

# HAMEVASER

Official Student Publication of RIETS and JSS

Volume IX

YESHIVA UNIVERSITY, NEW YORK, APRIL, 1971

Number 4

## YU Rabbinic Placement Policies Are Examined

by HARVEY HORN

Rabbinic placement and a program which would enhance the relationship of the Rabbi with his congregation became the Community Service Division twenty seven years ago under the direction of Rabbi Morris H. Finer. The main purpose of the Community Service Division, however, was primarily that of Rabbinic Placement. Since the founding of RIETS in 1897, there have been approximately twelve hundred *musmachim* who have served in almost every facet of Jewish life. Almost all of these *musmachim* have been placed either through the Community Service Division or by the Yeshiva, which had always maintained an informal program of placement even before the establishment of CSD.

In an *Hamevaser* interview, Rabbi Herbert C. Dobrinsky, Director of Rabbinic Placement since 1964, described the procedures and policies of the Rabbinic Placement Committee. Congregations in need of a spiritual leader write to this committee indicating such a need. In many instances, if Rabbinic Placement is notified that a congregation is looking for a Rabbi, prior to any notification of such a need by the congregation to CSD, the Rabbinic Placement Committee will take the initiative and offer their assistance in helping to find a suitable candidate for the position. Approximately one hundred and twenty five congregations call upon the



Rabbi Herbert Dobrinsky

committee annually for help in their search for a Rabbi. As Rabbi Dobrinsky explained, it is virtually impossible to service all of these congregations, many because of deviations in religious standards. It is the policy of the Rabbinic Placement Committee, to serve those congregations which are orthodox, in fact and halachically, or who consider themselves to be orthodox where there may only be minor deviations from religious standards. They also service congregations with deviations which Rabbinic Placement Committee feels that through offering a YU Rabbi, these deviations can be corrected. "Unfortunately, the concept of *Kibush Hak'holot*, going into a deviant congregation in the hope

(Continued on Page 6)

## Registration Of Offenders Law Debated In Knesset

"We would like to derive from Jewish law everything which can be adapted to modern life. Our *Mishna* states that 'once a person has served his sentence he is once again your brother.' Whatever is recorded in his Police file is erased. This is a principle which should be honored. The fact that it is in keeping with modern ideas on the subject only serves to lend it added force." These words were uttered by the Israel Minister of Justice, Mr. Y. S. Shapiro, at a recent parliamentary debate on one of the many new Bills being presented to the Knesset. Every effort is thus made to build up a native legal system to replace the patchwork-quilt of legislation inherited from Mandatory and Turkish times.

The Minister of Justice was introducing the Registration

of Offenders Law (*Hok Rishum Avaryanim*), which forbids the divulging of information regarding a person's police record except in specific cases and to specially authorized bodies. His record is automatically expunged after an appropriate period of grace, dependent on the nature of the offence, "to facilitate" as the Minister remarked, "in this way, as of right and not as a favour, the turning over of a new leaf and to expedite the citizen's rehabilitation."

Many members of the Knesset found the terms of the Bill not liberal enough and there will no doubt be changes in committee. But, whatever the outcome, all of them will have had ample opportunity to study exactly what Jewish religious law has had to say on

(Continued on Page 8)

## Rav Discusses Essence Of Man At Yahrzeit Lecture

by URI LEVY

On Sunday evening, March 7, Rabbi Joseph B. Soloveitchik delivered a *yahrzeit* lecture in memory of his wife Mrs. Tonya Soloveitchik *z'l*, and his brother Dr. Samuel Soloveitchik *z'l*. The following is a summary of the *shiur* delivered by the Rav.

The story of the creation of Adam is told twice in *parsha Boreshit* in order to reveal the dual aspects of man which his paradoxical nature cannot be understood. In the first chapter man appears at the end of a long process of creation and his position is peripheral — signifying that man is only a creature in a cosmic world order. On the other hand, the story of creation related in the second chapter brings

man from the circumference into the focus; man becomes the culmination and objective of Creation and the Torah immediately engages in a narration of Adam's history — the opportunities offered him, his rebellion; punishment and despair, the blessing bestowed upon him and the curses with which he was burdened. Man becomes a history making being — *Veyechi Enefesh Chaya* — and the contradictions inherent in his manifest loyalty and faithfulness on one hand, and arrogant rebellion on the other, can only be fully understood on the basis of the second description of man's creation implied by the strange spelling of *Vayitzer*. *Chazal* took this to mean that man was creat-

ed as a dual being and that he shares a double existential experience which is the source of an eternal identity crisis. In contrast to classical philosophy and Christian Theology which speak of a division of man into body and soul, *Yahadut* is of the opinion that the significant division is within man's spiritual dimension itself; two souls reside within him. Furthermore, while classical philosophy and Christian theology consider the duality within man a result of sin after creation and that, therefore, the ideal state is one of existential monism, *Yahadut* sees the spiritual duality of man stamped in his nature of creation.

(Continued on Page 5)

## Shazar Receives Degree, Presses For US Aliyah



President Zalman Shazar of Israel was awarded an honorary doctorate at a special convocation at YU on Tuesday, March 9. Dr. Samuel Belkin, president, Yeshiva University, conferred the honorary Doctor of Humane letters upon President Shazar during ceremonies attended by more than 1,500 persons in the Nathan Lampert Auditorium. Also participating in the ceremonies were Naomi Chinn, president of the Student Council, Stern College for Women, and Harvey Bennett, president of the Student Council, Erna Michael College of Hebrew Studies.

IN THIS ISSUE . . .	
THE RAV'S LECTURE . . . . .	page 1
YU RABBINIC PLACEMENT . . . . .	page 1
SHAZAR HONORED . . . . .	page 1
EDITORIALS . . . . .	page 2
ISRAELI SABBATH . . . . .	page 4
REVIEW OF SHEDEMOT . . . . .	page 6
JEWISH CONVERSION . . . . .	page 4
"THE STORY OF YU" . . . . .	page 8
RZA POLITICS . . . . .	page 8

## First Israeli Civil Divorce

The Jerusalem District Court has delivered the first civil divorce decree in Israel. The case involved a mixed marriage. The couple were wedded six years ago in a London registry office, the husband a Jew, the wife a Protestant — both residents of the United Kingdom. They emigrated to Israel and took Israeli citizenship. When their marriage broke up, they found that they had no legal redress, since there was no civil divorce in Israel. In 1969, however, a Law was promulgated empowering the President of the Supreme Court to determine which authority could deal with such special cases. The Law regarded mutual agreement of the spouses as sufficient grounds for divorce, in accordance with the practice of religious Jewish law. On the couple's application, the President first referred their case to the rabbinical court to hear its views. The rabbinical court has exclusive jurisdiction where both partners are Jews. As expected, it ruled that it could not pronounce a divorce but could merely declare the marriage invalid, a situation unacceptable to the couple. They were reluctant to embrace the idea of their child having been born out of wedlock (a birth to which, of course, no stigma attaches in Jewish law). Accordingly, the Supreme Court gave jurisdiction to the Jerusalem District Court to handle the issue, and that tribunal duly confirmed the divorce, and laid down the financial settlement and the arrangements for the custody of the child.

## HAMEVASER

Student Publication of RIETS and JSS  
Yeshiva University • New York, N.Y. 10033

### GOVERNING BOARD

MENDEL SHAPIRO  
Editor-in-Chief

JEFFREY FEINSTEIN  
Associate Editor

HAROLD HOROWITZ  
Executive Editor

LEON KARP  
Contributing Editor

STEVEN SILVERMAN  
Feature Editor

ISRAEL D. BENEDEK  
Technical Editor

DAVID MILLER  
Senior Editor

PHILIP SOLOMON  
News Editor

ELYAKIM KRUMBEIN  
Contributing Editor

JOSEPH TELUSHKIN  
Feature Editor

MICHAEL GROSSMAN  
Copy Editor

MICHAEL SHMIDMAN  
Editor Emeritus

## W(H)ITHER RIETS?

Although RIETS is frequently touted as the nucleus and central force of the University, we can only become more convinced with each passing day that it is hopelessly mired in oblivion and incoherence.

RIETS is charged with the spiritual education of its six hundred *talmidim, ken yitbu*. It is supposed to service American Jewry with *musmachim* of high caliber, well grounded talmudically and capable of relating our heritage to the Jew of today. RIETS is, we are told, YU's most important component. All the more appalling, then, is the administrative and structural negligence which has left RIETS petrified in a state of exasperating non-progress.

### MASHGIACH

One problem whose continued existence has nearly convinced us of its immortality is that of hiring a *mashgiach*. One of the most pressing needs of RIETS students is a person who will provide religious *hashpa'ah* relevant to their daily lives. Torah study in the *shiur* room can become a dry intellectual exercise if it is not supplemented with the development of personal integrity and religious character.

For about a year, persistent prodding and pressuring have been applied to the administration to obtain a *mashgiach* for RIETS. To date there has been no progress in this direction. We find this state of affairs to be quite incredible. Are years of searching and investigation necessary to fill a post which so desperately needs filling? This stalemate illustrates the administration's sluggish attitude towards RIETS.

