

HAMEVASER

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VOLUME X

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NUMBER 1

Action To Be Key Word JSSSC Prexy Declares

by BRIAN FROHLINGER

Even before installation, next year's JSSSC officers initiated steps to fulfill their goals for the coming year. First item on the agenda of the new council was a motion requesting a teacher-course evaluation. The purpose of this evaluation is two-fold. First, since the results will be made known only to Rabbi Basdin and the teacher involved, it is hoped that the instructor will take the constructive criticism and initiate changes to improve his course. Secondly, it is hoped that distinct percentages of the student body's view of certain courses will be collated for use in negotiating academic reforms in JSS. Previously, no student poll has been taken which would clearly indicate the student body's opinions on pertinent matters. This fact limited the changes in JSS since the administration was hesitant to effect

gate the possibility of setting up a sophomore or junior year in Israel program. Next year a group of students will be taking Jewish Studies at the Hartman Institute in Jerusalem in conjunction with studies at Hebrew University. If this experiment is successful, it could be used as the basis for a larger program of studies in Israel.

Next year, it is hoped that many of the student services will be expanded. The Shabbaton program is receiving special emphasis. Our primary purpose is to arrange places for Shabbat for those JSS students who are forced to remain in the dormitory week after week. We will also start a series of college Shabbatons, starting with one at the University of Massachusetts.

Next year's lecture series will also be improved with more invitations being extended to *Rebbeim* to speak on various topics not covered in classes.

Plans For SOY Next Year Are Outlined By President

by WALTER MAYBRUCH

Yeshiva is undergoing severe stress both financially and ideologically, and we the *B'nai HaYeshiva*, must help strengthen the Yeshiva from within, and create more *Achdut* among the members of our Yeshiva community. RIETS faces certain problems and we must all get involved in an effort to solve them.

SOY must again impress upon the administration the overwhelming desire for an additional *Mashgiach*, as well as the urgent need to fulfill its commitment made last year. SOY has already submitted to the administration the name of potential candidates for the position and will continue to press for this appointment.

SOY will institute a system of *Semikha* Student Preceptors, whereby select *Semikha* students will be chaverim and learn with interested students for several hours a week. This would thus give the *Talmidim* an opportunity to discuss their individual problems.

SOY would like to change the schedule of RIETS for the undergraduate *Shiurim*. One plan under consideration is:

9:00-10:30—Chazara I
10:30-12:30—Shiur
12:30-1:30—Lunch & Mincha
1:30-2:50—Chazara II

During Chazara II a general *Shiur* in *Haskafa* will occasionally be given by one of the *Roshei Ha'Yeshiva* for all the *Talmidim*.

SOY executive council recently met with Dr. Belkin and one of the topics discussed was

uates who live in the YU area. *Beit Vitachak* will be published, please God, next year as the annual Torah journal which will reflect our Talmudic studies.

This journal will serve as a "yearbook" for students who never graduate from the study of



1971-72 SOY Executive Council (l. to r.): Joshua Daniel (V.P.), Walter Maybruch (Pres.), Leonard Hirsch (Sec'y-Treas.).

the formation of a committee of *Rabbeim* and *Talmidim* which will make recommendations to the administration in formulating Yeshiva policy.

SOY would like to arrange an inter-council committee to help plan *Shabbat* activities. For example, this committee will arrange for students to occasionally eat at the homes of YU grad-

Torah. SOY hopes that the *B'nai Ha'Yeshiva* will assist in this publication as well as participate in all of SOY's activities. We can then reinforce the Yeshiva atmosphere in RIETS during this time of fiscal retrenchment and program cut-backs, and elevate the morale of the student body.



1971-72 JSSSC Executive Council (l. to r.): Paul Levy (V.P.), Brian Frohlinger (Pres.), Walter Wasser (Sec'y-Treas.).

changes which did not have full student opinion behind them. Among the issues to be aired in the course evaluation will be such questions as the need of second year Hebrew requirements, possible changes in the Chumash department, initiation of a P-N system in a one credit course, changes in attendance regulations and other pertinent problems facing the JSS student body.

Student Council is also setting up a committee to investi-

Finally the possibility of several Student Council publications are being discussed. One idea was to publish a series of essays on Judaism in science and ethics. Another was to publish a weekly series of "*Parshat HaShavua*" lessons.

