

# HAMEVASER

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## Rabbi M. Katz Discovers 12th Century Commentary

Rabbi Dr. Michael Katz, *rosh yeshiva* in RIETS, has brought to light a 12th century commentary on Deuteronomy. The commentary was written by Rabbi Meyuchas Ben Elijah, who lived in the 12th century in either northern Italy or in Greece.



Rabbi Dr. Katz

Attacks on *Torah SheBeal-Peh* by both Christians and Karaites were common during the Byzantine period in which Rabbi Meyuchas lived. The Church bitterly denounced the Oral Law because it denied the Christian conception of a Messiah, which the Church claimed was alluded to in the Bible. The Karaites believed that only the Five Books of Moses were Divine, and that the Oral Law distorted the written tradition. Rabbi Meyuchas's commentary defends *Torah SheBeal-Peh* by showing how the Mishna, Talmud and Bible all come from the same Divine source.

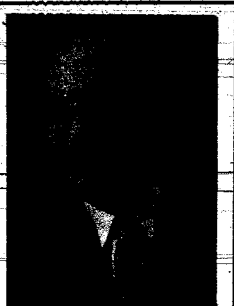
Rabbi Dr. Katz said that Rabbi Meyuchas's commentary may be particularly relevant to the 20th century American Jewish community because it also deals with the modern problem of intermarriage. There are three major opin-

ions in the Talmud concerning the offspring of mixed marriages. The first states that children who have a non-Jewish father and a Jewish mother are Jewish. The second opinion differs completely and says that no legitimate children can come from any mixed marriage, and that the offspring of such a marriage cannot marry a Jew. The third opinion holds that the children are Jewish, with minor disqualifications, and that they might need to undergo a form of conversion. Rabbi Meyuchas agreed with the first opinion, because the phrase in Deuteronomy "your son" implies that the offspring have the status of full Jews, with no disqualifications.

Rabbi Dr. Katz discovered Rabbi Meyuchas's manuscripts in the Hebrew and Samaritan section of the British Museum, where they were lying in total obscurity. Rabbi Dr. Katz edited and interpreted the text, and it has been published by Mosad Harav Kook in Jerusalem. Rabbi Dr. Katz's research formed the basis of his doctorate in Hebrew literature, which was awarded by the Bernard Revel Graduate School in 1963.

For those who had known Yeshiva University from its incipient years, the sudden death of Norman B. Abrams marked the passing of a man who not only distinguished himself by an outstanding record of dedication and service, but, moreover, a man who embodied a cherished link with Yeshiva's past. It was an assemblage spanning over a four decades which came to honor Mr. Abrams at the Yeshiva University Rabbinic Alumni testimonial last March.

The tributes presented on our editorial page shed light on an absorbing personality which, unfortunately, almost tragically, few ever came to know.



Mr. Abrams

## Scholars To Explore Halacha For Contemporary Guidelines Aided By \$25,000 Grant From The Charles E. Merrill Trust

Aided by a \$25,000 grant from the Charles E. Merrill Trust, a team of Talmudic scholars and graduate students at Yeshiva University has begun an exploration of Jewish law in the hope of finding untapped legal guidelines helpful to contemporary man. They will attempt to relate to issues of twentieth century life opinions laid down in the Bible, the Talmud and its related halachic works on such subjects as the right to privacy, judicial review, self-incrimination, the right to work, equality, subversion, property, and many others. Dr. Samuel Belkin explained that the "Talmudic explorers" would interpret and evaluate the works rather than merely translate them in order to make

available "concepts highly relevant to modern life to people who hitherto have been unable to profit from their lessons."

Five scholars of international renown including Dr. Belkin, recognized authority on both Jewish law and Hellenistic literature, and Rabbi Dr. Joseph B. Soloveitchik, professor of Talmud in RIETS, will supervise the project. Other scholars involved are Dr. Emanuel Rackman, Assistant to the President for University Affairs; Dr. Isadore Twersky, Nathan Littauer, professor of Hebrew Literature and philosophy at Harvard University; and Rabbi Dr. Aharon Lichtenstein, professor of Talmud at RIETS.

Dr. Belkin said the obscurity

of the legal literature of Judaism has denied scholars and jurists unfamiliar with Talmudic discourse some of the earliest legal thinking in the western world. Noting that the right to privacy is discussed in the Talmud, he said that such views have been rarely cited in legal opinions because "hardly anyone knows where to look." The materials are not even indexed in the relatively few translations under the caption "right to privacy" because the Hebrew idiom is "damage by viewing." "Persons or computers preparing the indices do not relate the two," Dr. Belkin observed. "Only scholars knowledgeable in both Talmud and the legal systems of western civilization can recognize their identity

and enrich mankind with these ancient insights on contemporary problems."

In recent years a number of scholars and jurists have made an attempt to relate Jewish law to modern problems. For example, Dr. Norman Lamm, Professor of Jewish Philosophy at Erna Michael College, wrote an article for the quarterly magazine, "Judaism," which gave interpretations of Jewish law which were later cited by Chief Justice Earl Warren in the U.S. Supreme Court decision outlawing interrogation of detained persons without legal counsel. Justice Warren specifically noted that the rule against self-incrimination dates to "ancient times," particularly Jewish law.

gal legitimacy of any war declared by a government, although he expresses scorn of such a war which is not justified by moral criteria. The Vietnam War is legally legitimate because it is waged as the official policy of the United States government. Consequently, draft evasion is not acceptable Halachically.

However, since the Vietnam conflict is at best a *milchemet reshut*, it is regulated by the laws of this category of war. Thus, killing civilians (prohibited in *milchemet reshut*) is not permitted under any circumstances. If a Jewish soldier in Vietnam is assigned to a napalm bombing operation which will probably result in civilian deaths, he must refuse it. He must similarly refuse to participate in "search-and-destroy" missions if the probability points to civilian deaths. Rabbi Soloveitchik pointed out that killing of civilians in a *milchemet reshut* is classified in the group of cardinal sins which a Jew must avoid, even if his life will be at stake as a result.

On the basis of a political analysis of the events which led to the present situation, Rabbi Soloveitchik maintained that the contention of the U.S. government that the war is stemming the tide of communism in Asia is unjustified. He was especially critical of the corrupt South Vietnamese government which the U.S. supports as an alternative to the Communists.

Rabbi Soloveitchik suggested that the response of Jewish organizational bodies to the present moral dilemma must concentrate on a campaign for selective conscientious objection. Under the law, a person may claim conscientious objection only if he is opposed to all wars. Judaism, however, is not opposed to all wars. The war waged

against the Nazis was certainly a *milchemet mitzvah*. This present war certainly is not, the Rabbi



Rabbi Aaron Soloveitchik

maintained. The law, therefore, must respect a person's moral code, and make possible discriminating dissent, instead of general arbitrary dissent.

Rabbi Soloveitchik's address was frequently punctuated by impassioned appeals to the audience's moral sensitivities. He criticized those Jewish rabbis and lay leaders who support the war while remaining oblivious to the death and misery inflicted upon innocent women and children.