### SEMICHA PROGRAM

Another manifestation of stultification is the *semicha* program. The necessity for a rigorous, clearly defined program covering selected topics of *halacha* related to modern day situations has long been recognized. Several constructive suggestions were made last year

by a committee of students, administrators, and *roshei yeshiva*. However, under one of the agreements which emerged from the disturbances in the spring, the revision of the *semicha* program was left solely in the hands of the *roshei yeshiva*.

Since then, the *rebbeim* have met altogether twice and have accomplished literally nothing. It is obvious at this point that empowering them to change the *semicha* program was a major mistake. Most of them do not seem to be the least bit concerned with the problem, and the *semicha* program will never change as long as it is up to them.

### RIETS DIRECTOR

Serious as these individual problems are, there is a larger issue which lies at the very heart of everything that goes wrong in RIETS—the fact that responsibility for RIETS is not lodged with any one administrator.

Alone among the religious division, there is no person whose responsibility it is to make decisions for RIETS and see that they are carried out. The official *rosh yeshiva* is Dr. Belkin. However, illness and preoccupation with other University concerns make it impossible for him to personally take charge. The people with whom students have to deal in the RIETS structure do not have sufficient power to take important action on their own.

Next year Rabbi Abernethy will be leaving for Israel, vacating the position of RIETS Administrator. It is *Hamevaser's* firm conviction that the position must not be filled. It must be replaced with one of greater responsibility and power. RIETS must be given a Director—someone who will be able to render far-reaching decisions and see that they are implemented. He must personally supervise the committee which he will designate to revise the *semicha* program. In the likely event that a *mashgiach* will not have been found, one of the Director's first tasks will be to hire one as quickly as possible.

In choosing a Director, the practice of making decisions out of sight and over the heads of the student body must be abandoned. Since the Director will have to be responsive of their problems and commanding of their respect, RIETS students should be consulted as to the proper choice before any appointment is made.

In order to bring about these badly needed changes within RIETS, it is vital that a dialogue between the *roshei yeshiva* and students be started. We strongly urge the *rebbeim* to declare their willingness to meet with representatives of SOY and *Hamevaser* to discuss the Yeshiva's problems. Student representatives have repeatedly sought meetings with the *rebbeim*. The response to this call is long overdue, and the situation cries out for immediate action.

From the Editor's Desk

## Touro College

by MENDEL SHAPIRO



While the current economic recession has forced many colleges and universities to curtail their programs, a former YU administrator, Dr. Bernard Lander, has assembled enough capital to found Touro College, a new Jewish liberal arts college. Like all other Jewish colleges, Touro will, of course, be non-sectarian. According to Dr. Lander the program to be offered by the college "would offer a healthy alternative to the cultural emasculation, religious apostasy, loss of identity and purpose, involvement with the drug culture and new leftism of many contemporary students."

While sharing Dr. Lander's concern for the lack of Jewish identity among Jewish college students, I wonder if Touro College is really essential to the Jewish community. Firstly, because it is sponsored by Orthodox Jews, Touro College will inevitably compete with YU for the donations of the few Orthodox Jewish millionaires. Dr. Lander's protestations to the contrary notwithstanding. At a time when it is painfully obvious to us at YU that the Jewish community is incapable of supporting even one Jewish university, the establishment of a new Jewish college can only aggravate our financial plight.

I am also curious as to just what type of student Touro College will attract. Students who are interested in an intensive course of Jewish studies will probably choose to attend YU or go to another *yeshiva* while enrolling in night college. Those who would rather continue their Jewish studies within the educational context of a college have recourse to the newly developing Jewish Studies Departments within the City University. While a college with a program similar to that of Touro College might be welcomed in areas where Jewish education programs are limited, the fact that Touro is a commuters college makes it accessible only to those Jewish students who do not need it.

But what I find most puzzling about Touro College is its naive educational program. I find it difficult to take seriously an institution which claims that having a faculty restricted to Orthodox Jews will instill its students with Jewish identity—as if there actually are such things as Jewish mathematics, or Jewish economics, etc. And while the College's Jewish Studies department includes many outstanding educators, six credits per semester of religious courses will just not impart to anyone a true knowledge of the "Jewish ethos and philosophy." Yeshiva's Stern College for Women is proof enough of this point.

All this does not mean that I hold up our educational program as the ideal. Far from it. For the most part, YU's religious divisions have no solid ideological underpinnings. But while YU's difficulties have already been institutionalized, one could have hoped that a new Jewish college—and surely one founded by a person acquainted with the YU scene—would have made a serious attempt to forge a meaningful new-pattern of Jewish education.

The Editor-in-chief and Governing Board of *Hamevaser* join the Yeshiva family in mourning the death of Rav Ephraim Steinberg z"l, Rosh Yeshiva-RIETS. Rav Steinberg, who had studied at the *Lomza, Slobodka*, and *Telza* yeshivot in Europe, joined the RIETS faculty in 1921, when he arrived in the United States. He wrote several scholarly works, and was active in Jewish communal affairs.

t'hei nafsho tsrura b'tsrar ha'chaim.

## Letters To The Editor

To the Editor:

After reading the article on *Briach* in your December issue, I feel it imperative to make some comments on the supposed facts and views therein contained.

Regarding the history of *Briach*, Rav Moshe Segal, the founder of *Briach*, asked me to write the following: "*Briach* was established in 5697 (1957) in Eretz-Yisrael. A few months later in the same year, a similar group

called *Brit Yeshurun* (later to evolve into the Polish-based *Briach*) was formed as the religious youth wing of the Revisionist-Zionist *Ahdut Yisrael* in Poland. Led by one youngster, it dissolved at the beginning of War II with a large group making it to Eretz-Yisrael and joining the original organization there.

"The *Briach* of Eretz-Yisrael was a youth group educating tow-

ard a fighting-national ideal. They claimed that the national and religious ideals are actually one. Thus, they prepared for the renewal of *Matchei Yisrael* and an active war for *Herut Yisrael*. In the campaign against the foreign occupation, *Briach* completely cooperated with *Lechi* (Stern Group)."

In its present form, *Briach* claims birth as a splinter-group within *Betar*, "which many mem-

bers felt was not sufficiently religious". First, I strenuously object to the use of "many". This simply was not the case. Second, at *Briach's* founding meeting, while the central core was, it is true, from *Betar*, those present knew that *Betar* never made presumptions to being a religious organization. It is not *Betar's* task to be "religious" in the sense of *Bnei Akiva* or *Mizrachi*, for example. *Betar's* ideology is na-

tional and is above divisions into religious, socialist or cultural Zionism. While one may believe it unfortunate that *Betar* does not actively encourage religion, it is more lamentable that religious Jews do not realize the truth of *Betar's* outlook and methods.

Since I was the Rosh Hanhaga Artzit of *Betar* during the period of the founding of the 'new' (Continued from Page 3)

# New Kashrut Bulletin Soon To Be Released

by JAY GOLDBERG

A revised edition of the SOY Kashrut publication is expected to appear about the end of March. The new edition, which will follow the basic format of the previous one, is being published in response to changes in *hashgachot*, the appearance of new people within the kosher food industry, the acquisition of new information on technical processes, as well as new insights into certain *halachic* problems.

The origin of the upcoming publication was a three page mimeographed information sheet on *kashrut* problems involving certain popular candies that was

distributed by the Yeshiva in 1965. It was then that Joel Schnur and Moses Solow, presently Semicha students, realized the need for a more comprehensive and informative source of knowledge on contemporary *kashrut* problems. Their efforts, coupled with the expert advice of Dr. Tevler, have culminated in the publication of the past edition and the forthcoming one.

The primary purpose of the publication is to make the public aware of problems involved with particular food items. Hopefully, as these problems become known, the Orthodox public will become more wary of certain food products and the people re-

(Continued on Page 5)

# JSS Sponsors Several NYC Area Shabbatons

by PAUL LEVY

In the last few weeks JSS has made great strides in augmenting the educational and spiritual experience of its students. In an attempt to group the right personalities in the appropriate surroundings JSS has tried to bring many of our Rabbeim to YU for *Shabbaton*; and JSS has made it possible for students to enjoy presentations on timely and vital topics both during Club Hour and at night. The greatest strides in the development of a well rounded JSS experience have been made possible, it must be mentioned, through the grace and hospitality of nearby Congregations. The last *Shabbaton* at Ohav Zedek has become famous for the *ruach* that abounded. Rabbi Justin Lewis spoke very well and before a late Saturday night movie, a Soviet Jewy Rally was held with a large number of participants joining in from all over the city. Everyone had a great time and the next "OZ" Weekend on March 6 is anxiously awaited.

There was also a *Shabbaton* in West Orange which again hosted JSS and Stern. Last year's was an outstanding success and many

more wanted to go this year than could. One of the outstanding events there was Mr. Goldberger's recollections of his life in Russia. Future *Shabbatons* are planned for White Plains and for Rabbi Blech's synagogue in Oceanside. JSS has furthermore attempted to facilitate a more informal and less routinized means for a member of the JSS community to relate to his teachers and to the subject matter. We now *try* to choose, for the most part, our *guidance rabbeim* and can request appointments at any time; and the finishing touches are being put on an honor's program wherein Juniors and Seniors will be able to get credit for independent work done in the minor subject areas.

