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Rabbi Shmidman Responds To N.Y. Times News Report

(ED. NOTE: The June 23rd edition of the New York Times featured a report on a conference of the I. Meier Segals Center for the Study and Advancement of Judaism which was attended by various Jewish thinkers, including Rabbi Joshua Shmidman, instructor of Philosophy at Yeshiva-College and Stern. The erroneous and misleading nature of the Times report prompted a critical letter from Rabbi Shmidman to the Times. The Times, however, refused (for reasons stated below) to print the letter, and Rabbi Shmidman sent it, together with an introduction, to the Day-Jewish Journal. Due to Rabbi Shmidman's position at Yeshiva, and to the fact that—undoubtedly—more students read the original Times report than the Day-Jewish Journal account, both the letter and the introduction are reprinted in full—as they appeared in the Journal—in the following article.)



Rabbi Shmidman in Times

In the New York Times of June 23 there was a feature story dealing with a meeting of Jewish scholars sponsored by the I. Meier Segals Center of Montreal which I attended. The purpose of the meeting was to bring together Jewish thinkers of divergent persuasions and interests for the sake of carrying on an honest exchange of views on Judaism and Jewish life on a personal and academic level. Naturally, there was a wide divergence of opinions expressed, and by no means was agreement or consensus intended or achieved. Unfortunately, the New York Times, which is so influential and powerful in shaping public opinion, presented a very distorted and harmful picture of what actually occurred and was said.

Particularly misleading was the impression given by the Times article that there emerged some form of consensus that Halakha must be "radically re-evaluated." Nothing could be further from the truth. The truth of the matter is that many participants, myself included, firmly and unequivocally presented the view that the only authentic Judaism is Halakic Judaism, and that the means to a re-awakening of Jewish life is the reaffirmation by the modern Jew of the centrality of Halakha and the commitment to live by Torah and mitzvot. In fact, I gave an explicit statement to the reporter of the Times amplifying this view and explaining my commitments as an Orthodox Jew towards the immutability of Halakha. Regrettably, the Times made no reference to my position and my statements, nor to those of others present of similar orientation. The one passing reference to the position of one orthodox thinker present was cited out of context and distorted.

(Continued on page five)

JSS Council Reviews Progress; Asks For Student Participation

A special meeting of the JSS Student Council was held during club hour on Thursday, September 18, in the Rubin Shul. The purpose of this informal meeting was to report the changes which now exist in JSS as a result of the work of last year's council.

JSS Council President, Robert Sacknovitz, impressed upon those attending the importance of the need for a strong council. He stated the hope that students would speak to their representatives and the executive council before any further "water fights"

break out. Mr. Sacknovitz also asked for the expression of opinions and constructive criticism concerning JSS classes.

Since the majority of those in attendance at the meeting were freshmen, the president expressed the hope that they would take an active part in all of the council's activities, such as the Tzedakah, Hashkafah lecture series and Shabbaton committees. He also announced that class elections would be held the first week after the Succot vacation.

Rav Soloveitchik Emphasizes Concept Of Klal Yisrael In T'shuvah Shiur At Americana

(EDITOR'S NOTE: The following is a summary of the T'shuvah Shiur delivered by Rav Joseph B. Soloveitchik on Thursday night, Sept. 18 at the Hotel Americana.)

The Rambam in *Hilkhot T'shuvah* (Perek 1, Halakha 2) deals with the atonement achieved by the *Sa'ir Hamishtalai'ach*. He prefaces the discussion of the particular laws with a seemingly superfluous prologue: "The *Sa'ir Hamishtalai'ach*, since it is an atonement for all of Israel, the high priest recites *viduy* (confession) over it in the name of all of Israel." Since this law is an explicit verse in the Torah (Lev. Chap. 16, Verse 21), the question arises: Why does the Rambam quote this rather obvious law in this context? It would seem that in this law we can find the key to the efficacy of the *Sa'ir* whose particulars are described in the remainder of the *Halakha*.

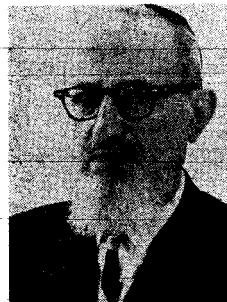
The Rambam continues: The *Sa'ir* atones for all sins in the Torah, mild and severe... if he (the sinner) repented. But if he did not repent, the *Sa'ir* atones only for mild sins. And what are mild sins and what are severe sins? Severe sins are those which are punishable by *Mitat Bet Din* and *Karet*... and other negative and positive commandments which don't involve *Karet* are mild sins." Two questions must be asked. Firstly, why does the *Sa'ir* atone without *T'shuvah*, whereas all other atonements (sacrifices, death, *malkot*, *Yom Kippur*) have no efficacy without *T'shuvah* (ibid. *Halakha* 1 and 3)? Secondly, if the *Sa'ir* atones without *T'shuvah*, why is this power limited to mild sins?

Finally, there seems to be a discrepancy in the Rambam's definition of mild and severe sins. We have seen that in *Halakha* 2 all negative commandments not punishable by *Karet* are considered mild sins. In *Halakha* 4, however, the Rambam says that the immediate granting of atonement based on *T'shuvah* alone applies

by MORDECHAI WILLIG

only to positive commandments. In view of the fact that the *Gemarah* (Yoma 85b, 86a) says that this phenomenon applies to mild sins, the Rambam, by excluding negative commandments from this category, considers them severe sins, which contradicts his classification in *Halakha* 2.

To resolve these difficulties, the concept of "*tzibur*," of "*Klal Yisrael*," must first be analyzed. A *tzibur* is more than a large con-



Rav Soloveitchik

glomeration of individuals. It is a collective *wholeness*, a mysterious, invisible unit to which every Jew belongs. This is not only a Kabbalistic and Chassidic truism, but it has clear halakic interpretations as well. The Rambam in *Berachot* (Chap. 3) says that even if all Jews get together and donate a sacrifice, it has the laws of a sacrifice of partners (e.g. it requires *semikha*. See *Menachot* 92a). Only if it comes from "*T'rumat Halishka*," the collective fund belonging to the *tzibur* as a whole, can a sacrifice be considered one of *klal yisroel* as a unit, rather than one of many individuals.

In light of this distinction, the Rambam's introduction in *Halakha* 2 becomes meaningful. Since

the *Sa'ir* is a "*korban tzibur*," the atonement which it attains is a collective one. Thus, an individual is not forgiven directly, but the atonement is granted to the *tzibur* as a whole, and each individual partakes of this atonement as a member of the collective *klal*. The reason the Rambam mentions this idea here is that in it lies the uniqueness of the *Sa'ir*. All other means of atonement are directed to the individual, and as such are totally ineffective without *T'shuvah*. The *Sa'ir*, however, atones for the *tzibur* as a whole, and therefore is not dependent upon *T'shuvah* of the individual.

