- Philosophical Thought
- Ethics

Jewish Notables

The Pious Among Nations

Problems and Confrontations

A special chapter is devoted to

"The Historic Search for Rationale of the Mitzvos." The book is introduced by Dr. Belkin who writes intimately of his predecessor as "The Transplanter of Torah on this Continent." It has an added chapter by Professor Solomon Zeitlin, giving his early recollections of the Yeshiva and Hokhmah Yisrael. There are tributes to the memory of Dr. Revel written by Doctors Hartstein,

Jung and Lander. A bibliography, first prepared by the late Dr. Herschel Revel, is appended.

The volume also contains the first letters written by Dr. Revel to his friend Rabbi David Rackman, describing his early research and studies. In all, it reveals the brilliance and *gaonut* of Dr. Revel and the manner in which, during this limited time, he made great advances for American Jewish scholarship during the interim of the two World Wars. His was the battle for Torah and *madah* embodied triumphantly in Yeshiva University.

Israel Ministry of Education Begins New Experimental Civics Program; State and Religious Schools Involved

A new experimental civics program has been issued by the Israel Ministry of Education for the state schools and state religious schools beginning with the seventh grade. While both will devote the same number of periods (32) this year, they will follow somewhat different programs. The state school studies the religious aspects of central and local government and the problems involved. But religious schools are required "to appreciate the Halachic conception of *Medinat Yisrael* and a citizen thereof, as well as the role of the state in the process of redemption." The

pupil is required "to acquaint himself with the Halachic sources for solving contemporary problems."

He should tolerate other viewpoints but be favorably to democratic and national ideals within the framework of Torah values and aspire to set an example of Torah living. Stress is laid on connecting all the values of a modern democratic society with the ancient rulings and dicta of Jewish tradition through Bible, Talmud, Codes and Jewish ethical works. The ability to conduct a dialogue with the non-observant and the aspiration to attract them to the banner of Judaism (*Kivvo Levavot*)

forms one of the basic topics of the curriculum. The bibliography includes the writings of Rabbi A. I. Kook, Rabbi Maimon on the "Revival of the Sanhedrin," the Talmudic Encyclopedia and a host of other works dealing with the issues of Torah and State. The directives of the Ministry base themselves on "the duty of the religious Jew to involve himself with every aspect of civic life in order to build up a community of citizens loyal to the Torah." *Medinat Yisrael* is conceived as "a stage in the realization of the Messianic redemption." It is a religious duty to fortify it and mold it in a pattern to the ideals of Torah.

Relationship of 'Committed' to 'Non-Committed' Subject to Examination in Rav Parnes Lecture

(Continued from page 1)

to the non-committed. Rav Parnes pointed out that the *halacha* imposes a wall of separation between the committed and the non-committed. He gave a few examples: 1) *An apikoros* (one who is non-committed) is considered like a non-Jew with regard to many *halachos*. His *Shechita* (even if performed properly) is *posul*. He cannot write a *Get* or a *Sepher Torah*; the Rambam uses the phrase "He is like a non-Jew in regard to all of these." 2) Wine that he handles cannot be used. 3) The *mitzvah of t'chavo Yeyachso kemocho* does not apply to him. In fact, these represent but a partial list of crucial *halachic* barriers that divide the committed and non-committed.

With regard to our problem today, there have been three approaches. The simple and direct approach is that of separation. This

was the philosophy of Rabbi S. R. Hirsch, who was against being part of a Jewish community not committed to Torah and *Mitzvos*. In America, this position is taken by some *Hasidic* sect, such as *Satmar*, and in Israel this approach is practiced in effect, by the *Bnei Hayishivos* though they lack a community structure as a base of operation. Rav Parnes, though he sees much merit in this approach, as it is ostensibly implied by the *halacha*, does not yield to it completely (as explained later). He does not, however, consider certain objections to it valid. Some criticize it because it treats Judaism as a sect. Rav Parnes pointed out that no matter how many Jews you wish to include, Judaism is still a small minority of the world's population, so that the accusation of sectarianism may always be leveled. Another perhaps

more valid objection is that isolation is not a viable approach in this day and age. Rav Parnes, while conceding that the separatist and other movements have lost some of their adherents due to the impelling nature of the modern world, pointed out that these defections are certainly less than those experienced by the non-separatists. Rav Parnes bases his objections to separatism on other grounds.

The second approach, which Rav Parnes considers non-*halachic*, and which he considered only because of the sincere motivations of those who advance it, is to broaden the term "committed,"

to include those who are in a state of "searching doubt" with regard to the beliefs of Judaism, but nevertheless are committed to the observance of all the commandments. Rav Parnes points out that aside from the *halachic* objections to this position there is also an obvious logical one. For example, how can one observe such *mitzvos* as *Kabbalas malchus shomayim, Ahavas Hashem, Yiras Hashem, etc.* if one is in doubt as to God's existence? What does it accept? God's rule on the condition that He exists? How can one, during prayer, visualize himself as standing before God if he's not convinced of God's immanence? Also, Rav Parnes considers it highly unlikely that one who doubts the basic tenets of Judaism

will make the many sacrifices that the *halacha* requires of him for its detailed observance.

The third approach, the one Rav Parnes adopts, examines the cause of the individual's non-commitment. 1) If one's non-commitment results from a persistent transgression of Torah, then halachically he is treated as not committed, having been personally responsible for his deplorable state. 2) If one abandons Judaism due to intellectual speculation, he too is classified as non-committed having consciously violated the Torah's insistence that he withhold himself from speculative pursuits until he is prepared to handle them.

However, if, like a majority of today's non-committed, his non-commitment is the result of his upbringing we must classify him as halachically Jewish though theologically non-committed. This kind of upbringing means not only being raised solely on anti-Torah ideas, but even being raised on Torah and anti-Torah ideas simultaneously. Thus today, as even in the traditional Yeshiva one learns at an early age topics such as evolution, the age of the world in millions of years, and ideas even more inimical to Judaism, we can attribute non-commitment to his upbringing and treat him as a Jew. Rav Parnes bases his position on the Rambam dealing with

(Continued on page 12)

The following (taken from Rambam Hilchos Mamrim LII: 1-3) is the source referred to by Rav Parnes in his speech which makes the classification of *apikoros* dependent on upbringing as well as ideology.

This applies only to one who denies the Oral Law as a result of his reasoned opinion and conclusion, who walks light-mindedly in the stubbornness of his heart, denying first the Oral Law, as did Zadok and Boethus and all who went astray following them. But their children and grandchildren, who misguided by their parents, were raised among the Karaites and trained in their views, are like a child taken captive by them and raised in their religion, whose status is that of an *anus* (one who was forced), who, although he later learns that he is a Jew, meets Jews, observes them, practices their religion, is nevertheless to be regarded as an *anus*, since he was reared in the erroneous ways of his fathers. Thus it is with those who adhere to the practices of their Karaitic parents. Therefore efforts should be made to bring them back in repentance, to draw them near by friendly relations, so that they may return to the strength-giving source, i.e. the Torah.

Advocates Allusion to Holocaust in "Kinos"

(Continued from page 5)

mind man thrice daily that he is neither isolated and alone, nor is he in complete control of his destiny.

3. In accordance with Jewish law, the basic structure of congregational prayer is to remain as it is. The major problem lies not in the prayers but in the prayers, in those who erroneously believe that God desires our mechanical mumblings rather than our sincere hearts. But certainly additional English readings may be encouraged for certain congregations where worshippers have little Hebrew knowledge, as long as they are relegated to the halachically proper moment within the prayer service. I also believe that the *kinos* we read for *Tisha B'Av* should begin to concern themselves more with the holocaust and destruction of the Temple and less with a ravaged Jerusalem. Moreover, the Torah reading must become more of a learning experience. Perhaps some interpretations of Text from *Torah Shebal Peh* (in terms of the *meturgaman* of old) might be in order between the various *aliyos*.

4. I believe that since Yeshiva University is essentially purporting to establish a religious community, it be expected and required of each individual student that he begin and end his day at *minyan*. One cannot compare a hurried *shacharis* in front of an unmade bed or in the midst of answering residence hall telephone calls to the *tfillah betzibbur* which—despite its drawbacks—is to be found at *minyan*. Religious devotion at Yeshiva is not an individual matter. It is legitimately expected of everyone desiring to study here.

5. At the very least, I would like to see a religious faculty living in each of the dormitories, who would be available to lead honest and open discussions in *haskafa* as well as for personal religious guidance. This would be in addition to the various floor counselors. The *Roshei Yeshiva* who live in the area should likewise be encouraged to spend at least one of the *Shabbos* meals in the dormitory. It is to be hoped that their very presence would inspire *zeimros* and enhance a more genuine *Shabbos* atmosphere.