Recently, our Vice President was elected Secretary of the Undergraduate Council, of which Dean Minsky is Chairman. And, the JSS actions to be held around *Shabbat HaCodaot* should produce a leadership which is hoped to continue improving JSS in such a way as to present the JSS student with numerous and varied structured and spontaneous opportunities to learn and live in an integrated religious, social, and intellectual community.

# Letters...

(Continued from Page 2)

*Briach*, I can state that in talks with Aaron Kinsberg, it was made very clear that the National Executive would be pleased if he would set up a religious branch and that he would be aided. It is my opinion that while there may be valid reasons for the existence of *Briach*, Aaron Kinsberg's leaving Betar was due to internal politics, i.e., the frustration of obtaining the leadership position he wanted, which he has now fulfilled in *Briach*.

I myself having just made Aliyah find it hard to accept

*Briach's* approach to Aliyah. Number one, middlemen have never impeded a situation. Two, I don't understand the claim of a "negative reply" being received from the *Briach*. If anything, the *Sochav* might be over eager on Aliyah today. Through experience, let me suggest to anyone contemplating Aliyah to open a file at the Israel Aliyah Center and join the AACI (both at 515 Park Ave.) as the best way of obtaining the most up-to-date information and counseling.

Sincerely,

Yisroel Winkelman  
YC, 169

# Dr. Siev Publishes Sefer Of Ramah; Four Years Of Research Culminated

by NORBERT BAUMAN

This past fall, the seventh edition of the *Sha'at U'Tshvat of the Ramah*, (Rav Moshe Isserles) annotated by Dr. Asher Siev, Professor of Hebrew at Yeshiva University, was published in Israel.

What makes this publication unique is that it is in actuality the first scholarly edition of the *Ramah's* Responsa. What Dr. Siev has done in the first non-European edition, and the first one in 85 years, is to scrutinizingly check out each source mentioned in the *Ramah's* work. By his own account, Dr. Siev has found and corrected hundreds of errors that have crept in over the first six editions, which were basically reprints of the previous ones, without any further research. The errors ranged from mixing up the *Rambam* and *Ramban*, to several incorrect divisions of the *Simanim*, to complete passages being missing.

The *Sefer*, which took over four years of research, has already won wide acclaim from both Gedolim and historians. It is divided into three parts.

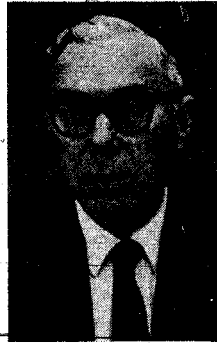
The first part, the *hakkdama*, contains a brief review of the life of the *Ramah*. The second part, the *ma'ach*, is a bit longer and is itself divided into two

parts. The first part contains a comparative study of the first six editions, showing how and why mistakes crept in. For instance, one *Siman*, which has been included in all of the previous editions, was actually the writing of one of the *Ramah's* *Talmidim* which was found

The second half contains 24 parts which deal mainly with historical facts. It contains sketches of contemporaries of the *Ramah* and discusses events in the life of *Ramah*. The history is based mainly on the writings of the *Ramah* himself. Then of course, there is the *Sefer* itself, with extensive annotations on each page, quoting exact sources, pointing out past errors, and, in numerous instances, providing sketches on people and things mentioned by the *Ramah*. None of the previous editions were annotated. There are also five indexes which list *dimin*, expressions, *Seforim*, people, and cities and states.

Dr. Siev, considered by many to be an authority on the *Ramah*, first began researching his works while working toward his doctorate from Bernard Revel Graduate School. He has written a previous book on the life and times of the *Ramah*, which he hopes to reprint next year, in expanded form.

Next year, 5732, marks the 400th anniversary of the *Yahrzeit* of the *Ramah*. It is Dr. Siev's sincere hope that the life of the *Ramah*, which represents unity of the Jewish People by his work on the *Shulchan Aruch* will be commemorated throughout the Jewish World.



Dr. Asher Siev

among the *Ramah's* writings many years after his death, when the first edition was being prepared. Dr. Siev, noting a complete difference in writing style, checked it out and found it to be the work of *Dovid Darshan*, a talmid of the *Ramah*.

# Intercollegiate Student Activists Picket Shabbaton Presidents Conference

by SHLOMO KIMCHI

As part of its effort to harness Yeshiva's resources to serve the Jewish community, YCSC sponsored an intercollegiate *shabbat* during the weekend of March 7th. The purpose of the weekend, as outlined in a letter distributed to the participants, was to show a Yeshiva *shabbat* to students who otherwise would not be exposed to a traditional *shabbat*.

Boys from other colleges were housed in the Morgenstern dormitory, together with Yeshiva students. Girls were housed with families of the Yeshiva community in Washington Heights. The girls from other colleges were housed with Stern girls, who were also at YU for the weekend. The largest contingent of students came from the State University at Stony Brook, although other colleges were also represented.

Friday evening Rabbi Jacob Rabinowitz spoke on the significance of ritual in religion. Saturday afternoon Mrs. Tovah Lichtenstein led a discussion about the role of women within Judaism. Both speakers were well received, and their remarks served as points of departure for numerous informal discussions. The *seudot* of *shabbat* were marked by *zenivot*, dancing and discus-

(Continued on Page 6)

Fifty Jewish college and high school students who are leading Soviet Jewry activists in the New York metropolitan area, demonstrated today outside the offices of the Conference of Presidents of Major Jewish Organizations in Manhattan. The protest was organized by the Ad Hoc Committee to Revitalize the American Jewish Conference on Soviet Jewry.

The group called upon Dr. William Wexler, chairman of the Conference of Presidents, to cease opposing moves to strengthen the American Jewish Conference on Soviet Jewry by granting it autonomy and the appropriate legal status necessary to raise funds. The American Conference, though seven years old, is still an ad hoc body without the adequate funding and manpower (it has only one full-time paid professional, himself on loan from another organization) to run its nationwide campaign on behalf of Soviet Jews. The American Jewish Conference could not mount a demonstration on behalf of the Leningrad 12, arrested June 15th, until September 20th, over two months later.

Members of the group went inside the building, which also houses several Zionist organizations, and distributed explanatory leaf-

lets to many of the employees.

A spokesman for the group said that Dr. William Wexler and Mr. Yehuda Hellman, executive director of the Conference of Presidents, have been singled out because they are more interested in the prestige of the Conference of Presidents than in a strong Soviet Jewry body. The two have recently proposed that, for all intents and purposes, the American Conference become a subcommittee of the Conference of Presidents. But the Conference of Presidents does not have the resources or funds to run the American Conference properly.

The spokesman went on to explain that the picket was not against the Conference of Presidents per se, which does valuable work, but only against the obstructionist and near-sighted policy of Dr. Wexler and Mr. Hellman. "The American Conference on Soviet Jewry has tremendous potential," he said, "but the Conference of Presidents is strangling it at its very sources. This is, in effect, criminal inaction against our three million Russian brethren."

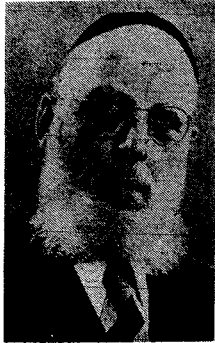
"If no policy changes are forthcoming from the Conference of Presidents, other actions will be staged."

## Mashgiach, Speaking At Weekly Mussar Class Stresses Need For Jewish Unity

At a recent session of the weekly *mussar vaad* conducted by Harav Lessin *shlita* during club hour, the *mashgiach* emphasized a point often forgotten by *b'nei torah*. Just as one who studies a particular *gemorah* as a youngster will have much more comprehension when studying it again as an adult with many more *mitotshim*, similarly as one grows older, must one reanalyze *Tanach* in light of the appropriate *Chasads* in order to enrich his understanding of the Torah. Thus, the *mashgiach* explained that one could easily take it for granted that the Torah was given on Mt. Sinai without ever giving any thought as to why God did not present the Torah immediately after Kriat Yam Suf, or at any other place before Sinai. Indeed, the Jews were evidently prepared to receive the Torah, as is seen from the *gemorah* that the *kodushim* a woman servant perceived during the splitting of the sea was greater than that of *Yechezkel* during his great prophetic visions. The *mashgiach* suggested that apparently the Jews still needed a period of time in order to complete their spiritual preparation to assume the role of *mekablei hatorah*.

Harav Lessin pointed out that just such a preparation is alluded to in *Shmot* 19:2, where it says concerning the *b'nei yisrael* standing before Mt. Sinai: "*vayichan sham yisrael*..." (and Israel camped there). The singular subject and verb are in contrast to the use of the plural in the rest of the verse in the *pasuk* that refer to the same body of Jews. The *mechilta* quot-

ed by *Rashi* there says that the change to the singular refers to the fact that the Jews for the first time achieved a state of being completely united as if they were one person. It was only



Harav Yaakov Lessin

after the *b'nei yisrael* attained this feeling of selfless comradeship and unity of purpose with one another that God could bestow the Torah upon them.