This collective atonement, however, applies only to an individual who belongs to the *klal*. If one's connection to the *klal* is severed, then he cannot be granted the atonement which the *Sa'ir* achieves for the *klal*. Therefore, if one is deserving of *karet*, and is thereby excluded from the Jewish nation (*V'nikhrat ma'amo*), or if one is guilty of *mitat bet din*, which is a physical expulsion from the *klal*, he is denied the atonement of the *klal*. The apparent contradiction between *Halakha* 2 and *Halakha* 4 is now resolved. Immediate forgiveness based on *T'shuvah* alone depends on the severity of the sin, and all violations of negative commandments are considered severe. The ineffectiveness of the *Sa'ir*, however, does not depend on the severity of the sin per se, but on the destruction of the link between the sinner and *klal yisroel*, and this only applies to *karet* and *mitat bet din*.

Having resolved the questions regarding the *Sa'ir*, the problem of *Yim Kippur* may be analyzed. Is atonement on *Yom Kippur* granted to each Jew individually, or does God forgive the *klal* and each individual is forgiven as a member of the *klal*? The answer is found in the *bracha* recited on *Yom Kippur*: *melekh machail v'solaf'ach la'avonotainu*, God Who forgives our sins—as individuals; *va'avonot amo bait yisroel*, and

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Rothman Foundation To Award Grants To RIETS, Revel, And YC Students

The Henry, Bertha and Edward Rothman Foundation of Rochester has established grants and prizes for outstanding students at Yeshiva University, in New York City, it was announced by Dr. Samuel Belkin, President.

Three annual awards will be made, two to students at Yeshiva College, the undergraduate college of liberal arts and sciences for men, and a third to a student at Bernard Revel Graduate School,

The prizes will be given to an undergraduate also attending the affiliated Rabbi Isaac Elchanan Theological Seminary, for excellence in Talmud, and for an essay on Orthodox Judaism. The third prize at Bernard Revel Graduate School is for excellence in rabbinics.

The Rothman Foundation is headed by Maurice M. Rothman. Mr. Rothman is an executive of the Nussbaum Department Store

in Rochester. He has aided in the publication of Yeshiva University's *Studies in Torah Judaism and Studies in Judaica*, two series of scholarly monographs and books, edited by Dr. Leon D. Stitskin, who was a classmate of Mr. Rothman's at Yeshiva University. Mr. Rothman's three sons, Henry Rothman, Rabbi Bernard Rothman and Dr. Seymour Rothman, all are graduates of Yeshiva University.

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the Soviet government. A week after its writing he was arrested, and on May 16, 1969 the thirty-three-year-old radio engineer from Kiev was sentenced to three years in a Soviet labor camp for slandering the Soviet system. For writing letters like this, for "defending Israel at an anti-Zionist lecture at his factory, and for drawing attention to the Jewish martyrdom at Babi Yar, the court convicted him of "bourgeois-nationalist-Zionist propaganda."

Currently the student struggle for Soviet Jewry is organizing a mass petition demanding the release of Kochubievsky. Unlike similar instances of Soviet injustices, this case has received wide publicity, and there is hope that if we capitalize on current interest in this matter some alleviation of the situation might be achieved.

This is one of SSSJ's current activities. To fulfill its goals its foremost need is people. *Hamevaser* supports the activities of SSSJ, and urges the entire student body to actively aid in SSSJ's programs.

Another need is space. The YU chapter has applied to the administration for an office, and the request is now being processed. We hope that the response is affirmative. Meanwhile all those wishing to participate in this mass effort to free a Jew who wished to go to Eretz Yisrael, can obtain petitions in 412 M.D.

Promising Signs

Last year *Hamevaser* commented editorially upon the many inadequacies of the Bernard Revel Graduate School. The new year finds a new administrative set-up in BRGS, and we are pleased to learn that it is planning to act upon the problems emphasized in our editorial. It is too early as yet to evaluate, praise or criticize the new leadership; we will therefore simply welcome it, and wish it the best of luck in a difficult task.

Israeli Guidance

The increasing number of Yeshiva and Stern students spending a year or more in undergraduate or graduate work in Israel has created, as noted by *Hamevaser* last May, a need for a new, unique department of guidance. Students must be informed of the relative merits of different schools and yeshivot, and should receive necessary aid in the proper adjustment and correlation of their American and Israeli academic programs. We therefore once again urge the establishment of such a department, or perhaps the designation of one or several members of administration or faculty to fulfill this worthy function.

Batei Medrash

As the school year begins, the *Batei Medrash* are more crowded than ever before, due to the large freshman and first year Semicha classes. The long overdue air-conditioning just installed in the Main Beit Medrash is duly appreciated. In another area, however, there is a need for immediate administrative action.

One of the essential needs of students in their learning is, of course, *seforim* for reference purposes. Unfortunately, the stocks of *seforim* in both *batei medrash* have been permitted to become woefully incomplete, old and tattered. A complete set of anything is always difficult to find. We therefore urge the Administration, despite its budget cuts, to provide immediate funds to purchase necessary *seforim*, and to hire work-study students to regularly return them to their proper shelves and to rebind existing *seforim* before they too become useless.

From the Editor's Desk

Opportunity Knocks

by MICHAEL SHMIDMAN



Welcome, college senate.

A phenomenon of our times has arrived at YU—in this instance, born of YU initiative, and boasting an advanced, original format. The uniqueness of our senate has, in fact, been extolled by students, faculty, administration and *The New York Times*. And yet, is the senate's uniqueness really attributable to its particular structure and constitution alone? To play with semantics for the sake of a more important point: is the senate truly unique, or is it just another—though better and perhaps even different—college senate?

The distinction may be clearer when placed in the perspective of the particular uniqueness of the YU student and, ipso facto, of YU itself. What, to ask the question for the umpteenth time, is YU's uniqueness? Of the myriad of proffered solutions to this puzzle, I believe that two particularly basic, distinct and widely held trends are clearly discernible.

One of these, while assuming the principle of the primacy of Torah, sees the Yeshiva and the college as separate entities, with basically no interaction between them. The uniqueness therefore, lies in the opportunity for two simultaneous educations. Each, however, is a distinct realm of knowledge: the yeshiva is *kodesh*, the college is *chol*, and it is only within the fully-synthesized individual—always praised but rarely found—that the twain shall meet.

The second approach, also viewing the yeshiva-college experience in terms of the principle of the primacy of Torah, is not content with an uncertain, spurious personal synthesis. Basing itself on the principle of the ability of *kodesh* to sanctify *chol* and integrate it into a working harmony, this view shifts the primary responsibility for synthesis to the institution itself. Thus, the goal is not a superior secular college on the one hand and a superior yeshiva on the other; rather, the entire university is conceived in terms of one basic foundation—the primacy of Torah. Activities of *chol* are sanctified, and take their place in the larger unit—the university. *Kodesh* remains, at all times, the nucleus of the entire unit.