Spontaneity in Sef Prayers

(Continued from page 5)

sential inwardness — its *kiyum* as *avodah shebalev* — and the special role that *kavanah* plays with respect to it. This role is illustrated by the fact that according to the Rambam, a person who does not have the right *kavanah* should not *daven* until he achieves this state, although we do not *pasuk* in this halacha today. Throughout history you find tension in *halacha* between *kvavah* and *tachanunim*, not only with respect to time but also text (e.g. adding spontaneous *piyutim*). Chasidim often subverted clear and open *halachos* with regards to times of prayer (particularly *kreas shema*) because of a desire for spontaneity. (This is an antinomian tendency, however.) On the other hand, the *halacha* did assume that certain fixed times and places were relevant even to an experience like *tfillah* which is experiential and inward in its very essence. The reasons I think are perhaps partly subjective and partly objective. At a subjective level, the underlying idea is that the objective element establishes a very firm minimum to a person's religious experience. A person who relies solely on subjectivity may walk around for weeks with dreams of what a wonderful *tfillah* he will have whenever he finally *davens*. In the meantime he may be ignoring *tfillah* altogether since he can't work up to the pitch of *kavanah* that he needs. We generally assume that a person of that type, instead of rising constantly to that glorious, spontaneous experience as the acme of *tfillah*, will be instead drifting

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Roth Attacks Superficial Piety and "Is-It-Good-for-the-Jews" Morality

(Continued from page 12)
 Freedman—it is difficult not to forenote the significance of his name, or of his age, thirteen—reads his Hebrew book aloud in class, but slowly, in order to understand the words. The Rabbi, impatient with his student's "slow" progress, urges Ozzie to read faster. Far be it for the "good Rabbi to let the mere import of the prayers hinder his students' "progress!" As if to illustrate the inevitable consequences of the Rabbi's pedagogy, the author points to old Blotnik, the ancient-mumbling European sexton who, it seemed to Ozzie, "had memorized the prayers and forgotten all about God." Ozzie had yet to find out how many of his coreligionists had memorized, mechanized, and digested not only prayers, but rituals, beliefs, commandments and convictions, yet had somehow forgotten about God.
 After another allusion concerning the legitimacy of Jesus' supernatural birth, the Rabbi aimed an ill-fated slap at Ozzie. The resulting bloody nose evoked an angry "You bastard!" from Ozzie. The boy's exclamation was accurate, for the Rabbi was indeed an illegitimate impostor, using coercion to conceal his own ineptitude and

superficial piety. The reader soon realizes that young Ozzie, with his candid intellectual honesty is much closer to the core of Jewish tradition than his teacher, who has denigrated Judaism to a mindless battery of ritual and rote, and who thus,resents the honest quest of his pupil.

Roth suggests that there is a type of Judaism far superior to Rabbi Binder's in the scene where Ozzie's mother lights Sabbath candles. As Ozzie watches his mother perform the ceremony he is filled with deep reverence—it seems to Ozzie that at that moment his mother knows "that God could do anything." He is struck by the beauty of this simple ritual, and perplexed by the subsequent enigma of his mother's inevitably "glassy" eyes.

After receiving the ignominious slap, and duly cursing his teacher, Ozzie ran to the roof of the school. As the boy confronted his fellow schoolmates and the pleading rabbi far down on the ground below, he became fully aware of his situation for the first time, and it was on the roof that his catharsis took place. A momentary crisis of identification (Is it ME, ME, ME, ME!) soon gave way to resolu-

tion. He resented his teacher's religious insensitivity and physical brutality, as much as he recoiled at the twisted insularity of an older generation that still clung to an "Is-it-good-for-the-Jews" morality.

Perhaps, having no father himself, Ozzie felt some strange identification with Jesus. Whatever his motivation, it was on the issue of Jesus that the boy took his stand. Indeed, the analogy between Jesus, standing on the mount, preaching to his disciples, and Ozzie, perched on the roof of his Hebrew school, teaching his own "religious" principles to his schoolmate "disciples" (as Roth calls them) is, if seemingly ludicrous, quite apt.

The dramatic climax of the story comes with the "forced conversion" of Ozzie's "disciples." The boy's earlier display of a deep religious sensitivity and intellectual precocity stand him in good stead as he makes his last, and most significant, discovery. He now realizes that the Jew who, in order to retain his Jewishness, must negate *ipso facto* everything which lies beyond the realm of his religious experience is, if not a cowardly Jew, at least a deluded one. It is the Jew who can say with Ozzie that there exists a "significant other" world besides the Jewish one; while still upholding his own tradition and living within it, he is faithful to himself, his religion, and his society.

Finally, as the darkness envelops him, Ozzie is an old man—older than Crusades and pogroms and Inquisitions. The tragedy is that the lesson is so simple, yet it has taken three thousand blood-drenched years for man to learn it. "Mamma, don't you see—you shouldn't hit me. You shouldn't hit me about God. Mamma, You should never hit anybody about God—"

(Continued on page 9)

Three Assumptions Form Basis of the "Conflict"

(Continued from page 1)
 doctrine of unbounded free will for man, certainly rejects the notion of absolute physical determinism.

The resolution of these issues lies in an attack on the assumptions on the basis of which the "conflict" was originally declared. Those who discover tension

between the religious and the scientific propositions involved in these issues assume:

- (1) that all descriptive propositions of science and religion are to be taken literally;
 - (2) that the term "knowledge" is used in an identical sense when applied to both realms; and
- (Continued on page 9)

RIETS, JSS Programs Analysed by Freshmen

(Continued from page 3)
 too fast. We seem often to see just how much we can learn without covering the material in sufficient detail. The fast pace is good, however, in that it often necessitates extra learning in order to prepare the student to learn on his own.

There are several major faults that I find with the JSS program. I believe that there is a definite need for a *musar shuir* or lecture in addition to the present classes. Many of the students, especially those who are not totally committed to traditional Judaism, have questions which are important to them and which they need to have answered. Time must be taken out of the regular classes to discuss the questions, if they are ever discussed at all, and the result is that neither are the questions answered fully and correctly nor is the instructor able to fully cover his material.

Often in JSS I feel that I am not learning for the sake of learning. It seems that the learning I am doing is for the sake of preparing for a test in order to obtain a good grade. This is extremely frustrating.

But taking all facets of the JSS program into consideration, I must say that I am more than satisfied with the entire program.

lem is basically that too little use is made of too much time. The three hours of *beis medrash* should not be regarded in the theoretical sense, a time when the student will devote himself to preparation and review, but should be looked at realistically, as a time which the vast majority of students misuse. Also, the longer hours of RIETS are detrimental to a student's studies in the college. I do not think it is very sound educational policy to expect a student to effectively attend his secular studies after having previously spent some five hours in a classroom environment.

Therefore, strange as it seems, the situation stands that although the hours and program of RIETS are longer than the other two divisions, the four required Jewish Studies credits must be taken from among mediocre college courses.

I think there is a common basis to all my criticisms, namely that although the administration of the University and RIETS are well aware of the fact that only a small per cent of RIETS students eventually enter the *semicha* program, the entire RIETS program, with all its concurrent scheduling, courses and curriculum problems is geared to the student who will someday enter the rabbinate. I strongly believe that it would be more to the credit of RIETS if the program were geared to the average RIETS student, namely, one who desires a Talmudical education yet does not plan to enter the rabbinate. Thus, I would offer:

1. that within RIETS itself, a greater diversity of Jewish subjects be offered besides *gemorrah*;
 2. that better use be made of shorter hours;
 3. that because of the diversity of subjects that would be offered, the credit transfer arrangements be worked out with Yeshiva College so that no Jewish studies courses need be taken in the college; and
 4. that a small segment of RIETS be maintained in its present form for those students wishing to pursue a course of study leading to *semicha*.
- However, any changes must be done within the context of the fact that regardless of its affiliation with a secular school, it is above all else a *yeshiva*, and any innovations made in RIETS, must have as their purpose, not the changing of RIETS from a *yeshiva* to something else but instead the bettering of the method used at achieving the goals of RIETS.

Failure to Reach Level Of Religious Sensitivity

(Continued from page 5)
 osophical treatment and I am sure the other Rabbis interviewed will handle those areas satisfactorily. If I may be permitted, however, I would like to point out one fallacy on which I think much of the criticism is based.