It can now be understood why in *pirkei avot* 6:5, the attribute of being a "*nosei b'ot in chavairo*" (carrying a friend's burden together with him) is listed among the ways of acquiring Torah learning. The *mashgiach* drew a comparison to the other points mentioned there that even though they deal purely with pedagogical advice in order to advance one's learning, nevertheless striving to relieve another person of his difficulties is also an integral part of preparing oneself to receive Torah learning.

The *mashgiach* continued to show that it was this sort of quality that distinguished *Moshe* as an ideal *manhig yisrael*, for the Torah says in *shmot* 22:11 that *Moshe* "saw in their (the Jews) laborings..." while they worked for Pharaoh. *Chazal* remarked that the extra word, *in*, indicates that it was not sufficient for *Moshe* to sympathize vicariously with the Jews from afar, but he was actually moved to take part in the hardship of his brethren. Harav Lessin further elaborated on this important principle by impressing upon the audience that *mussar* helps condition a person so that he can achieve a sincere feeling of participating in another's fate and will subsequently be motivated to appropriate action. Thus, during times of happiness of a fellow Jew, one should experience the same sense of gratification and satisfaction as that person in order to share his expressions of joy. Likewise, when a Jew is in bad straits, another Jew must not only pray for him merely out of sympathy but as if he himself were in the same of God's help, and when that help comes will feel equally benefited.

For more valuable insights into many obscure areas of thought that can be illuminated by *mussar*, all Yeshiva students are urged to attend the *mashgiach's* talks (which are translated) in Room M211. Also, those interested in securing Harav Lessin's newly published *sefer* on *agadot* found in *sefer kodshim* and *taharot* may do so at that time by personally contacting the *mashgiach*.

## Rabanut, Kibbutzim Deal With Conversion Problem

The typical applicant to the Rabbinat for conversion is that of the female partner in a mixed marriage and her children. Many came from Iron Curtain countries with their husbands, others as volunteers during the Six Day War and settled with their partners on Kibbutzim. They wish to normalize their position, be accepted into the Jewish people. For the sake of their children and in order to lead a less problematic life they are willing to learn and to practice Judaism insofar as it seems possible to them. The Rabbinat has usually rejected the applications of persons continuing to live on secular kibbutzim on the grounds that no basic Jewish observance — of *kashrut*, Sabbath etc., is possible on them. It has often demanded that they leave the kibbutz as a condition of acceptance of their application and token of their sincerity to lead a fully observant life.

Another difficulty has been the lack of any specific educational

The Editor-in-chief and Governing Board of Hamevaser extend a hearty birchat mazel tov to Itzy Levin upon his engagement to Henchi Isak.

framework for communicating the truths of Judaism to these candidates in a language appealing to them.

Some progress has now been registered thanks to the dynamics of Israeli life. One major kibbutz movement Ihud —

aligned to the moderate wing of the Labor movement has assured the Rabbinat in an official letter that "every member is able, if he so wishes, to observe the Sabbath and Kashrut, indeed all the minutae of Jewish law. He will receive any help necessary in conducting his own kasher cuisine with separate meat and milk dishes and not be obliged to eat in the communal dining hall." The secretary of the movement also noted in his letter that to the best of his knowledge no kibbutzim of his movement serve non-kasher food. This letter represented a deliberate and sincere effort to facilitate the path of prospective converts on the kibbutz.

The letter itself raised some eyebrows in the other secular kibbutz movements. They felt that they had been left out. They were no less fit to accommodate proselytes. This resulted in a further communication to the Minister of Religious Affairs, this time signed by the roof organization of all the kibbutz movements (*Brit Ha-tenua Ha-Kibbutzit*) including the religious ones. It stated that it objected to the acceptance of conversions to Judaism being conditioned on the way of life of the candidate's domicile. There should be no differences between the conditions set for the town, village or kibbutz candidate. "The *Brit Ha-tenua Ha-Kibbutzit* represents all the kibbutzim, without distinction of outlook, political affiliation and way of life. The religious kibbutzim maintain an

(Continued on Page 7)

## Israeli Scientists Tackle Sabbath Problem

by A. NEWMAN

The Israel Institute for Science and Halacha was established by several local bodies; Yad Harav Herzog, a rabbinic foundation in memory of the late Chief Rabbi Herzog, the Association of Orthodox Jewish Scientists, the Harry Fischel Institute of Research into Jewish Law and the Association of Religious Engineers. It has set as one of its major aims the prevention of Sabbath desecration in industry and public utilities by harmonizing the needs of a modern State with strict adherence to the laws of the Sabbath. The latest advances in technology and the vast resources of talmudic literature and codes, commentary and responsa, are being tapped in seeking solutions to problems which have emphatic human and social overtones in a Jewish State. These were underlined by Supreme Court Justice Y. Kister in a recent judgement involving a Sabbath observer versus the State.

"There is no doubt that an

enterprise which functions on the Sabbath reduces a Sabbath observer's prospects of being engaged. Even where rotation is possible, the problem is not solved. A Sabbath observer cannot say to his fellow-Jew: You work on the Sabbath in my place and I'll stand in for you on another day, because this is forbidden by the Halachah. An observant Jew will thus be driven to avoid certain openings and vocations which involve Sabbath work. The employer will be tempted to prefer employees having no such scruples. Admittedly, a Sabbath observer may, and is indeed obliged to, carry out work involving the saving of life. Had the legislator adopted the same criteria as the Halachah, there would be no problem. According to the Halachah, the Sabbath cannot be waived for economic gain, pleasure or entertainment. To save one child, even the most erudite and devout Jewish scholar is obliged to desecrate even a hundred Sabbaths, but

not even one menial may be engaged for one single labour on the Sabbath to profit or entertain the greatest number of people. Any permits for Sabbath work granted by the authorities thus discriminate against Sabbath observers."

During 1970, with the help of grants from the Ministry of Religious Affairs and interested organizations in and outside Israel, the Institute investigated Sabbath operations in some of the largest food and textile plants, suggesting ways and means of minimizing and eventually avoiding these operations.

Its current projects include: the maintenance of all services in hospitals and hotels on the Sabbath without recourse to labours forbidden on that day, and the improvement of the quality of parchment scrolls for *Sifrei Torah*, replacing ancient conservative techniques with scientifically-tested ones. Its services are in demand on the religious kibbutzim in connection with the auto-

mation of agricultural operations on the Sabbath, particularly those concerned with the running of the dairy. Research into cattle-feeding is directed to minimizing the number of ritually unfit (*tereja*) foodstuffs. Ways and means have been found of avoiding damage to the gullets of geese by the traditional fattening process—an important Israeli export industry. Again in the food field, the question of the Kashrut of baking additives and enzymes is being tackled. Police headquarters were visited to investigate methods of "secret writing" which might be employed to record important information on the Sabbath, and could be permitted because the script was not immediately visible. A bibliography of the vast amount of Halachah material extant on technological subjects is now being prepared.

In the annual bulletin of the Institute, the director, Professor Zev Lev of the Hebrew University, refers to two difficulties which its work is encountering.

One is the indifference of the observant public, who are not always aware of the potentialities of modern technology in solving religious problems, and often resist themselves to avoidable violations of Judaism. Then there is sometimes reluctance on the part of public and State bodies to cooperate with the Institute. But all in all it would seem that the prospect of automated and programmed public utilities and industrial, agricultural, scientific and medical operations is receiving an impetus from a wholly unexpected source—not only those concerned with traditional religious observance, in particular that of the Sabbath, but also those bound up with many other aspects of Judaism in the spheres, for example, of diet, clothing and cultivation of the soil.

Footnotes

3. Quoted from Israel Supreme Court Proceedings 287/69.

4. Institute for Science and Halacha, Halachah and Maaseh, Bulletin No. 3-1970, 37 Hida St. Bayit Vegan, Jerusalem, pp.82.

# Kashrut Bulletin

(Continued from Page 3)

sponsible for their processing. For instance, in the previous edition, the SOY Kashrut publication listed a certain ice cream, which was under the supervision of a rabbi, as containing a gelatin of meat derivation. The rabbi, however, insisted that the gelatin was of a totally vegetable origin. The ice cream company then threatened to sue SOY for \$1,000,000 if they did not retract their statement on the ice cream. Fortunately, Schnur and Solow were able to prove that the company from which the gelatin was obtained for the ice cream sold only meat derivative gelatins. The *maskhach* for the ice cream company was, obviously, not even aware of what sort of gelatin was going into the ice cream that he was 'supervising.'

In another instance Solow and Schnur were informed by a chewing-gum company that there were no animal derivatives at all in their gums. However, one of the many people with whom Schnur and Solow correspond informed them that he had written the same company a letter asking them about the derivation of the glyceride monostearate used in the processing of the gum. He was answered that depending upon the prices in the commodity market at any given time, either a vegetable or a meat derivative was used.