## NAJYC Adopts New Guidelines

At a recent convention of the North American Jewish Youth Council, an organization comprising the twenty-two major Jewish youth organizations — Orthodox, Conservative, and Reform — in the U.S. and Canada, some revolutionary guidelines for future group activities were set forth. These guidelines would require the observance of *kashrut* and of Shabbat, and provide a traditional service for any constituent group which desires it. The proposed guidelines go so far as to state that in a case when only one service can be held and a traditional service is requested, then the only service shall be a traditional one. This is to say that if an Orthodox group, for instance Yavneh, were to participate in a NAJYC function, then that group could request and obtain a traditional service, even if all other participating groups were non-Orthodox. In a similar vein is the statement that *kashrut* policies of any local council event should reflect the national policies of the most stringent organization participating in that function. Furthermore, it was stated that no function should be held on *Shabbat* or *Yom Tov* without provision for the observance of the day. The Council also took a strong stand on prohibiting interfaith religious or social activities.

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the Jewish merchant for slum poverty, and the Jewish teachers and principals for the poor education in the slums.

While there have always been anti-Semitic elements in America, it is particularly worrisome that these elements have now become acceptable even in America's universities. We refer in particular to the appointment of John F. Hatchett as director of the Afro-American Student Center in New York University. Mr. Hatchett had previously been suspended from the City school system for taking his students to an anti-Semitic celebration of Malcolm X day. Mr. Hatchett has also written articles blaming the "Jewish educational establishment" for the "mental poisoning" of black students.

The arguments presented in the turbulent aftermath in defense of N.Y.U.'s action are in our estimation unconvincing. In view of Mr. Hatchett's record, we must deplore his appointment to the N. Y. U. position.

## Backlash

Immediately following Israel's victory in the Six Day War, the Soviet Union launched a virulent campaign of anti-Zionism and anti-Semitism. The other Iron Curtain countries followed suit, and Poland in particular threw the blame for its internal strife on the so-called "Zionist agitators." Most recently, the Warsaw Pact nations have attributed the Czechoslovakian crisis to the activities of "Zionists."

In view of these events, we strongly urge all our readers to give the utmost active support to the Student Struggle for Soviet Jewry (SSSJ) and other such organizations. When Hitler threatened to make Germany "Judenrein," few people spoke up. Let us not remain silent.

## Rabbi Miller

As the rift between student bodies and administrations in centers of learning all over the world becomes increasingly pronounced, it is heartening to note the efforts of particular individuals who reflect their concern for students not in voluminous rhetoric but by positive action: Rabbi Miller's presence in the dormitory, and particularly the personal manner in which he made himself available to the class of 1972 during Orientation Shabbat, represents an encouraging stride in the strengthening of student-administration relations.

## Wohlgeleerter, Rackman Remember Mr. Abrams

EDITOR'S NOTE: The following are excerpts from the eulogy rendered by Dr. Maurice Wohlgeleer at funeral services for Mr. Norman B. Abrams.

In this week's portion of *Shofetim* we read that the king of Israel, upon his appointment, is commanded to inscribe a "Mishneh Torah." According to Rashi, the meaning of the verse is that the king is to inscribe two Scrolls: one is to embark with the king when he leads his people to battle, and the other is to be placed in his "private house of treasures" (*bet genazav*). One lesson we may learn from Rashi's interpretation is that every man has two "images": The image of the warrior, or a public image, and, in addition, a "hidden image," a *Sefer Torah* inscribed in his heart, a private personality. While most knew only Mr. Abrams' "public image" as administrator, there was also a "hidden image" which few of the students knew—the devoted husband, the wonderful, loving father and father-in-law. The only son in a family of six sisters, he became a father image for the family.

He held no formal titles. I would like to give him a title: *Mishyarai Knesset Hagedolah*, that is, as Bartenura interprets the phrase, a man in whose hands the tradition remained even after the death of the great Sages. For even if he did not attain their level of Talmudic learning, Norman Abrams' presence reminded me of the *Gedolei Yisroel* who were once here, for I recognized that he had come to know these men intimately.

I sensed a deep attachment to him for other reasons. We had no common pursuits. But I came to admire him as a man who had no envy. At the core of the academic world is envy. Yet Norman Abrams was never envious of anyone, neither professors nor holders of high degrees.

In *Kohelet* we read: "For a man goes to his grave, and the mourners wander about in the streets." When Norman Abrams was with us, we had a place to go to be reminded of a great era. Now we, alas, have been left in the street.

## Reflections by Dr. Rackman

Norman Abrams and I were students of Talmudical Academy in the mid-twenties. Even in that early period he had a flare for service to the school. He was always helping administrators in the principal's office. I were as if he already then dreamed of a career in school administration!

After his graduation from high school and his continuing study at the Rabbi Isaac Elchanan Theological Seminary (we had no Yeshiva College yet), he maintained himself by assisting the principals of the High School and the Teachers Institute, and before long it was inevitable that every administrator would turn to him for help and guidance. He knew the needs of Yeshiva from within and he was able to gear administration not to some blueprint that was metaphysically ideal in the mind of some education-planner but rather to the unique characteristics of Yeshiva. His devotion to Yeshiva and everything Yeshiva ever undertook was legendary. Yeshiva was his life, and he was intimate with, and loyal to, students, faculty, alumni, and especially the children of alumni. Indeed it was to him that *Roshai Yeshiva* could turn with their personal problems, their frustrations, their anxieties with anything that interfered with their peace of mind and effectiveness. He was justifiably proud that he put an end to the chaos and anarchy that normally prevailed in the administration of Yeshivot in the old and new world. He introduced system and organization. His records were flawless. Yet, despite his meticulous attention to detail, which usually makes for a loss of perspective, he never lost his humanity and was a marvelously decent human being to everyone who came his way. He ever remembered that systems were made for men and not men for systems.

## Encouraging Signs

At this time last year, we published an editorial commending an experimental plan of the Yeshiva University administration which made the military chaplaincy a voluntary option of the Semicha III Class.

We now wish to commend the Semicha III Class of 1968 upon their acceptance of their responsibility towards the American Jewish Community, thereby justifying the experiment. Twenty-seven of the thirty students who received Semicha last June have since entered fields of service to the community, assuming positions in the rabbinate, in Jewish education, and in the chaplaincy.

We hope that future Semicha classes will emulate this example and maintain this sense of *achrayut*, especially during the present crisis in Jewish education, where there exists a severe shortage of qualified teachers and administrative personnel.

If, however, at some future date, the percentage of students entering these fields should drop off precipitously, and should the administration consider reinstating the lottery, we recommend that they substitute our proposal calling for the enactment of a requirement that all *musmachim* spend two years of service to the Jewish community, whether in the chaplaincy, the rabbinate, or Jewish education. The choice of area of service would be left to the individual student.