The problem of maintaining proper *kavanah* during *T'filah* is certainly valid. There are times when each of us fails to experience prayer at a satisfactorily inspirational level. We should not, however, seek to rationalize our own failings by attributing them to the *T'filot*. In this respect it is important to differentiate between a *chesaron gavra* (personal lack) and a *chesaron cheftza* (mechanical lack).

It is we, as human beings, who occasionally fail to attain the level of religious sensitivity which prayer demands of us. The goal of concerned individuals should be to raise the community standards in this area rather than to search for means to accommodate *T'filah* to the popular whim. Through education and sincere example, the *Bnei HaYeshiva* can be an effective aid to achieving this goal.

3. In many ways this question is bound up with the previous one, for the underlying premise is that a simplified service or English prayers would be more meaningful to the Jewish public. Once again I shall leave a discussion of the philosophical underpinnings to others and briefly state what I believe is the crux of the problem.

The recitation of an extra *kinah* on *Tisha B'Av* in commemoration of the Holocaust is certainly valid. The early *payyetanim* made refer-

ence to persecutions of their time and subsequent liturgists took note of later tragedies as they occurred. In some services, *kinos* are devoted to the Crusades; in others specific massacres, and pogroms are referred to. Also, the possibility of increased references to the State of Israel should be studied. But once again the watchword must be moderation. Tradition must not be abandoned in the name of some vague conception of "progress."

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Sources to "Chachmei Hamasora"

In the last issue of Hamevaser, my article on the definition of *torah shebal peh* and the authority of Chazal was printed without the footnotes or the byline, which were lost at the printer. Due to the request for sources that I have received, I list below the sources that were omitted.

1. The definition and categories of *Torah Shebal Peh*, were paraphrased from the *Rambam's* introduction to *Zeraim* (which can be found in the back of *Gemara Brochos*, (page 53-54 in most editions). There he makes clear the *a priori* nature of the *Halachic* system. See also his explanation of how disagreements arise.

2. On the use of exegetical methods see the *Rambam's Sefer Hamitzvos Shoresh 2* and the *Rambam's* commentary *ibid.* (pages 16-31 in most editions). The *Rambam* gives an alternative explanation on how disagreements arose which also stresses the indepen-

dence of *halacha* from socio-economic, teleological, historical etc. causation in regard to *D'oraisos*.

3. That *Drabanans*, once formulated, are also treated independently of the reasons for their enactment (unless such reasons are part of the abstract legal formulation) see *Rambam Hilchos Mamrim 2:1-8; Ravad ibid; Tosphos Guin 36b Elah; and the Meiri on Betza 5*. All say that *D'rabanans* remain binding even though the reasons for them no longer apply unless a formal annulment of them is made. The above sources disagree as to what the procedures for the formal annulment are, and what types of *D'rabanans* could be annulled through such procedures, but none of the procedures any of them outlines are procedures that could be used today (e.g. we can't have a *sanhedrin*, etc.)

4. That the above is not only true, but fundamental to Judaism can be seen by the *Meiri* on *Avos*

3:14 where he deals at length with the independence of the laws from what we think the reasons for them are, and he interprets the *Mishneh in Avos* to read "He who teaches the teleology (or *Taamei Mitzvos*) of laws not in accordance with their legal formulation has no share in the world to come, even if he has learned much Torah and has done many righteous deeds."

All the above principles found scattered in many *Gemaras* and in the writings of the *rishonim* and *achronim*. I have selected the sources which deal with the topic systematically and in one place. The sources cited or the commentaries on them usually refer to the scattered *talmudic* sources on them, and by seeing those *Gemaras* and the commentaries on them one can see that the view held on the nature of *Halacha* presented in the article is unanimously agreed upon by *Chazal*, and considered fundamental to Judaism.

Rav Lichtenstein Advocates Integration of Learning Experience with Total Feeling of Spiritual Awareness

(Continued from page 6)

further and further away from *tfilah* generally. While a person clearly cannot, because he is told to do so at a given time produce a great *tfilah* any more than a poet can produce a poem on the spur of the moment, none the less a minimal level of *tfilah* will be attained and eventually with the repetition of *tfilah*, as he draws closer on an experimental level, he will attain the high degree of *avodah sheb'olam*. However, this is not always the case if a person comes to formalized prayer with the preconceived notion that it is opposed to spontaneity. Given our intellectual climate—popular culture is still very much dominated by Romantic conceptions—we are much more inclined to react negatively to the imposed discipline of prayer than people would have been inclined to act in earlier times. Although standardization may maintain a restriction against which a person has to fight all the time, in the long run, a *tfilah* of *kevah* sets a certain floor and should eventually lead to spontaneity.

3. There are a couple of things I would like to change. Halachic considerations aside, it is quite silly, as Milton Himmelfarb recently noted, to be constantly revising *tfilos* in order to keep up with the newspapers. However,

God's Characteristics Seen as Models For Human Behavior

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about the ways of God in order that the Jew attempt internalizing them.

(In contradistinction, *Hallel* does serve as a vehicle for praise because, notwithstanding the philosophical impossibility, there is a divine directive to offer praise under certain circumstances).

A prophet's formulation of God's thirteen attributes is at the core of Rabbi *Ashe* Cordovero's (a 16th century Kabbalist) exposition of *Imitatio Dei* in his *Tomei Devorah*. Three verses in *Micah* 7 (18:21) indicate to Cordovero the mode of fulfilling this "duty of the heart": "Who is a God like unto Thee that pardoneth the iniquity . . . He retaineth not His anger forever . . . He will again have compassion . . . and Thou wilt cast all their sins into the depths of the sea . . ." Crystallizing the salient char-

acteristics of each divine attribute, Cordovero translates these characteristics into models of behavior

Rav Lifshitz Views American Jewish Educational Institutions as Watersheds of Jewish Tradition

(Continued from page 12)

of our efforts to build and preserve Torah in America, and the continual striving in order to maintain it.

A person should not remain aloof in his own *dated amos* as an individual. One must be a contributor (*shoutaf*) in the building and maintenance of general Torah knowledge. When I came to America, there were very few *yeshivos ketanos* or day schools, and Talmud Torah education did not guarantee any lasting effect on the dissemination of *yiddishkeit*. I was and am still very much involved in the building of *yeshivos ketanos* in many areas all over the U.S. Complete *chinuch* is the only guarantee or hope that we possess to bring people back to Torah. From these day schools come the material for the *yeshivos gedolos* and thence the Torah leaders of the next generation.

role of chinuch

In *Babba Metzia* 85b there is a very interesting discussion between R. Hiyya and R. Hannina concerning *chinuch*. R. Hannina said that through his power of *pipul* he could restore and teach anything that was forgotten. In other words, there should always be a few outstanding scholars who can preserve Torah in this manner. R. Hiyya answered that the correct approach was to disseminate Torah to all the people so that the Torah would never be forgotten in the first place. His actions were all geared towards *chinuch*. The *gemara* develops R. Hiyya's thesis showing his devotion and efforts to teach children in places where there were no *seforim* and no places to learn Torah. Rabbi favors R. Hiyya's view, that *chinuch* is vital to the perpetuation of Torah.

acteristics of each divine attribute, Cordovero translates these characteristics into models of behavior

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Mesora Is Combined With Logic in Arriving at Halachic Determinations

(Continued from page 12)

tween Torah and secular knowledge must be clearly defined to arrive at some sort of practical course of action for Jews to follow.

The *Chofetz Chaim* z'l in the introduction to the "Duties of The Heart" states as follows: "Most of my proofs I have drawn from propositions accepted as reasonable. I added scriptural tests and maxims culled from the writ-

ing of our teachers, of blessed memory. I quoted also the saints & sages of other nations whose words have come down to us."

