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SOY Hashkafah Lecture Series Opens With Rabbi Reuven Aberman Chosen Rabbi Grunblatt On "Halakhah Today" RIETS Administrative Director

In the first SOY-sponsored lecture of the year dealing with matters of Hashkafah, Rabbi Joseph Grunblatt, Rabbi of the Queens Jewish Center and currently an instructor in JSS, addressed students on November 25th, 1968 in Rubin Shul on "Halakhah Faces Contemporary Problems." Rabbi Grunblatt prefaced his remarks by noting that since the Torah is of Divine origin, it must be assumed that Torah law does not contain within it the quality of contingency that marks man-made legislation, and that, by definition, Halakhah must be viewed as being able to cope with any situation that may happen to arise. Yet when one is confronted with a set of circumstances having no precedent, the proper application of Torah law is not always that clear-cut.

In order to provide an insight into the mechanics of the Halakhic process which must deal with the changing scene, the speaker advanced the thesis that perhaps rabbinical authorities who are called upon to determine the proper course of action for a given situation, are invested with a particular mentality that results from their having delved extensively in Torah law. According to Rabbi Grunblatt, after one has mastered the technological aspects of Halakhic analysis, one then begins

to comprehend the total Hashkafah that underlies all Torah, thus ultimately attaining a mentality that can be designated as being



Bob Miller

Rabbi Grunblatt Speaks For S.O.Y. the "Daat Torah." The rabbinic scholar engages first in a basically inductive process whereby via the intensive study of Jewish law, he reaches the point where he is able to understand the ethos of the Divine Law and can from that point on employ deduction in order to arrive at the solutions for the particular problems with which he finds himself confronted. Rabbi Grunblatt pointed out that when

ever a respected authority writes in one of his responsa or in his commentaries "V'nireh lee," "and I am of the opinion," this statement is perhaps to be given more consideration than if the authority had based himself upon a particular source, for in the latter case, the interpretation of the source could be disputed, whereas when the writer indicates that the opinion has resulted from his total understanding of the philosophy of Torah, then the *p'sak* cannot be regarded so lightly.

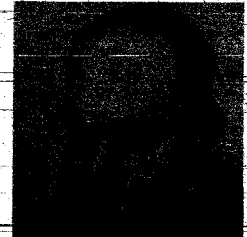
After bringing numerous examples of how in the past, decisions were made that reflected a sensitivity to the ethos of Torah, Rabbi Grunblatt called upon the present-day authorities to utilize their *Daat Torah* to allow them, to resolve successfully the problems currently confronting the Jewish community, such as the relationship between religious and secular education, our approach vis-à-vis the Christian society in which we find ourselves, the dilemma of how to relate to the heterodox, secular Jew, and the impending reality of being forced to deal with a state of Israel that is controlled by secular and non-Halakhic elements.

Rabbi Reuven Aberman, Rosh Yeshiva in RIETS, has been appointed the new Administrative Director of RIETS, succeeding the late Mr. Norman B. Abrams A"H. The appointment was made after a series of meetings with both the Reshei HaYeshiva and representatives of the RIETS student body, at which the criteria for the selection were formulated.

Rabbi Aberman, currently the rebbe of a sophomore shiur, came to YU last year from Yeshivat Kerem B'Yavneh, where he had served for nine years as both educator and administrator. At Kerem B'Yavneh, Rabbi Aberman acted both as Resh Mesivta (Rosh Yeshiva) and as director of the program for foreign students. Upon Rabbi Aberman's arrival, this program comprised but thirteen students; upon his departure, it included sixty students. He also directed the Yeshiva studies for students who were members of the Kibbutz HaDati movement and the Poal Ha-Mizrachi Kibbutz movement. Currently, Rabbi Aberman is still a member of the *Hanhalaq Yeshivat Kerem B'Yavneh* (Board of Directors).

Rabbi Aberman received Smikhah from the Bet Medrash La-

Torah in Chicago (now Skokie). Subsequently, he taught Talmud in the High School of the Hebrew Theological College. Four years ago, he was granted the Yadin Yadin S'mikhah from the yeshiva, a distinction that has been conferred upon fewer than ten of the nearly four hundred *musmakhim* of the school. While in Chicago, he also was director of the Poal HaMizrachi there.



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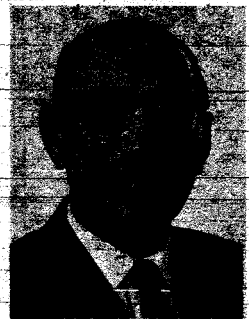
Rabbi Reuven Aberman

The new Administrative Director also holds a B.A. degree in Psychology and an M.A. in Education from Roosevelt University, as well as a B.H.L. from the Bet Medrash LaTorah. At present, he is a doctoral candidate in the Bernard Revel Graduate School.

YU Kollel Established In Israel By Gruss's Million Dollar Donation

by AVI FOX

A one million dollar contribution by Mr. Joseph Gruss, a long-time donor to the Zionist cause, has made imminent the establishment of a Yeshiva University Kollel in Israel.



TUPP

Rabbi Dr. Emanuel Rackman Although no detailed arrangements for the Kollel have been finalized, Rav Aharon Lichtenstein, Rosh Yeshiva in RIETS, did describe to HAMEVASER some of the tentative plans for this "YU presence in Israel."

Rav Lichtenstein explained that the Kollel will hopefully be established a year from this Elul, or one

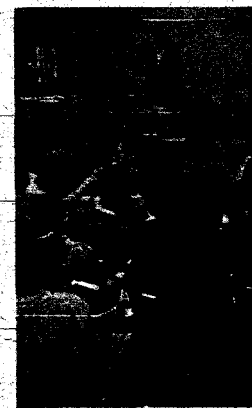
year from August. The character of the Kollel cannot be determined until the personnel and the rabbinic have been selected. Nevertheless, Rav Lichtenstein did state that the Kollel "will not only be a place of Torah, but will also wrestle with contemporary problems." Furthermore, the Kollel's attitude towards the State of Israel will be more positive than that of some other Kollelim in Aretz, although the prime emphasis will be simply on learning. Rav Lichtenstein further commented that the Kollel in Israel would be much like our own Yeshiva in the sense that, hopefully, it will display the best qualities of the latter.

It has also been disclosed that Rav Joseph B. Soloveitchik will be involved in the structuring of this affiliate, although no further specifics have been revealed in this regard.

Rabbi Dr. Emanuel Rackman, Assistant to the President for University Affairs, recently returned from a visit to Israel made in conjunction with the project. Dr. Rackman, too, explained that no definite details have been finalized, but added that such details would be publicized in the near future.

Rabbi Schacter Addresses Annual Chagigah; Suggests Attitude Towards Secularists

Over one hundred Yeshiva students took respite from their scholastic labors to participate in the thirty-seventh Annual Chanukah Chagigah, sponsored by the religious division councils, and held on the night of December 18 in Rubin Cafeteria. Song, terpsichore, and oratory highlighted the festivities.



Assemblies Hear Center Facts

Following some informal dancing conducted to the tunes of the Eilat Quartet, David Luchins began the formal portion of the program with words of greeting to the Reshei HaYeshiva and student bo-

dy. Mr. Luchins then introduced Eliyahu Safran, President of S.O.Y., who delivered a brief *D'var Torah*. Then, the assembled were privileged to hear several renditions offered by Cantor Abraham Fuchs of Congregation Oheh Tzedek in Belle Harbor. This was followed by a message from Rabbi Israel Miller, who spoke

of the relation between the material and spiritual might of the Jewish people as embodied in the story of Chanukah.

After another rendition by Cantor Fuchs, Mr. Luchins introduced

the principal speaker of the evening, Rabbi Herschel Schacter, Rabbi of the Moshou Jewish Center in the Bronx, President of The Religious Zionists of America, and Chairman of the Presidents' Conference of the major Jewish organizations. Rabbi Schacter explained the reason for the Halakhah's omission of the imperative of "mishiek v'simchah" feast and rejoicing, in connection with Chanukah, and its prime emphasis on "hallei v'hodaah" praise and thanksgiving. On Purim, he explained, the Jews conquered an enemy from without; in commemoration of such a victory, "mishiek v'simchah" is highly appropriate. But the victory of Chanukah represents a victory of the Jews over their assimilationist-tending brethren. Spiritual victory over one's own brother calls not for sober and sincere recitation of praise and thanksgiving. In our time, the speaker commented, the enemy of Yabadut is internal rather than external. We must do battle with contemporary "mityavanim," with our secularist brethren. But the battle must be waged face-to-face, and our posture must be one not only of firmness but love and concern as well.

Eliyahu Safran, President of S.O.Y., remarked that it was a bit discouraging that more students were not in attendance.

Rabbi Aberman

It is with much gratification that we announce the appointment of Rabbi Reuven Aberman as the new Administrative Director of RIETS.

The choice of Rabbi Aberman was made after consultations with the Roshel HaYeshiva and with student leaders of RIETS, at which were formulated the criteria according to which the selection would be made. We feel that Rabbi Aberman best reflects the qualities sought after by those consulted. Furthermore, we are appreciative of the strides that have thus been made towards the strengthening and coordinating of student-faculty-administration relationships.