The members of the Executive Council have many plans for the coming year. They possess the know-how and incentive. All they need to fulfill their plans is a cooperative student body.

Morse Speaker At Holocaust Memorial

Arthur J. Morse, who wrote *While Six Million Died*, said that U.S. government indifference to the "overwhelming public disapproval" of the Viet Nam war can be compared with the government's "cynical, dishonest" approach it took towards the Jewish victims of the Nazi era.

Mr. Morse was the main speaker at the Holocaust Memorial Day Observance held at Yeshiva University, sponsored by the University's six undergraduate divisions.

In detailing the national outcry of church, civic, social and legislative bodies, before and during Hitler's persecution of European Jewry, and the U.S. government's failure to take any action, Mr. Morse said the Nixon administration's attempt to deceive the American people "can be compared to that earlier terrible chapter in American history."

"Today the tools of manipula-

(Continued on Page 4)

Registrar Cites Policy On 4D

by STEVEN DYM

In response to the recent back-room discussions in Congress concerning the future of the 4D (Divinity Student) military deferment, many clergymen, including RIETS *Rebbeim* and laymen alike were considering possible steps to take should the 4D be dropped. However, this speculation proved to be unwarranted. Although many Congressmen pushed for its revocation, the 4D survived. Once the debate reached the floors of Congress, the supporters of the amendment to remove the 4D quickly diminished, causing the exemption to be reinstated. The new bill would have discontinued any further 4D classification, retroactive to a certain date.

In an interview with the Registrar's office, *Hamevaser* learned that, until now, all YC freshmen applying for a 4D exemption

have received it, which might reassure those who may still have doubts as to whether the 4D is still being awarded.

As was the case with the 4D, the 2S (undergraduate college student) deferment is now being debated in Congressional circles. This has led many to believe it will be dropped. Although the 2S has come under greater opposition than the 4D, if the 4D will be retained, the 2S will also be retained.

The Registrar's office also disclosed that many former 4D holders who had received very high numbers in the draft lottery decided to take the 1A draft status and be counted in this year's military draft call. Because of their draft numbers, these students were not called, and hence, are forever exempt from military duty, unless *Chas Veshalom*, a major war should erupt.

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VaYeitzei Yaakov

The Yeshiva will lose, at the end of this semester, two of its leading figures. Rav Reuven Averman, who came to us from Israel after having been *rosh yeshiva* at Kerem B'Yavneh for eight years, started off at Yeshiva in the same capacity. After a short, highly successful term in the *shivur*-room, the job of RIETS administrator fell on the shoulders of Rav Aberman. He was able to bring to that administrative position the personality of a *rosh yeshiva*, as well as an understanding of the problems of *talmidim* acquired through years of teaching. We are sure that our loss will be Israel's gain.

Rav Aharon Lichtenstein, who is also going on *aliyah*, leaves behind him multitudes of *talmidim*. Whether in the *kollel* which he headed, the *shivur* which he taught, or the university generally, students were stimulated by his sharp, analytic mind and were inspired by his rare integrity. He was one of the few *rebbeim* who took an active interest in student affairs and frequently spoke to the student body on topics in *halacha* and *hashkafa*. Come *Eilat*, we will lose him to Har Etzion. We will be consoled by the knowledge that he will continue to be a source of inspiration wherever he goes.

In Tribute

Chazal tell us "Lo m'komo shel adam m'chabdo elah adam m'chabedi et m'komo."

Undoubtedly, in the past twenty-five years, the efforts of Rabbi Morris Besdin have markedly improved the religious complexion of Yeshiva College. All have witnessed his talents as a superb teacher and brilliant educator-administrator.

Rabbi Besdin has truly been the mastermind of JSS. However, his popular appeal is due to his direct, personal concern and contact with each and every student. Many of his former *talmidim* now learn in the higher *shivurim* of RIETS as well as the afternoon *kollel*. Under his tutelage, the JSS summer *kollel* and Junior Y programs have enabled twenty-five percent of each entering class to enroll in RIETS after three years of JSS preparation. Upon graduation, many have continued their *limudei kodesh* in Israeli Yeshivot such as Kerem B'Yavneh, ITRI, Chofetz Chaim, and Mir.

However, Rabbi Besdin's contribution has not been limited to the Yeshiva community. The American Jewish community, as well, has reaped the benefits of his labors. Imbued with a sense of commitment and *m'arat nefesh* former JSS students have spearheaded Jewish projects in communities throughout the country. Obviously, his praise is his accomplishment.