## Hatchett Job

Throughout history, anti-Semites have made the Jew the scapegoat for all the world's problems. The Jews blamed the Jews for Communism, and Communists blamed the Jews for capitalism. Even the bubonic plague was blamed on the Jews, who were accused of poisoning the wells.

Now in America, a small but dangerous segment of the Negro community is trying to blame the Jews for all its woes. The Jewish landlord is held responsible for slum housing,

## Letters to the Editor

To the Editor:

On behalf of my family and myself, I would like to express appreciation to our friends at the Yeshiva—Dr. Belkin and members of the administration, the *Roshai HaYeshiva*, the faculty and staff, the students and alumni—for their many acts of kindness and their warm expressions of sympathy which comforted us at the time of our great loss and sorrow.

Mrs. Barbara Abrams Cohen  
Montreal, Canada

To the Editor:

I am writing this letter at 11:00 o'clock P.M. Sunday, September 15. After having *davened maariv* and *selichot* an hour earlier, I was debating with myself whether to do a rush job on a HAMEVASER article before the Monday deadline or to go to the *Bet Medrash* and learn. I decided to take the latter course. While walking towards

Furst Hall, I noticed that the fifth floor lights were on and Israeli music was playing full blast. As I sat down in the *Bet Medrash* I could feel the very walls reverberating with the sound of music and folk-dancing. I decided to go upstairs to investigate. To my utter shock I found a noisy social event in full swing, mixed dancing and all (with some YC students avidly participating). I was frankly too upset to continue learning, and consequently I sat down to write this letter.

I know that there are many students and school administrators who will try to minimize the gravity of the situation. I, for one, view it with the greatest seriousness. Here we are, in the midst of the solemn days preceding the Day of Judgment. In the *yeshivot* where our fathers' and grandfathers learned, these days were filled with awe and trepidation. But at YU the sense of awe is shat-

tered by the raucous tumult of an outrageous spectacle directly above the *Bet Hamidrasha*. I therefore cannot remain silent but must point my finger and say...

*Paccuse*. I accuse the administration of Yeshiva University of time and again allowing the sanctity of the *yeshiva's batei knesset* and *batei medrash* to be defiled. I accuse the administration for allowing Yeshiva buildings to be the scenes of improper social events. I accuse the administration of allowing the occurrence of countless "little things" whose combined result is a force which is eroding the religious fiber of the *yeshiva*. I accuse the administration for having—intentionally or through laxity—allowed Yeshiva to reach, on the night of Sunday, September 15, new depths of self-degradation.

Yechezkel Skovronsky  
YC '68

# Samson Raphael Hirsch: The Educator

by HAROLD HOROWITZ

"Torah Im Derech Eretz," the combination of religious knowledge and conduct with genuine general culture and knowledge, is the famous saying from the Ethics of the Fathers used by Samson Raphael Hirsch as the basis for his theories on modern Jewish education. Hirsch is the spiritual founder of the Day School, the Mesivta High School, and Yeshiva University. All of these American institutions of Jewish learning attempt to apply the 'synthesis' which Hirsch developed into a functioning educational system. However, there seems to be a lack of basic understanding as to the real meaning of Hirsch's synthesis. This synthesis must be understood in its proper framework. Is it a synthesis between two distinct elements, which even after combined are always discernible, and can always be separated; or is it a more penetrating synthesis?

"In everything and through everything let it see God's creature, God's servant, God's law, God. This is a useful companion study for the study of the Torah, it gives a knowledge of nature and man." (Horeb, Section 84) This is the underlying principle which Hirsch applies to his discussions on Jewish education. God and Nature is the only source of truth and we are merely looking for its manifestations. In all studies one must seek and find God in the final analysis. Clearly in any branch of study one must understand the subject and its source—God. This was Hirsch's formulation of how study should accompany Torah; not as a science unto itself but as a manifestation of the ultimate source of truth.

**Hirsch felt very strongly that despite the fact that much truth and wisdom was to be found in secular studies, the basic purpose of teaching it and studying it was to make the Jew a proper and educated citizen capable of independently earning his own living. "Only when the child is qualified in that branch of knowledge which is requisite for every Israelite should the special training for earning a living be seriously considered. Then his preparation for earning his own living one day will also be a preparation for one day acquiring the means to fulfill God's will." (Horeb Sec. 84) This was Hirsch's stipulation in the educational process of Jewish children. A thorough knowledge of Jewish religious subject matter must precede and certainly accompany the study of secular subjects.**

Thus on the theoretical level Hirsch was an exponent of studying general culture and knowledge so that one could assume a respected role in society. His plan for studying general knowledge was that each phase enhances the other, and one must be understood in the light of the other. Certainly secular studies cannot be taught independently of Torah. To substantiate this vital point the curriculum of Hirsch's school saw the secular studies of Nature and man, history, and mathematics studied in between the Jewish studies. This is unlike the system in America where the two studies are offered completely separately; usually Jewish studies are in the morning and secular studies in the afternoon. Rather than a true synthesis between these two complementary elements, they are only joined by the fact that they are studied in the same institution. Their connection ends with same buildings or schoolrooms, instead of beginning there.

Hirsch foresaw the difficulty of synthesizing each fiber of education and harmonizing every phase of study and saw the only remedy in employing the proper teachers. "Find educated Jewish teachers, teachers with a Jewish education, men whose own intellectual and spiritual education has matured in a harmonization of its secular and Jewish components, who have absorbed with equal thoroughness and earnestness both Jewish learning and secular learning; men whose roots are in Judaism, mind and heart, but who have learned to appreciate Judaism from the standpoint of secular philosophy and secular philosophy from the point of view of Judaism." (Judaism Eternal, Vol. I, p.172) The spirit of a true synthesis must permeate the hearts and minds of those who transmit knowledge to Jewish students. The "Mensch-Israel," the true combination of Torah and general culture, Hirsch's embodiment of the ultimate in practical learning, can only be achieved if secular as well as Jewish knowledge is taught by such a person. It does not suffice to have a "rabbi" teach Jewish studies, while a non-Jew who knows physics or psychology or English well imparts "his half of the education" to the Jewish children. A true synthesis consists of threads so tightly interwoven that one can not be distinguished from another and are inseparable.

**This is the great element which I have found lacking in the advancement towards higher Jewish education. There is a great one-sidedness in each of these two great areas of study. Particularly in high school, there is a lack of "qualified" teachers. There aren't enough teachers teaching secular subject matter who are able to interpret the issues and gear the explanations towards an understanding from the Jewish standpoint. It is left up to the student to try to achieve a real synthesis; to pursue knowledge in the light of the Torah, or to understand the Torah in the context of nature.**

This is one of the basic reasons for the great shortage of teachers in Yeshivas and day schools. The enthusiasm and dedication which should inspire the student to help the Jewish community is lacking because even in the Yeshiva he must "make a choice" between the secular and Jewish worlds. All too often people attribute the lack of

enthusiasm, dedication and perception of many Yeshiva graduates to the old methods of Jewish learning or the "old European Rebbeim," while in fact much of the blame falls on the shoulders of the secular educators. Thus far in my education, I have not studied under one English teacher who pointed up the meaning of literature in the Jewish context, nor have I studied with one math teacher who has enlightened me as to the applications of mathematics in the Torah. This is the neglected area in the American Yeshiva system. It is time to turn our attention towards the molding and advancement of secular education from a Jewish standpoint.