In the short span of two years in which Rabbi Aberman has served here as a Rosh HaYeshiva, he has established an exemplary relationship with the students in his shiur, and has participated actively and devotedly in the programs of the religious divisions. He has manifested a deep, genuine concern for the strengthening of the religious atmosphere of this institution.

We welcome Rabbi Aberman to his new position, confident that the qualities and capabilities he has displayed in his stay here and at his previous post in Yeshivat Kerem B'Yavneh in Israel—as educator, as administrator, and as an individual—will serve him well in this new and decidedly difficult undertaking. We extend to him our best wishes for success in his endeavors, and offer him our continuing cooperation and assistance in his confrontation with the challenges of his position.

Gottesman Library

A well-organized and complete library is one of the most important facilities which an institution of higher learning should provide to its faculty and students. A recent investigation by HAMEVASER indicates that, unfortunately, the Gottesman Library has so far proved grossly unfit to fulfill its function in many vital areas.

First, although Mr. Dienstag, the librarian, has expanded the Dewey Decimal System to the field of Judaica, the cataloguing is still confusing. In a proper catalogue, the cards of each book can be found under both the author's name and the book's title. In the Gottesman Hebrew catalogue, most books are listed only under their titles; few are catalogued under both title and author. Nowhere is this or the general catalogue system explained. Secondly, even after one has discovered a book's card and number, obtaining the book itself can prove most difficult. The multitude of books improperly shelved, or simply absent, and even the lack of continuity in the arrangement of the shelves, quite often make it impossible to locate books, both in the browsing sections and in the stacks.

Thirdly, the purchase policy should be re-evaluated. The library is deficient in certain areas of Judaic study vital to student and faculty alike, particularly in the fields of recent Bible commentaries and contemporary Responsa literature. This may be due to the fact that the purchasing catalogues which the library consults fail to list these and other scholarly works.

Fourthly, few who use the library can overlook the state of chaos prevailing in the periodical section. Subscriptions lapse and are renewed belatedly, if at all. Many important back issues are missing, indicating, perhaps, an overly lenient policy towards the borrowing of periodicals by faculty members.

These shortcomings are often attributed to a shortage of space. Although this shortage undoubtedly exists—and while it is hoped that the library's new quarters will greatly alleviate the problem—the library should be-

gin the massive reorganization necessary to make the move as swiftly as possible, and to give the library a greater semblance of order. The catalogue must be reorganized and expanded, and an adequate explanation of the system provided. Also, a comprehensive inventory should be taken to insure that there is a book corresponding to each card in the catalogue, and a program undertaken to replace all missing volumes. Subscriptions to periodicals must be attended to regularly and not allowed to lapse; also, missing back issues must be replaced. The library should attempt to discover those topics in which the student body is most interested, and should provide an extensive collection of works in these fields.

Furthermore, while the library does have a full-time staff of seven members, the many work-study personnel who are also employed are not sufficiently trained for the enormous task of reorganization. Trained and experienced personnel must be hired to insure proper organization and functioning.

It is hoped that the library administration will take stock of these deficiencies, and that upon moving to its new location, the Judaica library will correct its present ills.

The Best of Both Worlds

The major thrust of recent student activity has been toward greater student responsibility and greater freedom for independent study. The most serious problem is that of time. We are all victims of a double program which leaves little time for outside study, whether secular or religious. The endless hours of classes and more classes all too often leave students with little energy or enthusiasm for reflection upon or absorption of class work.

Fortunately, there is a solution that can ameliorate the problem and which is already in effect at YU on a limited basis. This is the Five-Year Program. The Five-Year Program gives the student an opportunity to take a smaller workload (usually thirteen credits per semester), thus affording him more time for study or learning in the Bet Hamidrash.

For the many students for whom YU will be their last chance to spend a significant period of time in formal learning, the Five-Year Program is a chance to intensify and broaden their Torah education.

Especially appealing is the fact that the fifth year is tuition-free.

We urge religious guidance counselors to familiarize students with the Five-Year Program. Moreover, we urge all freshmen who qualify for the Five-Year Program to consider this alternative. It is, in our opinion, the best way to utilize fully the facilities of both the yeshiva and the university.

RIETS Inequity

The problem outlined above, that of shoudering the double program, is particularly acute for the RIETS student. While JSS and EMC students can transfer up to thirty-two credits from their religious division studies, the RIETS student receives comparably fewer credits (8), while putting in the same number of hours that his counterparts in JSS and EMC spend on religious studies. The result is that he has to take more YC credits each semester, further burdening himself with work, but enjoying and benefiting neither from his Talmud nor his other studies.

We therefore suggest that the Bible, Hebrew, and Jewish History courses currently required of RIETS students by the college, be placed under RIETS administration, and that the RIETS student be allowed to transfer thirty-two credits to the college from a flexible program which would allow for exemption exams. We strongly urge the implementation of this proposal, for we believe that it would bring the YU student one step closer towards realizing the best of both worlds.

Letters To The Editor

To the Editor:

Eliyahu Safran's article, "The Environmental Element in Jewish Education" (HAMEVASER, Nov. 14), is a plea to Hebrew School educators not to waste (my term) the precious few hours they are granted weekly on subject matter that is not related to the professed goal of Bar and Bas Mitzvah.

This idea is indeed a very noble one, but it reflects only half the battle. It must be remembered that we are dealing with the Hebrew School element, and that includes the parents of these children as well. Those parents who are raising their children as *shomeret mitzvot* are already sending them to yeshivot. But those parents who have their children enrolled in afternoon Hebrew schools, in many instances, interested only in having the child identify himself with his Jewish religion; for this, the Bar Mitzvah ceremony will suffice to paint him Jewish. Our concern must be with the parents who are satisfied with their non-observant life—and impart this satisfaction to their children.

I refer you to N.C.S.Y., to CSD's Torah Seminars, or to the Lubavitcher Youth Organization, who can testify, on the basis of their records and files, that youths who have been exposed to a programmed schedule of Jewish religious experiences, awake in a life they had never known previously. We can logically deduce from this awakening that these young people were never afforded the opportunity for such experiences in their own homes.

I submit, therefore, that if we are to succeed in introducing these children to the proper path, we must simultaneously offer their parents a chance to learn about *sh'mirat mitzvot*. An intensive program of Adult Education must be planned out. Parents must meet with the principals of the Hebrew schools and discuss the program of studies. The parents, as well as the children, must learn about Shabbat. They too must be told about *kaddah ha-neivot*, *Kiddush*, *Havdalah*, *Sudot Shabbat*, *z'merot*, those elements so essential to a child's out-of-classroom education. Ultimately, they, too, will be taught about *Taharat ha-Mishpachah*, so that they may be given to understand the significance of "*Kedoshim tihiyu*."

We need not be ashamed to make our heritage attractive to our "twentieth century" brethren. We shall have father-and-son breakfasts, and mother-and-daughter luncheons, and family suppers. We shall have the *mitzvah*-a-day plan, and the minyanaire's clubs—if these will help to bring us to our goal.

The task that lies before us is not a simple one. It will not be accomplished soon, and not even in the near future. But, if even twenty, or thirty, years hence we can look back and count how many new yeshivot have sprung up, because there was a need, and if we can look back and count how few afternoon Hebrew schools there are, because there was no longer a need, then surely we will have reason to rejoice in our labors.

AVRUM P. SHAPIRO—RIETS

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Prevention Of Spiritual Extinction In Galut Demands Priority Over Aliyah Imperative

by EZRA BICK

It is generally accepted as axiomatic by the modern Yeshiva student that inasmuch as we are bound by an obligation to take part in the development of history, our immediate attention must be directed towards the land of Israel. A truly religiously-motivated Jew, it is argued, has no choice but to embark on *aliyah*, in order to both develop himself fully as a religious personality, and to assist in the preparations for the *geulah*, which finds its focus in Israel.

It is undeniable that for the purpose of personal religious development, Israel offers a superior environment, both because of the vibrant Jewish society and, on an intangible level, because it possesses immeasurably valuable spiritual qualities. It is equally true that the future of the Jewish people and their redemption are inextricably bound up with the future of the land of Israel. But the argument breaks down in the leap to a conclusion. We are told that ergo, one is somehow spiritually negligent if he doesn't immediately pack his bags and head for Kennedy Airport. Your "inertia" is even more reprehensible if you are in the rabbinate or Jewish education; instead of building for the future, you are wasting your time on the decaying Galut; the world of the past.