Based on these two approaches, we can analyze the uniqueness of the YU student and, consequently, of the senate. The first approach does present a unique sort of student, simultaneously receiving religious and secular educations. One cannot help wondering, however, if this uniqueness (theoretically no more unique, incidentally, than that of the student who attends Brooklyn College and MTJ), is not too often translatable into frustrating confusion, and resultant false solutions.

The second approach, on the other hand, visualizes a product of much more meaningful uniqueness. The YU student, according to this view, is not both a yeshiva student and a college student, but rather one yeshiva-college student, whose study of *chol* and whose extracurricular activities are imbued with and rooted in *kodesh*.

The consequences of all this for an understanding of the uniqueness of the senate should now be evident. If the first approach is accepted, then the college senate is simply that—a committee working for the improvement of the secular institution. But if the second view is adopted—as I believe it must be—a different, truly unique picture of the senate emerges. For then the senate represents not the college student, but the yeshiva-college student, who can approach the secular only from the perspective of *kodesh*.

In practical terms, based on the preceding, the truly unique yeshiva senate would of necessity view as crucial to proper maintenance of the college issues such as: the improvement of the Jewish studies program of the college, institution of college courses in Hashkafah (as outlined in *Hamevaser*, May 1968), more optional credit in Talmud, support and encouragement of those programs of the student councils which are intended for the betterment of the religious environment, the alleviation of the Belfer problem in all its aspects, the complex dormitory situation, the maintenance of the principle of primacy of Torah throughout the university, etc., etc.

The results of initial meetings leave unresolved the question of what role the senate actually intends to play. Certain student proposals do, however, point to an awareness on the part of the student members of the uniqueness of their position. It is to be hoped that both student and faculty members of the senate will respond to the challenge before them—the challenge of finally realizing the truly unique potentialities of Yeshiva University.

Rare Book Collection Donated

Part of the first complete edition of the Talmud and the first book printed in Hebrew to contain a separate title page are among the collection of the late Benjamin Rubinovitz, a Brookline, Mass., book-keeper and Hebrew bibliophile, which has been donated to Yeshiva University's Mendel Gottesman Library.

Most of the volumes in the 43-book collection of Hebraica-Judaica were printed in the sixteenth century in Italy, according to Dr. Abraham G. Duker, director of libraries at the University.

The collection will be housed in the Manuscript and Rare Book Room of Mendel Gottesman Library.

Included in the collection is the Tractate Sotah, dealing with laws of adultery, printed in Venice in 1520 as part of the first complete edition of the Talmud.

Forgotten Project

One of the more heartening developments of the past year was the announcement of a large donation towards the establishment of a YU "presence" in Israel. This presence, assumedly in the form of a Kollel, was given a tentative scheduled starting date of September, 1970.

Little—or rather nothing—has been heard publicly on the subject since, although it now appears that some beginning has been made regarding building plans. There is no available evidence, however, of any realistic planning aside from this.

Construction is only one small step in a complex process; well-developed programs of curriculum, leadership and purpose must be formulated as well. The project is a vital one; if any tangible progress has been—or will be—made, we believe that the student body, some of whom may already be planning for a future in Israel and others who are simply excited about the prospect of YU actually involving itself directly with Israel, should be duly informed.

We therefore propose the establishment of a student-administration committee on the subject of the Kollel, both to assure steady progress on the project and to determine the eventual nature of the institution. In the meantime, we anxiously await further information concerning the opening-of-hopefully—the first of many YU presences in *Ar-tzenu Hakedoshah*.

A Worthy Cause

"As long as I live, as long as I am capable of feeling, I will do all I can to be able to leave for Israel. And if you find it possible to sentence me for it, then all the same. If I live till my release, I will be prepared to go to the homeland of my ancestors, even if it means going on foot."

The preceding words are those which concluded a letter of Boris Kochubievsky to

CONTRIBUTING EDITOR

Psychology Of The Desert Experience



by JACK WOLFISH

(ED. NOTE: This is the first article of a two-part series.)

Of the numerous evolutionary periods which have contributed to the course of development of *Klal Yisroel* from the days of the *Avot* to the present, perhaps none was as crucial as the forty-year period following the exodus from Egypt and the Revelation at Mount Sinai. For it was during that brief span of time that the physically and spiritually enslaved twelve tribes of Israel were molded into an *am lashem*—a nation unto God. Yet the Torah tells us relatively little concerning the thirty-eight years of nomadic wandering during which this transformation took place. Indeed, the period of wandering which the timorous and divisive tribes of Israel were to undergo is introduced in *Parshat Shelach*, the episode of Korach intervenes (according to the Ibn Ezra it chronologically precedes the *meraglim*), and at the beginning of *Chukat* the arrival of the Jews in *Kadesh* is recorded, marking the end of their wandering. At this point there already exists a unified, confident nation willing to challenge the might of the Amorite Kings at Moses' command and so spiritually transformed that the gentile sorcerer Balaam observed "*Mah tovu ohalekha Yaakov, mishkinosekha Yisroel*."² What significance lay in those thirty-eight years of wandering through desert wasteland, during which this remarkable transition took place?

In view of the fact that the decree of forty years of wandering was precipitated by the Jews' lack of reliance and trust in God's leadership, one might reasonably assume that the years in the wilderness under God's tutelage were meant to instill this confidence before their entry into Canaan. But this proposal seems to be negated by the following passage from *Eikev*:

eyes to see and ears to hear, unto this day. And I have led you forty years in the wilderness; your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine or strong drink; that ye might know that I am the Lord your God.¹

From the above passage it is evident that only after the years in the wilderness was it possible for Israel to appreciate—to gain "a heart to know and eyes to see"—the God who redeemed them from Egypt.

In depicting the forty years in the wilderness in the passage cited above, the Torah lays particular stress on the unusual and unnatural condition of the Jews in the desert: "*Lo balu salmosichem maialachem . . . Lechem lo achaltem . . .*" This unnatural existence is similarly underscored in *Parshat Eikev*:

"And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did they fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years."³

But here the Torah specifically states the lesson inherent in the unnatural conditions imposed on the Jews in the desert—*Ki lo-al halechem Pado yichyek haadam, ki al kol motzak pi Hashem yichyek haadam*. What however is meant by this wordage and what is its relationship to the forty years in the desert?

The key to this dilemma may be found in a Ramban in *Parshat Beshalach*.⁴ Based on various Midrashic comments on the manna in *Yumah*,⁵ the Ramban assigns to

their part and said: "Would that we were given flesh to eat! We remember the fish which we were wont to eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlic, but now our soul is dried away; there is nothing at all; we have nought save this Manna to look to."⁶

Here are protests which can be voiced only by man—his dissatisfaction with merely fulfilling his physiological needs, his boredom with just staying alive, his innate desire for variety and pleasure in life. Here is also the great delusion which continually has misled man—the belief that his inborn restlessness and uneasiness may be overcome through physical pleasure and material gratification.

But there is something beyond material food. The great lesson to be learned during those forty years in the desert was that the inexplicable yearning unique to man is a manifestation of his hunger for spiritual food—his need for God.⁷ "For man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord."