The American Yeshiva will not achieve its greatness or fulfill the ideals of Samson Raphael Hirsch until such a synthesis is achieved. When the Yeshiva student can explain literature and understand math from the Jewish standpoint, then will we have achieved a true synthesis, and a new product will be formed—the "Mensch-Israel."

Literary Editor

## Malamud's Man In The Middle



by ABE KINSTLINGER

It has too often been the tragedy of the common man to be caught up in the cataclysmic cross-currents of history and even to be destroyed by forces of which he has but little understanding.

Thus, masses of Biafran children starve to death before they ever learn to say "civil war"; countless Tibetan villages are ravaged and their inhabitants annihilated under the transparent Marxist veneer of Chinese power madness. Similarly, entire villages of Vietnamese peas-

libel. It is impossible for Yakov Bok to understand what is happening to him—indeed he never really does; at best he learns painfully to accept it—because, paradoxically, the causes for his persecution lie both in the dim obscurity of ancient prejudices and the corrupt muddle of contemporary politics. Consequently, the age-old flames of anti-Semitism are fanned in an effort to vindicate the futile efforts of a despotic Czarist bureaucracy to salvage its crumbling empire.

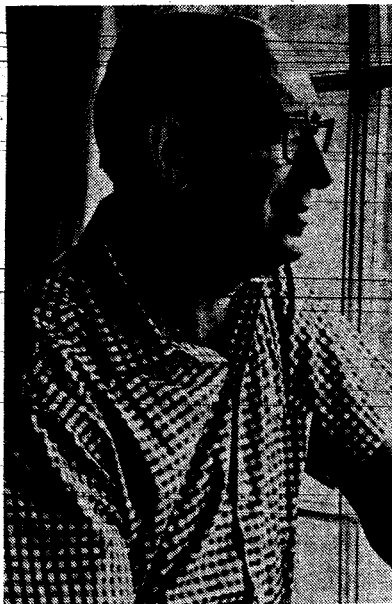
It is the irony of Yakov Bok's experience that in his very efforts to free himself from what he believes to be the cause of his poverty and misfortune—his Jewishness—he entangles himself even more in a situation in which he is viewed by both Jew and Gentile alike as the Jewish prototype. To the Czarist bureaucracy he is The Jew, representing an entire race of dangerous and depraved criminals. Likewise, to the Jewish populace Yakov Bok is The Jew, a symbol of the unfortunate martyrs who in every generation have borne the onus of the crime of existence for the Jewish people.

Yakov's pathetic weakness is his failure to recognize the impossibility of divorcing himself from the Jewishness which is so integral a part of him. Malamud effectively dramatizes the tension of Bok's psychological ambivalence in the scene in which Yakov is seduced by his employer's daughter. Hardly a religious man—he prides himself on being a "free-thinker"—Yakov nevertheless balks when he realizes that Zina is having her menstrual flow. The sudden rush upon his consciousness—the memory of his runaway wife's meticulous adherence to the Jewish laws of family purity—his shame at the ignominious deed—prevents him from carrying out his (or rather her) designs.

Rather than drawing a lesson from this incident, Yakov continues to work under an assumed name and redoubles his efforts at "Russifying" himself. It is at this point that the rush of events spins him into the vortex of a history all the more terrible to him because he is unable to comprehend it.

As is so often the case, where the Jewish community fails to provide to some of its members their Jewish identity, the antagonism of the outside world succeeds. Significantly, the Russian authorities force Yakov to discard his alias and to assume his own Jewish name. Where tradition fails, adversity succeeds. Gradually and painfully, almost imperceptibly, Yakov Bok comes to learn about himself. The same burden of Jewishness which had nearly destroyed him now becomes the badge of his humanity.

But *The Fixer* should be more than just a literary enactment of a Kafkaesque nightmare or a symbolic chronicle of the collective Jewish historical experience. It should rather serve as the vicarious vocal expression of the thousands of nameless Yakov Boks in Egypt and Poland and Russia. The legacy of their silent martyrdom is an eloquent testimony that the battle is not yet over.



Bernard Malamud

ants suddenly find themselves homeless refugees amidst the clash of alien ideologies, and hundreds of thousands of Arabs uncomprehendingly find their lives sacrificed on the altar of Arab unity.

**Here is another area in which the Jewish people can claim for itself an unwanted laurel. Throughout history Jews have been the bedevilled tool of Emperors, Popes, Kings, governments, and demagogues, serving alternately, both as the goose that lays the golden eggs, and more often, as the all-purpose whipping boy for political, economic, social, and lately, educational ills.**

In his best novel to date, *The Fixer*, Bernard Malamud focuses on a late nineteenth-century Jewish laborer who falls prey to hatred in the form of the medieval blood

# The Meaning of Divine Goodness

by RABBI DR. NORMAN LAMM

EDITOR'S NOTE: The following is reprinted with permission from "Yavneh Studies in Parshat, Haskavua" (Copyright 1968, Yavneh), a series of essays dealing with philosophical problems raised by the various parshiot. Dr. Norman Lamm, whose essay deals with Bereshit, is Jakob and Erna Michael Professor of Jewish Philosophy at YU and Rabbi of the Jewish Center in New York City. He served until recently as Chairman of Yavneh's National Advisory Board.

Why did God create the world?

I do not ask this question in an ultimate metaphysical sense. For despite the various agadic, philosophic, and Kabbalistic answers proposed in our tradition—for the sake of man, or Israel, or Torah, or "to create a dwelling place for Him in the lower worlds"—the most convincing of all remains that of Maimonides in his *Guide*, namely, that the purpose of the creation and existence of the Universe is to fulfill the Will of the Creator. This, of course, is another way of saying that we have no access to an intelligible answer, that it is both vain and arrogant to attempt to capture the great Creator in the limited vessels of a teleology conceived by the creatures. My question, rather, relates to the character of God: which of His *middot* did He exercise in order to bring the cosmos into existence? The problem is not an innocuous and fruitless theological speculation for, as Maimonides taught (*Hil. Deot* 1:6, based on the *Mekhilta*), the purpose of describing God by attributes is to inform man how he must live. *Imitatio dei* (or, in the language of the Torah, *ve'haikhta b'derakhav*) cannot be achieved unless we know something about Him. When we ask, therefore, what is the source of the divine creation, we are in effect inquiring as to the source and hence meaning of human creativity.



