

HAMEVASER

Official Student Publication of RIETS and JSS

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Number 5

Shalit Case Renews Controversy Over "Who Is A Jew?" Question

By ELYAKIM KRUMBEIN

The dilemma of modern religious Zionism was crystallized most poignantly in the controversial Shalit affair. Those who have been trying to implant Torah Judaism in Israeli society while hailing the state as a religiously positive development, are upset whenever they see a religious failure in Israel. The problem of the definition of Jewishness, however, is particularly vexing, because it shakes the religious Zionist's self-identification with Israeli society. All the grandeur of national rebirth is marred by the possibility that the nation coming to life in Zion has non-Jews in its ranks.

The question of Jewish nationality arose in Israel for the first time in the summer of 1958, when the Ministry of the Interior was held by Yisrael Bar-Yehudah, of the Ahdut Avodah party. His directives for filling out the identification certificates which every Israeli citizen is obliged to carry "defined" a Jew as anybody who claimed to be one—regardless of non-Jewish parentage and absence of a conversion certificate. The move triggered a crisis in the government which led to the resignation of the cabinet's two religious ministers.

Prime Minister Ben-Gurion was overtly disturbed. Confidently asserting that "the State is not a theocracy," he easily survived a no-confidence vote, and proceeded to appoint replacements for the departed ministers.

Generally speaking, world Jewry was taken aback by Bar-Yehudah's action. In the eyes of one astounded writer, Eliezer Livneh, the separation of Jewish nationality from Jewish religion was a distinction of such "pilpulism that betrayed its Jewish origin." Had anyone, continued Livneh, predicted when the State was born that within the decade it would be possible to be a Jew by nationality alone, "they would have thought the man unfit, in need of psychiatric help."

In an uncharacteristic response to criticism, Ben-Gurion yielded. Even less characteristically, he allowed the Diaspora a direct hand in the decision. He put the question to forty-five Jewish leaders the world over, men who were not necessarily Orthodox. Yet the replies were nearly unanimous. All but three of those queried advocated the halakic criterion—a Jew is someone who either was born to a Jewish mother or had undergone conversion. The matter being decided in their favor, the religious ministers returned to the government.

So things stood until 1968, when Lt. Col. Benjamin Shalit sued before the Israeli Supreme Court for the right to have his Gentile-born wife and children registered as Jews. The Court deliberated for a while and then turned to the government with some judicious advice—strike the nationality entry off the identification certificate rather than force the Court to render a verdict. The advice, however, was turned down. The nationality entry had to be maintained for security reasons.

The air of anxiety which loomed heavy for the next two years need not be described. The Chief Rabbinate was particularly vociferous. Last winter, it called a rabbinic convention for the expressed purpose of protesting the possibility of an unfavorable judgement. Unfortunately, the convention was not nearly well-attended as planned, and the best the Rabbinate could do was inscribe a nervous prayer in its 5730 year book: "May it be His will that we withstand the test of the times."

The Court finally decided in Shalit's favor by a vote of five to four. Curiously enough, four of the five majority opinions had evaded the broader issue of Jewish nationality and confined their remarks to the specific matter of registration. Nevertheless, most religious Jews and many others agreed with Moshe Chaim Shapiro, head of the National Religious Party, that the decision was a "stab in the back" to the Jewish people. Shapiro, who is also Minister of the Interior and was charged with implementing the Court's decision, threatened to pull his party out of the coalition.

In a matter of weeks, however, a compromise was deftly worked out and presented to the Knesset by the Minister of Justice. Only a person whose mother was Jewish or who had undergone conversion would be registered as Jewish, under the proposal. However, non-Jewish spouses and children of Jews would be eligible for all benefits granted Jews under the Law of Return—such as automatic citizenship upon settling. Also, the agreement was not retroactive; Sha-

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Various Plans Presented For Restructuring RIETS Program

At a meeting of the Senate committee on RIETS transfer credit, held Feb. 16, a recommendation was adopted to allow additional transference of Talmud credit. Under this new proposal, now being considered by the Senate, students in RIETS may transfer either 2 or 3 credits of Talmud per term, up to a total of eighteen. This plan, which would be open to anyone above the freshman year of college, would replace the present system, under which only upper-classmen may transfer just 2 credits per term to a maximum of 8.

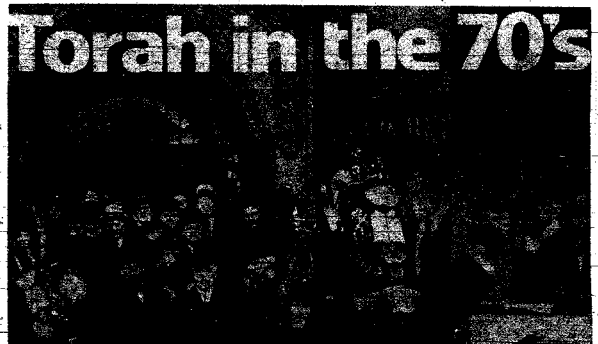
Also under consideration by a student-administration committee is a plan submitted by Chaim Sukenik (a sophomore in RIETS), for restructuring the RIETS program. This plan would transfer the required courses in Jewish studies (Bible, Hebrew, Jewish History), to the hours of 9:00-10:00, Mon.-Thurs. Preparation for *shivur* would be from 10:00-12:20, and *shivur* would begin at 1:00, and finish at 2:45. The Sunday schedule would be lengthened to 1:00 in order to make up learning time lost during the week. Also, all students would transfer a composite Hebraic Studies

Administration-Student Meeting Held; Addendum To Go To Albany

by DAVID MILLER

On March 5th, Dr. Belkin invited a group of student leaders to his home for an open discussion on university affairs and goals with the administration. The students included representatives of the *Semicha* classes and of all the undergraduate councils, and the administrators ranged from those dealing with university-wide affairs to

whether Yeshiva had indicated to the State the requirement to attend a religious division. Dr. Belkin answered very emphatically that it is a requirement of the school that no student will be accepted unless he attends a dual program in the undergraduate division, and that the content of the form distributed to students during registration



Sign of the Future?

those leading the various undergraduate schools. The purpose of the meeting was to answer all questions posed by the students and thereby clear up any misconceptions and misunderstandings which had risen during the last few months, bridging a communication gap which, in the minds of many students, had existed until now. The student leaders were allowed to ask questions of any administrator present, including Dr. Belkin, and to continue pursuing a topic until satisfied with the response received.

The first question that was raised was

whether the various undergraduate schools. The purpose of the meeting was to answer all questions posed by the students and thereby clear up any misconceptions and misunderstandings which had risen during the last few months, bridging a communication gap which, in the minds of many students, had existed until now. The student leaders were allowed to ask questions of any administrator present, including Dr. Belkin, and to continue pursuing a topic until satisfied with the response received.

The discussion then turned to the catalogs with questions raised by representatives of YC and Stern College. Dr. Belkin agreed that in the rush to issue the catalog a number of mistakes had been made which would have to be corrected. These corrections include making more explicit the ambiguous Jewish studies requirement at Stern, which will be corrected in a forthcoming supplement, and the restoring of references to certain Jewish elements in the YC catalog in the next catalog issued, during which time students will be involved in drafting the final wording.

The new Belfer Science Center was the next topic brought up by students. Answering questions posed regarding the size of the school and the proportionate size of the eating facilities; Dr. Belkin stressed that Belfer is basically to be a research center, and thus it will remain a small school in terms of number of students and faculty (the number 200 was mentioned as an assumed maximum). Thus the new luncheonette in the Belfer Center will be adequate to feed its student-faculty population, and, if necessary, it will be expanded to meet that need. The tunnel being built connecting Parker's kitchen with the Belfer school is not intended to funnel Belfer students to the Rubin cafeteria, but on the contrary, it is a service tunnel to bring food from Parker's up to the Belfer Cafeteria. Dr. Belkin felt that the main problem was not where Belfer students would eat, which is being provided for, but rather the lack of adequate room in the Rubin Cafeteria for the present student body of YC and the high school. An addition to the dining room is definitely needed, and will be

(Continued on page 7)

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this institution. If the requirement to attend religious divisions were to cease, the principle of *Torah u-Madah* would be destroyed. We believe that the true experience of synthesis, at least theoretically, can only be fulfilled when the *b'nei-hayeshiva* and *nuach-hayeshiva* occupy central, primary positions in the structure of the University.

Until it is officially stated to Albany that every student must attend a religious division, this regulation can be challenged freely at any time, by any party. The eventual result could well be the formation of two distinct student bodies, with a consequent relegation of the influence of the yeshiva to its own student body. "Yeshiva College" is meaningful only to the extent that it is the *b'nei hayeshiva* who pursue the afternoon college studies.