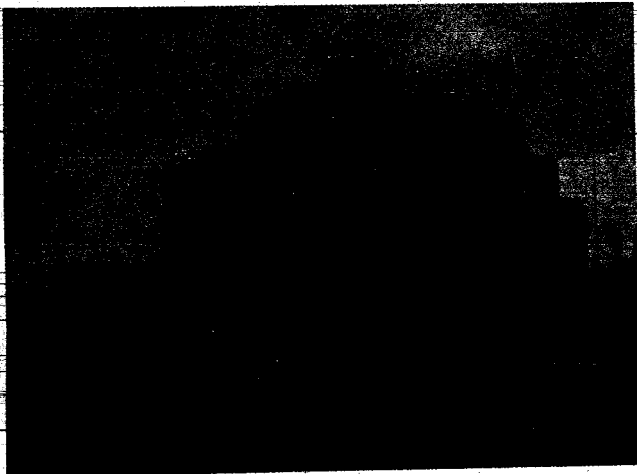
At the root of this argument is a confusion in ultimate goals. Starting from the acknowledged ideal of "and to Him you shall cleave," and the laudable desire to promote the formation of a covenantal community directed towards the establishment of *malkhut shamayim* through Torah and *mitzvot*, we tend to couple with these premises the fact that the eventual fulfillment of these aims must come about in a context wherein Israel plays a central role. And it is here that the fallacy lies. For it is here that we tend to lose sight of the original, central value, and to address ourselves towards Israel as if it were, in and of itself, our final goal. As the Rav recently pointed out, "and to Him you shall cleave" is the sole central value in Judaism; all other values are auxiliary to it. Once we remember this, we realize that while eventually Israel must be the home of our projects, our immediate efforts must be directed to the Galut because of the pressure of the present. No one can afford to build his home in Israel without first discharging his obligations here. Were Israel, by taking in the religiously motivated elements of American Jewry, to ascend to a brilliant spiritual future, while the rest of Jewry faded into history, we would have failed miserably, having subverted our main goal.

The concept of *K'nesset Yisrael* as a living organic entity means that the community as a whole survives even while individuals do not; but it also means that when Max Schwartz of Kalamazoo is permitted to drop out of the Jewish world and to wander about in total spiritual exile, I have lost a limb from my own body. No matter where I go, a part of me will remain in exile, an exile even bleaker and far more inimical to the fulfillment of Jewish destiny than the one from which I have freed myself. Indeed, the vision of Orthodox Jewry streaming to Israel cannot help but suggest the image of the rats fleeing the sinking ship.

The assertion that the needs of one's religious development demand *aliyah* strikes me as a form of spiritual selfishness. The simple, inescapable fact is that in the United States there is a potentially catastrophic vacuum in religious leadership—in the rabbinate, in education, and

in administration. As Rav Aharon Lichtenstein once remarked, anyone who looks at the contemporary scene in Jewish America should be so filled with a sense of impending doom that he must immediately realize that we are faced with nothing less than a struggle for survival.

There can be no comparison between the problems of religious life in Israel and the United States. The religious community of Israel is a vibrant and strongly-constituted group, whose influence is acknowledged in many areas not directly subject to it. There is no large group in Israel whose Jewish identity is in danger of being extirpated. Even the highly secularized segment of the population is strongly identified with Jewish destiny. In the United States, on the other hand, the religious community is split and threatened by forces of pseudo-religion as well as the monumental attraction of assimilationist secularization. A vast majority of the pop-



Heichal Shlomo, Seat of Israeli Rabbinate

ulation is threatened with extinction, insofar as their Jewish identity is concerned.

Yet one writer recently asserted in HAMEVASER that "It is in Israel that the primary obligation to strengthen the religious community lies, for there lies our destiny." (Michael Shmidman, "The Jew, Israel, and Destiny," HAMEVASER, November 14th). This is similar to the father who cannot afford to send his son to college because he is saving money to publish the boy's doctoral dissertation. There is no future for Israel unless we resolve the problem of the Galut first. Both the long-range Messianic hopes for the redemption of the Jewish people in Israel and the justifiable cravings of our souls for the spiritual purity of Israel must assume secondary importance when measured against the very real danger of the present which threatens to engulf us. This consideration is not very convincing, obviously, to those for whom the "obligation to strengthen the religious community" is secondary to the obligation to promote the progress of scientific discovery, and they may as well contribute their talents to Israel; but for those to whom Israel is the path towards the redemption of the people, the callings of the Galut must first be heard. We cannot afford to look so far ahead that we overlook the blocks on which we stumble.

We who have been brought up in America, have, by virtue of our education and

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Shmidman Reaffirms Necessity of Aliyah Even Over Religious Obligations In States

by MICHAEL SHMIDMAN

The objection has been raised, in reference to my column of Nov. 14, 1968 ("The Jew, Israel, and Destiny"), that the imperative of *aliyah* has been greatly over-emphasized. This argument may, I believe, be stated as follows: (a) since the primary aspect of the religious experience is the study of Torah (not *aliyah* to Israel), and (b) since each individual Jew is as much a member of the organic community of *K'nesset Yisrael* and as much in need of Torah education as any other Jew, it follows that (c) religious youth of the Galut bears the responsibility of educating the spiritually bankrupt Galut Jew—a responsibility that overrides any personal obligation to Israel which may be felt, however strongly, by a particular individual. I assume that the proponents of this objection do grant the validity of the arguments advanced in my column stressing the imperative of *aliyah*; they apparently believe, however, that the aforementioned ob-

the religious experience, just as Torah remains the primary element of this experience.

At this point, we arrive at the crux of the objection: the assertion that religious youth of Galut cannot forsake the Galut Jew for the personal spiritual security of Israel.

In response to this assertion, it is necessary first to draw a crucial distinction between two possible existing situations (any other possibilities should fall within these two categories): (a) a situation wherein a thriving religious community in Israel, whose influence pervades the state and overcomes total secularism, contrasts with barely-surviving, near-extinct religious communities of Galut Jewry, and (b) a situation where the Jewish communities of both Israel and Galut are sadly deficient spiritually, in dire need of more Torah education, and leading a generally precarious existence.

Were situation (a) to be in effect today, the objections to my arguments would certainly be valid. A religious youth, it is true, might be drawn even more strongly by the spiritual force of Israel in such a situation; but the act of *aliyah* would then constitute placing personal, and possible national fulfillment above an obligation to *K'nesset Yisrael*. In such a case, the individual chooses his own course. It is clear, however, that *aliyah* could not function as an imperative. In regard to situation (a), therefore, I am prepared to concede the validity of the objections—but even then, not until one important consideration, apparently overlooked by those who protest my position, is accepted and adopted. This consideration will be discussed later in this essay.

Theoretical situation (a), however, is far removed from the actual existing state of affairs. While it is true that Galut Jewry is very near to the state depicted in situation (a), it is also true that Israeli Jewry is in similar straits, and faces vastly more complicated problems of a religious nature. Each day presents new challenges to the religious community of Israel from secularists, government and business alike. Autopsies, questions of Sabbath observance laws, and missionary activity are some of the results of the ineffectual influence of the religious community. The authority of the rabbinical courts is constantly debated; even the halakic concept of "who is a Jew?" is challenged. The existing situation, therefore, is equivalent to that of situation (b). And it is my firm conviction that in this case, the imperative of *aliyah* cannot be negated.

For too many centuries has the Jewish people been forced to wander, never realizing its intense longing for its homeland; and too much of every Jew (even the most assimilated one) is forever attached to his land, to think of forsaking it in such perilous times. It is precisely the American college-educated religious youth that Israel needs most at this stage. It is he, with his unique background, who can help bridge the tragic communication gap between Orthodox and secularist. To strengthen Galut Jewry at the expense of the Jewish homeland would be a form of national suicide. *M'dinat Yisrael* without an active religious element would not be a Jewish homeland; nor could Galut Jewry prosper spiritually (nor perhaps even survive) without the land of Israel as its spiritual center. The establishment of a strong religious community in Galut should never be viewed as an end in itself, but rather as a means to a final attainment of the national destiny in the holy land. Thus, the exist-

(Continued on page eight)

ligation of the religious Galut Jew negates this imperative.

This objection demands a response for three primary reasons: (a) because of an important misconception within the objection, (b) because of the distinct possibility that this view is preventing religious American youths, who might otherwise be planning to settle in Israel, from fulfilling this desire, and (c) because the objection has a considerable, though limited, amount of validity.

I will deal first with the misconception. The assertion is advanced within the objection that according to my view, *aliyah* is of such central importance that Israeli citizenship, rather than Torah, should be considered the primary element of the religious experience. It is true that the thrust of my arguments for *aliyah* did center on the personal religious experience and ultimate national destiny. It should be obvious from my formulation of the religious experience, however, that the primary factor involved is preoccupation with Torah and *mitzvot*, leading to knowledge of God. On the national level, too, the prerequisite for realization of destiny is the formation of faith communities, not specifically Israeli communities. In this, therefore, I am in full agreement with those who raise objections to my position. My contention, however, was that neither the personal religious experience, nor the national destiny, could be considered properly fulfilled when the people of Israel reside in Galut. Thus, the imperative of *aliyah* remains vital to

Feature Analysis

The Organization Of Arab Students —

by JACK BIELER
and JERRY LEWKOWITZ

Fortunately or unfortunately, we at Yeshiva find ourselves in an extremely homogeneous atmosphere. Those groups who have viewpoints that are at variance with ours and particularly those individuals who assume stances that are diametrically opposed to Judaism and the idea of the state of Israel, are virtually absent from the campus scene at YU. But the fact they are not represented here does not mean that they do not exist. On college and university campuses around the country, there are to be found societies, composed of Arab students, that are dedicated to propounding Arab anti-Israel sentiment. These student groups are generally well-organized and come armed with arguments demonstrating the justness of the Arab cause in the Middle East, which to the average student appear to be logically irrefutable. Since these distortions have been allowed to go practically unchallenged, and because the operations of these groups have in some areas come to be considered just as respectable as the programs of any other political or social group on campus, a precarious situation has arisen where college students throughout the nation are being swayed by the Arab groups. The intellectual community has increasingly begun to support the Arab claims.