In the Yiddish manner, let us answer this question with yet another question. Throughout the account of the creation, after each major step, such as the creation of light and water and grass, the Torah tells us that *va-yar Elo-him ki tov*, "and God saw that it was good." Now, taken literally, these passages strike one as grossly anthropomorphic: as if the Creator of the universe is a kind of cosmic artist who, after every significant addition to his composition, steps back to admire his painting or sculpture and cannot refrain from an expression of self-gratulation. But from the days of Onkelos and on, the Jewish tradition has assiduously attempted to reinterpret every possible anthropomorphism in the Bible. What, then, does it mean when the Torah tells us that "God saw that it was good?"

A striking answer is provided by R. Jacob Zevi Meckenburg (in his *Ha-ke'atav ve'ha-Kabbalah*), whether or not one is willing to accept the syntactical accuracy of his exegesis. The word *va-yar*, usually translated as "he saw," is, in Hebrew, in the causative (*hitfal*), which can therefore be translated as "he made seen" or: he brought into existence. Thus, God said (i.e., He willed), let there be light, and *va-yar Elo-him*, He brought this light into being, He made it visible. So, upon willing the existence of the land and the waters, of the luminaries and the grass and the animals, He made them visible, He called them into existence. But why did He do so? The answer is: *Ki tov*, because He is good! Not "that it was good," but "because He—God—is good." Whether the world as such is good remains, at best, a debatable thesis, it is the goodness of God, not of the world, that the Torah has come to teach us. Divine creativity is a function of divine goodness; for goodness is givingness.

The Kabbalah taught this secret too. One of the Sephiroth (the ten stages of divine self-revelation) is *Chessed*—love or goodness—and this is identified with *hitpashtut*, the overflow of effluence, the emanation of existence from God. "He creates" means He gives of Himself, and this He does *ki tov*, because He is good, because He possesses *Chessed*. Plato too (in his *Timaeus*) maintains that God brought the world into being because

he was not envious, not begrudging existence to those other than Himself. (For the history of the development of this idea in Western philosophy, see Arthur O. Lovejoy's *The Great Chain of Being*.)

The most valuable expression of human creativity must likewise be that of goodness-givingness. To be good is to do good. Hence, to give of oneself is to be good, and to be good is to be creative, and to be creative is to be God-like. "In the beginning God created" ultimately means, "In the first place, man must do good by giving of himself."

R. Shneur Zalman of Ladí, the great founder of HaBaD Hasidism and author of the *Tanya*, taught that the ideal *mitzvah*, the perfect commandment, is *tzedakah* (the giving of charity), for it is the act in which man most closely imitates God. Just as God's most significant act, creation, is an act of goodness by virtue of His giving (existence), so the apex of man's Godlikeness is his goodness expressed in giving—whether charity or time or money or love or compassion. A good man, like the good God, is a giving being.

This insight into the meaning of *tov* (good) provides us with a new understanding of the Biblical view of marriage. Adam finds himself in Paradise, yet *lo tov heyot ha-adam levado*, "it is not good that man should be alone" (Gen. 2:18). The companionship of man and woman is good; loneliness and solitude are not. But this divine judgment on the undesirability of celibacy is not merely a question of the welfare of the mate of the species: that it is better for him psychologically and existentially to be married. It is also an ethical judgment, in terms of our definition of *tov*: when man is alone he cannot be "good," he has no one upon whom to shower his innate love and affection, no one to whom to give and with whom to share his gifts. With no wife to love, and no family to provide for, and no home to protect, and no other human being to whom to extend his pity and his assistance, how shall man be good? Goodness, as the act of giving, requires another human being in order to actualize itself. Thus was Eve created, in

order that human beings should now have each other in whom to inspire the divine-human attribute of *tov*. Marriage, then, is the institutionalization of human goodness, the maximalization of the potential for the deepest and most intimate giving. As such, the act of marital goodness is truly creative, in *imitatio dei* of the creation of the universe. (See further on this theme in *Mikhtav Me'Eliyahu* by the contemporary Musarite, the late and sainted R. Elyahu Desler).

The Halakhah too incorporates this insight. When acquiring a new object, we are required to pronounce a blessing. Which *berakhah* should be recited? The Halakhah (according to the Babylonian Talmud, see *Be'ur ha-Gera* and *Mishnah Berurah* to *Sh. A. Orach Chayyim*, 223:5) distinguishes between two types of acquisition: if the object is one from which I alone will derive benefit, such as an article of clothing, then I must recite the *she'hechyanu*, wherein I thank God for permitting me to live and survive to this happy time. But if the object is one which affords benefit not only to me, but to others as well, such as a house or automobile, which is made to share with others, then the proper blessing is *ha-tov ve'ha-metiv*, blessing God who is good and who does good. Here again we find the outgoing, creative nature of goodness. *Ha-metiv* should be translated not as "who does good," for that alone would not account for the difference in the blessings. A preferable translation would be, "who makes (others) good," in the sense that He teaches us to imitate His goodness (*ha-tov*) by giving to others. If I take care only of myself, I am entitled to no more than *she'hechyanu* ("who has let us live"); I merely live, and live for myself. Only when I share my gifts and actualize my indigenous desire to give may I recite *ha-tov ve'ha-metiv*; for then He has made me good, even as He is.

The highest form of creativity is neither intellectual nor artistic; it is ethical. Man is both acquisitive and beneficent; he possesses elements of both the demonic and the divine; he can become both satanic and saintly. It is the function of Torah to teach man to exercise the latter in imitation of his Creator. *Etin tov ela-Torah*—"Only Torah is truly 'good'" (*Berakhot* 5a).

## On The Need For Ethical Models

by HARRY BROWN

In a recent lecture, Dr. Irving Greenberg mentioned, *en passant*, that one of the major problems confronting our modern world is the fact that people cannot find adequate ethical models, whose example they may follow in determining their course of action when confronted by a given problem. Judaism, realizing that this can be a major problem in life, has given us a religious guideline to provide us with these models. This consists basically of:

1. Models in scripture—*Maase Avot Siman L'Banim*, the most obvious and celebrated example being Avraham Avinu and the things that he is known for: *Hachnasat Orchim*, *Zrius*, etc.
2. The Biblical injunction to follow the example of the Rabbanan and to heed their words. This last recommendation was especially directed at later generations, who may feel out of touch with the Biblical examples, and who must find contemporary models.

Which brings us to the situation at Yeshiva today, one that is both appalling and very disturbing. By and large, the average Yeshiva student has no consistent ethical model. Whether he realizes it or not, the Yeshiva student practices a form of situation ethics, within a quasi-religious framework.