The *Chofetz Chaim*, while primarily basing his ideas on the prophets and Jewish sages, also bases his ideas on the sayings of wise men of other nations. He places a clear emphasis on the logic and clarity of the thought, and readily accepts a logical premise even

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struction. *Churban Yerushalayim* is intimately bound up with *churban haYiddish*, and in any event, we have a long way to go before we can see *Yerushalayim Ir haKodesh* restored. However, as to passages which, in rich descriptive language, speak of *Yerushalayim* as desolate, devoid of inhabitants, and virtually lacking any kind of Jewish community—I find it dif-

ficult to see how we can honestly continue saying these in their present form. Secondly, we should recite a *tfila* for the State of Israel every *Shabbos*. If European Jews could pray for Nicholas II and Kaiser Wilhelm—not that I mean to compare; it would be quite obscene—we can certainly pray for Levi-Eshkol. Thirdly, *Kinos* should definitely include—

as it now does in some communities—something about the holocaust in Europe. We have a tradition of inserting laments for other tragedies, such as *srafas haTalmud*, in the *kinos* of *Tisha B'Av*, and it should certainly be applied here. Finally, in a somewhat different vein, I think we should assign a much more central role to *Birchos haTorah*. It is not just a question of the formal element—the fact that according to the Ramban, they are, unlike most *brachos*, *mid'oraisa*—but that we need, in every way possible, to integrate our learning, with our total spiritual awareness. *Chazal* insisted on this very strongly, as you can see from the *hadacha* that one should, ideally, *daven* where he learned and vice-versa. *Birchos haTorah* should, serve to add a dimension to learning, to help make it not just an antiquarian's intellectual exercise but a vital religious experience. They could help us realize the element of *lianei haShem* in *Talmud Torah*. If they are to do this, however, it is pretty obvious that they have to be related to actual learning rather than the mechanical repetition of the *mishnah* in *Peah*. I would therefore strongly push a suggestion once mentioned by Rav Hutner that, besides the *mishnah* in *Peah*, *birchos haTorah* be followed by learning something one is really engaged in studying. Privately, one could take up whatever he is learning at the time

for Torah and Judaism. The continuation of the past is preparation for the future. "*Ulencitach netzachim kedushtosha nakdich*"—this is the basis for *chinuch* in America. We can look back on the past twenty-five years and see the harvest of R. Hiyya's program. At one time in America, Jews were completely estranged from Torah education, now it isn't out of common parlance to talk about boys' learning in a *kollel*.

It is easy to pursue a sure thing; taking chances is difficult. I had my doubts about America, but now that we are witnessing such results, our efforts must be trebled. Success urges us to try even harder. *Yeshivos* must be established all over the country. Our *yeshiva* shares a large measure of this success, since many of our *musmachim* have been instrumental in establishing *yeshivos ketanos* and day schools.

Much sacrifice is necessary before satisfactory results are yielded. Every rabbi must try to be a R. Hiyya. *Rabbonus* is not just a job, but a tremendous responsibility.

Publicly, we could have a schedule and have someone learn a *mishnah yomis* or something of the sort every day.

4. The question is one of alternation. (Continued on page 11)

Riskin Braves Critics' Scepticism: Transforms Conservative Synagogue

(Continued from page 1)

conservative movement, the synagogue desired a conservative rabbi, but finally turned to the Community Service Division of Yeshiva University for assistance. The position in this mixed-seating synagogue was accepted by Rabbi Riskin after consultation with his *Rebbeim*, under the following three conditions: First, his salary was to be in the form of a subsidy from Yeshiva University so that he could maintain financial independence and not be controlled by the Board of Directors. Second, the synagogue was to disassociate itself from the Conservative movement. And third, that all halachic issues were to be

under his sole jurisdiction. It was this third point which enabled Rabbi Riskin to make all subsequent progress in the synagogue.

The venture into a synagogue of this type was greeted by horror and ridicule by certain factions of the Traditional community (see *The Jewish Observer*—December 1964). The major objection was that a *RIETS musmach* would take such a position in a synagogue without a *mechitza*. Nevertheless, Rabbi Riskin undertook the challenge while reserving the right to discuss the issue in open forum. Within six months after the new synagogue was established, a

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FREEDOM OF CHOICE

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Roth Launches Multi-Pronged Attack On Three Fundamental Assumptions

(Continued from page 7)

(3) that the propositions of science and the assertions of religion deal with identical subject matter.

Dr. Roth's general approach, then, is not to read scientific principles into the Biblical text and proclaim that the Bible does indeed hold these scientific principles, but rather, wherever possible, to broaden the gap between the two spheres of knowledge, and to submit that even in a case of explicit contradiction, the discrepancy can be explained away by recognizing that the two disciplines operate out of entirely different frames of reference. When I know something religiously—when I maintain a religious belief—I know in an entirely different sense than I do when I know something scientifically, when I endorse the cognitive content of scientific doctrine.

Now Dr. Roth attacks these three fundamental assumptions as follows:

- 1. "Science provides only a

practical knowledge of things, and makes no claim to revealing the structure of the realm which it investigates." That is, the term "truth" as applied to scientific proposition is true merely if it is useful, if it points to the practical consequences of things. The constant process of self-correction which takes place in the scientific world—i.e., the admittedly provisional nature of scientific laws—points to the conclusion that scientific principles are merely convenient tools for solving problems—Ernst Mach called them "mental expedients". Hence, "the principle of determinism is not constitutive of nature, but regulative of the enterprise of scientific inquiry. It is a methodological postulate designed to guide the process of scientific research". (Indeed, ever since David Hume severed the bond between cause and effect, and demonstrated that scientific assumptions, e.g., space, time, causality, are not necessarily reflective of the "thing in itself," the notion of thoroughgoing determinism had been held suspect

by many philosophers.)

2. "Propositions of the Bible may be assigned metaphorical rather than literal meaning." Thus (attacking the issue from the point of view of religion) if the chapter on creation can be assigned a metaphorical interpretation, then the seemingly opposing view of evolution can be brought into harmony with the Bible.

But in truth we need not employ this method. For given that even the law of gravity (for example)—a principle that has undergone extensive verifications by scientists—may nevertheless, on the basis of what has been argued above, be construed as being no more than a symbolic device for predicting and controlling certain events, then certainly it may be said in regard to the theory of evolution—a doctrine upheld by only "limited" confirmation—that "the attempt to describe the actual development of the universe . . . on the basis of these laws is, at best, a risky enterprise."

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Little Progress Made to Better RIETS Situation

(Continued from page 12)

in which the student begins by familiarizing himself with *Tanach*, advances to a thorough study of *Mishnav*, and ultimately proceeds to courses in Talmud. Even then, however, he learns only the basic contents of a number of tractates in order to become acquainted with the style, language and method of the Talmud, before reaching the level of in-depth learning. This level of learning must be supplemented by study in practical *Halacha*, Jewish thought, and related subjects. Mr. Greene, while dismissing the Bible department as "farical," decried the lack of enough adequate courses in these subjects, a charge since taken up by both student newspapers (particularly in regard to the dearth of Jewish Philosophy courses) and reiterated by Joseph Kaplan in a recent issue of *Commentator* (Feb. 29, 1968).

The complaints are indeed justified and the suggestions basically constructive. The advantages of new courses for the study of Jew-

ish topics are evident, since too many RIETS *Talmud* presently lack the basic knowledge necessary to develop a *Haskafah* from the study of *Talmud* alone. Mister Greene's plan, too, though only a bare outline in need of greater development (as he himself points out), is replete with practical suggestions (e.g., more intensive study of *Tanach* and *Mishnah* as a basis for a proper understanding of the *Talmud*, and more emphasis on practical *Halacha*) which, if implemented, would be advantageous to RIETS *Talmidim*, especially to those who continue in Yeshiva after college.

little progress

It is, however, an unfortunate fact that little, if any, progress has been made toward alleviating the situation. The Jewish Philosophy courses and *shurim* in practical *Halacha* that are being taught, though excellent, remain pitifully few in number. The prospect of beneficial changes in the college curriculum in the near future to

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Zimmer Demands Active Involvement; States that Students Cannot Fulfill Religious Obligation by Academic Commitment

(Continued from page 7)

Those who would urge a major overhaul of the liturgy are taking an extremely limited view of the entire development of prayer. Suggestions for a dramatic simplification of the service, or that *Tashon hakodosh* be replaced by the vernacular are not only short-sighted but unlikely to accomplish that which its proponents anticipate. The failure of the Reform Movement to spur a religious revival is one indication of the inevitable futility of this attempt. There is more to understanding prayer than merely knowing the meaning of the words.

4. First of all, I don't feel that *minyan* policy can or should be treated as an independent issue. It is only within the context of the entire Yeshiva setting that the present situation may be understood. Before any serious discussion on this subject may be initiated, full cognizance must be taken of the unique philosophy and goals of Yeshiva College. The reason for this is obvious. Rules concerning *minyan* in the dormitory are only one manifestation of Yeshiva policy as a whole. In other words, if there is a problem of *minyan* attendance, it is indicative of unresolved difficulties in still other areas.

minyan requirement

The administration's right to set up minimal religious standards is solidly rooted. There is not a college in the country that does not demand that its students meet certain requirements. There should be no doubt in anyone's mind that as Yeshiva College adherence to the practices of Orthodox Judaism is as vital as maintaining a certain grade index. No one is drafted into our school. Those who apply

do so of their own free will and hopefully with the full knowledge of what will be expected of them.