This problem is made more acute by the deteriorating state of the religious "atmosphere" at Y.U. over recent years. Blatant cases of *chilul Shabbat* and moral permissiveness, among other offenses, are becoming all too frequent. The lack of *mashgichim* and adequate guidance along with the general ambiguity among students and administration as to the purposes and ideals of YU only serve to aggravate the situation.

It is within this lamentable structure that the administration has seen fit in recent years to make fateful decisions concerning the graduate schools, the status of RIETS within the University, and admissions policy. At a time when the position of the yeshiva visis the university should have been emphasized, the opposite has occurred.

As a result of the preceding, certain reforms must be demanded.

First, in view of the lack of foresight that seems to characterize administrative decision-making, we propose that all future decisions concerning the structure and future of the University be rendered in consultation with representatives of the *b'nei hayeshiva* and the *roshei hayeshiva*, so that the basic ideals of YU may always be considered in any major decision.

Secondly, every effort should be made to investigate alternate means of structuring the University. The possibility of removing the college, along with RIETS, from the University as a first step towards re-establishing the primacy of RIETS, among other suggestions, should be carefully evaluated.

Finally, in view of the present deficiencies in the existing structure and the problem of maintaining a religious "atmosphere," a number of specific improvements must be implemented:

- Consultation with *b'nei hayeshiva* on admissions criteria.
- Appointment of qualified, full-time *mashgichim* in-residence to provide proper guidance for the dormitories.
- Clarification of the official status of the Jewish studies requirement and filing of this requirement with Albany.
- Greater emphasis on the orthodox Jewish nature of this institution in press releases and advertisements published by Public Relations.

The Brighter Side

On a more positive note, it is gratifying to note certain welcome developments in the Yeshiva: Aside from the weekly *halakha* shiur given by Rabbi Schächter on Thursday nights, additional optional *Gemarah shiurim* are now given weekly by Rabbi Alpert (Wed. nights) and Rabbi Parnes (Fri. mornings). In addition, college graduates from JSS or EMC who are spending the year learning in preparation to enter *Semicha*, are now freed from all tuition expenses.

We hope that these are only initial steps in a bigger program to help restore the Yeshiva to its proper primary position.

From the Editor's Desk

LOOKING TO THE FUTURE

by MICHAEL SHMIDMAN



The results of a meeting between members of the administration and student leaders held March 5 at the home of Dr. Belkin (see page 1), have helped to resolve several of the questions raised in our editorial (written prior to the meeting).

Specifically, the confusion over the vital question as to whether form P2.1 (stating the requirement of attending a Jewish studies program) was sent to Albany, was somewhat dispelled by Dr. Belkin who strongly asserted that the content of the form would indeed be sent as an addendum to the catalog (although the exact wording of the form as Albany will read it remains a crucial ambiguity). In addition, the *Rosh haYeshiva* gave other positive assurances concerning issues such as Belier and the dormitories.

Yet, despite these positive notes, despite the probability that any re-structuring of the University leading to loss of state funds may not be feasible, and despite the sudden emergence of Torah in a Public Relations brochure, one major demand (as stated editorially) remains valid, urgent and, as of yet, unacted upon. A joint committee of representatives of the *b'nei hayeshiva*, *roshei hayeshiva* and administration, to be consulted on all major policy decisions (particularly those involving the structure and purpose of the University), is imperative as a guarantee against the confusion and lack of foresight that has so unfortunately characterized decision-making in the recent past.

Among both administration and students, YU is often proclaimed as the key to the future of the Orthodox American Jewish community. It is thus all the more astonishing to hear, after asking how certain policies help to insure the unique nature of Yeshiva in the future, administrative replies to the effect that they are not prophets, and urging us to trust in God. We have no doubt that the future rests in the hands of God; but since when was man so easily absolved of his responsibility to his future? It is precisely at this time, when even the double program requirement is susceptible to the legal restrictions of state regulations, and when the Yeshiva has been thrust unprecedentedly far from the focal point it once occupied in the University, that cautious decision-making is vital, and that the guarantee provided by constant consultation with *roshei* and *b'nei hayeshiva* is of utmost importance. The fact that the ill-conceived college catalog could be published without the *Rosh haYeshiva* being aware of important changes within it, only highlights the present and perhaps more important—future necessity of closer communications between the Yeshiva and all members of the administration, who, unfortunately, are apparently not all in accord as to the purposes and goals of the University.

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A Time For Action

(Editor's note: The following editorial was completed prior to the meeting, held March 5, between members of the administration and student leaders. Although certain questions apparently were resolved at this encounter (most importantly, that of notifying Albany of the double studies requirement), we believe that enough of the substance of our editorial remains valid and important to justify inclusion of it in its entirety (technical difficulties make revision impossible at this date). Specifically, the confusion surrounding administrative decision-making and the apparent lack of planning for the future remain urgent problems. We urge everyone to read the report of the March 5th meeting (see page 1) in conjunction with this editorial.)

The recent furor over secularization, precipitated by changes in the charter of Yeshiva University, has been conducted—unfortunately—in a rather confused atmosphere, and clarification of the issues involved is long overdue. It is interesting to note, however, that the direct source of the confusion surrounding some very real issues is not the student body, but rather the administration.

Approximately eight weeks ago, HAMEVASER, along with SOY and JSS, began to express concern over certain changes in the University charter (with reference to changes in the status of RIETS within the University, and to the removal of religious degrees). These changes, revealed to many by the New York Times, seemed reflected in the recently-issued college catalog, which, among other omissions, made no mention of any religious studies requirement. Student leaders were immediately reassured by the administration that this was indeed a tragic oversight which would be rectified by publication of an addendum to the catalog clearly explicating these requirements. In accordance with this promise, various forms were issued during registration stating the requirement of Jewish studies.

At this point, it remains unclear whether this addendum has been submitted to Albany as part of the official catalog. Among highly placed administration officials there is no consistent statement regarding this question. Some of these officials maintain that it was indeed sent; others claim that it has not, will not, and cannot be sent to Albany.

We believe that this issue threatens the fundamental purpose of Yeshiva University, as well as the future course of Yeshiva life at

Gesher Begins Israeli Program; Initial Efforts Are Encouraging

by STEVEN DYM

In a joint *Hamevaser-Commentator* supplement of May, 1969, a grave problem confronting Israel was explored. This problem, which has become more crucial over the past few years, is the distant relationship between *dati* (religious) and *lo-dati* (non-religious). The Gesher Foundation is concerned with exactly what its name implies, that is, bridging this widening gap between these two Israeli factions. The Foundation is presently completing its initial year of activity and it is encouraging to review the results of its first efforts.

Let me first describe the present situation in Israel. Where only indifference existed about a decade ago, antagonism and resentment exist now. This is evidenced by the negative attitude of the *lo-datiim* toward religion. They consider religious Jews unpatriotic and "un-Israeli," and unlike Jews of "Chutz-la-Aretz," feel that they have an identity without resorting to religion. Equating Israeli citizenship with being Jewish, the irreligious Jews say that Zionism and patriotism are enough to fill the spiritual vacuum. On the other hand, the attitude of the *datiim* is not any better. They have made few attempts to communicate with the *lo-datiim*, and many exhibit a "holier than thou" attitude which greatly offends the *lo-datiim*.

The recent Sabbath eve television crisis is an excellent opportunity to see the resentment between the two groups. In November, 1969, the newly elected

the majority should count, not that of the minority." On the other hand, the religious community was prepared to fight for what it considered the defense of the status quo.

Incredibly, there has been almost no controversy over a more critical issue: What shall appear on T.V. Here, Gesher is exploring ways of using television to bring the people back together. The Gesher Foundation feels that if viewers could see a religious Israeli with whom they can identify, and a relevant religious culture to which they can relate, television could prove to be a great boon to religion. This is only part of Gesher's plans in bridging the gap.

Gesher has three goals in mind. First, the problem which everyone knows exists must be understood. The main causes of alienation must be determined. Secondly, all programs will be instituted and operated with the highest degree of professionalism. The third objective is to use sophisticated techniques. The Foundation must be prepared to utilize all the resources that modern technology has made available, such as television.

Rabbi Daniel Tropper, who has come on Aliyah from the United States has become director of the Gesher Foundation. He has expanded his force to over 150 part-time workers, and has thus far opened offices in Jerusalem and Ramat Gan.

One of the programs now in operation is the Seminars. One is at Gush Etzion,

In The Beginning...



by JACK WOLFISH

This article is dedicated to the memory of Dr. Samuel Soloveitchik z"l.