HAMEVASER wishes to join JSS in wishing Rabbi Besdin a hearty *y'asher kochocha* for his immeasurable contribution to Yeshiva and the American Jewish community.

Revitalizing RIETS

The departure of Rabbi Aberman leaves open a key position in the RIETS-YP structure. As the administration considers candidates for the job, it should also determine the exact function of the RIETS administrative director and his relationship to the *talmidim*. We would like to make some pertinent suggestions in both of these areas.

Regarding the powers of the director, we urge that he have the autonomous power to hire and release *rebbeim*. The new director must also solve the problem of restructuring the YP program. Many cogent, practical suggestions have been made towards this end—the Skenik Plan is just one—and the director together with a student committee must develop a revised schedule which incorporates *halacha* and other Jewish studies into the morning YP program.

One of the major problems in YP is the placement of students in appropriate *shivurim*. A parallel difficulty is that of placing the *rebbeim* at the levels at which they can be most effective. Both of the problems should be handled by a committee of students working in conjunction with the RIETS director. Questionnaires could be used to aid this committee in dealing with student and *rebbeim* placement.

The RIETS crisis is perhaps best illustrated by the intention of a large portion of the Freshman class to transfer to EMC next year. It is a disturbing indication that RIETS is slowly dying. Dying is not dead, however, and quick, definite action can revitalize RIETS.

Pleskin Library

YU's film library is the latest victim in Yeshiva's fight to live within its financial means. While recognizing the need to economize at this point, HAMEVASER feels that the university should consider maintaining the Jewish Education section of the film library. Dr. Pleskin, head of the library, pioneered in developing films and tapes of educational Jewish value, including tapes of *shivurim* and lectures of Jewish interest.

We urge the Community Service Division and the Department of Jewish Education at Ferkauf to evaluate the library's Jewish collection and keep those materials which could be used as educational aides.

Letter To The Editor

To the editor:

I should like to propose a project for *Hamevaser*. Namely, to collect and publish in one volume all articles dealing with *Hashkafah*, *Halacha*, *Divei Torah*, and other areas of Jewish concern, which have appeared since *Hamevaser's* inception.

I have begun to file this material in my file of Rabbinic material, but it is difficult to do without much photostating and cross indexing, and of course my back copies aren't complete. The material is excellent, and, I believe, would find an appreciative market beyond the *Talmidim*

and *Musmachim* of Yeshiva University.

I would appreciate receiving back issues of this academic Year's *Hamevaser* if available.

Yasher Kochochem,

Sincerely,

Sincha S. Goldman
LL, CHC, USNR

From the Editor's Desk

Torah Lifnei Mada



by JEFFREY FEINSTEIN

Yeshiva University is, by no means, a self-contained, self-serving academic community. The realm of YU extends into numerous Jewish communities throughout the country. Through the efforts of CSD, synagogues, day schools, and in some instances, entire communities have been born or revitalized. On the whole, however, the country has benefited only by a small minority of those YU graduates who devote full-time service to Jewish communal affairs. Most often, when a rabbi leaves the Yeshiva complex, he also leaves behind the philosophy of *Torah U'Mada*. Rarely does he find occasion to profess such a philosophy when he is *o'sek b'tzarchei taibur*.

Recently, however, YU has been summoned to aid in a more purely academic endeavor. In a recent proposal, Rabbi Bernard Berzon, President of the Rabbinical Council of America, called upon Yeshiva to supervise the formation of ten colleges throughout the U.S. which would serve as a "counterthrust to secular influences" which claim a multitude of Jewish students on college campuses each year. Stressing the ill effects, Rabbi Berzon stated that, "Liberal arts colleges exercise a generally destructive influence on the religious convictions and identity of Jewish students." Thus he suggested that the ten new colleges offer general courses with such religious subjects as Bible, Talmud, history, Jewish philosophy, and the Hebrew language. Citing the "impressive success" of YU in providing a combination of Judaic and traditional college courses, he affirmed, "They (the James Striar School and Stern College) have drawn uncommitted young adults back to the Jewish heritage in dramatic numbers."