It took forty years of this "abnormal" existence, lacking the normal preoccupation with provision of food and clothes, free of the daily building of great cities and edifices, unseasoned by the satisfaction of plundering enemies, devoid of all that man has come to believe essential to "normal" life—forty years of interaction only with God through the study of His words—to reveal the true nature of man's psyche⁸ and his need for his Creator. Only after becoming thus convinced of their inseparable bond with and need for God, could the tribes of Israel understand God's personal involvement in man's affairs and grasp the full design of the miracles of the exodus. Only after having learned by experience that the spiritual may substitute for the material, but never the reverse, were they ready to challenge their formidable enemies and acquire *Eretz Yisroel*.

¹ *Devarim* 27:9 (All translations are taken from the JPS English text).

² *Bamidbar* 24:5, see Rashi.

³ *Devarim* 7:17-19.

⁴ *Devarim* 29:1-5.

⁵ *Devarim* 8:3-4.

⁶ *Shemot* 16:6.

⁷ *Yumah* 75b.

⁸ This type of experience, which was ideally realized by Moses during his forty-days of total abstinence from food on Mount Sinai, is discussed in Book one of the *Kuzari*.

⁹ *Bamidbar* 11:4-6.

¹⁰ The Rav last year characterized this concept as fundamental to the first commandment of *anochi*.

¹¹ The *pasuk* uses the term *ha'adam*, thus ascribing this unique quality to the entire human race.

Lewis Donates Grant For Holocaust Study

Dallas builder and philanthropist Paul Lewis has awarded Yeshiva University in New York City a five-year, \$75,000 grant to further the study of the Holocaust, the destruction of the six million Jews by the Nazis during World War II. In consideration of the gift, the University has established a Chair on the Holocaust, for the duration of the grant, bearing the name of Paul and (Mrs.) Leah Lewis, it was announced by Dr. Samuel Belkin, president, Yeshiva University.

Mr. Lewis, who was one of a group which founded the first American colony in Palestine in 1930, has for the past ten years been a donor of memorials to synagogues in Texas and throughout the U.S. to preserve the memory of those who perished.

In presenting the gift Mr. Lewis said: "We have a moral obligation to keep alive in the memory of the civilized world this crime against humanity. Through further research and study of this cataclysmic era we might learn to halt such future attempts of genocide, and in doing so build a better world for all mankind."

Dr. Belkin said that as part of the program, courses relevant to the Holocaust are now being offered on the undergraduate level at the University's Stern College for Women, Yeshiva College and Erna Michael College of Hebrew Studies.

(Continued on page 44)



Israelites Crossing the Red Sea

If thou shalt say in thy heart: "These nations are more than I; how shall I dispossess them?" thou shalt not be afraid of them; Thou shalt remember what the Lord thy God did unto Pharaoh, and unto all Egypt: the great trials which thine eyes saw, the signs, and the wonders, and the mighty hand, and the outstretched arm, whereby the Lord thy God brought thee out; so shall the Lord thy God do unto all the peoples of whom thou art afraid.¹

The *pasuk* here clearly indicates that the Jews should draw their faith in God from the miracles of their exodus from Egypt—the same miracles which failed to inspire the very generation which experienced them forty years earlier. We may, however, conclude that the desert years somehow served to illuminate the significance of the miraculous exodus, a conclusion almost explicitly supported at the end of *Ki Tavoh*:

And Moses called unto all Israel and said unto them: Ye have seen all the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great trials which thine eyes saw, the signs and those great wonders; but the Lord hath not given you a heart to know, and

the manna a metaphysical character such that consuming it resulted not in the physical process of food digestion, but rather in a spiritual experience of God on which man-at his peak may subsist, thus assuming an existence similar to that of a *malakh*.² (This is in keeping with the Midrash which states that the manna varied in taste according to the individual who partook of it and was especially unpleasant to the Godless.) This contention of the Ramban clearly seems to be the intention of the passage: "and He fed thee the manna . . . that He might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord."

Keeping the Midrash in mind, it is possible to gain an understanding of the paradoxical words—*Vayaankha vayarivkha, vayaakhikha et haman*—And He afflicted thee and suffered thee to hunger, and fed thee with manna. By any standards an entire nation subsisting only on the seedlike manna and water for forty years is indeed undergoing affliction. Nor did Israel so easily become accustomed to their tasteless diet.

And the mixed multitude that was among them fell ailing; and the children of Israel also wept on

Vidduy And T'shuvah — An Analysis

by SHALOM CARMY

EDITOR'S NOTE: These remarks are based on a lecture delivered by the author at Congregation Shaare Tefillah in Far Rockaway.

Our analysis of *T'shuvah* will start out from the following question: What is it that differentiates the act of *T'shuvah* from the observance of other *Mitzvot*? To what degree is the penitent individual engaged in some activity transcending the mere relinquishment of previous sin?

If we turn to the Rambam, his answer seems clear. He defines *T'shuvah* in terms of *Vidduy* (confession). Thus it would appear that the person who does *T'shuvah* is one who both abandons sin and performs the *Mitzvah* of oral confession before God. The act of confession is additional to the process of repentance, thus solving our problem. This is true whether we understand *Vidduy* as the real *Mitzvah*, occasioned by the occurrence of *T'shuvah* (following the *Minhat Hinukh*), or whether we view *Vidduy* as the organically appropriate external manifestation of the inward *Mitzvah* of *T'shuvah* (which is the Rav's opinion, and familiar to us all).



Shalom Carmy

Our question presents itself again if we study a *rishon* who does not include *Vidduy* in the very definition of *T'shuvah*. Let us take, for example, the Ramban's formulation in *Nitzachim* (30, 11). Within the Ramban's framework, we again have difficulty in understanding how the *Mitzvah* of *T'shuvah* can be defined apart from the simple fact that the individual ceases to sin. An immediate re-

sponse would be to distinguish between two senses to the word "*T'shuvah*": On the one hand, *T'shuvah* means to return from sin, to break away from a specific iniquity. On the other hand, *T'shuvah* involves a total return of the soul to its Creator, separate from any individual transgression. In this sense, the *Genarab* in *Pesachim* speaks of "*T'shuvah* preceding the creation of the world" (and thus naturally existing before sin, which is an original human production). And this is also what the Ramban means by *T'shuvah*: the re-orientation of one's entire personality. Turning away from sin is subsumed, according to this view, under each and every local sin. This interpretation was adopted by Rav Adin Steinsaltz in a *T'shuvah* lecture some years ago.

Its weaknesses suggest themselves strongly from within the text of the Ramban. To begin with, the Ramban goes on to quote the Rambam's definition of *T'shuvah* with every sign of approval. He shows no awareness that he and the Rambam are dealing with two different types of *Mitzvot*: the Ramban with confession of sins, the Ramban with a general turning. To be sure, there is a slight mitigating factor. The Ramban has a different version of the Rambam than ours. The Ramban's version seems to imply that *Vidduy* is a facet of *T'shuvah*, rather than the focal point of the *Mitzvah*. (See Rabbi Chavel's Notes, *ad loc.*) This, however, remains inadequate.