The theory of evolution as it stands today represents one of the greatest challenges to contemporary theologians and humanists. For if one views man as merely the product of millions of years of random conglomerations of atoms and genetic mutations, there seems little point in making any great effort to preserve or better human life. It is indeed difficult to explain in rational terms the phenomenon of a humanitarian like Bertrand Russell who summed up his outlook in the following paragraph:

That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspirations, all the noonday brightness of human genius are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand.

Clearly to Russell "human being" and home sapiens are synonymous; man is only an extremely smart ape, more creative perhaps, but still only an ape. This outlook taken together with the state of world affairs and the threat of atomic war can only lead one to look at the world with the greatest despair.

Within the outlook of traditional Judaism there are possible two answers to the question of evolution. One approach is to take the six days of creation literally in which case the entire universe is to be taken as existing for not more than six millennia and all evidence to the contrary to be disregarded as misleading. I personally find this solution inadequate because the evidence for the age of the earth and for the theory of evolution is so overwhelming, that to deny it would be to detract from the perfection of a God who places no obstacles in the way of one's faith in Him.

There is, however, a much more reasonable answer which points to the fact that there can be no conflict between science and theology. Although some evolutionists may refuse to admit it, there is still no adequate explanation for man's unique higher mental capabilities. That is, man's exclusive ability to think in abstract terms, to leave a written record, and to work with mathematics can only be explained teleologically. In terms of genetic mutations and natural selection as they are understood today, these faculties are still inexplicable. Thus, applying the Cartesian dualism of mind and body to which Judaism subscribes, the time of Creation given by the Torah becomes readily understood as the moment in which the mechanistically evolved physical body of homo sapiens was united with the "mind" or "soul" of man, culminating the Creation.

This outlook seems to be upheld by the fact that there are no written re-

ords of definite signs of "human" civilization which predate this period. The existence of semi-intelligent apelike creatures in the stone age (mistakenly referred to by historians as "man") who learned instinctively to fashion weapons as birds build nests and even bury their dead as dogs bury their excrement should not be taken seriously as a contradiction to the date of Creation. To confuse such a creature with man who is created in the image of God is to commit a grievous error.

Seen in this light, man becomes the ultimate of God's creations—surpassing even the angels who consist of "mind" only and cannot enjoy the pleasures of the material world created solely for the use of man. Thus the infinite value which Judaism places on human life and dignity becomes readily understandable and leaves no room for a pessimistic outlook such as Russell's.

*E.A. Burt, *The Metaphysical Foundations of Modern Science*, p. 23.

"Who Is A Jew?"

(Continued from page 1)

pio had to register Mrs. Shalit and her children as Jews despite the new criteria.

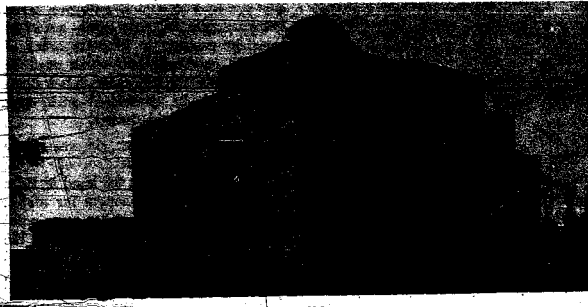
Shapiro had to make more concession, which may turn out to be the most important. In the clause describing conversion, he was unsuccessful in having the phrase "according to *halakha*" inserted. The implication is that the door may be open for conversions by reform rabbis. Should the problem arise, "Who is a *ger*?" can be every bit as sticky as "Who is a Jew?"

In retrospect, one point seems to be noteworthy. Barring one, the Supreme Court justices who made the fateful decision took pains to deprive it of any far-reaching significance. Yet, instead of accepting the ruling as a mere limitation of the powers of registration officials, groups at both ends of the religious spectrum blew it to much greater proportions. One side praised it for affirming that the Jews have no national religion. The other side blasted it for the same reason.

There is a reason, of course, why a mountain was made out of this particular molehill. Both the religious and non-religious communities live in a state of suspense, precisely because the definition of Jewish nationhood is a problem which hangs ominously over their heads. It is understandable that the deeply-rooted feelings on this issue should be prodded to the surface by any obvious stimulus.

Thus, for a few weeks, the State of Israel was an overgrown Friday night discussion group. An important problem was discussed, and virtually all segments of the society took part in the forum. But there was little practical relevance to the debate, whether it took place in street demonstrations or on the floor of the *Knesset*. Each side acknowledged the existence of the other's view; each side acknowledged that the ultimate decision will have to wait for more peaceful times.

Having thus served notice to each other that there is future business between them, they returned to their usual conflicts cautiously awaiting the day when the question of questions will be had out for the last time.



Heichal Shlomo

Israeli government, bowing to pressure from Mizrahi, postponed plans to have T.V. on the Sabbath eve. At the last moment a Supreme Court injunction was obtained against the government, and the first Friday night T.V. in Israeli history was transmitted.

The Israeli populace thought they had won a "holy war." For about three weeks Sabbath T.V. became the most important issue concerning the Israeli populace. This incident typifies the relationship between religion and state. Since 85% of the Israeli public favor Sabbath T.V., the following statement by a Jerusalem Post-writer seems to be the majority opinion: "This is supposed to be a democratic country. The decision of

a religious *yeshiva* on the West Bank was overruled by Arab armies in 1948, after a heroic stand by the defenders. Through the Seminars, teenagers are made aware of the intense religious commitment which motivated the martyrs of Etzion. Since the staff are young people with *yeshiva* backgrounds as well as military training, the youths can identify with them. In this way they realize that being religious and being Israeli are not mutually exclusive. The seminar accommodates 3600 youngsters annually, and there is now a six month waiting list. Also, a high school lecture and discussion program has been organized in order to reach both *dati* and *lo-dati* students, and has been expanding at the rate of two new schools per month.

Besides educating teenagers, Gesher has initiated a program, in conjunction with the various B'nei Akiva *yeshivot*, whereby college students can learn more about their religion. Since most boys go home for *Shabbat*, the dormitories are half empty on weekends. College boys are invited to spend *Shabbat* with religious boys their own age, and thereby can be taught and influenced to adopt a more religious, as well as nationalistic, feeling for their country.

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A Symposium On Student Power

During the past few years, the concept of student power has been a real issue on many college campuses. Ruffing the gamut from peaceful negotiations to strikes and violent disruptions, students today feel they should have a voice in determining their university's affairs. Recently, signs of student power have appeared at Yeshiva University in

such disparate forms as a Senate and the threatened use of strikes.

The staff of *Hamevaser* conducted a survey among the JSS *rebbeim* last semester to determine their attitudes towards student power in general and the specific role student power should play at Yeshiva University. We were very much interested in the *halakhic*,

traditional Jewish attitude towards student power since we felt that students at Yeshiva should be aware of and guided by this attitude. The following are the questions which were posed to the *rebbeim* and the responses of three *rebbeim* who seem to express varied approaches to this problem.

1. What is your understanding of stu-

dent power as it is seen on college campuses today?

2. What is the *halakhic* and/or traditional Jewish attitude toward student power (e.g. student-teacher relationships)?

3. To what extent and in what fashion should student power express itself here at Yeshiva University?

Rabbi Agus: "Foreign Word"

by RABBI RONALD AGUS

We are living in a society which is becoming increasingly convinced that the greatest good is self-gratification. If man sees self-gratification as the desired content of his life, then all elements making up society are going to be evaluated in terms of their usefulness as pleasure sources. Education as well, will be simply a tool to give the most gratification to the most people. If so-called higher education is the way to achieve at least middle class economic status and thus to achieve, supposedly, a somewhat pleasurable existence, then the sole determining factor in gaining admittance to an institution of higher learning will be the individual desire and ability to cope with that kind of economic status, and the subject matter taught in these institutions will be determined by its value in achieving these goals. Since the ultimate standard of value will be self-gratification, then it should be up to the students themselves to decide what forms of achievement are congruous with their particular personalities. It would be an inalienable right for each student to express his own pleasure-seeking personality in that way which is most natural for him.

But, fortunately, as Jews our values are not determined by whatever point of view happens to be popular at a particular moment in history. We are not looking for a synthesis of the contemporary with the Jewish: We are rather, as Jews educated in Torah, examining the world around us from our unique point of view; and as men educated in the contemporary world we are re-examining Judaism—as every generation of Jews has done in order to make it meaningful to each of us as an individual.

Because of this, education plays a central role in our lives as Jews. Education is not a tool for self-gratification.