This is most disturbing because one of the reasons for attending school in a yeshiva environment is to prepare the student to face the problems of later life, when he will not have a rabbi conveniently close at hand to offer him an immediate *pesak*. There must be something fundamentally wrong either with the notion of a yeshiva-university situation, or with our own selves, if we cannot accept those leaders who have traditionally been the ethical models of the yeshiva bocher. I doubt that anyone will deny that a majority of the students do not accept their Rebbeim as their ethical models. Witness the re-

peated criticism of these men as not being contemporary enough, as being insensitive to new issues, as being vestiges of a system conceived in Europe and, to a great extent, one that expired in Europe. These people are patently unacceptable to many of our students, and our students realize this. This is why they call for greater involvement in the issues on the part of those men who are acceptable to them, men like the Rav, Rav Aharon Lichtenstein and Rabbi Greenberg. The Rav, I believe, realizes that this is a major problem at Yeshiva, and has offered a suggestion—that the study of the Aggadic literature, for the ethical principles inherent therein, be expanded and emphasized. But this would be little more than a Mussar course. And anyone who is in the Bet Hamedrash at 9:40 p.m. on any given night realizes how little appeal to and effect on the student body such a program has.

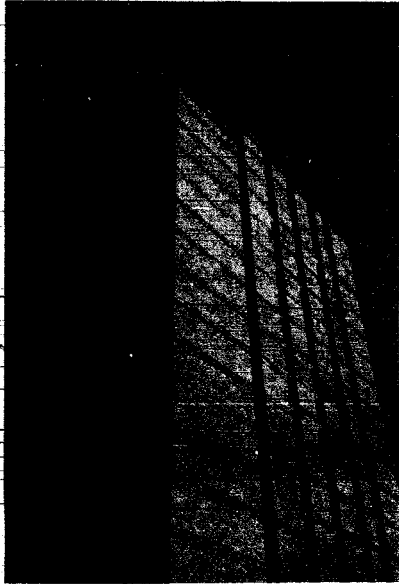
We at Yeshiva need living, active ethical models; people who will teach as much by example as by instruction. They must be active enough to be easily recognizable, and they must be close enough to be easily approachable. But who are these people to be, and how can we assure that they will be acceptable to the students as models, while being acceptable to the Yeshiva and Yiddishkeit as teachers and motivators? Unfortunately, I have no answer, nor do I see an easy solution. Perhaps Yeshiva must change, and become more "European," thus reinstating the Rebbe as the arbiter of behavior and approach. If the situation remains static, Yeshiva will become less of a yeshiva and more of a secular institution, under "Jewish auspices," of course. Are we prepared to allow this to happen? Is there anything that can be done about it—while realistically remaining within the framework of "Torah U-mada" and "Synthesis"?

As I See It

## Non-Denominational Atmosphere

by MICHAEL SHMIDMAN

Of the manifold media through which Yeshiva University Public Relations (YUPR) operates, an important one is the television screen. On a recent Sunday morning, I was privileged to witness the television performance of several YU officials, who were patiently and painstakingly explaining the dimensions of the YU graduate school complex, and the vital role played by Yeshiva in community affairs. When questioned by their interviewer as to the nature of undergraduate study, the Yeshiva representatives replied that a double program exists,



H. Katz

whereby a student studies Jewish history and culture as well as the usual college studies. No mention was made either of a rabbinical seminary, which most of the student body attends, or even of the study of Talmud.

It is not at all surprising that more attention was paid to the graduate division on this program, since that division services the community and draws the largest contributions, and since fund-raising was undoubtedly one of the primary purposes of the program. Yet I could not help viewing the underplaying of *limudet kodesh* on the college level as symbolic of a long-standing problem: the irreconcilability of the principles governing the operations of the undergraduate and graduate schools.

The main proponents of the concept of Torah-U-Maddah, at least according to their statements and writings on the subject, visualize an institution based on the principle of the primacy of Torah, in which study of secular subjects is conducted in a Torah atmosphere. These are aims which Yeshiva College is attempting—perhaps successfully, perhaps not—to achieve. The graduate schools, on the other hand, apparently have achieved the “non-denominational” atmosphere which they have sought.

These two atmospheres, though mutually exclusive, may successfully co-exist when kept at a reasonable distance from each other (e.g. the Main Center in Washington Heights and the Graduate Center in downtown Manhattan). It is when one infringes on the other that the inevitable clash of two inherently antagonistic forces must occur. The reference, of course, is to the building of the Belfer Graduate School of Science on the College site. Yeshiva College, quite obviously, is having enough

trouble creating an authentic religious atmosphere without the added hindrance of a “non-denominational” institution which not only intrudes on campus, but actually looms high above it, as if to represent the triumph of secular over holy. Thus, aside from providing one side of Rubin Hall with a rather monotonous view of cement, the Science Center presents a threat to the principles underlying YU, and a setback to those individuals and groups who have worked for a proper Torah environment.

The thought persists that perhaps the new Science building could be put to better, more urgent use as a dormitory, while YU could send its graduate students in science to a building far away from the main campus—perhaps as far away as Israel, where they could obtain at least as good an education in the Technion, Weizmann Institute, Hebrew University, etc., and perhaps even become YU's contribution to Aliyah, an area to which YU has been woefully indifferent.

It appears, however, that the Science Center is taking up permanent residence on campus. Therefore, it becomes the task of YCSC and the religious councils, along with the entire student body, to utilize all their resources to improve and strengthen the present religious environment in order to effectively counter the BGSS threat. SOY, in particular, has long been aware of the need for an improved Torah environment, and although it is tragic that the YC student body must overcome obstacles placed by the University administration in order to maintain the basic principles of Yeshiva University, it is to be hoped that the other councils will join SOY in the forthcoming struggle.

## The Dual Themes Of The Aseret Yemei Teshuva: Cosmic And Personalized Aspects Of Repentance

by SHALOM CARMY

EDITOR'S NOTE: Mr. Carmy's essay is abstracted from a shiur delivered by Rav Aaron Lichtenstein.

Rosh Hashanah takes its place as a holy day within two different frameworks, which combine to determine its character and its meaning for us. On the one hand, we find Rosh Hashanah as the day of creation. This creates a cosmic conception of Rosh Hashanah, which sets it off from the rest of the Penitential Season, stretching from the beginning of Elul up to Yom Kippur. On the other hand, we view Rosh Hashanah as part and parcel of the Days of Awe, where the central concept is that of repentance.

The search for the historical roots of this period of Teshuva takes us back to Moses. After interceding with God for forty days and forty nights Moses spends his third forty-day period on Sinai. This period of time, from the beginning of Elul to Yom Kippur, is marked by the second giving of the Torah to Moses. Thus this season of the year becomes associated with the purification of man from his sins; and, in a sense, with a second giving of the Law, a second Shavuot. Here, Rosh Hashanah lacks historical uniqueness, serving instead as a corridor leading into Yom Kippur, paving the way for that momentous day when God revealed the Thirteen Attributes of Mercy. Sometimes, we detect this relationship in Halacha: the liberation of slaves commences on Rosh Hashanah (“They eat and drink and rejoice,” in the words of our Sages), but is consummated on Yom Kippur.

The dual nature of Rosh Hashanah, as a commemoration of creation, and as a time for repentance, is reflected in the Midrash. King David says: “The Lord is my light and my salvation” (Psalm XXVII); and the Midrash comments: “My light”—on Rosh Hashanah; “My salvation”—on Yom Kippur.