In preparing the publication, Schnur and Solow correspond and meet with representatives of the various food companies, the Food and Drug Administration, rabbinical supervisors, prominent rabbis, food technologists, and chemists. The Kashrut Division of SOY also corresponds with kashrut organizations in Canada, England and Israel. The Kashrut Division is particularly fortunate in having Dr. Tendler as its faculty supervisor, as Dr. Tendler is one of the few people who know both food technology and halacha *umaaseh* and is willing to speak out on the issues involved.

The SOY Kashrut publication is the only one of its kind in that it discusses foods supervised by a wide range of *maskhichim* and organizations. Requests for copies of the publication have been received from all over the world. The new publication will be a boon to many Orthodox families, as well as a source of annoyance to a number of people involved in the Kosher food industry.

# The Rav Analyzes The Existential Dialectic Of Man Within Framework Of Law And History

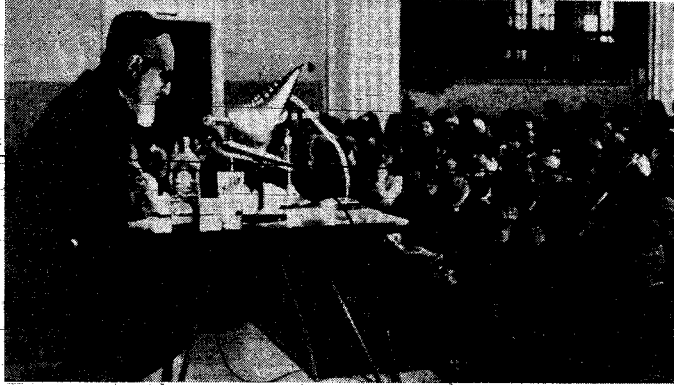
(Continued from Page 1)

In order to further analyze the dichotomy of personality considered by *Yahadut*, it is necessary to introduce a passage from the *Rambam* (*Hilchot Yesodei HaTorah* 2:1). "The Holy One, Blessed be He, knows His true being and knows it as it is... not with a knowledge extraneous to Himself as is our knowledge... for the Creator, knowledge and life are one from all aspects..." We can isolate the following motif from this passage: Any cognitive act presupposes a division into subject-knower and object known. When

spontaneous within a system". Man is open, because man-object has only a surface existence but no core and, therefore, no modesty or *taenuit*. Also, man-object exists only as an element of an all inclusive order and cosmic drama, and to him reality is manifested by responsiveness to the system—and to exist means to work, produce, and interrelate with other elements of the system. Man-object does not exercise too much metaphysical, ethical freedom; his actions follow the collective pattern of his society, the system in which he lives. He is fair but not kind,

the *tzelem Elokim*, in man and the central position in the universe, and envisions the telos of man to be found within himself, rather than in the system in which he lives. Man was created as an individual and the covenant between God and Knesset Yisroel is a private covenant with each and every Jew (cf. *Ramban, Shemot, Aseret H'Dibrot*). Jewish history is replete with examples of an intoxicated community, berserk, abandoning all responsibility, moving inexorably toward yawning abyss and being saved at "the twelfth

rules, but rather by a postulated system of absolute norms indifferent to changing environment and modes of life. Basic historical decisions are not cleared with the practical intellect, but are made by a mysterious will. This explains the great significance Chazal attached to Knesset Yisroel's pledge of "Na'aseh VeNishmah"—of allegiance before deliberation. The dialectic of man is, then, transformed into the dialectic history of the Jewish people, and is personified by Joseph the great organizer and executive and yet, still, the great dreamer ("Baal HaChalomo") even in maturity ("Vayizkor Yosef of HaChalomo"). This dichotomy and iridescence of personality is symbolized by Joseph's multicolored suit. Furthermore, the object-subject dialectic of insistence on minute detail and yet demand of emotional involvement is found throughout



Rav Soloveitchik Delivering Yahrzeit Shiur.

the subject and object are physically distinct this division is immediately realized. However, it is induced even by an act of self-cognition. Whenever something is predicated regarding some part or the whole of the subject, that part or even the whole of the subject-knower is objectified, and the cognitor is divided into subject and object. Thus, any knowledge of oneself is extraneous to the knower. However, this distinction between knower and known does not exist with respect to God, for any such distinction would imply a lack of Divine unity—*Hu HaYodeah VeHu Hayoduah*.

This estrangement of object and subject within man is, from the point of view of *Yahadut*, not only logical in nature, but also experiential. Furthermore, this quality influences human behavior and emotions—Man belongs to a cosmic system, and is united with his environment, and thus experiences existence as an object. As all "objects" man exhibits the traits of (a) "openness due to vacuity" and (b) "re-

honest but not compassionate, just, but not loving. He is unemotional, precise, and knows nothing of the world of individual conception.

On the other hand, man-subject is elusive and clandestine. He is not uniform because his depth allows him to hide.—*Va-Yitchebch HaAdam*. Unlike man-object, man-subject is not always fair because he displays extremism. His awareness is spiritual as opposed to sensual, and he is unexact and impatient with details, but he is sensitive to the grandeur of the whole. He is visionary and willful, and his "logic" is voluntaristic rather than rational.

*Yahadut* accepts both images of man and calls upon him to be aware of his antithetical character, to experience an ontological dialectic, and sometimes to act as subject, while at others, as object.

Man-object conceives of the system as served by man, and man-subject, convinced of his own worth, sees the system as serving man. *Yahadut*, certainly recognizes the inner nobility,

hour" by a "crisis personality"—a lonely redeemer, man-subject. (cf. *Midrash Rabbah, Vayikra, on V'af gam zat*). However, *Yahadut* also recognizes the necessity of individual sacrifice for the community as a whole, and at times considers the *tzibbur* the *raison d'etre* of individual excellence. Esther was required to risk her life to save her coreligionists and Chazal attribute Moshe's greatness to the need of Knesset Yisroel for a leader (cf. *Berachot 32a*). Thus, although *Yahadut* appreciates the worth of the individual, still, often the teleology of man is to be found within the community. This dialectic is also seen in the total devotion to the rational logic of man-object with respect to the study of Torah (which allows no emotional consideration, prophetic intervention, or secret communications) while Jewish history, on the other hand, makes plain that the destiny of *Klal Yisroel* has been decided not by a rational logic or an empirical set of

*Halacha*. Although *Yahadut* embraced the philosophy of man-object and the fact that detailed physical performance is central in the attempt of *Halacha* to elevate man by disciplined action, still, the Jew is enjoined to partake in the romance and adventure inherent in the quest for great spiritual heights. Experience, too, is of central importance in *Halacha* as is exemplified by the *mitzvat* of *Ahavat HaShem, Tefilla, and Simcha on Yom Tov*. The man-subject has not been rejected, but, rather, the metaphysical dialectic has been translated into a *Halachic* dialectic of action and thought, deed and emotion, accomplishment and experience.

However, while man is intrinsically contradictory, opposite attributes of God, such as *Chesed* and *Gevurah*, are reconciled within Him—as Chazal interpreted *Oseh Shalom Bimromov*.

The duality of man and the unity of God heretofore examined is reflected in the *Tefillot* of *Shabbat*. At night the creation is described as in the first chapter of *Beresheet* the creation of man-object subsumed under the general creation of the cosmos. In *Shacharit* the nobility and achievements of individual man-subject are stressed: *Yismach Moshe* etc. On the other hand, in *Mincha* we note that God is one and in Him all contradictions are reconciled: *Ata Echad Ve-Shimchah Echad*.

# Russian Jew Expresses Identification With Israel

Lev Sheinkar was one of the Russian Jews who maintained a vigil outside the Moscow building housing the Russian Federation Supreme Court as the fate of the "Leningrad 11" was being decided at the end of December, 1970. Sheinkar, having written seven previous protest appeals, distrib-

uted the following essay— I am a Zionist. Of course, not as a matter of party membership, but as a matter of conviction (there are no other parties— either openly or secretly— except the Communist Party in the Soviet Union). Of course, Soviet propaganda is trying to convince

the world that the Soviet Union is the promised paradise for the Jews, while Zionism and "its tool— Israel" is their worst enemy. I don't want to talk about whether Jews live well or not well in the Soviet Union. Even had the Jew been an equal citizen as far as national culture is concerned,

I would have striven to go to Israel because I am convinced that it is only there that our people will keep its cultural values and its language and won't become dissolved in an alien mass. The Soviet propaganda is lying when it claims that there is no single Jew wishing to be re-

patriated to Israel for national reasons. It is lying arrogantly and vilely. Arrogantly—because it is conscious of its power and its impunity, and vilely—because of its essence. Those who loudly demand to emigrate to Israel and who expose the cultural discrimi- (Continued on Page 6)

## Dobrinsky Of CSD Describes Rabbinic Placement; Discourages Discouragement

(Continued from Page 1)

that a YU musmach might save the congregation, was not as successful as anticipated. In many instances, instead of gaining a congregation we lost a Yeshiva Rabbi. Therefore we adopted the *Ba'asher Hoo Sham* method only where we felt that with a good man and close supervision, there could be an upgrading of religious standards. And he went on to explain, "it's not that we don't want to be *Mekarate* other Jews, but they have to accept us more on our own terms since Rabbis are at a premium."