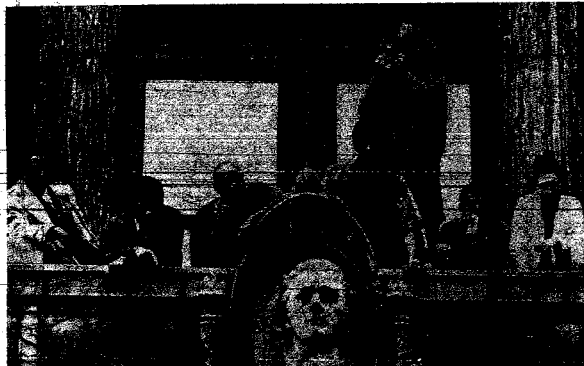
The Editor-in-Chief and Governing Board of *Hamevaser* extend a hearty *mazal tov* to David Shatz, former Editor-in-Chief of *Hamevaser*, and Chani Rabinowitz upon their recent engagement.

The Editor-in-Chief and Governing Board of *Hamevaser* extend a hearty *mazal tov* to Jerry Lewkowitz, Associate Editor, and Ann Wolfowitz upon their recent engagement.

Intellectual activity stems from the very nature of man, and as such it is a great moment in the religious life of the Jew. We do not come to our teacher with demands as to what we want them to teach us based on utilitarian values. Rather, seeking to make Judaism so intimate a part of our lives that our personalities and intellect be steeped in it, we ask our teachers to help us develop a profound understanding of Judaism; and to help us approach the contemporary world as Jews; and we ask that our secular knowledge be of sufficiently incisive nature so that it will aid us in

our quest for understanding the world around us, rather than drown us in sophisticated propaganda.

"Student Power" should be a foreign word to us at Yeshiva. As students of Torah, what power are we seeking? If we will seek power, it will be for our teachers. We will demand that our teachers have the power to teach what they want; to present material in the format they see fit; to reexamine our achievement as they see fit; and above all to have the final say in the design of the educational program here at Yeshiva and in the decision as to the very purpose of Yeshiva. We will neither let these be administrative decisions, nor will we leave them to the whim of the student body.



Militants Take Building

Rabbi Grunblatt: 'Guidelines'

by RABBI JOSEPH GRUNBLATT

We do not have too much precedence on the issue due to the reverential relationship of *Rebbe* and *Talmid* that existed throughout Jewish history. There is certainly less precedence regarding relationship of students and professors and college administrators for obvious reasons we need not dwell on.

First I would like to establish two "yessodot." The *halakhic* demands on a *Talmid* in his relationship to the *Rebbe* are quite stringent and represent institutionalized respect. While a *Rebbe* may (and undoubtedly many times ought to) waive these requirements, the student is nevertheless not permitted to act disrespectfully to the *Rebbe*, as a person of higher standing in the field of learning (*Yoreh Deah* 242:32). Most of these stringencies apply only to "*Rabba Muvhak*," defined as one "from whom one has received most of our knowledge" (*Ibid*, 30).

But in any case, disrespectful behavior—and any form of violence is disrespectful behavior, is not permitted. Of course, one may question the status of "administration." Even if they could not be construed as "*Rabba She'eno Muvhak*," certainly they would qualify

as "*Chakham va'illu aino Rabbo*" (244:1).

On the other hand we must remember that Judaism has no room for the "extended childhood" assumption of American society. While we do have a concept of "*Gadol hassamukh al Shulchan Aviv*" this has essentially monetary implications. For all practical purposes, certainly in the religious perspective, after *Bar Mitzvah* one is a "*Gadol*" whether one earns one's own living or not, and should be treated as such!

Having made these preliminary remarks we can address ourselves more precisely to the question—to what extent must teacher or teaching institution consider the wishes of the students, and to what extent can they participate in the decision making of the learning process, given of course that such action does not violate the dignity of "The Teacher."

I believe we can find valuable guidelines in our *halakhic* tradition. *Rambam* "*Yad*" *Hilchot Talmud Torah* 5:12

"Just as students are obligated to honor their teacher the teacher must

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for granted the all-encompassing ignorance and evil of "the establishment" as well as the all-knowing righteousness of dissident radicals. In the name of a "democratic society," discussion is considered impractical, reasoning through immoral, exchanging of views immaterial—and only "non-negotiable demands" have validity. The final irony: A hard-line fanaticism brooking no compromise is the dominant feature of those very critics who rebel against a system they condemn for failure to exhibit tolerance for opposing viewpoints.

2. *Halakha* is acutely aware of the profound difference between the legitimacy of the above-mentioned three claims. On the one hand, the voice of the student should, nay must, be heard. Ben Zoma long ago formulated the principle: "Who is wise? He who learns from all"—no matter age, background or experience. "And from my students I learnt most of all" is the dictum of a true sage who was receptive to the fresh and creative insights which came from his youthful disciples. Students have valuable opinions. They surely are in an excellent position to evaluate areas of personal concern. Their views must be given forums for expression. Their comments must be considered with open minds and receptive hearts.

A voice, indeed, yes; the voice ever was the distinctive feature of Jacob. The hand, however, is the hand of Esau—and power as a synonym for might, power as a replacement for meaningful dialogue is a disgraceful reversion to the barbarian archetype.

Halakha obviously forbids the kind of lawless violence evidenced by "idealistic" student reformers. *MITZVAH HABA B'AVERAH* as an accepted principle posits the premise that the good may never be accomplished by means of the evil. Too many fanatics, convinced by the soundness of their special truth to justify the most unspeakable cruelties, have proven the underlying wisdom of this position.

Jewish law went further, however, in defining the boundaries of student expression. The very nature of the pupil-teacher relationship carries with it two fundamental obligations: The *halakhic* categories of *KAVOD* and *YER'AH* with their countless ramifications. Together they spell out clearly a religiously mandated perspective on the problem of student power.

Maimonides, in the fifth chapter of the laws on Talmud Torah, codifies the specific applications of the *KAVOD-YER'AH* principles. Conceptually I believe they may be summarized as follows: The legal requirement to recognize and give expression to the sense of qualitative distance between student and teacher, for the entire educational system stands or falls on this cardinal foundation.

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Rabbi Blech: Kavod—Yirah Principle Is Paramount

(Continued from page 4)

To apply the democratic principle that "all are equal" to the pupil-teacher relationship is to betray ignorance of the inherent contradiction implicit in this statement as it relates to the subject under consideration. The scholar attended by his disciples is always in the minority. Let pure democracy reign in the kindergarten and a vote will soon prove that two and two equal five; let numbers prevail as the seat of scholastic authority and the learned few will be forced to accept the superior wisdom of the multitudes. Realistically, a teacher's role can be fulfilled only when he is invested with the authority of greater intellectual attainment. To proclaim student master simply by virtue of his undisputed numeric majority is to destroy all hope for the viability of the learning process.

Let it be clear that this does not preclude self-assertion on the part of the student. *KAVOD-YIRAH* merely reflect the manner in which dissent is to find expression as well as the method by which ultimate decision-making is to

be implemented after discussion.

3. By these *halakhic* considerations, Yeshiva University must exemplify, in the interest of *KIDDUSH HASHEM*—or, more appropriately, to avoid *CHILLUL HASHEM*—the relevance of traditional standards in an Orthodox institution of higher learning. Uniqueness of religious orientation must be coupled with uniqueness of educational process in the spirit of Biblical heritage.

In this light, "student power" should be designed as a goal only in a manner which explicitly rules out any form of lawlessness; which recognizes the illegitimacy of disrespectful behavior and unethical means for whatever end; which renounces "non-negotiable demands" for the mutual regard of participatory discussants; which seeks to be heard but is aware of its responsibility to hearken; which emphasizes student expression and student dissent in a context of "voice" but not "power"—as befits *TALMID TO RAV*.

These must be the hallmarks of a Jewish house of learning. For to do otherwise would not only be sinful—but suicidal.

Mashgiach Discusses Man's Dual Role At Recent Mussar Vaad

At a recent "Mussar Vaad" conducted by the *Mashgiach*, Harav Jacob Lesin *Shitah*, the assembled members of this weekly convocation during club hour heard a most enlightening discourse concerning the attitudes that should be part of every "Ben Torah." Harav Lesin mentioned that "Mussar" or the study of Jewish ethics teaches one to be somewhat like an actor who portrays a character on stage completely opposite to what he is in real life. Thus, *Chazal* in *Avoth* (*Perek 6, Mishnah 5*) advise us not to desire "Kavod" (honor). On the other hand, *Chazal* in *Avoth* (*Perek 4; Mishnah 1*) also tell us that a person who is honored is one that honors others. Therefore, we see that although we have to be completely divorced from the dangerous practice of seeking self-esteem and prestige, yet we must still retain enough feeling and sensitivity of what "Kavod" means in order to treat others as is befitting them. Likewise, we are told to be satisfied with our lots (*ibid.*) no matter how bad life is, since everything emanates from "*Hashgachat Hashem*" (Divine providence); nevertheless, when we encounter someone in poor straits we must unhesitatingly make every effort to alleviate his difficulties by prayer and material aid as if it wasn't *Hashem* who had brought the hardship upon that individual.