The current debate over *minyan* in the dormitory, however, points up the need for a clear restatement of Yeshiva philosophy. The catalog states that no one may attend Yeshiva College unless he is simultaneously attending one of the three religious divisions. Should this be interpreted to mean that one is *yotze* his religious obligation here by merely an academic commitment to Judaism? Unless the goals of its founders have been subverted, the answer must be no.

While *limud Torah* has traditionally been an important facet of orthodoxy, a purely intellectual interest in Judaism is not sufficient. Living in accord with what one has been taught *kivay hamitzvos*, is even more crucial. The cerebral Jew has no more validity than the proverbial cardiac Jew. In the words of Chavel, "lo hamidrash eykor elah ham'aseh"—it is not

study but deeds which are of the essence. On this basis a demand for observance is a must.

There are no pre-fabricated solutions which we can apply to Yeshiva's problems. For obvious reasons we cannot look toward Berkeley or M.I.T. to see how they handle the issue of *minyan*. Our unique status places a need for creative purposeful policies squarely on the administration.

We may, however, look to history for precedent and guidance. Simcha Asaf in *Mikraos L'Toldos Hachinuch B'Yisroel* records the regulations enforced by various European yeshivas at the beginning of the Enlightenment. It should be noted that several of them offered secular as well as religious courses. They too were faced with a problem of *minyan* attendance. Some boys, it was reported, "did not even put on *T'fillin* each morning." Not surprisingly the answer given at that time was a system of compulsory

minyan attendance. The following rule is translated from a document written for a school in Verona (1757): "Every day the teachers and instructors shall attend services in order that the students shall learn from them. It shall be compulsory that the students attend daily."

The results of this historical inquiry are of necessity, inconclusive. Firstly, our knowledge of the practical administrative details of this plan is limited, as well as our

knowledge of the effects of these regulations upon the students. Secondly, and most important, the conditions in contemporary American society are by no means analogous to those in eighteenth century Europe. The emphasis today upon concepts of "individualism" and "freedom" is much stronger. Compulsion of any sort is greeted with an automatically negative response. This does not mean that we can learn nothing from the

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Jewish Chronology

This table corrects the typographical errors that appeared in the last issue, and gives the sources for these dates. The biblical verses quoted refer to the verse that establish the date. Sometimes the biblical date reads in year x of king y's reign. To put these dates onto the calendar requires nothing more than arithmetic in most cases. This is done in the following *Gemara*: A.Z. 9 and *Erachin* 12-13. For a more detailed calculation see *Seder Olam*, (from which the *Gemara* derives most of its dates.)

Event	Year Jewish Calendar	Secular	Source
1) Creation of world	25 Elul	3761	
	0	B.C.E.	
2) Creation of Adam	1 Tishrei	3761	Gen. 1:1 Gen. 1:26
	rei 1		
5) Flood begins	1657	2105	Gen. 7:11
10) <i>Bris Bein Habsorim</i>	2019	1743	Gen. 15:1
11) Birth of Isaac	2049	1713	Gen. 21:5
13) Exodus and	2449	1313	Ex. 12:41
<i>Mattan Torah</i>			
14) Jews enter Israel	2489	1273	Num. 14:33
15) Saul anointed	2883	879	Sam I 13:1
16) David anointed	2885	877	Kings I 2:11
17) Solomon anointed	2925	837	Kings I 12:42
18) First temple built	2929	833	Kings I 6:1
22) Temple destroyed	3339	422	Kings II 24:18
23) Second temple built	3469	552	Daniel 9:24
24) Persian rule ends	3443	318	Tal. A.Z. 9a
25) Greek rule ends	3623	138	Tal. A.Z. 9a
26) Hashmonaen rule ends	3726	35	Tal. A.Z. 9a
27) Temple destroyed and Herodian rule ends	3829	69 C.E.	Tal. A.Z. 9a

Religious Propositions Cannot Be Contradicted by Science

(Continued from page 9)
(In general, of course, not all

Biblical propositions may be taken metaphorically, and not all metaphorical interpretations of manifestly nonliteral passages may be accepted. Any metaphorical interpretation must be logically consistent with all the other cognitive propositions of Judaism.)

3. "Religious knowledge is expressed by two radically different types of descriptive propositions, and the term "knowledge" is applied to each of these types in a way that prevents a logical contradiction from arising between them and the propositions of science.

Now the first type of religious proposition, that which deals with "man, the universe, and the relations between them," is resolved with corresponding scientific propositions in the manner outlined above, viz., by determining in what sense the propositions of science may be described as "true" and as constitutive of "knowledge."

But there is a second class of propositions: those which deal with God and his relation to the universe. Now what God is cannot be formulated in language. For the religionist, "knowledge of God" is indeed an entirely different type of knowledge from scientific knowledge. In response, therefore, to the question "how do we know God?", there are (at least) two types of solutions:

a) Maimonides' "negative theology," by which we assert no positive attributes of God—e.g., we do not say "God has power"—but only infer what He is not—e.g., "He is not weak." Further, even the "existence" of God is an existence that is in no way similar to the existence of any other object that can be described by recourse to the Ten Categories of Aristotle (Substance, quality, etc.)

b) The existentialist knowledge of God, i.e., a knowledge that is not cognitive or theoretical, but experiential—as in the "I-Thou" re-

lationship posited by Buber as the foundation of real faith.

By either of these two methods, scientific "knowledge" cannot clash with religious "knowledge." For either we have no knowledge of the essence of God, or, if we do "know Him" as in the existentialist view—it is a knowledge not comparable in kind to scientific knowledge.

However, there is one aspect of the relationship between science and religion which remains untouched by Dr. Roth's analysis. His solution is useful only in reconciling assertions made by science with contradictory assertions made by the Bible. If, for example, science seems to say that man has no free will, and religion declares the opposite, the discrepancy is effectively removed by the analysis described previously.

But there is another class of difficulties which arises not because science holds a different belief from religion, but rather because science has done something which apparently trespasses the limits of man's capabilities as circumscribed by the Torah. For instance, science creates life in a test tube. Seemingly, such an act encroaches upon the divine prerogative. (In this case, as Rabbi Lamm has explained, the problem is easily resolved by demonstrating that such a development is indeed possible according to the Torah and poses no challenge to any of the propositions of Jewish faith.)

Now, of course, such problems lie beyond the scope of Dr. Roth's essay, which is confined to linguistic analysis of propositions. Yet, it must be realized that here lies an important implication of his work. For if indeed Judaism need not be shaken by every unproven hypothesis advanced by the scientific world, if the old formulation of the conflict has passed into obsolescence, as Dr. Roth so convincingly demonstrates, then,

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Rabbi Should Relate Halacha to Problems Of The Modern Jew

(Continued from page 8)
mechitzah was erected.

It is the task of the synagogue rabbi to do more than simply erect a separation between the sexes; he must in addition destroy the separation which exists between the contemporary Jew and his halachic heritage. Unfortunately, it is this endeavor in which many congregational rabbis fall short. Most rabbis speak of their problems; rather they must learn to speak of the problems of their congregants. If the rabbi is going to communicate, he must maintain personal contact with the members and maintain as well the significance of *Mitzvos na-asuyos*. The commitment to the ideal role of pulpit rabbi has been the primary reason for the success of the Lincoln Square Synagogue. On *Shabbos*, for example, the Riskin family invites congregants into their home to the experience the *Oneg Hayom*.

The idea of halachic methodology within Jewish living is presented at various points of the service. Instead of reciting the customary *Bane Madlikin* during *Kabbolas Shabbos*, a *nishnah* from *Moishes Shabbos* is learned and *hilchos Shabbos* are intertwined within the learning. The *Shabbos*

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Solution To RIETS Problem Rests With The Individual

(Continued from page 9)
accommodate the problem is bleak.

Assuming, then, that little progress is to be expected in this direction, the most pressing question becomes: what immediate measures must be taken to rectify a distressing and stagnating predicament?

The answer is that the most immediate solution rests with the individual. The student, in the absence of administrative aid, must take the initiative and embark upon a program of concentrated individual study. The sources exist, even if the courses do not, and surely they are vital enough to command special attention. Those who speak of the importance of revising the general system or of supplementing the RIETS program with the proper areas of study, yet who use the university's inaction and the system's defects as an excuse for their ignorance and, as a result, do not undertake their own research, are guilty of inexcusable hypocrisy. Mister Greene dismissed individual study as an unacceptable answer to the problem, since "one must be taught method before beginning individual study." It is true that a knowledge of method is advisable before taking on individual research; but if method has not been taught, is

not one's own research and study an excellent means of learning it?