“My light” represents the cosmic aspect of Rosh Hashanah. Light is an objective phenomenon which I enjoy, and to which I can relate. To be sure, I can speak of “My light,” inasmuch as I personally, experience it, and reach out, as it were, to grasp it and acquire it, so to speak. Nevertheless, the reality of the light remains independent of my experiencing it. Not so with “salvation.” Salvation can be defined only in relation to the person being saved. It depends on the particular, individual experience of spiritual regeneration associated

## Odess Relates Yeshiva Experience In Israel

by ARON ODESS

The theme of European Jewry placed our spiritual leadership in the hands of Israel and America. There, the Yeshiva world has had to struggle with a massive exposure to secular culture. Faced with this challenge, most yeshivot, seeking to transplant European forms of Torah, have shut out the outside world while some have confronted it, seeking accommodation. Yeshiva University is one of the latter. Its analogue in Israel is Kerem B'Yavneh.

For Kerem B'Yavneh is truly an Israeli Yeshiva. Its rosh yeshiva, Rav Chaim Goldwicht, has masterfully blended the Torah sanctity of Europe with the spirit and freedom of modern Israel. This identification with the State of Israel reveals itself in those Kerem B'Yavneh boys who serve in the army.

Because the yeshiva's method is *pilpul*, Yeshiva University boys often go through an adjustment crisis. If the *shiurim* are not what we are accustomed to, though, an alert student can still gain much from them.

But the importance of Yavneh lies mainly in its twelve hour schedule of daily study. Most of us could no longer return to the mere five hours of learning required by RIETS and so, those who visit our own *Bet Medrash* after *Shiur* hours can see Kerem B'Yavneh's effect for themselves.

Yet the best chance the yeshiva offers is the chance to grow as a Jew and a human being. The hours of prayer and song, thought and discussion which filled the year revealed within us dimensions of religious feeling we had never dreamed of. Throughout our search the *moshgiach*, a profoundly religious and sensitive man, was our model and advisor.

It is this kind of religious personality which yeshivot have always striven to produce. But Kerem B'Yavneh, in particular, proves that such Jews can relate fully to modern Israel.

with Yom Kippur.

From this angle, we can shed light on one of the central notions of the season — *Malchut*. God's Attribute of Kingship is independent of our existence. Yet at the same time—“there is no king without subjects.” In *Adon Olam*, we proclaim Him “Lord of the universe, who reigned before any being was created,” but “When all was made by His will, then was He acknowledged as King.” Hence, we find a difference of opinion as to the place of *malchiot* in our prayers: in the third benediction, (*kedusha*) stressing the universal, transcendent, aspect of God's Kingdom, or in the fourth, in which God's Kingship relates to His subjects. Although we conduct ourselves according to the second possibility, the basic orientation of Rosh Hashanah tends to the first, the abstract, the awe-inspiring *malchut*. On Yom Kippur, however, the emphasis changes. We conceive of God primarily as the “King who forgives and pardons” me. This conception, however, can serve as a springboard towards a more universal one.

Similarly, we find this motif in the very first Yom Kippur, the second bestowing of the Torah upon Israel. The first time—on Shavuot—we read of an awesome spectacle: God reveals Himself in light, in thunder and in fulgurations, even in the mighty blast of the Shofar. This again corresponds to “light.” But on Yom Kippur, we see Moses alone amidst the great silence. In intimacy and privacy is the Torah given now. And when Moses asks for a knowledge of God's ways and His Light, he receives the Attributes of Mercy—a saving knowledge to bring atonement.

We have adumbrated these two motifs of Rosh Hashanah and Yom Kippur: “light” and salvation, the cosmic and the individual. But though these are distinct, they are not disjoint. “Light” becomes “my light” as it passes from an impersonal spectacle of power to a living presence. And conversely, Yom Kippur focuses on a desperate sinner, yearning for salvation, the movement of the day universalizing his outlook. When the High Priest confessed before God on Yom Kippur, he began with himself and his family. Then he had to progressively universalize his confession, until it included the entire nation of Israel. Qualitatively as well, the sinner must rise from preoccupation with his own subjectivity if he is to develop a genuine Fear of Heaven.

Rabbi Zelo Schussheim has been appointed to the faculty of RIETS, conducting a freshman shiur. A graduate and musmach of YU, Rabbi Schussheim has previously taught at Brooklyn Talmudical Academy. He also holds an M.S. degree in Education from the Ferkauf School of Education.

# Drs. Tendler, Schimmel Clash On Medical Ethics

by EZRA LIGHTMAN

The recent successes and failures in the field of heart transplantation have raised many disturbing problems in the area of medical ethics. One of these is the question of whether a physician has the right to perform such a radical procedure when medical knowledge in the field of transplantation is still relatively sparse. More important, however, than the question of whether he can technically perform the operation, is whether the physician is acting ethically and morally when he does perform it. In order to transplant a normal heart into a patient, the donor's heart must still be alive and beating. This means, of course, that the donor cannot be dead at the time his heart is removed. True, his death is, by all indications, both certain and imminent. But it has not yet occurred. Nonetheless, medical teams all over the world have performed a total of forty-six heart transplants to date.



YUPR  
Rabbi Dr. Tendler

With each succeeding transplant, the controversy raging on the subject increases. One such exchange took place recently between Rabbi Moses Tendler and Dr. Elihu Schimmel in the pages of *Tradition* (Spring, 1968). Rabbi Tendler approached the problem from the theologian's point of view, Dr. Schimmel from the physician's. Both, however, are fully aware of, and have honestly considered, the position of their opponent.

Rabbi Tendler's central point is that, "by default, society has assigned to the physician the role of theologian and moralist—a role for which he has no competence. . . . We have elected the medical community as arbiter of the most fundamental truths of Torah morality and of Western civilization." In other words, Rabbi Tendler's contention is that society has yielded to the physician the right to decide its basic and fundamental questions, such as one's right to live and the value of human life. Rabbi Tendler further maintains that the physician is not equipped to answer such questions; he does not have the training in theology, philosophy, and morality necessary to properly answer the basic questions of life itself. If the above premises be true, then we are faced with a very great danger by the physician, a danger that affects all of us. And the sole way of facing that danger, as Rabbi Tendler concludes, is to demand immediately that only those who dedicate themselves to the study and teaching of Biblical truths on morality and ethics should be allowed to join in formulating ethical guidelines for the medical profession.

Rabbi Tendler's contention—that we have defaulted to the physician in the field of medical ethics, and that the physician is not competent to set the guidelines—raises two separate questions. The first problem is whether, in fact, society has delegated its responsibility to the physician, and the second problem, somewhat related to the first, is whether the physician is adequately trained to determine medical ethics. One could admit to the first point, but disagree on the second count; perhaps we have yielded our responsibility to the physician, but then who is better qualified to answer questions on life than one involved daily with the problem? The physician, not the philosopher, wrestles daily with the Angel of Death. The physician, not the philosopher, is called upon constantly to make life-or-death decisions. Is anyone, then, more eminently qualified than the physician to determine ethical guidelines in the field of medicine? This, at least, is Dr. Schimmel's contention. As a physician, he feels that his first-hand knowledge of the situation, and training in it, better qualifies him to determine medical ethics than the theologian, whose experience is at best second-hand. The theologian can base his guidelines only on what he has read, but the physician can base his on what he has experienced.