Our purpose in writing this article is to expose the means by which propaganda is disseminated on campus and to analyze the arguments that are employed by the Arab student organizations. Information used in this study was obtained through personal contacts with professors and students at various colleges, through the analyses of campus publications, and through the careful study of literature distributed by the Arab groups.



Sampling Of Arab Propaganda

The chief body representing Arab students at the various institutions of higher learning in this country is called the Organization of Arab Students. The OAS was founded in the United States in 1952 under the sponsorship of the American Friends of the Middle East, a pro-Arab group which counts among its members former State Department employees and former American professors and instructors at the American University in Beirut. By 1965 branches had been established across the United States and Canada. The OAS currently has well over one hundred chapters at places like Columbia, the University of Texas, the University of Arizona, NYU, and the University of Chicago, and the annual budget of the organization calls for more than \$100,000. The American Friends of the Middle East originally financed all of the expenses of the OAS, but presently, Arab governments are supplying the necessary funds (M. Syrkin, "Arab Propaganda On The Campus," *Jewish Frontier*). Individual students act as vehicles for the distribution of propaganda and liberal financial assistance to the students from the Arab states. The OAS has enjoyed a quasi-official status in American universities and colleges for several years by virtue of the fact that it counts as its members all of the 8,000 Arab students going to school in the U.S. Its quarterly publication, "The Arab Journal", can be found in practically every library and student lounge on campus across the country (except Yeshiva).

Although the Organization of Arab Students claims to function as a "cultural and educational" organization, attempting to further understanding between

the American and Arab peoples (*OAS Newsletter*), it becomes obvious upon analysis of their arguments and the literature that they distribute, that the OAS serves as a primary source for extreme anti-Israel propaganda. The basic arguments against the Israeli position to which the Arab students resort can be broken down into six basic thrusts, each one directed at a different group or type of individual on campus.

One accusation that is made is the questioning of the right of the state of Israel to exist. The established legal case for the state of Israel begins with the Balfour Declaration. On November 2, 1917, Arthur James Balfour, then the British Foreign Secretary, promised on behalf of his government to help provide a "national home" for the Jewish people. The validity of this document, however, is brushed aside by the Arabs, as is exemplified by the January issue of the University of Kansas Newsletter of the OAS. That publication states that the Declaration was "engineered and worked out by Zionist leaders in both England and the United States." The Arabs further support their position that Israel is existing illegally by citing certain Jewish "leaders". Spokesmen of the American Council of Judaism serve the purposes of the Arabs well. Rabbi Elmer Berger, a representative of the Council, speaking at New York University, said that he respected a philosophy of religious Zionism which he defined as a yearning to "restore the holy people to the Holy Land," but could not countenance any form of political Zionism that attempted to incorporate Jews in an international body politic. On October 31, 1967, Michael Selzer, Assistant Director of the Council, addressed a Hillel group at Rutgers University and said that Zionism as a state political power tends to corrode group ethics and precludes the development of a creative spiritual society. He further stated that the State of Israel, achieved as it was through military power, is not necessarily the fulfillment of the promise contained in Jewish tradition.

A second major charge leveled against the Israelis is that they carry out a policy of discrimination against the Arabs living in Israel that is "akin to Hitler's policy toward the Jews" (*Arab World*, Sept.-Oct., 1967). In a pamphlet entitled "Persecution of the Arab Minority in Israel," issued by the Palestine Liberation Organization, Israeli policy goals are described as being designed "(a) to force the 180,000 Arabs who had remained in Israel to leave the country, with a view to securing more Arab homes and properties for fresh Jewish immigrants; (b) to intimidate the Arab refugees—the legitimate inhabitants now living in the surrounding Arab countries—from continuing to demand a return to their homes and property from which they have been expelled by force of arms; (c) to 'legalize' the usurpation of Arab property in Israeli-occupied territory, the heritage and wealth of an entire nation; and (d) to satisfy a racist Zionist crave for persecution and destruction, probably in retaliation for the persecution of Jews in certain countries of the world, mainly in Europe." This theme is not confined to Arab organs alone, for on the editorial page of the "Minnesota Daily" of the University of Minnesota, on November 1, 1967, Khalil Nakleh, an Arab Catholic from Israel, charged that "the Israeli government has an established system of discrimination against the Arabs regardless of religion." Of course, the refugee question that was alluded to above is an issue in itself, and the Arabs constantly depict Israel as being unwilling and unreasonable in the quest for a "just" solution.

A third attack employed by the Arab propagandists is directed at the "war atrocities" that Israel has perpetrated over the years. On campuses where the OAS is well organized, the group annually commemorates the incident that took place at Deir Yassin during the War of Independence in 1948. Two hundred and fifty Arab civilians were killed by the Irgun forces in a dawn raid, and the Arabs compare the destruction of the town to the tactics employed against the Jews during the Second World War. In a special commemorative issue, "Arab News and Views" commented in light of the anniversary of the tragedy that "Israel was founded on injustice and expropriation, and that if the Arabs still refuse to make peace with its leaders, they do so because of Israel's past and present actions, which do not augur well for the future of peace in the Middle East, and which offer no basis for trust or cooperation" (*Arab World*, April 1968).

A second aspect of the theme of Israeli war atrocities involves the exploitation of the outrage that is current today in the United States as a result of the use of napalm in the Vietnam conflict. In October 1967 at the

University of Wisconsin, the OAS displayed in the student union large-size pictures of napalm victims. Though the state of Israel was not specifically mentioned in the display, the implications of Israeli responsibility are rather obvious.

The last major argument resorted to by the Arab student groups is the portrayal of the state of Israel as being a threat to Christianity. An example of Arab propaganda in this vein is the constant displaying of pictures of churches and christian holy places that supposedly were destroyed or pillaged by Israeli soldiers (*Arab World*, Nov.-Dec., 1967).



Arab Refugee Camp

Despite the forceful presentation of these arguments, there often is a tendency within the ivory towers of the college campus to play down the current events and political conflicts that are remote both geographically and ideologically from the students and faculty. Therefore, in order to arouse interest and sympathy for the Arab position, the Arab students seek out other cause-celebres with which to identify the plight of their own countrymen. Much of their propaganda is thus aimed at the groups who oppose the role of the United States in Viet Nam, at those whose sympathies lie with Negroes in Africa who are subjected to white domination in countries such as South Africa and Rhodesia, and at the militant Black Power groups. In addition, Arab students on campus have affiliated themselves with left-wing groups running the whole spectrum to the pro-Maoist Progressive Labor Party.

To the Arab students, if the United States is to be condemned for "imperialism" and "arrogance for power" in its attempt to quell the Viet Cong's attempt to "liberate" their homeland, and if the Algerians had the right to fight against French colonialism, then it is only logical and proper to also side with Al Fatah and its guerrilla war of "liberation" against the Israelis. Amhad Khadduri, guest writer for the "Michigan Daily", campus paper of the University of Michigan, stated in one of his articles, "No matter how sensibly they try to justify their presence and defend their repressive actions, General Mathieu (Algerian French commander), General Westmoreland, General Dayan and their countries are bound to fall in their missions. When a people such as the Algerians, the Vietnamese and the Palestinians become determined to rid themselves completely from a foreign occupier and to gain their independence, no force in the world can stop them. They might be destroyed, but they will not be conquered."

Besides harping upon the theme of "liberation" that they claim to be common to the Vietnamese, Algerian and Palestinian struggles, the Arabs also seek to exploit the general pacifist sentiment prevalent on college campuses by greatly playing up anything that smacks of brutality on the parts of the Israelis. In July 1967, the Arab Information Center published a booklet entitled "Israel: Therefore Justify not Yourselves." The booklet dealt exclusively with war atrocities and contained within it many shocking pictures of men, women and children, all of whom appeared to be very seriously burned. A picture of an Arab with napalm burns will look no different and therefore will probably evoke no less sympathy than

A Study In Anti-Israel Propaganda

will a picture of a Vietnamese child who has been horribly burned. Thus it is obvious that through the exploitation of the already burning issue of the usage of napalm on civilian populations, the Arabs, by displaying grotesque scenes of human misery and attributing the suffering to the Israeli bombings, wish to enflame further the passions of the American academic community.

In a similar vein, the Arabs on campus also seek to align themselves with the Black Power elements among students across the country. Claiming that the Negro in America and in certain African nations finds himself in a predicament similar to that of the Arab in Israel, an atmosphere of constant discrimination and racism, the Arabs attempt to gain Negro support for their anti-Israel position. At the Sixteenth Annual Convention of the OAS held at the Massachusetts Institute of Technology between August 28th and September 2nd, 1967, part of a resolution drawn up supporting African nationalism read:

"2. We resolutely reaffirm our dedication to the democratic principles upheld by both the Afro-American and Afro-Asian peoples that all peoples and races—in any manner or degree underprivileged—from the people of Rhodesia and South Africa to the Arabs in Occupied Palestine and the black people in the American ghettos—must be liberated from exploitation, oppression, brutality, intimidation and prejudice.