Such a proposal would pose a test to the philosophy of *Torah U'Mada*, for it would catapult this concept out of the Yeshiva community where it has been nesting for so many years. The proposal would demand an implementation of YU's philosophy in these new colleges. Logically, those best suited to transmit *Torah U'Mada* would be the YU graduate who is a product of both religious and secular training. Nevertheless, how feasible is such a suggestion? Do YU graduates today truly embody a philosophy of *Torah U'Mada*? Rabbi Berzon is operating under a false assumption if he merely considers the presence of Judaic and secular studies under one roof as a cause of "impressive success."

Firstly, I would like to state what my conception of *Torah U'Mada* is. The fact that one spends sixteen hours a day studying secular courses and engaging in Talmudic discourse does not necessarily produce a truly synthesized individual. At worst, it produces a neurotic individual burdened by a double program, and at best, it may produce a student well versed in a secular area and well trained in the logical methods of Talmudic study. During the course of four years, what becomes of the "typical" student who is neither neurotic nor exceptional? He will probably minimize either his secular or religious pursuits, or he will try to salvage a minimum of knowledge from both areas while conscientiously trying to maintain his health and sanity. One's college pursuit under *Torah U'Mada* is transformed into a "to each his own" battle for achievement and survival. Will this type of academic schizophrenic be able to impress alienated Jewish youth with a sense of consistency in philosophy and behavior?

The missing link in the *Torah U'Mada* concept is active commitment. This philosophy will only be realized if the YU student first and foremost becomes imbued with the primacy of Torah values, concepts, and behavior patterns.

Chazal tell us "histakei b'oraia u'bara alma." If one truly affirms such a concept, then one must believe that every foreign or alien philosophy or behavior can be viewed according to Torah principles. Therefore, the concept should rightfully be termed, *Torah Lifnei Mada*. Thus if a student becomes apologetic to the secular world for Torah concepts and behavior, he has blatantly failed in his commitment to *Torah U'Mada*.

Unfortunately, many students at YU lack this element of commitment. For if it were present on campus, then there would be a greater *achdut* in the religious motivation and behavior of the student body. Evidence of this failure is manifest in the realization that this is not a Yeshiva; for in a Yeshiva, all *talmidim* have the same consideration for Torah values and conduct. Inevitably, *achdut* should create an atmosphere. We have no atmosphere at YU. To many, YU is merely an institution which conveniently caters to Jewish students. Talmudic studies are provided for the morning hours, and secular courses are scheduled for the afternoon and evening hours. Certainly all students enjoy the benefits of kosher facilities and recess for Jewish holidays.

Commitment is a responsibility of the individual which must develop into a responsibility of the group. There is no single guilty party at YU for a lack of atmosphere and commitment to Torah values and practice. All must share a portion of the guilt.

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Editor Emeritus

Recessional

by MENDEL SHAPIRO



In reviewing this past year I am struck by the failure to make progress in several significant areas. There is still no *mashgiach* and the *semicha* program has yet to be defined. The fact that many students are dropping out of YP does not seem to have made any impact on the administration; pleas for curriculum reform are not even considered, much less acted upon.

In the past much has been made of the administration's concern for developing secular graduate schools, to the detriment of the undergraduate and religious divisions. However myopic the initial decision to expand the university might have been, all we can ask for at this point is that RIETS receive the same attention that other divisions do. If the deans at Einstein were to discover that most of their students stare glassy-eyed at the wall during the day, and that they prepare for their exams from plastic models of Invisible Man, they would be justifiably concerned. A parallel situation exists in RIETS but no one seems to care.

Which of course raises the question of just who is supposed to care. Although we do have a *rosh yeshiva*, he has been accurately described to millions in Time Magazine as a "rabbi who doesn't preach and a professor who doesn't teach." No one moves to fill the authority vacuum.

I owe YU a great deal. During my four years here I matured a lot, both emotionally and intellectually. If I had to choose again I would go to YU. What pains

me, though, is seeing YU's potential go unrealized. YU could be the American Jewish Community's greatest educational resource and leadership reservoir. However, by ignoring the problems of YP-RIETS the administration is insuring that the necessary quality leaders and educators will not be available. And by concentrating so much of its efforts on the graduate schools, the administration is subtly, but forcefully, demonstrating to students which areas it really feels are vital.

Unfortunately, I don't see hope for any betterment of YU's position until it has leadership that is big enough to see over the Belfer School, visionary enough to see through it, and sensitive enough to realize that one *shnur* a year does not a *rosh yeshiva* make.