With this in mind, we can now understand why the Torah makes an issue out of Jacob's crying when he first met his future wife at the well (*Beresheet*

29:11). One of the reasons that the *Mashgiach* discussed for Jacob's tears is, as *Chazal* tell us, that Jacob bemoaned the fact that he could not bestow upon Rachel even a small number of the wedding gifts Abraham had sent with Eliezer for Rebecca. Although Jacob probably realized that Rachel would have gladly dispensed with lavish presents in order to be his wife and thus one of the *Matriarchs*, nevertheless he had to regard her as if she were entitled to no worse than his mother had gotten.

Even *Hashem* dealt with the greats of the Jewish nation as if they were average people with ordinary weaknesses of character. The *Mashgiach* pointed out, for example, that *Hashem* Himself changed the words of Sarah when she said that "my master is old" (*Beresheet 18:12*) concerning the incident that she would have a child, to that of "I (meaning Sarah) am old" when Abraham was related this incident by God. This was ostensibly done to spare Abraham any embarrassment or feeling of inferiority, something that we ourselves could never have imagined Abraham (the one who called himself "I am dust and earth" (*Beresheet 27:18*)) was capable of having.

As the *Mashgiach* continued and quoted his great teacher, the Saba of *Slabodka z"l*, as well as other famous *Balei Mussar* concerning this topic, it soon became clear that we as Torah-loving Jews must respect and provide for every little need of our family, friends, and colleagues in spite of any notion or anticipation that they could easily dispense with our aid and concern for them. In order for us to find out more about the ethical lessons of human behavior found in the Torah so that we can perfect our characters according to Torah standards, Harav Lesin will continue to address the *Mussar* session (with a subsequent English translation) until the end of June (in *M21f*). In addition, nightly *Mussar Shiurim* in the main *Beit Medrash* from 9:40-10:00 p.m. are given in English by Rabbi Cohen, *Rosh Yeshiva* in RIETS.

Rabbi Grunblatt Presents Guidelines For Student Power

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honor his students and bring them close; thus said our sages 'Let the honor of your disciple be as your own.' A person must be careful (in his dealings) with his students and love them for they are the children who be-tow this and the next world."

Yoreh Deah 242:3

"What is considered competing with one's Rebbe (which is forbidden): He who establishes a class or academy and lectures and teaches without permission of the Rebbe... *Ramah*; "But it is permissible to disagree on any "Psak" or

judgment of *Rebbi Tihillim* was more significant at that point. When they reached the verse: "But in the teachings of God shall be his desire; *Rebbi* explained a person should learn Torah only in the subjects his heart desires (he is interested in, likes, is concerned with, etc.). So *Levy* said 'Rebbi you gave us permission to rise' (probably meaning to be consulted or to walk out!)

"*Rava* said 'A person shall always learn in the place that his heart desires for it says: 'But in the teaching of God is his desire.'" *M'harshe*: *Rebbi* already



Students Burn Bank in Protest

decision if he (the *Talmid*) has sources and evidence to justify that he is right." *Yoreh Deah 242:22*

"If he (the *Talmid*) saw that the Rebbe transgressed a Torah demand (even if it is a "*d'Rabanan*"—*Ramah*) he tells him: "Teacher you have taught such and such" (bringing it respectfully to his attention).

Talmud Bavli "Avodah Zarah" 19a

"*Levy* and *R'Shimon* the son of *Rebbi* sat before *Rebbi*. They finished one book (of the Bible). *Levy* said let us learn 'Mishlet', *R'Shimon* said let us learn *Tihillim*; they compelled *Levy* to take up *Tihillim* (*M'harshe*; in the

said earlier "From where his heart desires" referring to the texts. Here the reference is 'in the place' meaning from which teacher to learn... (*Ibid.*)

Admittedly the sources cited are limited and the amount of time I was able to devote to the question on short notice was limited. The above therefore cannot be regarded as an authoritative statement. I do feel though that it provides guidelines, given respectful methods, for student participation and even demands for participation, in the decisions that affect the curriculum, teaching staff, and the general educational atmosphere of an institution of learning.

Federal Government Charged With Aiding Anti-Semitic Bigotry

Jewish organizations have charged the United States Department of Commerce with authorizing federal expenditures that would "foster attendance at a manifestation of anti-Semitic bigotry."

Nine national Jewish organizations joined in the charge. They are the American Jewish Committee, the American Jewish Congress, B'nai B'rith Anti-Defamation League, Jewish Labor Committee, Jewish War Veterans of the U.S.A., National Council of Jewish Women, Union of American Hebrew Congregations, Union of Orthodox Jewish Congregations of America, and United Synagogue of America.

In a letter written by Jordan C. Band, chairman of the National Jewish Community Relations Advisory Council, coordinating body of the nine national organizations and 82 local Jewish councils in cities throughout the United States, the organizations "urgently" asked Secretary of Commerce Maurice H. Stans to reverse the authorization.

At issue are funds for improvement of a road giving access to the site of a "Passion Play" and other "tourist attractions" offered by the Elna M. Smith Foundation in Eureka Springs, Arkansas.

The Passion Play "is a vicious anti-Semitic tract," the protesting Jewish organizations assert.

Elna Smith is the wife of Gerald L. K. Smith, long-time anti-Semitic publicist and propagandist. His "unmistakable stamp of bigotry" is on the Eureka Springs project, the Jewish organizations declare.

They note that use of federal funds to improve the road to the site is justified by the Commerce Department on the ground that facilitating access to the Passion Play and other "attractions" will improve the economically depressed condition of the Eureka Springs area, but that no justification is given for the use of tax-revised moneys "to facilitate the spreading of the virus of anti-Semitism."

It is "untenable," the Jewish organizations assert, for the Federal Government to take the position that "a project intended to and that in fact does foster hostility to Jews may be treated like and given the same benefits as ordinary tourist attractions."

Rejecting statements made by the Ozark Regional Commission and others in support of the authorization as "irrelevant" and "disingenuous," the Jewish groups say that some of the points made by supporters "appear to distort the facts" and to employ "grossly inflated" estimates of probable use of the road to be improved.

Rabbi Joseph D. Epstein, *Rosh Yeshiva* at YUHSB-Boys, has authored a new sefer, *MITZVOT HASHALOM*, dealing with laws of society. The sefer is part of a series of works by Rabbi Epstein on *Mitzvot Hamussar*, including the widely-used *Mitzvot Halayit*.

On Jewish Learning And Living

by ELIYAHU SAFRAN

"Jewish study and teaching, Jewish learning and education—they are dying out among us."¹ A generation, like that of today has become alienated from the religious content of the forms.² "Perhaps our greatest curse is the trend toward vulgarization which is taking hold of our lives and of our activities . . . a product of religious behaviorism—the belief that Judaism glorifies the deed . . . that to be religious is a matter of outward action."³

Indeed, three pessimistic observations by three of this generation's foremost Jewish philosophers and thinkers — Franz Rosenzweig, Martin Buber and Abraham J. Heschel.

Where has this generation failed? What is lacking, and what is the ingredient to be added? After all, our rich Torah and *mesorah* has been served to our youth for generations. Our educators sought and set easy, systematic, orderly means of teaching Torah. They yearned for a *shitah* acceptable to the student. Thus, the *Mishnah* and Talmud were set down in sections, parts, and *mesikhot*. Reb Shimon Kairo, Reb Aharon Halevi, Reb Moshe Mikutzi and Reb Yitzchok Mikurivl—everyone in his own method arranged the *mitzvot* of the To-

rah in an orderly and logical manner. The Rambam and Karo set down the pattern of Jewish law and life in a system easy to find and master. The Rambam and later authorities aided us with their explanations and annotations. Since the appearance of the *Shulchan Arukh*, we have received a *Chayai Adam* and a *Kitzur* so that every Jew, rich or poor, wise or simpleton, student or businessman, will be able to adhere to Torah and *mitzvot*.

"Generations were educated on the basis of the *mitzvot*. The roots of the *mitzvot* molded the realization of the religious experience. The *mitzvot* were a shield, protecting the Jew from the outside influence, and at the same time united the nation under one dome."⁴ Study, practice, commitment and the daily living of Judaism unified the nation under God. Fathers and sons learned and taught, and made Torah and its commandments an integral part of their lives. Thus, not only prodigies and scholars were produced, but a nation that wants and seeks the word of God.