States and the need to lend firm international support to their legitimate struggle for human and civil rights. (In paragraph 3, entitled "Liberation War," the language is masterfully chosen, for it includes references to the war to be waged against the "Zionist-Imperialist-Reactionary triumvirate". The Arab cause is thus equated with the war in Vietnam, which can be considered a legitimate war of national liberation. The Arab students in other resolutions called for the "liberation" of South Africa, Mozambique, Angola, Rhodesia and Eritrea, African nations not under Black rule.

In order to communicate the above arguments and appeals to the campus community, the Arab student groups make use of varied media. Included among their devices are regular lectures by personalities such as Dr. Fayez Sayegh, the Foreign Minister of Kuwait, Tasheen Basheer, Deputy Director of the Arab States Delegation, and Muhammad H. el-Farra, Ambassador of Jordan to the U.N. Newspaper articles written by "guest" columnists, radio interviews and displays of anti-Israel materials also are employed by the OAS. In universities where the Arab Organizations are well-organized, an annual Palestine week is a standard activity as well. During this week, memorials to Deir Yassin, dramatic presentations and symposiums featuring prominent diplomatic and faculty members are sponsored by the Arab students. The following is an eye-witness account of such a symposium:

"Last June, in the Men's Lounge of the UCLA Student Union building, the UCLA Organization of Arab Students held a symposium commemorating the Arab-Israeli War of June 1967. The event took place during lunch hour, and was well-publicized in the "Daily Bruin," the campus newspaper. The Men's Lounge can easily seat 250 people, yet only a table for the speakers and approximately fifty chairs had been set up. Even though the time and place were conducive to attracting a sizeable group, the Arab students obviously wanted to limit the number of those attending. However, they miscalculated for some two hundred people eventually sought entry to the program. Almost all of them were Jewish, the crowd being composed of both Americans and Israelis. Everyone had come to be entertained and possibly to engage some of the professors who were scheduled to speak in some 'meaningful' dialogue. Some janitors were finally convinced to bring out more chairs and eventually everyone got a seat.

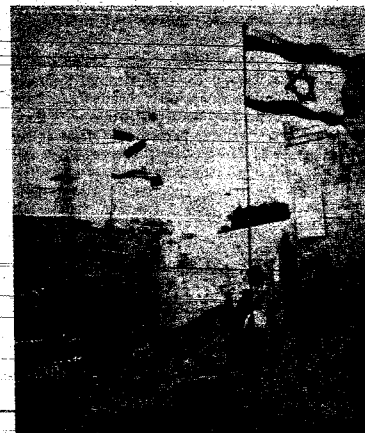
"The head of the local OAS chapter served as moderator and ostensibly, he was the only Arab on the panel. The other participants were three professors and a librarian employed in the UCLA Research Library. One of the two professors from UCLA was chairman of the political science department and a prominent member of the New Left. The fourth member of the panel was a professor of history from Long Beach State College, and he later revealed to us that his mother was an Arab.

"Each participant gave a fifteen minute presentation covering a different aspect of Arab-Israeli relations. All that was said quite obviously followed the standard Arab stance of anti-Israelism. Misleading statistics, false history and stories of atrocities committed by Israeli soldiers all managed to find their way into the discussion.

"For the greater part of the presentation, the crowd was orderly, although some hissing and cat-calling was heard when some of the more inflammatory remarks were made. A question and answer period followed the symposium, and, after a while, it became more and more apparent that only those who did not outwardly appear to be Jewish and those who obviously were Arabs were being called upon to ask the questions. Finally, when the majority of the audience became frustrated at not being able to cross-examine the participants and signs of indignation were beginning to appear, the proceedings were abruptly halted, thus ending the first Arab commemoration of the Six-Day War at UCLA" (David Derovan, RIETS, who previously attended UCLA).

Another tactic that the Arabs on campus employ is the interpretive coverage of current news articles, stories and incidents: Israeli raids on Arab territory, Vietnam, the anti-war movement and the jurisdiction over the holy sites that have now come under Israeli control. A sample of this type of reporting appeared in the November-December 1967 issue of "Arab

World" in which was stated, "Today's occupation of Jerusalem, made possible by the use of heavy bombing and napalm, made durable by Israel's defiance of a U.N. resolution carried by the votes of more than a hundred states, should cause tremors of uneasiness..." Along similar lines, "Arab News and Views" of July 1968 carried the following story: "Israeli forces on the east side of the Suez Canal opened fire on July 8 on the residential districts of the city of Suez at the southern end of the Canal... In the course of three hours, more than 400 shell landed on the city destroy-



En Route To The Kotel

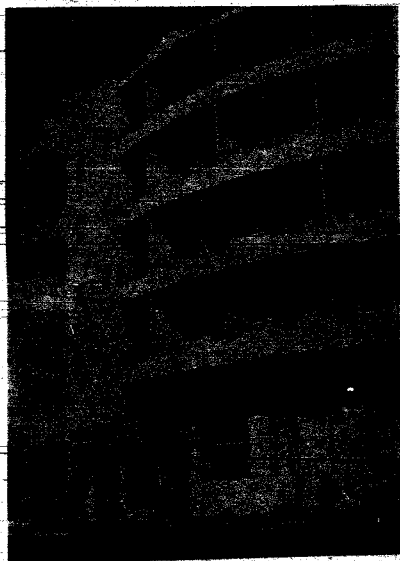
ing an damaging 150 houses including mosques, a Catholic church, a hospital and a movie theater... In Cairo, U.A.R. official spokesman Muhammad Hassan el-Zayyat commented, "We are faced with a persistent, arrogant refusal by Israel to live by anything but force. We called the recent Israeli aggression 'an invitation to other nations to use force.'"

It should also be noted that besides operating on a mass media basis, Arab students have been reported to go out of their way to cultivate personal contacts with influential students on campus. Officers of clubs, editors of publications, leaders of fraternities, and students who hold positions on the campus radio station are all regularly invited to the parties, banquets and other affairs that the Arab students sponsor.

When one is asked to evaluate the effectiveness of the operations of the OAS, a number of things must be considered. First it is necessary to realize that there appears to be a split in the overall organization of the OAS, one segment being dominated by the Iraqis, Algerians, Syrians, and the other members of the more militant Arab countries, while the other chapters are controlled by members of the more moderate elements of the Arab world. The militant groups assume the more radical stance in all of their activities and they appeal mainly to the New Left and the Black Power advocates. The moderate Arabs, on the other hand, take a softer line and attempt subtly to reach a greater number of the campus community. Secondly, one must be careful not to allow himself to be fooled by superficial impressions that the propaganda has not been too effective. For though there may exist widespread apathy and indifference vis-a-vis the Middle East situation amongst the majority of the students to be found on campus, it must be recognized that the Arabs have been concentrating on reaching the special interest groups. Though these groups may be numerically small, it has been observed that the radicals on campus are tremendously vocal and thus can ultimately strongly influence general opinion. And finally, the capability and the commitment of the Arab leadership, the quality and control of the propaganda being disseminated and the presence on campus of Arab or pro-Arab professors who can lend an aura of authenticity and even academic objectivity to the anti-Israel campaign, all must be taken into consideration.

We wish to acknowledge the assistance offered us by: The Anti-Defamation League of B'nai B'rith, particularly Mr. A. Foxman, Legal Counsel, and Mr. M. Kass of Research; and the Jewish Agency.

—Jack Bieler and Jerry Lewkowicz
(next issue: Israel's Position)



The Kotel Hotel in Jerusalem, Which Arabs Claim That Israelis Have Illegitimately Taken Over

"3. Recognizing the underlying similarities between, on the one hand, the continuing struggle of the Palestinian Arabs in Occupied Palestine against Zionist invasion and exploitation, and, on the other hand, the ever-increasing resistance of the Afro-Americans in the United States to a power structure of inequality, we hereby unanimously proclaim our unflinching support for our brothers, the black people in America, as both they and we strive for just recognition of our God-given rights, our political power, and our human dignity.

"4. We deplore the character assassination levelled by Zionist and Zionist-inspired mass media and groups at the SNCC for its criticism of Israeli misdeeds in Palestine. In particular, we deplore the tendentious distortion manifested in equating any criticism of Israel or any support of Arab rights as Anti-Semitic. We appeal to American Jews who have not already done so, to dissociate themselves from those fallacious and demagogic distortions fomented by the Zionist movement.

"5. We call upon the Arab Governments to bring before the appropriate organs of the U.N. the oppressive conditions of the black people in the United

Means And Ends: Moral Action And Divine Destiny

by RABBI DR. WALTER WURZBURGER

EDITOR'S NOTE: The following is reprinted with permission from Yavneh Studies In Parshat HaShavua (copyright, 1968, Yavneh), a series of essays dealing with philosophical problems raised by the various parshot. Rabbi Dr. Walter Wurzbarger, whose essay deals with Va-Yechi, is Rabbi of Congregation Shaarei Tefillah in Far Rockaway and a member of the philosophy department at YU. He also serves as Editor of Tradition.

"And Joseph said unto them: Fear not for am I in the place of God. And as for you, you meant evil against me, but God meant it for good, to bring to pass, as it is this day, to save the lives of many people. Now, therefore, fear not, I will sustain you and your little ones." And he comforted them and spoke kindly to them" (Gen. 50:19-21).