It may be argued that the student lacks the stimulus within him to begin serious individual investigation. In that case, the Rebbe, who usually has influence over his *talmid*, can help by using that influence to stimulate *talmidim* to extra-curricular study. The Bible department, which now lacks any influence whatsoever, could provide a stimulus if it presented courses on a more challenging, rather than on a grade school, level.

Whether or not, the stimulus comes from within or without, however, the student owes it to himself to utilize his mind to arrive at a knowledge of God and of Torah, of Judaism, and of life and how to lead it. To the *Rambam*, the true perfection of man (in the form of constant intellectual worship of God), is attained only after constant study of God and the Torah and after an intellectual understanding of the principles of the law is reached. "With this perfection man has obtained his final object; it gives him true human perfection—it remains to him alone; it gives him immortality, and on its account he is called man." (Guide for the Perplexed, Part III, chapter 54.)

Safran on Unique Function Of Imitatio Dei as Mitzvah

(Continued from page 9)

for man. To cite just one example: in discussing "He retaineth not His anger forever for the remnant of His heritage" (*I'shearis nachaloso*), Cordovero isolates the essence of this attribute to mean God's most intimate involvement with the destiny of Israel, *shearis nachaloso*. The author finds the root of *shearis*, not in the word meaning remnant, but rather in *sher (basar)*, meaning flesh or

body. God's attitude towards Israel is "motivated" by the most intimate relationship — a family relationship.

Practically, this relationship should engender profound love and respect for fellow men just as the individual man would love and respect himself, for "other Jews are actually he, and he they." This love should extend to all men — even to the sinners: "Let man experience his love for the sinners, hoping that they repent and become worthy in the eyes of God."

How should one be motivated to love all men? Let one recall, says Cordovero, the inherent good within them. Secondly, let one analyze his sincere motives for disliking particular individuals. Finally, what right does man have to dislike those whom God loves?

At this point, the question may be appropriately raised: What is the unique function of *Imitatio Dei* as a *mitzvah*? It does not seem to add qualitatively to the other Biblical precepts which demand of man acts motivated by love, justice, and compassion. The Rabbi's derivation from the verse "to walk in all His ways" of the obligation to support the poor, to

visit the sick, and to console the mourners certainly comes within the spirit of other Biblical precepts. Why was it necessary, then, to introduce a new *mitzvah* (containing these obligations) in the form of a unifying principle?

Rabbi Bar Shaul (in *Mitzvah Valev*) addresses himself to this problem.

Every individual *mitzvah* concerned with the ethical realm requires "galvanizing a mere spark" in the human personality. As the *Sfora* points out: In order to execute God's will, "man should actualize what is potential and intrinsic in his soul, in his image." This mere "spark" will provide sufficient "energy" to perform an act relative to a given time and a specific aim (e.g., aiding a needy person).

Walking in the ways of God requires not only that man perpetuate acts of compassion, but also that he personify compassion. Emulating God entails not acts which are external to the doer; rather, it seeks the development of an ethical personality, drawing its strength from inner motivation and religious disposition.

should occupy the keynote position in the life of the Jew, there is ample room allowed for the *Chochmas* of the secular world as well.

"*Achas debar Elokim, sh'tayim zu sh'anati*" (Psalms 43). We hear two things. Our source of truth stems from the Torah and

from a study of the world around us. As Jews it is our duty to transmit to future generations the entire *Toras Elokim*, from all sources as one cohesive unit, avoiding all internal conflicts. It is only through the eternal transmission of the Torah from generation to generation that Judaism is perpetuated.

Knowledge of Mesora Necessary For Proper Study of Psychology

(Continued from page 8)

if it is not found in a *Mesoratic* source. He further quotes the *Gemara Megillah* (17) "whoever utters a wise word, even if he belongs to the Gentiles is called a sage." He is acutely sensitive to this *Gemara* which states that the elements of *Chachma*, of knowledge and wisdom, exist in the secular world.

The *Rambam* (Chapter 17 *Hilchos Kiddush Hachodesh Halacchi* 24) says that after all the sequences of the moon and all other pertinent facts in determining the cycles for new months have been clearly resolved and there is no room for question, it does not matter whose book of figures we use, be it written by "the prophets or by men of other nations".

We can now approach the

study of psychology as we do other fields of knowledge. Namely, we approach the field with as much knowledge of the *Mesoratic* view as possible, and we turn to secular fields only when we have unresolved conflicts and pressing problems. Hence, we try to bring as much as possible from the Torah, prophets, and sages to resolve the conflict. After careful examination of the sources available to us, we are able to turn to the knowledge available in the secular world for answers to our questions. Seeking and finding truth in the world around us is also part of the Torah and *Mesoratic* tradition. The *Tosfos Yom Tov* (*Shivis* 6: *Mishna* 1) says that "It is not possible to refute a fact" in discussing the boundaries of certain lands. That is to say, that if there is a clearly seen

fact it is not possible to disprove it on the theoretical level that it may be wrong if viewed from a *Mesoratic* point of view. Truth can be found in the Torah as well as in the physical properties of nature which God created, from the world around us.

The conclusion is that one can turn to psychology after having researched the Torah sources as thoroughly as possible. If the principle in psychology does not conflict with a clear precept of the Torah it can be accepted. Furthermore, there should be a quest for truth on the part of Jews from all available sources, with the underlying principle in mind that the Torah should not be sacrificed at the expense of wanton research into the wealth of secular material available to the individual. While Torah clearly

Jewish Thought Concerned with New Advances

(Continued from page 10)

Ultimately, the actual expansion of the power of man may prove more relevant to the issue of science and religion than will any of these tentative speculations submitted by scientists (and Darwin may be safely forgotten). The formulation of religious "attitudes"—both *halachic* and *haskafic*—to scientific accomplishments and discoveries may indeed constitute the major concern of future Jewish thought in this area.

The Governing Board extends *mazel tov* wishes to Marvin Waluch '66 and Rosalie Hiltzik on their recent marriage.

Riskin Teaches Congregation Traditional Judaism

(Continued from page 10)

morning *drasha* is not merely homiletical, but is filled with a feeling of urgency that the *halacha* become a part of every member's actions.

The explication of Traditional Judaism is not confined to *Shabbos*. The adult education classes have been one of the major instruments in instilling a correct view of Jewish law and theology. The participants in the Adult Education Series choose from lessons in reading and speaking Hebrew or *Chumash* study. The topic of the lecture that follows the classes is "Jewish Law and Modern Problems." The synagogue also sponsors a Young Couples' Book-of-the-Month-Club, where literary works of Jewish interest are evaluated and discussed. The effect of these classes

has been the reshaping of many of the members' lives in terms of commitment to the practice of *mitzvos*. The changes which have occurred are for the most part within the areas of *kashrus*, *tephillah*, and *shmiras Shabbos*. These modifications, no matter how slight, must be regarded in the light of the ultimate worth of the performance of every *mitzvah*.

Since a relatively large percentage of uneducated Jews form the core of many of the Traditional synagogues, the rabbi becomes the sole source of light within the opacity of ignorance. "Consequently the rabbi must impress upon his members that he is also guided by *halacha* and his position is that of conveyor of that *halacha*."

During our discussion of the goals of the Lincoln Square Synagogue, Rabbi Riskin unveiled

the following fundamental bases and purposes: 1) *Halachic* Judaism has a relevant message to Jewry first, and also to the world; 2) If the message is presented properly it will be understood and accepted. His specific goal at Lincoln Square was to plunge into an intellectual community and determine if it can be influenced by *Halachic* Judaism.

The future of the synagogue appears as bright as its past. A \$1,000,000 structure is planned to take the place of the present temporary quarters of the synagogue; within the more distant future, a day school is being considered to accompany the already existing Talmud Torah. Realizing that no individual is ever too old to learn, the synagogue is planning a national Adult Education Institute. The Lincoln Square Synagogue

has the unique position of being located in the cultural center of America and this enables it to reach beyond the usual limitations of a synagogue. One of the projects envisioned to take advantage of this situation is a television program to explain Traditional Judaism.

In evaluating any success, a mere enumeration of accomplishments is inadequate; the source of the accomplishments must be exposed as well. Rabbi Riskin has acted not as a preacher or mere functionary of the synagogue. Rather, he has presented himself as a conveyor of the *halacha* and education. Working on the premise that a person shown a correct path will follow it, he has taught his congregants the message of Traditional Judaism.