The Ramban's comment on Deuteronomy 31, 17, is even more compelling evidence of the Ramban's acceptance of an important role for *Vidduy* in *T'shuvah*. After describing the rebellion of Israel, the Torah relates the punishment to be visited upon the people: Then we learn of a feeling of regret that passes through the rejected people, who admit that it is because "My God is not with me that these evils have befallen me." Nevertheless, the suffering and tribulations continue to rain down upon the nation. Ramban is quick to explain that punishment is not suspended because the Jews have merely expressed regret and grief, not *Vidduy*. Apparently, we conclude, *Vidduy* is an essential element of *T'shuvah*, even according to Ramban. (On the question of communal punishment, see the article "The Holocaust: Is There a Simple Answer?" by Bidchilu Urchimu, *Hamevaser*, Iyar 5729.)

Before giving R. Meir Simha's solution to the Ramban, we must first confront another difficult Ramban. In *Hilkhot Deor* (Chapter II), the Ramban outlines the doctrine of the middle road. Students of the Ramban need to understand what the halachic status of this virtue is. The Ramban states that if a man has fended too much in one direction, he

should first reverse himself in the other direction, until finally he will attain the middle disposition, i.e. the inclination to readily perform proper actions. This course of action, geared to the achievement of a certain spiritual harmony, seems to hold valid even though it often engenders specific acts that are wrong. The libertine who becomes a celibate, however temporarily, is not realizing the Torah's ideals, although eventually he aims to reach a total identification with them, in attitude and deed. For those who like to wave what Harry Davis once called "the magic wand of synthesis," this is a happy example of the Ramban's concessions to Aristotelian Eudaimonism. For, obviously, within that non-Jewish framework, one's virtues are worth little to one, unless their exercise is thoroughly enjoyed.

Several rejoinders to this monstrous interpretation are possible. Most simply, one can argue that in certain areas it is patently impossible for a person to act tightly without the good inclination. Or else, one can accept Rav Soloveitchik's view, that we are commanded to acquire the divine disposition as it were, and not only to imitate divine actions (developed in detail in the *Vahzeit Shiur* 5727). A third alternative, that of R. Meir Simha (*Meshekh Hachmah* on *Vayelekh*), sees this *halakhah* as a manifestation of *T'shuvah*.

How? Apparently we must define *T'shuvah* as any action, over and beyond the bounds of the *Mitzvah* itself, with the purpose of strengthening one's bonds to that *Mitzvah*. In this light, the preliminary act of "going to the other extreme" is an act of *T'shuvah*, as a safeguard for the observance of the *Mitzvah*. (This approach can be combined with the Rav's, but that lies outside the scope of this essay.)

While the applicability of this concept of "practical *T'shuvah*" to the Ramban is questionable, it is an inviting suggestion for the Ramban's theory. Its immediate virtue is the solution of our original problem: we can now point at specific actions that are performances of *T'shuvah*. We must still discover the unique place of



Vidduy within the scheme (implied by the two aforementioned sections of Ramban). Apart from this problem, it seems proper that we also seek a more spiritual form of *T'shuvah* than the "practical level" mentioned by R. Meir Simha. For if we operate with the "practical level," we are presented by the picture of an individual attempting to take his *Yetzer Hara* by storm, as it were, without meaningfully changing his relationship to God and to Torah. Intuitively, we feel that the practical avoidance of sin is only one side of the coin of *T'shuvah*; greater self-control makes one a Stoic, but not yet a Jew. Upon fitting *Vidduy* to the requirements of this "higher *T'shuvah*," R. Meir Simha finds himself in the fortunate position of placing a round peg in a round hole: *Vidduy* supplies exactly that "higher level" of repentance we were hoping for.

Similarly, we can approach the problem of *Vidduy* in the Ramban from another angle. Is the "practical *T'shuvah*" relevant to every possible situation? At first blush, we are faced by a vast tract of *Mitzvot* in which personal inclination is of no value at all. The Ramban (Ch. VI of his Introduction to *Avot*) states that only in the so-called "rational" *Mitzvot* is the Torah interested in fostering action from the right disposition. In other areas, this is a matter of indifference. To the contrary, greater is he who refrains from swine meat because of the *Mitzvah* itself than he who abstains as a result of conditioning or habit. What is the value of taking practical measures against a sin of this sort, when one's inclinations are

irrelevant? In this case, the answer is quite simple. When one performs the *Mitzvah* of refraining from swine, there is no great virtue in doing it out of distaste, for the flesh. However, when one has already transgressed, it is not only that he has rebelled against the Divine Imperative, but also that he has displayed gluttony. (For otherwise, if he were not a glutton, he would have expressed his sinfulness in some other manner.) By rough analogy, this situation can be compared to that of a patient whose physician has ordered a strict diet. There is nothing perverted about the poor weight-watcher's longing for a piece of strawberry shortcake. If he surrenders to his craving, however, he is guilty of both neglecting his health and of harboring unnatural lust for rich food. Thus the concept of "practical *T'shuvah*" is relevant to these areas as well.

Let us try, however, to imagine a different type of situation. We have defined "practical *T'shuvah*" as some action that goes beyond the limits of the specific *Mitzvah* it aims to preserve. What if there is no limit? Let us imagine a *Mitzvah* so awesome in its breadth, that no matter what we accomplish in relation to it, we are merely observing the *Mitzvah* itself, not transcending its limited scope. Such an "infinite" *Mitzvah* is the prohibition of *Avodah Zarah*. In this case, "practical *T'shuvah*" cannot be applied, for whatever practical measures are taken, we remain within the sphere of the local *Mitzvah*. We may mention one of R. Meir Simha's several proofs of this principle: In every sin, we accept the rule "An evil thought is not considered by God to be part of an evil act"; the exception is *Avodah Zarah*, for there even the slightest compromise in one's innermost thoughts contains within it the bitter roots of idolatry. When "practical *T'shuvah*" breaks down, *Vidduy* alone remains a viable mode of *T'shuvah*.

R. Meir Simha uses this principle to interpret the Ramban in *Vayelekh*, which we mentioned earlier. The reason that regret and awareness of sin did not suffice to terminate the suffering of the people, is that the sin was *Avodah Zarah*. In reading the *Parashah*, we note that whereas before v. 17 several sins are alluded to, after the expressions of regret—only *Avodah Zarah* is mentioned. Apparently the change of heart in v. 17 did represent the "lower level" of *T'shuvah*, and was adequate for other iniquities—not so *Avodah Zarah*, for which *Vidduy* alone is the remedy.