Up to the time of emancipation, in true Jewish centers and communities, in pre-holocaust Europe—a platform of Jewish life "was provided by existence within the bounds of old Jewish law and

in the Jewish home and synagogal service."⁵

Emancipation and enlightenment, destruction and pogroms, "vulgarization" and "instrumentalization"⁶ all shattered this platform. In pre-emancipation days, as Rosenzweig called them, every child lived Judaism. When yet in his tender years he was taught "*Torah tsivah lame Moshe* . . ." When words were on his lips he already became familiarized with *Siddur*, with *Chumash*. Every day he saw his elders enraptured in *talit*, adorned with *tefillin*. The child heard the voice of Torah, the melody of *Kiddush* and *Havdalah*. Passover was his chance to help with *matsah* baking, *Sukkot* with *sukkah* building. Boys participated in weddings, funerals and even knew they were permitted to recite the *Haftarah*. Thus, the *mesorah* was passed from father to son, from generation to generation — Judaism was lived and loved.

Today, law, home and synagogue "are only parts, they are no longer what they were when they were joined together—the single platform of a real and contemporaneously lived life, which learning and education had but to serve and from which they drew their greatest strength."⁷

Judaism today is no longer a living "Jewishness."⁸ The majority of American Jewish youth have never put on *tefillin* nor picked up a *talav*; never have they ceased to work on Shabbat. Assimilation and intermarriage are on the increase. But, even the Orthodox home can't properly integrate the world of Orthodoxy and emancipation and "is forced to initiate its pupils in two different worlds of culture, and to exaggerate the quite new and positive importance of the opposition between Torah and *derekh erez*, which was of so little significance for the old Judaism."⁹ Orthodoxy, has also fallen victim to the "instrumentalization of the world . . . of man . . . and of all values."¹⁰ Torah is being compartmentalized, shoved down the throats of students by human text books. Thus, secondary Jewish education in America is at a stand still, and on college campuses virtually unknown. A new materialistic society, rebelling and turning away from spiritual and ethical values is living with a "notion that it might be possible to dispense with this force altogether."¹¹

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The Dilemma Of Jewish Music

by MOSHE NULMAN

(Ed. note: Cantor Nulman is Director of the Cantorial Training Institute.)

In the past several decades, synagogue music has lost direction. We have amassed a wealth of traditional synagogue prayer patterns and melodies, yet never has the preservation of this musical heritage been so seriously challenged as today. Misinformation, lack of knowledge, and indifference reign in the musical service of the synagogue. Varying views are expressed concerning synagogue music usage.

The *Mishnah* makes note¹ of the Psalm chanting by the Levites in the Temple at the close of the offering of the regular daily sacrifices (*Avodat Hatamid*) for each day of the week. We follow this practice in the morning service.² It would be impossible, however, to describe how the music actually sounded because of the absence or inadequacies of early notation systems. The music was taught and preserved in oral tradition. Consequently, from the different superscriptions (e.g. *Ledavid*, *Mizmor*, *Lemenatzeah al-Hagittit*⁴ etc.), it is evident that each Psalm had its mode of tonal expression, its own melody, and possibly its accompaniment of musical instruments. Similarly, each recital in the synagogue on weekday, Sabbath, and Holiday is expressed through traditional prayer patterns, known as *nusach batefilah*, which govern the chanting of the prayers. As in Temple days, when the melody set the tone for the day and thus made it recognizable, so in our own time, the mere humming of a synagogal motive or "melody-type" indicates the occasion in the religious calendar. The vocal music of the Temple with its characteristics, form, and style was retained and transplanted into the synagogue. Through the *sheliach tziabbur* ("messenger of the congregation") and later the *chazan* (cantor), the synagogue has remained the "store-house" of traditional song. Although the synagogue has been accused of borrowing melodies from the church, musical research confirms that elements which are common to the

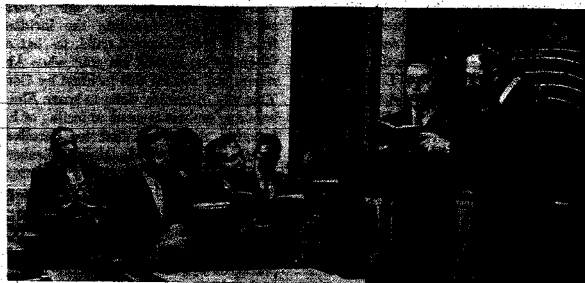
church and synagogue stem from one source—the Temple.⁵ A.Z. Idelsohn corroborated this when he found a close resemblance to Gregorian Chant in the melodic patterns of the Babylonian and Yemenite Jews who had been separated from the Palestinian homeland for at least two millennia and had never since had contact with each other or Jews.⁶

A thorough evaluation of the development of synagogal music and its present status can only be understood through study of its long history which goes back to antiquity. It was the *chazzan*, from the sixth century on, who constantly strove to preserve the elements of the old musical tradition. Preserving *minhag* (custom) and melody was meaningful to him. Yehudai Gaon in the eighth century is reputed for transmitting tradition to early *chazzanim*.⁷ His responsa deal greatly with the order of prayers and reading from Scriptures and he is credited with introducing *Kol Nidre*, sung by the *chazzan* in Sura.⁸ In the fourteenth century, when spiritual life among Ashkenazic (German) Jewry was at a decline, Rabbi Jacob Levi Molin (known as Maharil—c. 1360-1427), the reputed rabbinic authority of this time, codified the synagogue ritual and gave sanction to the old existing prayer chants. He travelled extensively and served as "reader," thus establishing the customs of German Jewry and influencing the prayer chant pattern (*nusach*) of the service. His ruling which states that local custom and universal Jewish traditional melodies should not be changed, is still in effect in our own day.⁹ The basis for unifying synagogue prayer chants, so that each community can utilize the same time-honored melodies (mainly on the High Holy Days and Festivals), goes back to the expulsion from Spain (1492). Ritual and custom were observed in secret hiding places (i.e. caves, forests, etc.) and the fixed melodies of that period served as a means of signal for recognizing one's fellow upon meeting. As a result, these tunes awakened much emotion and de-

votional prayer.¹⁰

Recently, as in the past, preceptors have attempted to inject "something new" by contrafacta (by the adapting of a text to a melody already used with another text. We must, then, ask ourselves if this "something new" is in keeping with *halakha* (rabbinic decision) and with the exhortation of the Psalms to "Sing unto the Lord a NEW SONG."¹¹ R. Shimon b. Nethane'el (2nd Cent.) taught: "when thou prayest, do not regard thy prayer a fixed mechanical task, but as an appeal for mercy and grace before the All-present."¹² *Chazzanim of yesteryear* were constantly guided by the traditional prayer pat-

terns. On the other hand they knew also which *piyyutim* (poems) allowed freedom of improvisation, i.e., prayers not bound by a *nusach* mold. In order to retain the element of spontaneity, so that the prayer should not congeal into a fixed form, they chanted these poems at a higher pitch level with light ornaments, trills, and rapid runs. Even with the spontaneous inspiration of the moment, they adhered to the prayer chants through the three principal prayer modes which form the building stones of traditional improvisational synagogue song—*Hashem Malakh*, *Magen Avot*, and *Ahavah Rabbah*.¹³ At the very time when they were in this



Cantorial Class in Session

state of "freedom," they knew they were subject to law; aesthetically, traditionally, musically, and cantorially. Cantorial jargon utilizes for the corpus of fixed melodies and chants (e.g. *Vehakohanim*, *Kol Nidre*, *Avot*, *Kaddish* for *Tal* and *Geshem*, etc.) originating in South-Western Germany during the 11th century to the 15th century such terms as *Missinai-tunes* (meaning "very old" or "as if handed down from Mt. Sinai) and *Scarbova* (from the Latin *sacra*, "sacred"). These melodies are still part of our synagogue service. The *chazzan-theorist* also applied to the *nusach* such designations as *steiger* (consisting of a combination of traditional

phrases within a given scale) and *gust* (from the It. *gusto*, "style" or "taste"). The musical combination of *Missinai-tunes*, *steiger*, and *gust*, together with expression and feeling had the power of inspiring the congregation and moving their hearts to repentance.¹⁴ Freedom in chant did not mean disorder, but rather access to a new kind of structuring, based upon tradition and infusing new life into that tradition.

Undoubtedly today, as in yesteryear, there are many who defend the appealing jazzy, swingy, feet-tickling out of mode prayer tunes utilized in the service. There were *chassidim*, too, who ac-

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Chabad Interview Reveals Manifold Activities

by MARK KARASICK

I recently interviewed Prof. Paul C. Rosenbloom, an authority on "Chabad," in order to find out more about the Lubavitch movement. Prof. Rosenbloom is Professor of Mathematics at both the Graduate School and Teachers' College of Columbia University, and has written several books. He was introduced to Chabad seven years ago by Rabbi Moshe Feller, director of the Lubavitch Upper Midwest Center, while teaching math at the University of Minnesota. Actively involved in Chabad ever since, Dr. Rosenbloom is on the Steering Committee of the Board of Directors of the Lubavitch College and University Council.