After a request is received by the Rabbinic Placement Committee, a Rabbinic referral form is sent to the congregation asking for basic information about the congregation and its religious standards. This information is reported by Rabbi Dobrinsky to the committee in order to help the committee understand the complete character of the congregation and its needs. Along with representatives of the Rabbinic Alumni, the committee includes such people as Rabbi Finer, Rabbi Hirt, Rabbi Avrech, and Rabbi Furst. In all, there are thirteen people on the Rabbinic Placement Committee. Because of the varied make-up of the committee, it is familiar with most of the YU *Musmachim* and with the varied needs of the communities as well. The members travel the communities, speak with the *Baal Habatim* and acquaint themselves with the varying problems of the congregations. They examine the criteria of the jobs offered, whether they be criteria of *Lomdut*, administrative, or other capacities and they know which of the YU *Musmachim*

have excelled in each of these different areas. The committee then composes a list of the most eligible candidates and by voting individually on a preferential point system and then by combining the ratings of each, the first three names are referred to the congregation. Three names are given to



On Feb. 18, 1971, Rabbi Dr. Menachem Raab discussed "The Rabbi as an educator" at a lecture session of the Pre-Rabbinic Society

the congregation in order to allow them to have some choice in the matter.

Besides trying to provide spiritual satisfaction for the YU *Musmach*, the Rabbinic Placement Committee has also taken steps to improve his material standards as well. Rabbi Dobrinsky and his committee are constantly seeking to upgrade the living standards for the Rabbi. They are trying to insure that the starting Rabbi receives a minimum of \$10,000 a year, a home if he is placed out of town, and a pension. As he pointed out, "A Rabbi is no less entitled to it than people going into other professions. He should be able to live in a manner that reflects dignity upon his community."

When asked about the qualities which a Rabbi should have which would help him in succeeding with his community, the response was "*Hakol Lefi Ho'ish, Hakol Lefi HaMakom*", that it depends upon the individual and the community, but that it is important that the Rabbi be energetic and understand *Bev Adam LeChavero*. He should get to know the people and their needs and try and institute a program that would be meaningful to them. "There's no key to guaranteed success other than diligence, sincerity, and hard work."

Nevertheless, he continued, many young men are often turned away from the Rabbinat

by the fear that they will only become frustrated and discouraged because of the intolerable demands the community makes upon them. This concept of *Yoush and Be'tul*, as Rabbi Dobrinsky maintains, is a false concept. Any changes that are effected and brought about in a community are brought about by a dedicated Rabbi. Furthermore, students who would perhaps like to enter the Rabbinat often become discouraged because they act on hearsay and singular incidents and they fail to view the numerous cases where Rabbis have found great happiness and satisfaction from their communities.

To help prepare the Semicha student for the Rabbinat a course entitled "Rabbinic Practicum SR 123" has been included in the Supplementary Rabbinic Training Program. This program is specifically designed to provide on the job training for Semicha students. It includes *Shabbat* visits to the congregations, as well as participation in almost every area in which the Jewish ceremony requires a Rabbi. Also to further help the student adjust and become personally acquainted with the needs of the Rabbinat, a "buddy Rabbi system" is being devised whereby prominent Rabbis will offer guidance and assistance to the Semicha student.

Another program recently instituted to guide interested young men on the undergraduate level is the Pre-Rabbinic Society which is under the leadership of Israel Benedek. Besides providing informative speakers the club also suggests courses which would be the most useful in preparing the student for a career in the Rabbinat. They also are presently in the process of compiling a syllabus on various areas of Jewish scholarship listing titles that can be helpful both in building a library and obtaining information. Applications for membership are available in Rubia 219.

While the Rabbinic Placement Committee tries its best to serve and satisfy the needs of the YU *Musmach*, Rabbi Dobrinsky explained that it is not a one sided process. He pointed out that there has to be some measure of control among the *musmachim* and there should not be people trying to undermine each other in the field. "Placement is a Privilege, it is not a right!"

In summary Rabbi Dobrinsky stressed that it is the duty of the YU student to go out and upgrade religious living, for as he paraphrased Hillel, "If not us, who? If not now, when?"

## B.G.: Second Thoughts?

"I have not the slightest shadow of doubt that God exists. He is not a body and He is free from all the accidents of matter. We can neither see Him nor hear Him. He has no likeness but He exists and without Him nothing can exist in the universe. This is

a profound and correct belief and no science can speak a greater truth than it." No, this is neither Plato nor Malmonides speaking, but Ben-Gurion on his 84th birthday, as reported in the Israeli evening paper *Yediot Aharanot*.

## Shedemot: Profile Of A New Kibbutz Quarterly

by A. NEWMAN

\**Shedemot, Forum for the Kibbutz Movement*, published by the Youth Department of the *Ihud Ha-kevutzot V'cha-kibbutzim*, no. 39, Autumn 1971, 123 Rehove Hayarkon, Tel Aviv.

Interest in Judaism in Israel is not at all confined to the orthodox, to the products of the yeshivot or the religious schools. This is most strikingly evident from perusal of a serious quarterly produced by a group of young people from the kibbutz movement, entitled *Shedemot*. The editorial board comprises persons hailing from Mishmar Hasharon, Ayelet Hashahar, Qivat Haim (Meuhad), Revivim, Ein Shemer, Ein Hashophet, Ein Hahoresh, Yavneh, Kefar Szold and Yizreel: a very representative selection of kibbutzim from all the movements, with only one of them religious (Yavneh). The autumn number issued at the beginning of the New Jewish Year is characteristic. There are poems, stories, reactions to topical events and book reviews. The journal opens with a poem entitled "Kapparat" giving the traditional litany a bitter topical twist by linking it with the sacrifice of youth in Israel on the altar of continuous military service and the relationship between father and son. Indeed, the first section is entitled: "The War Continues", opening with a discussion between the editors and soldiers at the front, of whom one represents the religious point of view. The main thread of this and other articles in this section is the moral dilemma of war — how far it affects the integrity of those engaged in it. The next section is entitled "Ben Kesseh Le-assor" (the Hebrew phrase connoting the period between the New Year and the Day of Atonement), and it begins with a citation from one of the most famous of the liturgical

poems recited in the synagogue on Yom Kippur eve, *Kihine Kahomer*. . . Then Zvi Luz of Daganja, son of the former Knesset speaker Kadish Luz, who has found his way back to Jewish practice, gives childhood impressions of Yom Kippur on the kibbutz: *Yom Ehad Nora* ("one day, a terrible one!) — the strange, almost weird, role of the grandparents praying in their hut in splendid isolation and the curious and slightly apprehensive and puzzled children peeping in, and then running off to play. They come back, uncertain what to make of the day: "What shall we do all day? Sit at the foot of the eucalyptus tree? Breathe it in? Watch the old ones? Fast with them? Not worth it! Absolutely not worth it! Something else is called for. We threshed the hot dust. Oh! Nahumik reminded himself. Who wants to hear the shofar? Right! The shofar. All of them wanted to hear the shofar. In the evening they sound the shofar. The strangest thing of all is the sound of the shofar. "And if we are all a little frightened, well that's just why we go . . ."

The journal's involvement in Judaism is well-reflected in the article, of Hanan Porat of Kfar Etzion who returned to rebuild the village after the Six-Day-War. Hanan describes the inspiration of Rabbi Kook's teachings in an article entitled: "Come let us go to the Seer" (Haroeh—the initials of Rabbi Kook's full name), after Samuel I.9.9; Rabbi Jacob: "The Social Commandments as the foundation of Judaism".

A debate that started some issues previously on the significance of Abraham's sacrifice of Isaac still continues to evoke reaction, and one reader finds the journal too mystical to his taste, citing the Talmud to support a more down-to-earth approach.

## A Russian Jew Expresses Identification With Israel

(Continued from Page 5)

right, a right declared by the International Convention on the Elimination of all Forms of Racial Discrimination which, incidentally, has been ratified by the Presidium of the Supreme Soviet of the USSR.

And I ask all honest people to help me. Both those who live in the Fatherland and those who are parted from it, as well as those who were born in alien hands. Because there is nothing more sacred than love for one's people, for one's Fatherland. I shall never reconcile myself to vegetating in an alien land.

(Signed)  
Lev Solomovitch Sheinkar  
24 Fergusonskaya Street,  
apt. 155, Moscow

## YCSC Shabbaton

(Continued from Page 3)

sions. On Saturday night, there was a kumsitz following a showing of the Israeli movie, *Sallah*.

Although some of the female participants objected to the height of the *mechitza*, reaction to the weekend was very favorable. The students were impressed by the Orthodox *shabbat*, and were especially struck by the fact that there were so many young Jewish people who were actually finding fulfillment in leading an observant Jewish life.

Arrangements for the weekend were made by Bob Diamond and Bob Benedek who worked in conjunction with Alan Angstreich, chairman of the YU Ad Hoc Committee for Jewish Education. Mr. Angstreich expressed satisfaction with the weekend and was eager to see more such weekends.