Dr. Schimmel's argument is a strong one; no matter how much the philosopher reads, he will never experience,

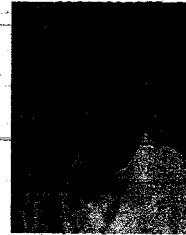
as the physician does, the internal struggle and deliberation that takes place before the physician writes his patient's orders. Nor will the philosopher ever feel, as the physician does, the awesome burden thrust upon the doctor when he carries out his orders.

On the other hand, one might ask the physician on what he bases his decisions before he develops the sensitivity and gains the experience that come only after years of medical practice. On the attitude of his mentor in the hospital? On the basis of a few sessions with his fellow students where the problem of ethics is discussed but no conclusions are reached?

Medical school curricula are sorely deficient in courses on ethics. Few, if any, medical schools in the United States offer programs of study devoted solely to the problem of medical ethics. And, even worse, few, if any, medical schools require of their incoming freshmen an extensive background in philosophy and theology. The medical school freshman must know how DNA works, but not how he will guide his power to alter it. He must know how respiration occurs, but not when he will use the resuscitator and when he will let the patient die. And what of the medical student who is eager to begin earning money after

long years devoted exclusively to study? Might not he, poorly trained in ethics to begin with, frequently let his money drive heavily guide his decisions? Even the established physician must guard himself against using monetary profit as his final criterion; how much more so the new doctor-out to earn his first dollar!

The competence in the field of medical ethics of a fledgling doctor who is uneducated in theology and philosophy is certainly questionable. To a lesser degree, even the competence of the experienced doctor, again untrained specifically in theology and philosophy, is somewhat suspect. We have already yielded our right to make decisions on medical ethics to the doctor; before it is too late, we must demand that only those doctors who are extensively and intensively trained in religious and humanistic fields be allowed to fix the guideposts of medical ethics. The alternative, which directly affects us all, is to watch the medical profession sink in the quicksand of amorality.

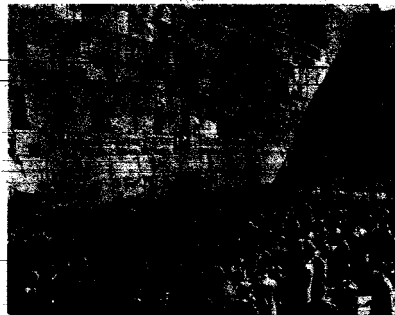


Dr. Schimmel

## Aliyah—Still Another Look

by AMIEL UNGER

The "platform committee" is in session and its findings will be public come Rosh Hashanah, Shabbat Shuva and Yom-Kippur YU's Rabbanim and Rabbanim throughout the land will inform us what are today's burning issues, and what is Yahadut's response to these issues. American Jewry is not alone in anticipating the verdict of this committee, but other eyes will be upon us seeking to learn whether we can respond forcefully and honestly to the most important issue before us. Those other eyes, however, do not belong to peace demonstrators, frustrated minorities or people concerned with crime in the streets. They belong to our brothers in Israel and the issue is not Vietnam, not civil rights, not law and order, but Aliyah.



I would hope that the plank read as follows: "We, the Jews of America, with due cognizance of and gratitude for the benefits which America has bestowed upon us announce that we wish to emigrate to Israel because of our desire to live in harmony with our religious precepts." Now this is admittedly a strong plank, but an examination of previous platforms would reveal that far from clashing with them it offers a means to their fulfillment. For example, our Rabbis admonish us: "Be aware that you are a Ben Torah." This plank must remain in our platform for 5729, but its scope should be widened. A Ben Torah should give his support to a Shatnes drive, but he must also concern himself with Yishuv Eretz Yisroel. The P. P. C. is a very laudable activity, but must not overshadow redeeming Bet Lechem and Chevron. If Chazal were worried about the "Akum" controlling Eretz Hakodesh to the extent of making restrictions upon the sale of land to heathens, can today's Bnei Torah countenance the fact that, one: Mayor Jabari and his fellow *Rotzchim* still dominate Chevron Ir Ha-avot and that, two: Beit Lechem is best associated with a non-Jewish holiday? Surely not.

We have hitherto stressed "Eminah" constantly

while lambasting the Israelis for the lack of it. They place too much stress on "Kochi V'Otzem Yadi." Now, unless we also stress Aliyah, we are caught in a contradiction. If the events of a year ago are the hand of God, then with all haste we should jump into the venture that has received His blessings. If, on the other hand, it was not the work of miracles, then what right do we have to assail those Israelis who provide us with convenient conscience solvers? Is "Ani Maamin" good only on the way to Auschwitz, and invalid for use at the Kotel?

Then there is *Chinuch*. What do we want young Jews to see during the winter? Chanukah candles from every window, or as one Rebbit put it: "*Menschen mit weisse bords und roite begadim*" (transliteration mine). We want to see young Jews dancing on the streets on Simchat Torah without feeling self-conscious. We want them to feel a certain elation because the Halachot they learn are applied in such areas as national defense and the economy. True, they will sometimes be called upon to defend their beliefs, but, then, these beliefs can only be steeled in the crucible of challenge instead of being dulled by the corrosion of apathy.

Our previous platforms have always stressed consistency inveighing against those groups in American Jewry which claim that certain Mitzvot have outlived their usefulness. It will be a test of our vaunted consistency whether we relegate the "Mipnei Chatainu" or "V'Techezena Eyneynu" to the platitudinous heap or stand fast by what we supposedly say with *kavanah*. We never accepted the idea that our duty was to spread religious ethics through the world. We never made Judaism the religion of "render unto Caesar," separating our religious and national existence. At the moment when our beliefs can be vindicated, it is criminal to hesitate.

If, God forbid, this issue will not be met squarely, we must prepare to face the consequences of our decision. Do not worry. There will not be embarrassing riots or demonstrations. Some Israelis will construe our stand as fitting proof that Israel and Yahadut are not one and inseparable and can both go separate ways. Other Israelis who seek such a union of "Eretz Israel V'Oraita," will suffer a cruel blow and will have to make their struggle alone without the aid of many college educated traditional Jews. We will have to face the fact that we have preferred a Yahadut of economic convenience to a Yahadut of challenge and fulfillment; and in the process passed up an "Et La'asot."

Some people have dimly predicted that only a strong wave of anti-Semitism or the rise of a dictator can spur mass Aliyah. I believe that they are wrong. American Jewry is both educated enough and idealistic enough to embark on Aliyah as a matter of choice, not of coercion, provided they are directed to such a choice by their leaders.