To understand this better, we must investigate the nature of *Vidduy* itself. On one level, one can see *Vidduy* as a very efficacious way of doing *T'shuvah*. The purely inward experience is often ephemeral, dream-like. The individual hazily senses his guilt, but readily dismisses his misgivings and assumes the mask of self-satisfaction. Verbalization banishes forever the escape hatch of forgetfulness and self-deception by setting up an objective witness to confessed guilt. On this level, *Vidduy* is another form of "practical *T'shuvah*," perhaps more sophisticated, having much in common with various forms of psycho-therapy.

Where the two notions of confession differ sharply, is the necessity of performing *Vidduy* "before God." Where the psychiatrist aims at normalcy and the cessation of guilt feelings, the *Baal T'shuvah* recognizes the reality of sin; he wishes to do away with guilt, not merely with the feeling of guilt. He can never accept the resolution of guilt counseled by T.S. Eliot's Reilly: "Your business is not to clear your conscience, but to learn to bear the burdens on your conscience. With the future of the others you are not concerned." (The Cocktail Party, Act II.)

Thus, in standing "before God," the individual rises to a realization which is total and absolute. He faces his Maker, recognizing that he is ultimately and absolutely responsible to Him: "To Thee alone have I sinned, and the evil in Thine eyes have I done." Thus *Vidduy* becomes a link, as it were, between the depths of failure and the highest religious commitment. In *Vidduy*, the Jew literally says Thou to the Holy One; R. Meir Simha points out that the expression of regret in *Vayelekh* does not constitute *Vidduy* because "the people refer to God in the third person ('My God is not with me') instead of addressing Him in the second person. If we understand this, it becomes appropriate that *Vidduy*, according to the Ramban, is especially central to the atonement of *Avodah Zarah*. For it is only in *Vidduy*, in the awareness of one's having sinned in the presence of God, that one can be liberated from the bondage of false idols and the absolutizing of relative values. Then one can start to make it better.

LITERARY EDITOR

I. B. Singer And The Changing Jewish Scene



by HAROLD HOROWITZ

The intelligent reader of novels by modern writers who are Jewish such as Roth, Malamud, Bellows, Robertson, and others is often hard put to understand why these writers are classified as uniquely "Jewish Writers." Some, such as Malamud, often explicitly build their plots on Jewish occurrences, as is the case in *The Fixer*, but more often Jewish characters are described and their religious personalities are examined to shed light on their general nature. Most readers are not sure whether these works, such as *Portnoy's Complaint* or *Herzog*, are true representations of Jewish values, or whether the writers are actually distorting many religious values and traditions merely to develop the characters for their plots. Basically, the authenticity of the writers' credentials in terms of the actual religious knowledge they possess, often must come under close scrutiny. Surely, however, in the case of Isaac Bashevis Singer there is no doubt as to the Jewish knowledge he possesses, nor about the pertinence of his works to Judaism. The Jewish religion forms the crux of every major work by Singer. I.B. Singer is a Yiddish writer from Poland whose works have been successfully transplanted not only across the barrier of time and place, but also to the medium of another language—English. Although most of the famous Yiddish writers who comprised an essential part of Jewish literature have been lost to the modern American reading-public, Singer is a recognized, indeed highly acclaimed, writer on the contemporary literary scene.

Singer was born to Chassidic parents, and his father was considered somewhat of a scholar and mystic. Although not born in Warsaw, he spent most of his early years in Warsaw. While his father was a man engrossed totally in mysticism and Jewish learning, his mother was much more worldly and a real guiding force in his life. At an early age, his inquisitiveness led him to question everything around him, and most particularly the religious norms and ideas. He tried to resolve his doubts and questions by turning to the study of psychology and philosophy, but was unable to satisfactorily calm his great inner turbulence. He finally turned back to Judaism in search of inner peace, to a strong historical and national tie to his people, but not to the strictly dogmatic ways of his father, and not even to the traditional and true teachings of Judaism. While he firmly believes in God and the destiny of the Jewish people, he does not accept all Jewish practices as they have been observed since *The Revelation*. This pattern in Singer's personal life is also prevalent among many of the characters in his stories. In *The Magician of Lublin*, Yasha, the magician, begins by being religious, although not by

firm conviction, and then goes through a most turbulent period when he almost converts, but finally resolves to lead a life of complete dedication to God, and in fact becomes known as a Tzaddik. In a more recent novel, *The Manor*, Calman Jacoby hovers between intense conviction and serious doubt, but finally returns to his resolute religious convictions and finds peace with himself. In both of the aforementioned instances, the characters are led astray from the true path by factors affecting the personal conduct of their lives, namely the desire for fame or intense lust. However, Singer also portrays quite frequently characters who have severe intellectual



I. B. Singer

doubts about Judaism which leads them to assimilation. In *The Manor*, Eliezer Babad, the son of a Rabbi, becomes an agnostic because of his intellectual rejection of the religious way of life, indeed of the foundations of religion itself. He finally pursues medicine and completely abandons Jewish life. On the other hand, there is yet a third major type of character portrayed by Singer, that of the extremely pious man. Very often he is a Rabbi such as the young Rabbi of Marshinov in *The Manor* or the Rabbi in the short story "The Plagiarist" (from the collection called "The Seance"), or sometimes he is a simple laborer such as the father in "The Little Shoemakers" (from the collection called "Gimpel the Fool"). All of the pious men portrayed by Singer have one basic common factor: they all have an almost supernatural dedication to God. They are all mystics to a cer-

tain degree. They are depicted as closed-minded individuals whose piety is pure and perfect.

What Singer has failed to do in his extensive writings is to recognize the existence of the enlightened, but still Orthodox Jew. Essentially no such character ever appears prominently in any work by Singer. There are no characters who have been highly educated but still cling steadfastly to their tradition. Although they were not prevalent in Poland during the last 300 years, Singer surely knew about this significant group when he wrote his major works. A novelist of Singer's caliber surely influences the ideas and concepts of many readers, yet there is certainly a great factor in the shaping of modern Judaism which Singer fails to recognize. From his works it seems that the only remaining Jews are those who are totally uneducated secularly but extremely pious, and those who were exposed to secular education which leads to eventual assimilation and atheism. Singer deals beautifully with the two extremes but never depicts the viable middle.

While Singer can be extremely meaningful for the serious student of Polish Jewry during the past two hundred years, he certainly does not offer the Jewish reader a true picture of the scope of modern Judaism. If the Jews would only be a people of the unworshipful pious or the totally assimilated, surely they would not exist today in the vibrant manner they do. While the stories' settings are all pre-war Poland, some the Poland of the Seventeenth and Eighteenth century, Singer does not adequately examine the birth of modern Judaism which, however, he actually attempts throughout his works.

All those interested in joining the staff of HAMEVASER may submit applications to Jerry Lewkowicz, RU 223.

Letters to the Editor should be brought or sent to the RIETS office, Room 110 in the Main Building.

The modern Jew—certainly the modern Orthodox Jew reading Singer—can only view his works as a relic of a truly past age. One can only see in his works the mysticism and peasant life of Polish Jewry, but surely one cannot get a clear or adequate idea about the actual changes which have taken place in Jewish life. While the saint and the atheist are still present in Jewish life throughout the world, one cannot help but wonder if there are not other types of Jews as well!