The Lubavitch movement was founded in 1790 by Reb Shneur Zalman of Ladi, one of twelve students of the Maggid of Mezrich, a pupil of the Baal Shem Tov. The name "Lubavitch" derives from the city in which the movement was concentrated in the early 1800's. "Chabad" is an acronym for "Chochmah, Binah, and Daat," which, in Kabbalah, are the first three of the ten *Sefirot*, or emanations, through which the world was created.

I confronted Dr. Rosenbloom with two of the basic objections of *mitnagdim* to the Hassidic movement:

1. The emphasis on emotion (song, dance, and prayer) results in a deemphasis on intellect, or Torah study.

2. Hassidism is susceptible to the ascent of a false Messiah.

To the first objection, Dr. Rosenbloom responded that "there is no *ko'ach* to *mitzvot* without proper spirit, and you can't *daven* properly unless you know and learn. So the place of study

is very important."

Regarding the second objection, Dr. Rosenbloom insisted that because Chabad emphasized strict adherence to *halakhhah*, it may be distinguished from Messianic movements, which "attempt to break the yoke of the law." Indeed, "no *rabbaim* claim to be the Messiah."

Despite this latter statement, I noted

in Russia on the 19th day of Kislev, now a Chabad holiday. He was imprisoned when the *mitnagdim* accused him of subversive teachings. His liberation gave impetus to the Lubavitch movement. The Alter Rebbe, whom Dr. Rosenbloom described as "a many-sided genius" was the author of the *Tanya*—the basic book of the movement, and a

paign.

"A girl who advertises what she shouldn't," says Mrs. Rosenbloom, "shows that she has nothing else to show."

Through lecture bureaus and rallies they hope to impress upon women that they can dress attractively, yet according to *halakhhic* standards.

The second program involves Prof. Rosenbloom and the College and University Council. They sponsor *P'gishot*—get-togethers. Two are held around Chanukah time; one for girls and one for boys of University level, and one in June for graduate students and college professors. These *P'gishot* are held in Crown Heights in the vicinity of the *rebbe* and they are weekends of living Yiddishkeit.

Dr. Rosenbloom feels that "turmoil among college youth is a great opportunity." Chabad is doing its best to capitalize on this opportunity. A chapter recently opened on the U.C.L.A. campus in Los Angeles provides kosher eating facilities. The chapter synagogue was filled with students for *S'lichot* before Rosh Hashanah. There is a day school in Long Beach, California and plans have been made for day schools in San Diego and San Francisco.



Rebbe Places Crown on Torah Begun by Predecessor

throughout our discussion that Chabad does attach an aura of super-holiness to the *rebbe*. Later, Dr. Rosenbloom supplied a plethora of stories to support his belief that "the *rebbe* has *ruach ha-kodesh* and sees things that ordinary wise men don't see. He is simply in a class by himself. There is no rational explanation for things he can come up with."

What about the *Rebbe*? What is he like? What is his place in the community? The "Alter Rebbe"—the "old," or first, *rebbe*—was liberated from prison

systematic exposition of Chabad. Reb Shneur "took those subjects which had previously been available only to the learned scholar, and expounded to bring them to the ability of the average person."

The third *rebbe*, known as the "Tzemaich Tzedeck" was not only great in *Chassidut*, but also was a profound *talmid chacham*. He flourished in the heart of the *Haskalah* movement, and ran a movement counter to it.

The present *rebbe*, Rabbi Menachem M. Schneerson, the seventh in the history of Chabad, is a descendant of the Alter Rebbe. He has not written extensively, but rather concentrates on teaching *vice versa*. The *rebbe*, now 69 years old, has held his position for twenty years. The *rebbe* places equal importance on all members of the Jewish community. Just as God is One, and his Torah One, so, too, all of *Klal Yisrael* is one; and we need all our "organs," that is, each member of the *khal*, to function properly. For this reason the *rebbe* advises people from all over the world, and Chabad has branches in Australia, Argentina, Morocco, Israel, London, Paris, Copenhagen, Milan, and a half-dozen cities in the United States.

The Lubavitch movement has over one quarter of a million followers. Its purpose is to "conduct a worldwide missionary movement to bring Jews to Yiddishkeit." Note: "Jews to Yiddishkeit." Chabad is not a missionary attempt to attract non-Jews. It seeks uncommitted Jews to whom it will teach dedication to *mitzvot*, generosity, and love of God. It is not a political group. Lubavitch's relations with other Chassidic movements, on the whole, are good.

Along with its many existing programs, the Lubavitch movement is presently initiating two new ones. The first involves Mrs. Sarah Riveles Rosenbloom, the professor's wife, and the *Neshei U'bnos Chabad*, the woman's branch founded fifteen years ago. The organization is unique in that it does not engage in fund raising.

"It is dedicated solely to the promulgation of Torah and its precepts among Jewish mothers and daughters thereby enabling them to maintain high spiritual ideals in a modern world, and to transmit Jewish values to future generations."

Under the Shibboleth of "hemlines down and *mitzvot* up"—the *Neshei U'bnos Chabad* is running a *tzniut* cam-

Meeting

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added as soon as there is money available. He pointed out the double financial burden of Yeshiva, and the ensuing problems in raising the amounts of money necessary to keep the institution solvent. As of the time of the meeting, the state had not informed the school if it is eligible for the Bundy funds, which apply to the graduate schools, including Albert Einstein, as well as to the college. It was also pointed out in response to a question, that the Belfer project in no way removes funds from undergraduate schools where they are so sorely needed; Belfer is being built and maintained solely on government aid, special research grants, and capital funds donated specially for the construction of the building. Dr. Belkin added that Belfer is necessary in order to maintain proper math and science departments in the college.

One of the students then brought up the need for changes in the RIETS curriculum, and offered the Sukenik proposal as an example. Dr. Belkin asserted that he was aware of the problems that existed, that he disagreed with some of the aspects of the Sukenik proposal, especially the removal of the Hebrew and Bible courses from the college, but that he would set up a student-faculty-administration committee to evaluate the present program and present suggestions to him for improvement. He agreed that another *Mashgiach* was necessary, and stated that a search was in progress for the proper man.

As the discussion neared to a close, Rabbi Miller stressed that students, in their desire to improve the school and its students, shouldn't lose a proper perspective when viewing the problems facing the Yeshiva. For example, although there are students in the dormitory who have religious problems which must be dealt with, one shouldn't forget that there are also students who travel on weekends to Shabbatons, or who ask for extra *shuirim* and are granted them.

The meeting concluded with a pledge by Dr. Belkin for greater communication with students in the future. All present were then served refreshments by Mrs. Belkin.

Dilemma of Jewish Music

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tually opposed prayers and tunes "from yesterday."¹⁵ However, the changing and disregard of traditional tunes stimulated the antagonism of the *mitnagdim* and in 1786 the *chassidim* of Cracow were excommunicated not only for abusing the traditional melodies, but for corrupting the Biblical modes.¹⁶ *Chazanim*, moreover, are not blameless in disregarding the introduction of popular airs and non-Jewish melodies.¹⁷ As far back as the 9th century preceptors were already guilty of this.¹⁸ Alfasi,¹⁹ the "Book of the Pious,"²⁰ Maimonides,²¹ Asher b. Jehiel²² protested vehemently against these abuses. But all complaints were of no avail.²³

Synagogal music developed gradually over the centuries, the melodies being inseparable from their texts. It was between the 6th and 9th cent. (C.E.) that the basic structure of the Prayerbook was set. The composition of *Pivvut*, reached its peak about the 12th and 13th centuries, and lasted as late as the 16th century. The development of the chant itself took place between 900 and 1450 C.E.²⁴ Many variants and changes unfolded and grew until about the middle 1900's. Today we are left with the *nus'chaot*; some fixed and some "free." Even those melodies which are so-called "free" have melodic patterns and style of chant, similar to the note-group in Scriptural cantillation but are subject to variation and alteration.