According to S'forno's interpretation, Joseph reassures his brethren that he will not take retributive measures because, in selling him into slavery, they had acted merely as agents of God, albeit unwittingly, in contributing to the realization of the divine purpose. With similar logic, Joseph (Gen. 43:8) had previously absolved his brothers of all guilt for their ill-intentioned deeds.

One may, however, seriously question the propriety

One may, however, seriously question the propriety of excusing an immortal act on the grounds that it happened to be instrumental in bringing about a desirable end. Can we truly say that the end justifies the means to such an extent that all is well simply because it ends well? Shouldn't the actions of the brothers be condemned, even though their viciousness happened to be a necessary link in a chain of events leading

to the redemption of our people?

It is noteworthy that our classical literature does not look upon the beneficial results of the sale of Joseph as extenuating circumstances mitigating the guilt of the brothers. Instead, the crime is denounced time and again in harshest terms. Rabbi Meir Simchah of Dvinsk in his *Mishkvei Chochmah* (Lev. 16:30) goes so far as to treat the offense on a par with the worship of the golden calf—the other cardinal sin of Israel. To appreciate Joseph's attitude towards the offenses of his brothers, we must bear in mind that he based much of his own behavior not upon ordinary standards of propriety but rather upon what he believed to be dictated by his divinely ordained mission. It was the consciousness of the unique role he was destined to play that colored all his actions. The dreams of his early youth had to be fulfilled, no matter how great a price they would exact in terms of moral values, because they represented to him his God-given manifest destiny. It is only in this light, as Nachmanides suggests, that we can account for the weird behavior of a son who with all his love and devotion to an old father does not make even the slightest effort to allay his worries and anxieties. How could he be so cruel that having reached such an eminent position in Egypt he would not even share the happy news with a father who, as he was fully aware, was grief-stricken over the fate of his long-lost son? It was due to Joseph's obsession with the necessity of having his early dreams literally come true that, instead of visiting his father in the land of Canaan, he insisted that his father uproot himself in his advanced years and visit him in Egypt. (Compare also *Advent Elyah*, Ges. 42:9.)

The behavior pattern of Joseph is typical of orientations which evaluate the moral propriety of actions in terms of their contribution towards the ultimate attainment of an overriding supreme goal. If the effectiveness of a given means towards the realization of a predetermined ultimate end becomes the sole criterion, one naturally rides roughshod over all other values. If there is a fixed and predetermined historic goal to be pursued, one cannot allow oneself the luxury of being sidetracked by considerations that may impede one's progress on the road towards the fulfillment of one's (or mankind's) manifest destiny. For this reason doctrinaire systems of thought that are committed to "inevitable" historic goals often tend to display such disdain for moral values, such

as concern for the dignity of the individual, integrity, truth, etc.

One can therefore appreciate why (according to *Peasachim 56a*) Jacob was thwarted in his attempt to reveal to his sons the "end of days." Our experiences with various pseudo-Messianic movements indicate how readily important religious values are discarded and even perverted once definite and specific plans to fulfill Messianic purposes stand in the forefront of the human consciousness. While undoubtedly eschatological goals and Messianic visions represent important strands in the religious consciousness of the Jew, they do not directly affect the norms governing our behavior. The *mitsvah* is a value in itself, independent of any consideration as to its effectiveness in ushering in the Kingdom of God. The Talmud (*Baghot 10a*) censures King Chizkiyahu for his failure to beget children even though he refrained from the per-

formance of this *mitsvah* only because, as the result of some supernatural intuition (*Ruach Hakodesh*), it was revealed to him that his descendants would turn out to be *reshaim*. Viewed from the perspective of the Talmud, the intrinsic worthwhileness of an act does not depend upon the net effect of its consequences, but solely upon its conformity to the standards of normative precepts.

Notwithstanding its happy ending and dramatic appeal, the story of Joseph cannot serve as our model of proper conduct. Our standards of evaluation must be geared not to an ultimate historic destiny but to the immediate situation at hand. We must not become so swept away by utopian objectives as to ignore the moral or religious propriety of the means we select. Our function is not to justify the means by the end, but rather to sanctify the means and pray it will turn out to be an effective instrument for the attainment of a worthwhile end.

Joseph And The Need For Independence

by SHALOM CARMY

Two categories of the young Joseph's interpersonal relationships captivate our interest: the paternal and the fraternal. The paternal is capable of taking the long-range view; therefore, it is the sanctuary of faith. A father always sees the potential; he penetrates to the kernel beneath the husk. He perceives the lasting structure of the future, even when the present appears lacking in purpose. Even in a moment of anger, Jacob "guarded the matter in his heart" (Genesis 37, 12), waiting for the fulfillment of his son's dreams. Chazal tell us that Jacob was denied powers of vaticination throughout his separation from Joseph. Yet, he preserved a certainty in his heart, almost a "belief by virtue of the absurd," that his Joseph would be restored unto him. "And he refused to be consoled" (*Ibid.*, 35, see Rashi). As Kierkegaard wrote in a different context: "And yet he hopes through tears; he sees him from afar, as through a mist . . . His hope makes him old, and nothing binds him to the world except the hope for which he lives" (*Either/Or*, Vol. I, p. 226, Anchor Press, 1959).

the only solution is to take his brothers' hearts by storm.

So Joseph solemnly sets himself to the task of forming an I-Thou relationship with his brothers. How can he better express his trust and affection for them, than by revealing his innermost secrets, by baring his most intimate experiences, to them? This is the psychological basis for Joseph's relating his dreams. "Hearken, please, (na in Hebrew), the dream that I have dreamt. Behold, we were together in the field, and behold . . ." The interjection "behold" (*hineh*) signifies the revelation of a new fact, previously unknown to the speaker or listener. (See Rashi on Genesis 37:26). Thus, interprets Samson Raphael Hirsch, the very possibility of Joseph being together with his brothers at work is astonishing to them all. Joseph pleads: "Do not turn your backs on me. Behold! I see a time when we will all be together in the field, when nothing will separate us, nothing will estrange us from one another!" And then he shares with them the vision that dwells in the innermost recesses of his heart:

Joseph Comes Before Pharaoh

On the other hand, the fraternal exists only in, and for, the present. Joseph's peers fail to conceive of an unborn force latent within him. They are impatient with immaturity. To meet the fraternal means confronting the immediate, the wholly present, head on. The brothers view Joseph as an arrogant, beardless, hardly tolerable youth. That he will eventually ripen and bear fruit—this they fail to comprehend, for they lack their fathers' foresight. Joseph feels a deep need for the love of both father and brothers; Jacob's affection alone will not suffice. The happiest possible situation, for all concerned, would be that Joseph bide his time and keep his peace. After a few innocuous, inconspicuous years on the fringes of his fraternal activities, he would probably attain the approbation of his brothers. Then he would enjoy the respect and love that he craved. The problem lies in Joseph's ignorance of all this. For him,

that he would some day sustain them all with his great deeds.

However, the Hirschian view gives us only one side of the story. S'forno expounds the other side. According to S'forno, Joseph's naive sincerity despite his good intentions is bound to rub his brothers the wrong way. For them, the word "na" takes on its other meaning, roughly translated, "Here now!"—a rather condescending term. (For obvious examples of the two possible meanings of "na," see Genesis 12, 11-13, and Exodus 11, 2 with Rashi and Ibn Ezra.) They resent being subjected to harangues that smack of megalomania. Joseph's reveries correspond only too well to their pre-conceived image of the bragging, imperious, alien son of their father's favorite wife.

(Continued on page seven)

Literary Editor

Reflections On Silence

by ABE KINSTLINGER



"Some events do take place but are not true; others are—although they never occurred." With this enigmatic statement, Elie Wiesel introduces his latest work, *Legends of Our Time* (Holt, Rinehart, and Winston). The book is a collection of short pieces on a variety of subjects: memories of the colorful people who lived in his native town of Sighet before the war, recollections of life in Auschwitz, reflections on modern Germany, a second visit to Moscow and an eyewitness account of the Simchat Torah celebration there, and finally, two essays on the relationship of postwar man to the Holocaust. These last two selections are in many ways the most powerful. "The Guilt We Share" traces the guilt for the decimation of European Jewry from the Germans, to the members of the occupied countries, to the Allies, and finally, to the survivors themselves.

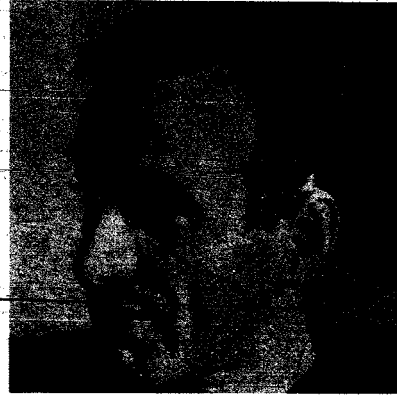
Little has to be said about Nazi guilt, except for the fact that the "final solution" could never have been carried out had it not been for the tacit (and not so tacit) concurrence of the rest of the world. "In 1942, Washington, London, and yes, Jerusalem, too, were aware of what was going on, and Hitler and Goebbels on their side expected an avalanche of angry protestations. When none came, they understood: they had been given a free hand by the Western Powers."