Lichtenstein's Plan Tempers Compulsion with Flexibility

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atives. Are the alternatives that people will come to *minyan* without compulsion or with compulsion, or are the alternatives that I come with a degree of compulsion or I won't come at all? I think obviously it depends in part on the individual student. It may be true, as sometimes claimed that there may be students who don't

come precisely because they're being compelled and who really would come if only there were no pressure. However, I don't buy this particular argument. I consider it to be specious. I think anyone who is genuinely motivated religiously would realize immediately the folly of somehow spiting God in order to get even with Rabbi Chaifetz. *Minyan* also

shouldn't be used as a political football to advance the cause of student rights.

I think therefore to a great extent it boils down to whether one should compel people to *daven b'tzibur*, or simply feel that there is no point in doing it because it will just result in a forced mechanical *davening*, if not, indeed, in a negative reaction; or on the other

hand to argue that it is better to have students there in order that they will learn to *daven*, *L'shma*. I think one will have to see this in a broader context, the question of the role or viability, although certainly not the desirability, of compulsion in general. When you are dealing with ethical or religious problems can you compel people altogether? I suppose if everyone accepts the general point of view of Kantian ethics that everything depends on inwardness it becomes difficult. You cannot compel the

Our difficulty is that we have a mixed student body. From an administrative point of view it is difficult to decide which action to take if one does have this mixed kind of group. If one is going to make the basic decision that some standard of compulsion is going to be employed, it has got to be done in somewhat of an across the board fashion. My feeling is that on the whole we have a student body which fundamentally recognizes that they should *daven* and I think in all candor will agree that every student does *daven* better in the *Tzibur* than when he's

Zimmer Proposes Liturgy Course For Deeper Understanding of Tfillah

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past and I shall refer to Asaf's book again, when discussing possibilities for improving our system.

In *Mikraos L'Toldos HaChinuch B'Yisrael* it is reported that a Yeshiva in Prague (1710) required students to take a course in *T'fillah*. It might be advisable to consider the adoption of a similar practice here. With the exception of one class in J.S.S., there are, to my knowledge, no courses in *T'fillah* offered on the undergraduate level. Yet if a serious attempt is to be made to instill the true meaning of prayer into Yeshiva students, a course in liturgy must be available on all levels. For the advanced divisions, classes can be conducted using the works of Rambam, Rav Kook and others as texts. While ideally a course of this nature should be offered on the high school level, the varied backgrounds of freshmen entering the College makes a course of this type necessary. Properly presented, this could be especially effective for committed boys who have simply never been taught the significance of the liturgy.

In the rules of the Verona Yeshiva (quoted above) it should be noted that all teachers were required to *daven* with their students. The importance of this regulation must not be minimized. A boy should be able to see his Rabbi *daven*. The traditional *rebbe* does not maintain his relationship with his *talmidim* strictly on an academic level. By personal contact, it would be possible for a teacher to demonstrate the Torah

way of life through his every action. A system should be worked out, possibly on a rotation basis, so that more faculty members could be present at *minyan* each day.

I have heard the argument advanced that Yeshiva College has outgrown itself and that a law of diminishing returns has begun to set in. The student body, so the argument goes, is so large that the proper Rabbi-student relationship is impossible. The individual can now find anonymity within the dormitory and crowded *shiurim*, safe from the intrusion of religious influence on a personal level.

Yet, I believe something can be done if enough people are concerned. If the ratio of Rabbis to students is too low, then more teachers should be hired. Also, the school should explore the possibility of purchasing one of the local apartment buildings as a residence for interested *rabeim*. If Columbia University can offer a faculty house for its teachers, surely Yeshiva could consider a project along similar lines. This would enable a larger number of rabbis to live near Yeshiva, *daven* with the students each day and make their influence felt.

With all due respect to the dormitory administration, I would try to attain *minyan* policy *per se* more closely to reality. No formal compulsion should be continued after a student's sophomore year. While everyone should go to *minyan*, a system of checking the attendance of a twenty or twenty-one year old adult is absurd. By the time he is a junior, a student

has been exposed to two years of Orthodox thought. If by this time he has not been convinced of the need to pray in the *beis haknesses* at least twice a week, any attempt at coercion will, in the long run, prove futile. *Mitoch-shelo lishma bah lishma* is not a feasible solution.

I should make clear at this point that I am not referring to those students who do not attend *minyan* solely due to lack of sleep, overwork, etc. Those who are genuinely committed will find time twice a week to attend at least a late *minyan*. Compulsion, therefore, may not be euphemistically rationalized as "added incentive to those who really want to *daven*."

If a minority of students are not living up to our standards, shouldn't they be asked to leave instead of ignored? The answer is yes. For practical reasons however, this cannot be incorporated into a realistic plan. In order to know which underclassmen were violators, records would have to be kept of *minyan* attendance. Once students realize that their attendance is being checked, they will again be forced to attend the minimum number of *minyanim* in order to stay in the school. In effect we will be right back where we started. The only alternative would be to organize a "secret morality police" of administration spies to report surreptitiously all those who are lagging in their commitment. That would not only be repugnant from the standpoint of secular liberalism but would also be antithetical to the spirit of the *halacha*.

will. If one thinks in more objective terms both with regard to ethical and religious performance perhaps the element of compulsion becomes at least more feasible, although not necessarily more desirable. However, I think that even from what might be some sort of Kantian perspective, whether compulsion is feasible depends on the fundamental attitude of the person who is being compelled. If you are dealing with a person who fundamentally does not recognize

your right to compel him (given the general moderate liberal climate) compulsion is self-defeating. Dealing with that type of student body, compulsion may be just a self-defeating gesture. However, if you're dealing with a student who fundamentally recognizes that this is really his obligation and that you as a figure of authority have a certain right to enforce that obligation, then I think compulsion becomes quite possible. In that case you will not be dealing with a student who is recalcitrant because he rejects a particular duty entirely or because he is reacting to element of compulsion, but he may simply not be doing what you want because of extraneous conditions (e.g. lazy, sleepy, tired). If you begin to put pressure on him he will not react negatively but by saying that he really ought to do it. I think there are many students who have a fundamental commitment to *davening* in *Tzibur* but nevertheless may need to be pressed to do so. Dealing with students of that type some measure of compulsion at a parental level, certainly is both feasible and quite justifiable.

In the interests of fairness, however, the element of compulsion should exist, if only as a last resort, with respect to either.

Flexibility should also be used in determining why a student doesn't come to *minyan*. I don't think the question of *minyan* should be considered as part of a person's total religious commitment and not in isolation. I don't think that a fellow who has pressing ethical and religious reasons for not coming to *minyan* need be treated in the same manner as a student who is lazy and goes to sleep late because he was *Schmoozing* or being idle. I would not be in favor of a flat formula of x number of days or out. I think that this should be considered with an eye towards a person's total context with an awareness in accordance with the best objective criteria the people who might know the individual best, whether it be counselors, administrators, *Rebbeim* who could gauge a person's situation and see why he doesn't come to *minyan*. In that way we'll be somewhat fairer and see why a person doesn't come to *minyan*.

Man's Quest for God Theme of Roth's "The Conversion of the Jews"

by Abraham Kinstlinger

The saga of the Jew, isolated and lonely, searching for God and himself while groping for self-definition, stretches back as far as the first Jew, Abraham, and his response to the challenge of serving God in the midst of an alien and unsympathetic society. And part of the heritage that Abraham has passed down to each generation through the millennia has been this agonizing, highly individual, yet uniquely ennobling, search for God.

In his story, "The Conversion of the Jews," Phillip Roth traces a young boy's rebellion against the crass hypocrisy of an only too-familiar brand of Judaism which has either honed religion down to the shallow homilies of a Sunday school recitation, or, by distorting its precepts, has emaciated it into an exclusive introverted, self-sufficient subculture.

Superficially, the plot revolves around the conflict between Ozzie Freedman, a thirteen-year-old student who insists that, contrary to the Rabbi's teaching, if God can create a world and perform miracles in it, he can surely cause Mary's "immaculate" conception of Jesus; and Rabbi Binder, who, embarrassed by the forceful logic of the question, maintains that such an act is somehow beyond His realm.