Where do we go from here? It is my contention that we must do everything within our power to preserve synagogue music tradition. Just as the Siddur has been a mighty spiritual bond throughout the ages uniting the Jew with his scattered brethren the world over,²⁵ so too are

our traditional prayer chants. The prayers became statutory because only the "divine-favored individuals are capable of spontaneous prayer."²⁶ Only the *she'lich-tzibbur* who has become saturated in synagogue song of the ages may be allowed spontaneous song and the majority must follow melodies fixed by authority. We must reemphasize the ruling of the Maharil that "universal Jewish traditional melodies should not be changed." How, then, can we contend with creative synagogue music? The noted contemporary composer, Igor Stravinsky, expresses the view that every genuinely new music takes off from the ground of tradition. Furthermore, tradition is a heritage received only on condition that we make it bear fruit, before handing it on to posterity.²⁷ The leader of synagogue prayer should not create for the world and its wants, but to acquit an obligation to the function of the music which is purely devotional and in praise of God. It is his duty to familiarize himself with the forms, styles and motives, and vast amount of literature of older synagogue music and then perhaps fuse it with the modern idiom.

The time has come for all of us to give this serious problem its deserved share of careful thought. We are in a period of transition and on the threshold of a new day. Only by perpetuating tradition will we wipe out misinformation, lack of knowledge, and indifference and finally learn to sing the "NEW SONG" of the Psalmist.

1. *Tamid*, chap. vii, Mish. 4.
2. *Sopherim* XVIII, 4.
3. *Psalm* 34.
4. *Psalm* 81.

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Safran Explores Rav-Talmid Relationship

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We can now again repeat our question and ask what is lacking and what is the ingredient to be added? What is the basic therapy and approach to symptoms such as these?

Rosenzweig, Buber and Heschel all called for a "new thinking" in dealing with our day's problems. Being philosophers of the modern times, they call for a renewal of Jewish learning, with natural emphasis on the classical sources of Judaism, and with the educators' basic understanding of the problems of the marginal and alienated Jew who wants to return to Judaism. All however, agree that the great need of our time is not in the writing of books and texts about Judaism, but in the development of "Jewish human-beings" to whom nothing Jewish is alien.

Educators of the twentieth century must ask the question—"Who is a student" and "what is learning" as Heschel inquired into "Who is man?" "Learning is life, a supreme experience of living, a climax of existence. Learning is holy, an indispensable form of purification as well as ennoblement. . . . being involved in wisdom. Wisdom is like the sky, belonging to no man, and true learning is the astronomy of the spirit."¹² Man, the student, sitting in the educator's class, is no longer an object to whom we transmit facts and statistics—he takes on a new feature. The student alone is witness on earth to the divine learning and wisdom. These students are the men who ultimately will have the ability and possibility of creating the kind of society which is worthy of being called the kingdom of God on earth. The student

must be directed to ultimately assume his partnership with God in the daily renewal of the world. Students are the only order, as man, who can be referred to as "who." Thus, Dr. Heschel in his "Who is Man" underscores the uniqueness, as well as the dignity of man. The student whose life we educators are developing and shaping—is something specially precious, something to be cared for and cherished.¹³

The student must now be in the center of the learning, rather than the concepts. In the "new thinking" school, the student is the centrality of learning, for, the purpose of Jewish education is the producing of complete "Jewishness" in the Jewish human being. Jewishness is not the plain religion, nor "religious education or literature." It is not apparent in a certificate or registry. "It is only lived—and perhaps not even that. One is it."¹⁴ With the new approach, learning and education start not with the text and Torah into life, but the other way around; from life, from a world that knows nothing of the Law, or pretends to know nothing, back to the Torah. A new teacher-student relationship is obviously being formed—one that will assure educational and spiritual success.

Rabb Joseph B. Soloveitchik, in a lecture entitled "Holiness and Kingship," pointed out that there is one power structure which Judaism recommends, in contrast to another which it merely tolerates. The spiritual authority of the Master (rav) over the disciple (talmid) is highly regarded by the Halakha, while the political power structure is only reluctantly accepted, with certain basic prerequisites. Why is it that the spiritual authority is so readily accepted? The authority of the rav is not imposed; the talmid yields authority freely. Furthermore, authority is vested in ownership, and whereas in a political power structure a king doesn't own his subjects, a rav owns his talmidim.

What is the curriculum to be used by a teacher whose goal it is to own his pupil? Are textbooks available for such a course of study?

Judaism is a way of life; Torah answers all of man's and society's problems. Torah is not only between-man and God but also between man and man. Torah requires not only rituals, contains not only prohibitions, restrictions, customs and ceremonies but also demands "duties of the heart." "Every act of men and especially every *mitzvah* rests on both performance and inner intention, on the deed as well as on the *kavanah*."¹⁵

Kavanah, feeling, the inner intention, the attitude and approach, sometimes even transcend the actual performing of the *mitzvah*. For, we see, that an individual can *halakhalically* fulfill a *mitzvah* by having the proper *kavanah*, the inner feeling and intention when his friend is performing the actual *mitzvah* while he is just a "bystander" (e.g. *Kiddush*). Yes, certainly God's will is answered only by the performance of deeds—of *mitzvot*—but *deeds* and *mitzvot* remain only functions and symbols when divorced from their owners—the Chosen Ones. *Maaseh* and *Kavanah*, hand and heart, are inseparable in genuine Torah life.

The imparting of such ideals and goals cannot be derived from textbooks and charts but rather must arise from an "owner" relationship. The goal of a teacher striving to own his pupil "must

be to enable the pupil to participate and share in the spiritual experience of Jewish living; to explain to him what it means to live as a likeness of God. For what is involved in being a Jew? Duties of the heart, not only external performance; the ability to experience the suffering of others, compassion and acts of kindness, sanctification of time, not the mere observance of customs and ceremonies; the joy of discipline, not the pleasure of conceit; sacrifice; not the casual celebrations; contrition rather than national pride."¹⁶ These lofty ideals and principles certainly are found and explained in our rich heritage. Of course Rabbeynu Bachya, the Rambam and Ramban, and all of our giants transferred and communicated these feelings in their works—but will reading their writings shape the pupil who will be owned? Is that all that is necessary?

The knowledge of the natural science, of the social sciences and of the biological sciences can be transferred by men specialized in their respective fields, by reading and thorough study of text books and research works, and by observation of experiments and of the world around man. "There is yet another dimension of human knowledge. . . . Its main concern is with the moral and spiritual purpose of life which alone can give true meaning to human knowledge. This fourth dimension is, in the true sense of the term, a science of living and gives human existence a moral *raison d'être*." This science of living can only be imparted by the personality of the teacher, by his dedication, by the teacher as an individual, not as a mechanical passer on of information. The science of living is taught by example.¹⁷ This perhaps is what Rosenzweig required of his teachers, to be "one who, too, is alienated, as one who is groping his way home . . . to finding the way back into the heart of our life. And of being confident that his heart is a Jewish heart. For we are Jews."¹⁸ When the pupil realizes that his *rav* is "alike to an angel of God," he will strive to imitate him and be part of the master's community; but if his teacher is only a living textbook, then the student will reject his Torah as well.

The teaching of Torah is only the means for the talmid to become part of the rav's community, of sharing the same experiences, of striving toward the same lofty and holy goals, of establishing an exchange of ideas. When the talmid is convinced of his master's devotion and dedication to bring him into this genuine Jewish community where heart and hand; *kavanah* and *maaseh* are equal, he will then gladly and readily yield to this authority of the master; he is then ready to be owned.

This personal contact is indispensable in the science of living: The complete realization of purpose and goal when dealing with those created in the image of God is a basic prerequisite; and when fully comprehended will decide whether the *rav* does indeed "own" the pupil, or is dealing with just another case.

We have now created a basic philosophy of our education, the background, atmosphere and prerequisites for a thorough learning experience. "We all know that in being Jews we must give up anything, not renounce anything, but lead everything back to Judaism."¹⁹ Nothing at all is given up or shattered with such a background, merely an insurance to produce not graduates, but committed and inspired Jewish human

beings.

With this in mind a curriculum of our Scriptures, Talmud, and Codes, a thorough understanding of our Prophets and sages, our history and language is "of most crucial importance. The passion to hand down can be replaced only by the passion to study, the passion of the fathers only by that of sons, who must work unremittingly to regain the approach to the ancestral treasure, and thus re-establish the bond of memory that joins the community together."²⁰

The inter-relationship of the philosophy of education, education and the practice total an authentic "Mosaic man, who is informed with the profound experience that cognition is never enough, that the deepest part of him must be seized by the teachings, that for realization to take place his elemental totality must submit to the spirit as clay to the potter."²¹

Chinuch, the Hebrew term for education means not only educating or training but also dedicating, consecrating. Consecrating our children must be our goal—indeed, a difficult one. But, if the survival of the American Jewish community is our basic concern, history will record what kind of survival we have managed.

FOOTNOTES

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- For an understanding of Heschel's view of man see Marvin Fox, *Heschel's Theology of Man, Tradition*, Vol. 8, No. 3—Fall 1966.
- Rosenzweig's concept of Jewishness found in his "On Being a Jewish Person," pp. 214-216.
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Jewish Music

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