In those occupied countries who refused to assist the Nazis in their policy to make Europe *Judenrein*, the final solution was a dismal failure. In Denmark, Holland, Belgium, and France the deportation of Jews was so slow, that, according to Hannah Arendt in *Eichmann in Jerusalem*, even the concerted efforts of Eichmann's special henchmen had little effect. On the other hand, the Hungarians, Ukrainians, Slovaks, and Poles actively aided the Nazis, rounding up Jews for mass shootings, leading the Germans to Jewish hideouts, and even paying for every person who was deported, a sort of inverted ransom. "Only where the indigenous populations were themselves eager to become *Judenrein* did the cattle trains with their suffocating human cargo roll swiftly into the night."

Never before in history has the truth of the Talmudic maxim, "sh'tukah k'hodoah dami"—silence is tantamount to admission—been so gruesomely substantiated. But from Wiesel's pages emerges an equally valid truth—that silence is tantamount to commission. For if no world leader—neither Churchill, nor Roosevelt, nor the Pope—cried out against the Nazi bloodbath, then they were acknowledging their indifference to the plight of the Jews. And if silence was their only response to so modest a request, made by Weitzmann, that the Allies bomb the railroad tracks leading to Auschwitz, then these champions of humanity can only be seen as accomplices to genocide.

Arthur D. Morse, in his book *While Six Million Died*, gives a fully documented account of the appalling extent to which our own State Department was implicated as a determined accomplice to Hitler's butchery. And when Joel Brand went on his ill-fated mission to redeem one million Hungarian Jews, not one country was willing to admit them into its borders, even if the ransom were raised.

"I often wonder," writes Wiesel in another essay, "what the world's reaction would have been had the Nazi machine ground up and burned, day after day, not twenty thousand Jews, but twenty thousand Christians." Sagely, he adds, "It is better not to think about that."



Elie Wiesel. Arthur E. Wang

For the survivor there looms a different kind of guilt. He suffers a twofold damnation. If in the camp he was doomed to die, then outside of it he is doomed to live. Wiesel gives expression to the ever-present thought that haunts the survivor: "I am alive, therefore, I am guilty. If I am still here, it is because a friend, a comrade, a stranger died in my place." Each day of life brings with it its concomitant moral poison: "... I am the cause, perhaps the condition of someone else's death."

In "A Plea for the Dead," Wiesel makes an impassioned and eloquent plea for a halt to the posthumous castigation of the Jews who died in the concentration camps.

No one today can comprehend the feeling of utter isolation which these Jews must have felt. No one heard their cries of anguish. No one offered them consolation. Their only consolation was the stillness of death. The only door open to them was the door of the crematorium.

Who can say how he would have acted if his whole world had crumbled before his eyes, if all his hopes had literally gone up in smoke? Who can dare to establish proper criteria for behavior in a hell where evil is good and death is life? Then why continue harping on these endless and obscene questions: "Why didn't they fight?" "How could they go like sheep to the slaughter?" While everyone readily admits that the events themselves were incomprehensible, insane, very few are willing to admit that perhaps the answer to their questions could be shrouded in the same insanity.

"The world kept silent while the Jews were being massacred, while they were being reduced to the state of objects good for the fire; let the world at least have the decency to keep silent now as well. Its questions come a bit late; they should have been addressed to the executioner." Wiesel might have added that the world's indignation could be put to better use by confronting the latter-day Hitlers and Eichmanns in Russia and Poland and Egypt with their apparently boundless lust for Jewish blood.

The truth is that it would take a great deal of moral courage to "address the executioner" because the world has a vested interest in its faith in reason and humanity. To accept fully the fact that an entire nation can dispassionately and methodically incinerate millions of innocent human beings for no apparent reason, that it will even denigrate its own best interests (in this case, winning the war) to accomplish this one senseless feat, is to shake the very roots of Western Civilization.

Hence, the nauseating talk of the "ghetto mentality" and the Jewish "death wish." Where is the ghetto mentality? Surely not in the ghetto of Warsaw, where a handful of not poorly equipped, but unequipped men, women, and children defied the German army. Where is the death wish to be found? Surely not among the one thousand starved prisoners whose desperate revolt successfully destroyed Treblinka, or those who blew up the crematoria at Auschwitz.

"The catalogue of instances of bravery against impossible odds is endless. And who can say that those who walked to their deaths in the camps, or those who dug their own graves were not acting in defiance—defiance of a world which had incinerated its own reason for being? "At Auschwitz, not only man died, but the idea of man. To live in a world where the executioner acts as god, as judge—many wanted no part of it."

The world may or may not finally learn to see its own hideous face in the German mirror. But one thing is certain: through his almost mystical power with words and his deep sensitivity to human emotions, Elie Wiesel has brought the world much closer to the self-awareness that is imperative for its survival.

Joseph's Emergence From Dependence

(Continued from page six)

But the brothers detect something more sinister than the wild dreams of a pampered child. Joseph envisions a shift from the pastoral life to agricultural occupations (for why else would he describe the grain harvest in his dream?). Perhaps they are reminded of another clash between brothers—one a farmer, the other a shepherd in the persons of Cain and Abel. Then, too, Cain had attempted to impose his vocation of killing the soil, on his brother, and that had precipitated the first fratricide. (This is all based on the Nazir's commentary on Cain and Abel). The brothers feel threatened, and they respond angrily.

So we see that the most strenuous efforts succeed only in heightening the tension between Joseph and his brothers. But this does not stop him. He enthusiastically trots out a fresh dream, which he dutifully recounts to his brothers. Their reaction is total silence—the most unbearable repartee. Undaunted, he tries again, buttonholing them in the presence of Jacob. His brothers remain mute, but there is an ever-increasing fear in their eyes. Once more, the innocent Joseph has drawn blood.

Any illusions Joseph has entertained about his brothers are quickly dispelled when he is sold into bondage. Spirited off to Egypt, he suddenly finds himself in Potiphar's house, lonelier than ever, cut off completely from his father and family. For a time, emotional difficulties are

buried in the demanding and thoroughly unpleasant routine of a household servant. Gradually, however, Joseph begins to feel more comfortable in his new surroundings, and his need to feel loved once again asserts itself.

In this episode, the seeds of desire fall upon fertile ground. Potiphar's wife, correctly intuiting Joseph's state of mind, willingly offers to alleviate her servant's mental anguish. There is only one catch—it is a sin unto God. Instant satisfaction, immediate gratification, all that Joseph has yearned for—this hangs on one side of the scale. Obedience to duty, faithfulness to his heritage, lie on the other. Comes the hour of decision and Joseph vanquishes his impulses. Leaving his mantle in her hands, he flees outside.

The significance of this moment will become apparent when we analyze the symbolic meaning of clothes in the Bible. Let us take three examples from the First Book of Samuel: We find Hannah making a cloak for Samuel (II, 19); the tearing of a cloak symbolizes the end of Saul's dominion (XV, 27); and David's feeling of power are opposed to Saul's weakness, when David severs the edge of Saul's cloak (XXIV, 12). In all of these cases, we find the garment representing a feeling of security. Therefore, it is interesting to note that clothes are relinquished by Joseph on two occasions. The first time, the coat is torn off violently by the brothers. The second time, he voluntarily forsakes his mantle, i.e. his security,

his chance for a happiness that is close by. He can exist without it.

Many years later, from the seat of power, he blesses God on the birth of Menasheh: "For God has made me forget all my toil and my father's house" (41, 51). The verb "to forget" which is the usual rendering of *nishah*, makes this verse curious. Why should Joseph want to forget his father's house, the source of his spiritual attainments? Hirsch, however, in dealing with the prohibition of *gid hanasheh*, defines *nishah*, as freedom from dependence. In the light of our discussion, we can easily apply this explanation to our own passage. Joseph is rightly thankful for having emerged from his dependence on his family. Though his longing for a happy reunion remains strong, he is in full control of his emotions. Having mastered himself, he quietly awaits, albeit sadly, the day when joy will return to him, when he and his brothers would work together in the field.

AUTHOR'S NOTE: An analysis of Joseph's attitude towards his family after his rise to power, would involve us in issues that are beyond the scope of this essay. Nonetheless, I feel that the line of inquiry pursued here does shed light on Joseph's later conduct, which has puzzled so many of our commentators. The approach to the understanding of these actions which is championed by the Netziv and others, would fit especially well with our analysis.

Book Review

Rav Kook's Philosophy Of Repentance

Rabbi Kook's Philosophy of Repentance: A Translation of Orot Ha-Eshuvah. By Dr. Alter B. Z. Metzger. Yeshiva University Press, Dept. of Special Publications, Dr. Leon D. Stitskin, Ed. N.Y. 1968.

The uniqueness of *t'shuvah* (repentance) and its prominence in the Jewish hierarchy of thought was recognized long ago. Its unique quality is attested to by its absence from the *Shulkhan Arukh*, even though, strictly speaking, it is a *mitzvah* like any other. And though Maimonides, in the *Yad Ha-Chasakah*, gives it the innocuous title "*Hikkot Teshuvah*," he pours into its ten chapters a large measure of psychological, mystical, extra-halakhic thought. His method of expression is in parts rhapsodic, in contrast to his rigorous and terse language in most of the *Mishneh Torah*.

by ISAAC BOAZ GOTTLIB

T'shuvah in a Garden of Eden. It is the phoenix born of human frailty.