# Understanding "The Story Of YU"

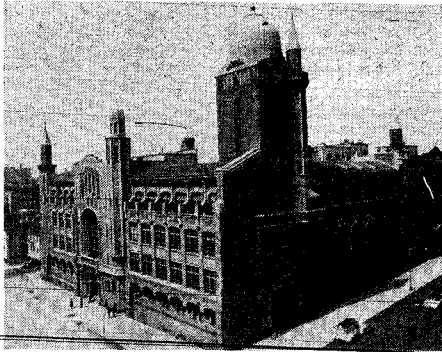
# RZA...

(Continued from Page 8)  
**How many young and eloquent men would enter Robbanut and Chinnuch? From this standpoint alone, Yeshiva stands as an oasis in a desert.**

And if the story of Yeshiva is the story of a great institution, it is even more the story of great men. The most glorious chapter in American Jewish History is the story of the great *Talmidei Chachamim*, men who studied in the great *yeshivot* of Europe, who taught and studied in an institution where Torah and secular studies are taught side by side. These great men were and are the motivating forces who inspire and guide the Yeshiva. While there were religious Jews who taught, in universities in Germany, Dr. Belkin stands as a unique figure in modern Jewish History. Combining immense Torah scholarship, a great storehouse of secular learning, and a sincere and profound dedication to the growth of Yeshiva, he spearheaded the rapid and successful physical and spiritual growth of the Yeshiva.

And yet, the tale has not been fully told. The last chapter of the book is entitled "Yeshiva University Today." Rabbi Klaperman offers the reader a glance at the body of the Yeshiva — but he does not really describe the soul of the Yeshiva today. The reader is given an account of the expansion of Yeshiva to include many new divisions, the increased enrollment in the Yeshiva, and the new expenses which the Yeshiva must assume. But is this really the story of Yeshiva University today? Rabbi Klaperman failed to examine adequately is

whether the Yeshiva is continuing to live up to its idea, whether it is fulfilling its potential, in spirit and in practice. Rather than a cursory glance at the statistics of Yeshiva today, Rabbi Klaperman should have offered the reader more insight into the devo-



tion of so many *Talmidim* to Torah in the Yeshiva today. He should have told us more about the professors who are both *Talmidei Chachamim* and scholars in their secular fields. He should have told the full story of what it means to learn with the Rav — the outstanding sage of our generation. I was left rather cold and uninspired by the last chapter of the book.

I humbly offer my own conclusion to Rabbi Klaperman's most useful and outstanding work. We should consider whether Yeshiva is moving along the path, set out in the beginning of its history and is moving towards the goal of producing Torah scholars who

are also intellectuals in the secular world. The Talmud states (*Avodah Zarah* 5b): "Forever a person should assume the Torah as an oxen under his yoke and a donkey under his pack." Just as the oxen realize that their essential task is to work with a yoke around their necks, and as the

of the Yeshiva student towards his Torah education. And if we at Yeshiva must realize this, the Orthodox Community at large must realize that a vibrant and meaningful Orthodoxy in the future directly depends on the strength of Yeshiva University. If the strength of Yeshiva fades in America, the strength of Orthodoxy fades with it. However, because of the immensity of the challenge before us we should not rest on our laurels. All too many people in Yeshiva are content to say, "Look what we have accomplished until now." While this may be true, one should always think of what still must be accomplished. If there is a serious fault at Yeshiva, it is that too many of us are thrown into a euphoric feeling of accomplishment which tends to cause a neglect and a let-down of current and future efforts at maintaining the vibrancy of Yeshiva.

Rabbi Klaperman has certainly offered our generation a story of great historical achievements. What we must strive for at this point is to insure that the greatness of Yeshiva does not become mere history. We must insure the future generations that Yeshiva will always attract *Gedolim* as Roshel Yeshiva, and that Yeshiva University will always be a *Makom Torah*. We must insure that there is an atmosphere of *Yiddishkeit* in Yeshiva which always accompanies its graduates and serves as a source of inspiration and strength. We should hope that the story of excellence in Yeshiva University during the past 70 years continues to be the story of greater achievement for Torah in America for a long and bright future.

(Continued from Page 8)  
 were among the issues in question. Critics of the RZA were flying rather thick, and some of the adults took offense. Nevertheless, the views expressed made a deep impression. It was not suspected, though, that the youth groups planned to take action to gain recognition for themselves and their ideas.

Elections at RZA conventions generally take place at the last session on Sunday morning with everyone packed and anxious to leave. The voting routinely begins with the announcement that any RZA member present may vote in this year's elections, but that the next year's elections will be strictly constitutional, with only delegates voting. This time, however, the voting did not proceed immediately. The young people protested that if the constitution doesn't apply to adults, it doesn't apply to youth either. In other words, if any member of the RZA can vote, every member of Bnei Akiva and Noam should be given the same right.

A lively argument followed, but matters didn't get out of hand until a youth representative innocently but carelessly used the word "hell" to make a point. One RZA member thought that the speaker was referring to the adults' destination, and consequently began to raise the roof. Convention Chairman Moses Feuerstein—whose tact and diplomacy steered the convention through many a turmoil—called for a fifteen-minute adjournment.

When the smoke cleared, the youth groups had given in, feeling that they had made their point. From then on, the mood was one of reconciliation and harmony, and things were uphill all the way. The recommendations of the youth committee to involve young people in the organization's workings were read unopposed. A Religious Zionist Youth Foundation was set up, giving Bnei Akiva and Noam the power to raise their own money and guaranteeing a subsidy of up to \$20,000. The slate of officers unanimously voted in included two vice-presidents who represented youth interests.

One more proposal was offered, potentially the most significant of all. This was a plan to give all members of Bnei Akiva and Noam above the age of eighteen voting rights in the same fifteen-to-one ratio as adult RZA members. This would make them, in effect, automatic members of RZA and would give the organization an internal voice for change. There is no doubt that this proposal would have been carried on the crest of the others, but a technicality prevented a vote from being taken.

There was surprisingly little resistance on the part of most of the senior organization, and it was apparent that many of the adults were genuinely relishing the proceedings. For this, they should be applauded and encouraged to continue the trend.

## Rabanut, Kibbutzim Deal With Conversion Problem

(Continued from Page 4)

observant Jewish way of life obligatory on all members. In all the others, individual freedom of conscience is guaranteed, and every member may maintain his own religious faith and the way of life that appeals to him, without restriction."

Religious circles too have not been idle and are starting to take up the challenge. An Ulpan for Converts to teach them Judaism has been set up in the religious kibbutz of Sa'ad with the blessing of the Ministry of Religious Affairs. It is attended mainly by the non-Jewish female partners in mixed marriages from neighboring kibbutzim. The common language understood by the girls is English and instruction is given by the widow of a renowned Anglo-Jewish rabbi with such success at first the husbands became ashamed of their own ignorance and subsequently wished to join. They had never realized what they had been missing. The setting up of more Ulpanim to teach traditional Judaism to both would-be-Jews and born Jews is now being undertaken by a number of organiza-

tions and individuals, including too the Israel Labor Federation—the Histadrut.

### Some Conversion Statistics

According to the 1970 Government Year Book, 2,288 persons were converted to Judaism be-

first to convince the authorities that he was a sincere and upright person whose declarations could be trusted.

In 1969, 1,100 more applications for conversion were filed and several hundred have already been accepted. Of these, 74.6

Orthodox Boys' Camp, @ endorsed, Pocono Mountains. Specialists: Arts, Crafts; Red & W.S.I.; Pioneering; Music (Guitar Playing); Dramatics Counselors. Only 18 plus 1 year college need apply — 968-9158 evenings.

tween the emergence of the State and the end of 1968 out of a total of 4,010 who applied—1,558 had withdrawn their applications, 114 were rejected and 50 were disqualified for security reasons. The Minister of Religious Affairs at question time in the Knesset explained that the Rabbinat was governed by a ruling which automatically excluded a candidate who was not security-cleared. The questioner wished to understand what connection there was between a person's Judaism and his Police or security record. The Minister rejoined that the candidate obviously had

percent were by partners in mixed marriages, 21.2 percent were motivated by purely religious considerations, and 4.2 percent by the wish to marry a Jewish spouse. Forty percent were men and 60 percent women. The time taken to deal with applications averaged up to a year in 59.2 percent of cases and two years in 26.1 percent.

As for the movement out of Judaism, the Minister, again at question time, told the House that an average of 25 Jewish girls embraced Islam each year, meaning something over 500 since the State was reborn.

### Convert Regarded As Born Jew In Will Case

An Israeli judge upheld the right of a convert to Judaism to be regarded as a born Jew under a will which provided that a daughter would inherit only if she married a person of Jewish origin. The judge held that as Abraham was regarded as the spiritual father of every *ger*, the daughter who had married a *ger* had indeed taken a partner of Jewish origin.