As the story progresses, Roth manages to illuminate some of the peculiar foibles, both great and small, which American Judaism is heir to. In one colorful passage, Roth asserts the sincerity of the pupil while exposing the superficiality of both teacher and system. The protagonist, little Ozzie

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Contributing Editor

On Imitatio Dei

by Bezalet Safran

A remarkable question was posed by Rabbi Soloveitchik at a recent *shiur*. A Talmudic principle states that Mosaic laws (*d'oraissu* laws) cannot be derived from the later Prophetic works or the Hagiographa (*Divrei Torah mi-divrei kaballah lo yafinnu*). If so, what is the role of the Prophetic works? If the Prophets cannot serve as a basis of inference or cross-reference to the Five Books of Torah, wherefore were they incorporated into the Bible? The answer given was that the Prophets serve as an indispensable commentary to the Mosaic commandment, "I command you . . . to walk in all His ways." In commenting on this verse the Rabbis explained that walking in God's ways entails emulation of God's qualities as they are manifest in the classic "Thirteen Attributes."

As a matter of fact, the Rabbis were so concerned that the Jew internalize God's attributes, that they incorporated *Pesukei de-Zimra* (selections from the Psalms) into the morning service. Rabbi Soloveitchik proved (through verses and Rabbinic statements) that the purpose of *Pesukei de-Zimra* can-

Interview with Rav Lifshitz: His Goals, Ideals, and Hopes

by Wally Greene

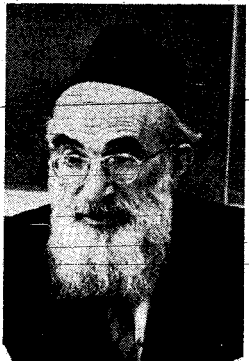
Rav Lifshitz comes from the town of Suvalk in Poland. It was a town that was dedicated to Torah study. In fact, it had its own *yeshiva* and numerous *batei medrashim* and *shuls*. The father-in-law of Rav Lifshitz was the famous Rav Yosef Yosselovitch. The *yeshiva* in Suvalk was in session until World War II endangered its existence. Rav Lifshitz was a *rosh yeshiva* there until the war. From Suvalk he went to Kovno in Lithuania where he was met by other *rabbonim* including the Loizer Rov, Rav Aaron Kotler, Rav Mendel Zaks, and Rav Avraham Yaffin. Together they were brought to America by the *V'ad HaHatzala*.

(The following is an approximate transcription and translation of the original interview which was held in Yiddish.)

"I was at the *Beis Medrash La-Torah* in Chicago for two years. The atmosphere there was very *yeshivische*. Twenty-three years ago, I came to this *yeshiva* with my best *talmidim*.

Before I tell you my *hashkafa* on *limud haTorah*, I want to relate an interesting twist of fate. I felt that *limud Torah* had to exist everywhere that Jews lived. In spite of any external pressures, one had to strive to overcome these obstacles in order to succeed. To be honest, I had my doubts about coming to America. I had heard much about the abysmal state of Jewish affairs there: assimilation, lack of observance, etc. Therefore I originally intended to settle in Israel. However, we had a *mesora* from Rav Chaim Volozhin that America would be the bridge (of Torah) from Europe to *Eretz Yisroel*. Torah could be trans-

planted in American soil and thence to *Eretz Yisroel*. We regarded ourselves as heralds of this prophecy and pledged ourselves to this task. Perhaps our advice, influence, and guidance could bring it about. I was still skeptical about the feasibility of having Americans as a link in the *shalshetes ha-kabbala*, but I and the others regarded the *mesora* as an indication (*remez*) of our task. This inspired, us in our dedication and dexteron to be "spreaders of Torah" in



Rav Lifshitz YUPR

America. Our faith in this *mesora* dispelled our doubts. I came to America full of hope and inspiration. I felt that now there was a possibility to build Torah and Judaism in America.

Every day I recall the message of Rav Chaim Volozhin and I try to think of myself as a contributor in the fulfillment of his dream. There are two aspects of this that I concern myself with—the success

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Lamm Discusses Question Of Halacha and Morality

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Chachom is greater than a Tzadik.

The third view, espoused by Rav Kook, is a synthesis of these two opinions. Rav Kook felt that there is an ultimate identity of Mussar and Halacha. The Kabbalistic dream that the world will be united reached its highest level of expression in Rav Kook. His weltanschauung was that underneath all the different phenomena of the world, there is a unity, and that the world strives to integrate itself. Rav Kook's unity theme included the entire realm of human endeavor. He believed that every ethical act is religious; and that ethics, even without conscious religious motivation, are from G-d. Therefore, we are sorry about any social movement that is not consciously religiously inspired but we are not bothered by it, because it is still *Avodat Hashem*. It only appears that there is a division between law and morality; in fact, there is no division. Rav Kook stated that a person could enter the wheel of unity by any one of its three spokes: the study of Torah, even without religious commitment; a vague, existentialist morality with no Halachic code; or a Jewish identity.

Opposed to this viewpoint is the *Minagdishe* belief that Halacha is the core of Judaism, and that Mussar is derived from this core. The Vilna Gaon and his talmid, Reb Chaim Voloshna, founded the anti-Mussar movement. Reb Chaim illustrated his philosophy by using the same Torah-Avodah-Gmilut Chasadim trilogy that Rav Jacob Joseph had used. Reb Chaim stated that all three appeared to be equal. He explained that they were equal before the giving of the Torah. From the moment that revelation occurred at Sinai, Torah (Halacha) became most important.

The Anti-Mussar movement reached its peak with the Chazon Ish, who postulated that Halacha is self-sufficient, and that no meaningful self-sufficient ethical system exists. He said that Halacha defines the norms of Judaism, and that the study of Mussar is only to further the goal of observing these norms. The Chazon Ish stated that it was an "absolute lie" that Mussar is very important. The study of Torah gives a person ethical benefits of a Halachic nature which far outweigh any benefits obtained from Mussar. The Chazon Ish said that a Talmud

Rabbi Wurzburger Speaks on Orthodoxy's View of Conservatives

by Ivan Estorman

"Orthodoxy must move into the center of Jewish life where it belongs. It is too important to be peripheral," exhorted Rabbi Walter Wurzburger to an audience of Stern and Yeshiva students in Silver Lecture Hall. These remarks were part of a lecture, given by Rabbi Wurzburger, dealing with the Orthodox Jewish attitude toward Conservative Judaism.

Conservative Judaism has disregarded the *halacha* in many areas in an effort to make the Jewish religion more viable. The Torah was valid, they say, until the great spiritual upheaval after the

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ted if the barriers of separation are indiscriminately removed, Rav Parnes believes that it is halachically untenable and impractical to endanger the laymen's spiritual identity and that of his family in an attempt to be *m'karev* today's non-committed. If a Jew rationalizes in himself an ability to be *m'karev* the non-committed, then he is first bound to develop his potential to a high degree with respect to Torah and *Yiras Shomayim*. Then, and only then, is it meaningful and laudatory, and for the matter obligatory, for him to make a maximum effort at reclaiming lost Jewish souls, provided that his tactics and approach are fully consistent with the Torah. Random and sporadic successes resulting from the employment of non-Jewish methods are not justifiable especially since they tend to cause a breakdown of the barriers between "commitment" and non-commitment."

Extra-Talmudic Knowledge of Most RIETS Students Deplorable as Deficient; Several Possible Solutions Explored

by Michael Shmidman

A visitor to almost any *shiur* in RIETS will soon discern the particularly deplorable shortcoming that is unfortunately characteristic of RIETS *Talmidim*. Secure in his extensive knowledge of various difficult *insanin* in the Talmud, the RIETS student is lamentably unacquainted with *Mishnayos*, practical Halacha, Jewish History, and basic concepts in Jewish thought, as well as with the most fundamental of sources: *Tanach*. The few who are adequately familiar with these subjects provide the necessary contrast for properly understanding the severity of the situation.

This problem is not the sudden discovery of this article. Indeed, it is one of the more talked about (albeit less acted upon) issues at Yeshiva, having had prominent mention in everything from school newspapers to dormitory bull sessions. In an article in *Hamevaser* last year (April 4, 1967), Wally Greene attempted to trace the roots of the problem and to suggest a program to help alleviate

it. He blamed the generally accepted system of study, rather than the particular institution, for the dismal situation. In place of the early emphasis on in-depth learning of approximately forty *blat* of one tractate each year, Mr. Greene outlined a system

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Jew Must Develop Self to High Degree

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the sons of the Karaites (see box) and he considers as his only possible contribution of the evening the possibility of broadening the *Rambam* to include those brought up on both Torah and anti-Torah ideas simultaneously.

Thus we are faced with the following problem: The *halachos* with regard to *apikoros* apply to few of today's Jews due to the above reasoning and therefore it is a *mitzva* to love them and try to be *M'karev* them. Yet, on the other hand, the ideology of these people is an ideology of *K'fira* and will invariably affect the commit-