Rabbi Shmidman Replies To Misleading News Story

(Continued from page one)

In light of the seriousness of the misrepresentations contained in the Times article, its harm to the position of Orthodox Judaism, and the personal anguish to myself, I felt compelled to write a letter to the Times which attempted to rectify some of the more blatant errors of fact and inaccuracies in their story. Unfortunately, the Times refused to print my letter, claiming that their general policy is not to retract news stories. In view of the vital importance of this matter to the American Jewish community, and for the sake of setting the record straight, I submit my original letter to the Times to the *Day-Jewish Journal* in the hope that this will help rectify a serious misunderstanding. The letter follows:

To the Editor:

(Of The New York Times)

As one who was present at the conference of the I. Meier Segals Center for the Study and Advancement of Judaism held at Trout Lake, Quebec, (reported in the Times, June 23) I should like to express my shock and

amazement at the gross distortions and harmful misrepresentations contained in that report:

1) The headline reads, "3 Branches of Judaism meet in Effort to Improve Ties." This is untrue. This was a meeting of Jewish scholars none of whom came as representatives of any "branch" of Judaism, but solely and explicitly as individuals representing no one but themselves and their own private views.

2) The article further states, "By definition, each of the participants has taken an 'anti-fundamentalist' stand toward his own tradition." Such a statement is clearly unwarranted and preposterous. There were no ideological preconditions or prerequisites for attending this conference. No one by simply taking part in discussions among private individuals can be described as being "defined" or as automatically taking any one "stand toward his own tradition" unless he actually defines his position or specifically states what his stand is concerning his tradition. To say that "each" participant has taken the stand described is plainly false.

3) What is even more erroneous in the article is the blanket statement, "... it became evident to the participants that the key to a revitalized Jewish religious life is a radical re-evaluation of *Halakha*..." the entire body of Jewish law." Now, such a position may have "become evident" to a few of the individuals present, (though not necessarily as a result of this conference) but it certainly was not evident to a good number of

other participants. As a matter of fact, this view was explicitly rejected by many individuals during the course of the conference, myself included.

4) The caption under a photograph of myself states that it shows me "leading the Sabbath service." As it happens, this photograph was taken Friday afternoon during the Minchah (Afternoon) service. It was explained to your reporter that it would be against the *Halakha* (Jewish Law) to take photographs on the Sabbath, and he respectfully complied.

The cause of communication among theologians and academicians is certainly not furthered by misrepresentation of their most deeply held beliefs. The success of such discussions rests upon the unique and honest contribution of each participant, and the scrupulously accurate reporting of their individual views.

Rabbi Joshua H. Shmidman
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New York City

The Governing Board of HAMEVASER extends a hearty Mazal Tov to Edward Abramson '69, Feature Editor, and Miriam Krinsky, SCW '68, upon their engagement.

Anyone who wishes to contribute an original article on a Jewish topic to the 1969-70 issue of Geshet should contact David Miller (MD 214) or David Shatz (New Bet Medrash).

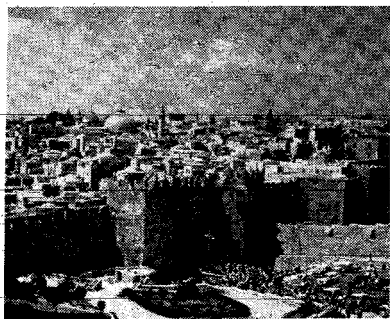
TEXTUAL SOURCES

The Kuzari On Eretz Yisrael

(ED. NOTE: The following is the first of a series of selected textual sources on important issues.)

Kuzari II, 22

The Rabbi: One sentence is: All roads lead up to Palestine, but none from it. Concerning a woman who refuses to go there with her husband, they decreed that she is divorced, and forfeits her marriage settlement. On the other hand, if the husband refuses to accompany his wife to Palestine, he is bound to divorce her, and pay her settlement. They further say: It is better to dwell in the Holy Land, even in a town mostly inhabited by heathens, than abroad in a town chiefly peopled by Israelites; for he who dwells in the Holy Land is compared to him who has a God, whilst he who dwells abroad is compared to him who has no God. Thus says David: 'For they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods' (1 Sam. xxvi. 19), which means that he who dwells abroad is as if he



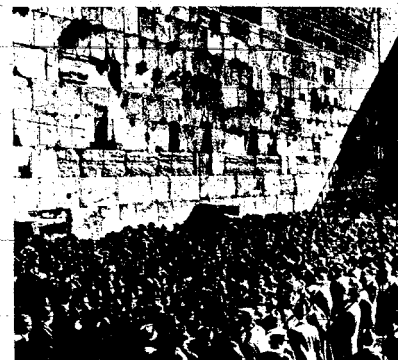
serve strange gods. To Egypt they ascribed a certain superiority over other countries on the basis of a syllogism in the following way: If Egypt, with regard to which a covenant was made, is a forbidden land, other countries are still more so. Another saying is: To be buried in Palestine is as if buried beneath the altar. They praise him who is in the land more than him who is carried thither dead. This is expressed thus: He who embraces it when alive is not like him who does so after his death. They say concerning him who could live there, but did not do so, and only ordered his body to be carried thither after his death: While you lived you made Mine in-

heritance an abomination, but in death 'you come and contaminate my country' (Jer. ii. 1). It is told that R. Hananyah, when asked whether it was lawful for a person to go abroad in order to marry the widow of his brother, said: His brother married a pagan woman; praised be God who caused him to die; now this one follows him. The Sages also forbade selling estates or the remains of a house to a heathen, or leaving a house in ruins. Other sayings are: Fines can only be imposed in the land itself; no slave must be transported abroad, and many similar regulations. Further, the atmosphere of the Holy Land makes wise. They expressed their love of the land as follows: He who walks four yards in the land is assured of happiness in the world to come. R. Zera said to a heathen who criticized his foolishness in crossing a river without waiting to reach a ford, in his eagerness to enter the land: How can the place which Moses and Aaron could not reach, be reached by me?

Al Khazari: If this be so, thou fallest short of the duty laid down in thy law, by not endeavouring to reach that place, and making it thy abode in life and death, although thou sayest: 'Have mercy on Zion, for it is the house of our life,' and believest that the *Shekhinah* will return thither. And had it no other preference than that the *Shekhinah* dwelt there five hundred years, this is sufficient reason for men's souls to retire thither and find purification there, as happens near the abodes of the pious and the prophets. Is it not 'the gate of heaven'? All nations agree on this point. Christians believe that the souls are gathered there and then lifted up to heaven. Islam teaches that it is the place of the ascent, and that prophets are caused to ascend from there to heaven, and, further, that it is the place of gathering on the day of Resurrection. Everybody turns to it in prayer and visits it in pilgrimage. Thy bowing and kneeling in the direction of it is either mere appearance or thoughtless worship. Yet your first forefathers chose it as an abode in preference to their birth-places, and lived there as strangers, rather than as citizens in their own country. This they did even at a time when the *Shekhinah* was yet visible, but the country was full of unchastity, impurity, and idolatry. Your fathers, however, had no other desire than to remain in it. Neither did they leave it in times of dearth and famine except by God's permission. Finally, they directed their bones to be buried there.