## HAMEVASER

takes this opportunity to wish all its readers a Chag Kasher. Ve'sameach

Executive Editor

# Understanding "The Story Of YU"



by HAROLD HOROWITZ

In the course of history, many significant historical accomplishments have been overlooked by the very generation which produced them, and by the generation which enjoys the benefits of the gains. Many great men have not been fully appreciated or understood until later generations. And many great ideas have been spurned by those who would profit from them most. The creation and development of Yeshiva University was such an accomplishment, but its great significance and importance for Orthodox Jewish life in America has all too often been overlooked and misunderstood. "The Story of Yeshiva University," by Rabbi Gilbert Klapperman chronicles the steady growth and development of Yeshiva since its foundation. After reading this lucid and interesting documentary, one ac-

quires a fuller comprehension of the great men who led the Yeshiva thruout its history, and the great need for such an institution in America.

Today we are accustomed to thinking of many *yeshivot* in America, and we think of Y.U. as one of many institutions of higher Orthodox Jewish learning. All too few of us realize that Yeshiva was the first institution of higher Orthodox Jewish learning in America. During an age when thousands of Jewish immigrants were arriving on these shores, there was no institution of higher Jewish learning capable of producing Rabbis and *Talmidei Chachamim*. As the inception of Yeshiva was unique, so it continues to serve a unique function within the American Jewish Community. Yeshiva was founded on the basis of the crea-

tion of RIETS, an institution dedicated to training its students in Talmud and the Commentaries. Secular education was introduced only because of strong student pressure which culminated in a strike of students in 1908. The directors at that time did not want to introduce a full

The Editor-in-chief and Governing Board of Hamevaser extend a hearty *birchat mazal tov* to Joel Yarmak, V.P. of SOY, upon his engagement to Joyce Rosenbaum.

secular program into the Yeshiva. It is very interesting to note that Rabbi Klapperman's portrayal of student-administration relations during that period places the Directors in the position of obtu-

ate resistors to much needed change which was being called for by the students. In fact, the directors at that time did not see the needs of the future, which the students realized much more fully. In an age before the advent of student power, students of Yeshiva were forcefully exerting their influence to bring about what they considered vital and progressive changes. It seems ironical that many years later, in a different setting, the administration again seemed unbending in the face of student desires, and the students were accused of not fully understanding the needs of the institution.

The greatness of the story of Yeshiva can only be understood when one considers what Jewish life in America would be without Yeshiva University. Until after the Second World

War there was not a significant emergence of Orthodox Jewish education in America, and in the absence of Yeshiva University there would have been a generation gap — an entire generation without Orthodox Rabbis who were able to communicate fluently in English. Moreover, consider the contemporary Jewish scene in America without Yeshiva University — what institution offers an Orthodox Jewish education to those from non-religious backgrounds? James Striar School of Yeshiva University. How many students when faced with the prospect of night college and Yeshiva learning vs. day college and non-Yeshiva training would choose the day college and abandon all *Timudai Kodesh*? (Continued on Page 7)

Contributing Editor

# RZA Experiences A Generation Gap



by ELYAKIM KRUMBEN

At the convention of the Religious Zionists of America last February, a dispute arose over the *kriah* on *Shabbat*. A member of Noam, one of RZA's two youth organizations, had been assigned the *sedrah*, but an older RZA member who had been reading at the convention for many years was not altogether willing to forego his seniority. An agreement was soon arrived at, however, and the two men divided the reading between them.

The clash of generations was the convention's unofficial theme, and it lit in its wake guarded expectations about changes for the better in the RZA's structure. To the nearly-stagnant organization, the self-assertion of its youth came like a desperately needed shot in the arm.

RZA, the American wing of Mizrahi, is an important mainstay of the movement's operations in Israel. First and foremost, RZA raises large amounts of money for running Mizrahi schools, *yeshivot*, and business and pioneering enterprises. The RZA's other main function is to acclaim, propagandize and morally support Mizrahi's accomplishments in Israel — including the political ones, which are often battered by severe criticism at home.

You may be wondering how, with such a constricted program, RZA has been able to generate the enthusiasm and funds upon which its two youth organizations — well established Bnei Akiva and new but growing Noam — survive. The fact is that the youth groups rely mainly on the enthusiasm, which they can whip up themselves in quantity, and minimally on the funds, which they can get only sparingly from

the senior organization. They do not look to the adults at all for inspiration.

Unfortunately, that also means that the old have no opportunity to be inspired by the young. Both Bnei Akiva and Noam are represented at RZA conventions, but only by five votes apiece, while the adults have one vote for every fifteen members. Anyway, at the last few conventions, all RZA members present were allowed to vote, while the youth groups were held to their respective fives. All those fresh ideas which are supposed to come from youth weren't given an outlet.

If Religious Zionism ever needed fresh ideas, it certainly does so now. In Israel, Mizrahi is identified as a political party in the public eye. Such heralds of Western materialism as television and New Year's Eve parties are on the rise. But instead of combatting

The Editor-in-chief and Governing Board of Hamevaser extend a hearty *birchat mazal tov* to Andy Celler, editor-in-chief of Commentator, upon his engagement to Beverly Kolat.

the subtle encroachment of secularism with broad educational efforts, Mizrahi exerts the brunt of its force in loud politics over issues with more prestige value than anything else. Mizrahi's image suffers further, because it generally keeps its hands off issues that are outside the strictly religious sphere, reserving those for bargaining with the con-

venient political ally.

In fact, guest speakers at the convention offered several practical ideas which could give the Israeli public a more positive view of religion. It may be worthwhile if Mizrahi, for example, were to use its energy to obtain a religious TV channel or set up *Sha'abatonim* for non-religious youth. Being a detached but influential observer, the RZA is in a position to pressure its Israeli counterpart to shift its emphasis away from the political realm and into the educational.

Unfortunately, the guest speakers were guests and not voices of prominence within the movement. Huge, creaky machines don't start whirring because they are nudged from the outside, and Mizrahi is even more creaky in Israel than in Israel. For one thing, it suffers from deadening of the grass-roots, a malady wherein activity is carried on by the central office while local chapters remain dormant. Its once-great influence on religious education in this country (EMC was a Mizrahi initiative) is no more. And its youth arms, potentially of such great value to the movement and to the American Jewish community, are low on the list of RZA priorities.

At any rate, that was the situation the representatives of Bnei Akiva and Noam were up against when they arrived at the convention on erev *Shabbat* amidst a driving rain. Most of them spent the afternoon in the hotel lobby waiting for room assignments which didn't come until a bare half-hour before candlelighting. Feelings were not unduly dampened, however, and the *tefilah* and *seudah* passed pleasantly.

After the meal, there was an animated discussion in which the young people confronted their elders with their views on where the organization was going astray — where it wasn't supplying

enough emphasis and why it wasn't attracting college students. Youth, education in Israel and America, and more communication with non-religious Jews (Continued on Page 7)

# Registration Of Offenders Law Debated In Knesset

(Continued from Page 1)

this subject down the ages, from the biblical era through the Talmud until the rabbinic codes of today. To this end, the Ministry of Justice has published a series of studies and surveys of Jewish law prepared by its advisor on the subject, Rabbi Dr. Nahum Rakover. Before any bill is presented to the Knesset, members have in their hands the appropriate survey, in this case: "The status of the offender who has served his sentence in Hebrew sources."

In the space of 23 pages, the whole subject is covered, comparing Judaic sources with present-day attitudes and legislation in other countries. Proceeding from the biblical statement of the power of repentance — Deuteronomy 30, 2, and Ezekiel 33, 12-10, and the *diftum* cited by the Minister of Justice from the *Mishna* (*Makkot* 3, 1) there follows a chapter on *Takkanat Hashavim* — meeting the penitent half-way — not insisting that he return the actual article stolen (*Gittin* 55a). Another deals with how Judaism forbids a person to remind an offender of his past (*Mishna, Bava Mezia* 4, 10). The last chapter outlines the limitations on reinstating the of-

fender in his previous office. One guilty of serious crimes may not officiate in a public position (*Maimonides Code, Laws of Murder*, 7, 13). Ancient Jewish law also laid down procedures for testing whether an offender had rehabilitated himself sufficiently to be trusted (*Sanhedrin* 27a).

Echoes of all this ancient wisdom on a timeless subject could be heard in the Knesset debate. Time and again members insisted in almost the very words of the Talmud: "We must not close the doors on those who want to turn over a new leaf." Primed in a similar way, Israel's legislators have discussed the safeguarding of privacy,<sup>1</sup> their attention being drawn to an article by Rabbi Norman Lamm in *Tradition* entitled: "The Fourth Amendment and its Equivalent in the Hala'chah". Thirty pages of sources for the principle of authors' copyright were assembled for them by the Ministry of Justice's Rabbinic Advisor, to enable them to table a 'homemade' law of copyright.<sup>2</sup>

1. Ministry of Justice, *Sidrat Mehkarim U-sekroti Be-mishpat Ha-ivri* No. 4, *Ha-hagana al zinat ha-perat* (Privacy) Jerusalem, March 1970.  
2. No. 3, *Mekorot Le-ikkaron Zechut Ha-yozepi*, Feb. 1970.