In mystical Jewish thought, *t'shuvah* has objective reality and exists in an ideal world. This flows from the Kabbalistic notion of a personified *t'shuvah*. And *t'shuvah* sustains all things and was created before the world." (*Zohar*)

Rav Kook, in his *Orot Ha-Eshuvah*, recently translated into English by Rabbi Dr. Alter B. Z. Metzger, hovers between these two approaches. In one breath he speaks of different forms of *t'shuvah* for different personalities, and in another, *t'shuvah* is a river which engulfs the individual human spirit and sweeps it into the channel of General Repentance, or repentance personified. Only in the Kabbalistic sense can we fathom Rav Kook's statement, "even at the time of sin itself, repentance is concealed within the soul."

This basic tension between individual human action and the view of a combined World Action, between a human will and a universal Will-to-Something, is at the heart of all Rav Kook's writings. His is the yearning of the mystic to see all disparity as Unity, all tendencies as direction, and all goals as the source. On the other hand, normative Judaism recognizes all sorts of hierarchies. Granted, one may accept halakhic distinctions *de facto* yet blur them in one's world view. Nevertheless, such an approach reaches an impasse when it encounters *t'shuvah*, where the unity theme threatens the existence of individual personality. It is no accident that Maimonides' greatest elaboration on the principle of Free Will takes place in *Hikkot T'shuvah*, for *t'shuvah*'s possibility is rooted in Free Will. The river of repentance must not drown *bechirah* or diminish its centrality in Jewish thought.

Aside from the Tefilled repentance, a sec-

ond Kabbalistic concept dominates *Orot Ha-Eshuvah*. It is the Lurianic idea of *tikkun*. Stripped of its technical Kabbalistic garb, it holds that all elements of creation,



Rav Kook

Zionist Archives

by virtue of the sparks of holiness caught up within them, strive for wholeness, perfection and unity with their source. In man, the spark is embedded in his soul. All of mankind is striving for moral perfection, and all individual souls are but sparks of the great light. The disparity of the world is akin to the multiplicity of sparks scattered throughout matter, and there is a frustration inherent in the drive to re-unite and in the reality of separate existences in the world.

What Luria called sparks, Rav Kook calls "lights" (*orot*). Hence, *Orot Ha-*

dash, Orot Ha-t'shuvah, etc. *T'shuvah*, in its "ideal" sense, is synonymous with this "arriving" of the sparks to rise upward. The *t'shuvah* of the individual unites with the drives of all other creatures to "return" (literally, *t'shuvah*) to the source of all things. Thus, individual repentance merges with general repentance, or collective repentance. In this sense, too, one can understand the notion of national repentance for *K'lal Yisrael*.

In this way, the notion of *tikkun* helps to bridge the gap between individual human response and personified collective response.

Rav Kook's style in Hebrew is poetic and song-like. In some of his writings, a general feeling is conveyed rather than specific meaning. To a rationalist, much seems repetitious. Nevertheless, like the Lurianic sparks, which are *poshet tauvah v'tovesh tauvah*, so Rav Kook's insights constantly surface and reappear in various garb.

Dr. Metzger has attempted to convey the meaning plainly while retaining the mystical-poetic vocabulary and syntax—no easy feat. On the whole, he has been successful, though at times the English appears archaic and hence a certain amount of fluidity is lost.

The translator's most important contributions are his Preface and Appendices. The Preface treats Rav Kook's basic concepts and often points out psychological parallels to his insights. The Appendices elaborate on obscure references in the text and clarify the mystical tints behind Rav Kook's words. Dr. Metzger also cites frequent parallels in Christian thought, most notably in *Tanya*. The Preface and Appendix are valuable as a fine general introduction to Rav Kook's thought.

Shmidman Disputes Objection That Needs Of Galut Supersedes Problems Confronting Israel

(Continued from page three)

ence of Israel, even and especially in its present pre-Messianic stage, can no sooner be overlooked than can the ultimate national destiny itself.

This position was alluded to in my previous column in the statement that "it is in Israel that the primary obligation to strengthen the religious community lies, for there lies our destiny." *Alyah*, therefore, stands as a definite imperative upon the Galut Jew. The fact that one's personal religious experience may find fuller meaning through *alyah* does not render *alyah* a selfish act, nor does it negate the objective validity and importance of the action. If anything, it should only enhance the total action, and make it a most desirable of imperatives.

It might be objected at this point that should enough religious youth heed the call to *alyah*, Israel might be strengthened to a new religious peak—but Galut Jewry might be destroyed in the process. Should such a situation arise, situation (a) would then be in effect, and the individual would be free of the imperative, free to act according to what he considers right after having weighed all considerations, including the consideration of the deteriorating state of Galut Jewry. As long as situation (b) exists, however, the individual is bound by the imperative; he cannot use a theoretical result of mass *alyah* to negate it. (The

thought somehow persists that if the Six Day War is considered by many to signify a beginning stage in the redemption, what would be the consequences of mass *alyah* of religious youth?)

Those who do weigh all considerations and decide to reject the imperative in situation (a) (a valid decision), as well as those in situation (b) who also reject the imperative (in my opinion, a tragically wrong decision), must face up to the problem that (rightly or wrongly) they are perpetuating Galut in the age of an independent Jewish state. They must, therefore, act on a further consideration, alluded to earlier in this article, and generally overlooked by proponents of the objections to the *alyah* imperative.

This consideration involves a re-directing of the educational effort in Galut. There will always be masses of Galut Jewry preventing religious leaders from leaving to Israel, until all those that receive a religious education are instilled with a proper feeling for an understanding of Israel, and until they realize what the proper home for the Torah Jew is, and where the ultimate destiny of a Torah people lies. Educational institutions such as YU should lead the way in establishing programs for American students to study in Israel (see Morton Landmann's article, "Confronting Our Priorities," *The Commentator*, Oct. 31, 1968). Perhaps if more of Galut Jewry is encouraged to study in

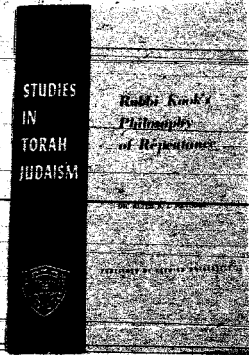
Israel, more teachers will be free to move there to instruct.

Thus, through the accession of understanding and sensitive individuals to the imperative of *alyah*, and through proper educational emphasis on the part of those who remain in Galut to educate, perhaps the vision of both those who agree with and those who object to my position on *alyah* will be realized: that is, the vision of the people of Israel in the land of Israel, in the age of redemption.

Bick Stresses Threat Of Waning Commitment

(Continued from page three)

religious training, an obligation to be the *chalutzim* who must lead this battle. After all, the students of Yeshiva do not by themselves constitute *K'nesset Yisrael*; and there can be no faith community, no peaceful development of our souls, and no development of the land of Israel, without *K'nesset Yisrael*. The *simchah* and *kedushah* described by Mr. Shmidman as being created by the joint Simchat Torah celebration of Boro Park and Jerusalem may indeed challenge the imagination, but his description leaves a foreboding taste of ashes when one remembers the spiritual corpse on which this "*simchah*" and "*kedushah*" would be created.



Maimonides was not the first to set down the bounds and boundlessness of *t'shuvah*. Rav Saadia Gaon, in his *Emunot V'Daot*, gives the essence of repentance in four steps: leaving the sin, regret, request for forgiveness, and the resolution not to repeat the sin. Maimonides' main outlines follow Saadia's formulation, save that confession of the sin is stressed as a requisite.

The Ashkenazic view of *t'shuvah* is given to us in the *Seder Chasidim*. Here, too, four principles are enumerated, but they differ greatly from the above. These are: (1) refraining from repetition of the sinful act (2) accepting upon oneself the punishment of the Torah for that particular sin (3) erecting fences (*xyagin*) around the sin (4) paining oneself commensurate with the enjoyment of the sin. The *Seder Ha-Rokeach* by R. Eleazar of Worms also takes this approach.

Whereas the S'fardim stress spiritual catharsis as the prime mover of *t'shuvah*, the Ashkenazim require physical retribution. For Maimonides, *t'shuvah* averts punishment; for the Ashkenazim, *t'shuvah* is a form of punishment, albeit self-inflicted. These differences in the conception of *t'shuvah* reflect differing conceptions of sin. To one, sinfulness is a state of pain and agony, a falling out from the ideal state and a disharmony in the personality. To the other, the lustful appeal of sin cannot be overlooked, and its carnal attractions must be met by physical deprivation.

If Rav Avraham Yitzchak HaKohen Kook had to be classified in his approach to the nature of sin, we would not hesitate to line him up with Maimonides. Nevertheless, his view of *t'shuvah* has an element foreign to his predecessors'. Both S'fardim and Ashkenazim would agree that *t'shuvah* is the human response to sinfulness. Its very mystique seems to derive from its subjective nature; it speaks to the individual, in a personal, intimate way, and he responds in kind. There is no need for