The Rabbi: This is a severe reproach. O king of the Khazars. It is the sin which kept the divine promise with regard to the second Temple, viz. Sing and rejoice, O daughter of Zion (Zech. ii. 10), from being fulfilled. Divine Providence was ready to restore everything as it

had been at first, if they had all willingly consented to return. But only a part was ready to do so, whilst the majority and the aristocracy remained in Babylon, preferring dependence and slavery, and unwilling to leave their houses and their affairs. An allusion to them might be found in the enigmatic words of Solomon: I sleep, but my heart waketh (Song v. 2-4). He designates the exile by sleep, and the continuance of prophecy among them by the wakefulness of the heart. 'It is the voice of my beloved that knocketh' means God's call to return; 'My head is filled with dew' alludes to the *Shekhinah* which emerged



from the shadow of the Temple. The words: 'I have put off my coat,' refer to the people's slothfulness in consenting to return. The sentence: 'My beloved stretcheth forth his hand through the opening' may be interpreted as the urgent call of Ezra, Nehemiah, and the Prophets, until a portion of the people grudgingly responded to their invitation. In accordance with their mean mind they did not receive full measure. Divine Providence only gives man as much as he is prepared to receive; if his receptive capacity be small, he obtains little, and much if it be great. Were we prepared to meet the God of our forefathers with a pure mind, we should find the same salvation as our fathers did in Egypt. If we say: Worship his holy hill—worship at His footstool—He who restoreth His glory to Zion (Ps. xcix. 9, 5), and other words, this is but as the chattering of the starling and the nightingale. We do not realise what we say by this sentence, nor others, as thou rightly observest, O Prince of the Khazars.

Rav Soloveitchik Delivers T'shuvah Shiur

(Continued from page one)

the sins of the house of Israel, as a collective unit. The duality of the atonement of *Yom Kippur* is expressed in the Rambam as well (*Hukhot T'shuvah*, *Perak 2 Halakha 7*): *Yom Kippur* is a time of *T'shuvah* for the individual and the large group, and it is the culmination of forgiveness for Israel. Thus each Jew is granted direct atonement as an individual, and indirect atonement through the channel of the general *kaparah* granted to the *klal*.

It has already been mentioned that the Rambam considers *T'shuvah* to be indispensable for the atonement of *Yom Kippur*. According to Rebbe (Yuma 85b) however, *Yom Kippur* itself atones without *T'shuvah* as well. It seems inconceivable, though, that the institution of *Yom Kippur* can exist without *T'shuvah*. A restatement of this problem is found in *Tosafot Yeshanim* (Yuma 85b): According to Rebbe, that *Yom Kippur* atones without *T'shuvah*, why was the temple destroyed? Weren't all our sins forgiven every year, notwithstanding the wickedness of the people? The answer given by *Tosafot* is that *Yom Kippur* without *T'shuvah* provides only an incomplete atonement. The meaning of this answer can be defined along the lines mentioned earlier. Rebbe agrees that the individual *Kaparah* granted on *Yom Kippur* depends on *T'shuvah*, like all other individual *Kaparah*. Thus *T'shuvah* is an essential element of *Yom Kippur* even according to Rebbe. But an incomplete *kaparah* is attained without *T'shuvah* because *Yom Kippur* also has a collective *Kaparah*, and in this regard, resembles the *Sa'ir*, which does not require *T'shuvah*. The *Rabbanan*, whose opinion the Rambam accepts, hold that since *Yom Kippur* is primarily an individual *kaparah*, one who spurns this *kaparah* by not repenting is denied even the collective *kaparah*. Whereas the *Sa'ir*, which is exclusively

a collective *kaparah*, does not depend upon *T'shuvah* at all.

We have spoken of a *kaparah haklal*, in which case an individual achieves forgiveness merely by association with the *klal*. The only exceptions are those guilty of *Karet* or *mitat bet din* in the case of the *Sa'ir*, and atheists, those who scoff at the Torah, and those who remain uncircumcised in the case of *Yom Kippur* according to Rebbe (Yuma 85b). Yet though every Jew, except in these instances, belongs to the *klal*, an individual should strengthen his link to the *klal*, and this can be accomplished in two ways.

The first is faith in the *klal*. We all have perfect faith in the coming of the Messiah. Yet the Rambam (*T'shuvah*: VII, 5) says that the redemption is contingent upon *T'shuvah*. It logically follows, then, that one's faith in the Messiah can be no stronger than one's faith in the eventual *T'shuvah* of *klal yisroel*, so that the latter also becomes a cardinal principle of faith. Thus the Rambam concludes that *Halakhah*: The Torah has promised that *Yisroel* will eventually do *T'shuvah*. And one way of aligning oneself with the *klal* is by believing, despite the many physical and spiritual difficulties, in the future of the *klal*.

The second way takes into account the fact that *klal yisroel* is not limited to those alive at a given time, but includes all Jews from Avraham until the end of days. Thus on *Yom Kippur* we ask forgiveness through the medium of *Yisroel*, as well as by confessing our ancestor's sins (*anachnu va'avoteinu chatanu*). For even though a dead person cannot be granted individual *Kaparah*, the *kaparah haklal* includes all Jews in all generations. In view of this fact, one strengthens his link with the *klal* by joining in the past and future of the Jews. And the best way of doing this is by observing and conveying the Jewish tradition, particularly the very Torah *Shebe'al Peh* which was given on *Yom Kippur*.

Lewis' Grant Establishes Chair On Holocaust

(Continued from page three)

Courses on the history of the Holocaust are being taught by prominent social historian, Professor Lucy Dawidowicz, associate professor of social history, who has written extensively on the Holocaust; Dr. Irving Greenberg, associate professor of history, noted lecturer and historian, on "Totalitarianism and Ideology"; and Izchak Avnery, instructor in history, on "Contemporary Jewish History."

The courses are the first in a series of Holocaust-related programs planned by the University.

The Vaad of Mussar and Ethics, led by the Mashgiach, Harav Lessin, meets Thursdays at club hour in the Main Building.

Classes in Mussar are conducted by Rav Cohen nightly at 9:40, in the Main Beit Medrash.

The Governing Board of HAMEVASER extends congratulations to Bezael Safran, Contributing Editor, upon his appointment to the college faculty.

Dr. Norman Lamm, professor of Jewish philosophy, lecturer and author in the area of Jewish thought, will devote several lectures to the significance and philosophic implications of the Holocaust.

Dr. Belkin said "Yeshiva University is grateful to Mr. Lewis for his meaningful interest and assistance in our efforts to make a new generation know and understand what occurred to one-third of our people during the Holocaust."