In leaving the post of editor-in-chief of *Hamevaser* I would like to thank all those who worked with me on the paper, especially my talented and capable Governing and Associate Boards. To enumerate individually all those to whom I owe thanks would be impossible, but two do deserve mention. I found Rabbi Miller to be an administrator who was available, approachable, concerned, and frank. Michael Miller, my roommate, was always ready with advice, which I respected, and aided immeasurably in carrying out those onerous tasks which had to be done. Any failings in this year's *Hamevaser* were due to my own shortcomings.

Torah Lifnei Mada

(Continued from Page 2)

The verdict for the administration is guilty for failing to realize that many students constructively criticize policy in order to insure the religious goals of the school and for procrastinating in sincere dialogue between student leaders and administrators.

The verdict for the rebbeim is guilty for not displaying a more active interest in the needs of the *talmidim* and for needlessly hampering proper RIETS reform.

For the *Semicha* students, the verdict is guilty for not playing a dominant role in the development of a true Yeshiva atmosphere by failing to communicate with those students who seek communication.

Nevertheless, a school is only as good as its student body. Therefore, the verdict for the student body is guilty for not exerting a collective effort in improving the atmosphere. Before a student criticizes a *rebbe* or an administrator, he must be at ease with his conscience, knowing that he has exerted a full measure of commitment to the goals which he seeks to achieve. To strike for more Torah is never as effective as first spending constructive hours in the *Beit Ha-Medrash*.

The addition of a new *mashgiach* or the restructure of the RIETS schedule alone will not give rise to a better Torah atmosphere. Each student must first actively commit himself to the pursuit of eternal Torah truths which can successfully assimilate the truths of the secular world. A *Tikun Ha-Olem* first requires a *Tikun HaYachid*.

Serving as a religious voice on campus, HAMEVASER will continue to publicize the immediate religious needs of the student body. As well, we will attempt to regularly grapple with issues that pose a conflict to one's religious commitment, and to suggest those topics which should become a part of one's concern when developing one's religious commitment to the *Torah U'Mada* philosophy.

Translation of Rambam's Medical Works Done By Einstein Graduate

by JOEL ZDANOWITZ

Of the many students who enter Yeshiva University to advance their religious and secular studies, very few actually realize the true synthesis of *Torah U'Mada*. On occasion, however, an alumnus of YU distinguishes himself in both the Torah and secular fields. One such individual is Dr. Fred Rosner, chief of Hematology Division, Queens Hospital Center in Jamaica, an affiliate of the Long Island Jewish Medical Center, and assistant professor in the Department of Medicine at Downstate Medical Center, Brooklyn.

Dr. Rosner, a member of the '55 class of Yeshiva College and of the first graduating class of the Albert Einstein College of Medicine ('59), is quickly becoming recognized as one of the top men in his field in the United States. He has combined his medical scholarship with intense Torah study to become an outstanding spokesman for Judaism regarding medical affairs. His major contributions to Judaism come in the English translation of some of the Rambam's medical works. The first part of his most recent translation, *The Medical Aph-*

orisms of Moses Maimonides, was published in 1970 by the Yeshiva University Press. Upon the request of Dr. Sussman Muntner, renowned professor of the history of medicine at Hebrew University, Jerusalem, Dr. Rosner translated Dr. Muntner's modern Hebrew edition into Eng-

lish. According to Dr. Muntner, the most astounding revelation of the work appears in aphorism 44 at the end of the fourth treatise in which Maimonides presented an unbelievably accurate account of blood circulation centuries before Harvey formulated his theory. Dr. Rosner, however,



does not so readily derive this from the ambiguous terminology of the Rambam. In translating this work, Dr. Rosner said that he kept to the original text as much as possible, while interpreting the aphorisms in the light of twentieth century medicine. The second part of this work will soon

be released by the YU Press. The Rambam's *Treatise on Hemorrhoids and Medical Answers* (*Responsa*) are among other books that Dr. Rosner has translated. In recognition of his scholarship in the translation of the Rambam's medical works. (Continued on Page 8)

New Torah Leadership Seminar Instituted For Yeshiva Highs

by STEVE SILVERMAN

Most Yeshiva University students are familiar with YU Torah Leadership Seminars. A typical Seminar seeks to expose Jewish youth, regardless of their religious backgrounds to Torah learning and Torah living. Through a week of total immersion in a religious atmosphere, the Jewish teenager participates in a program of study sessions, *teflah*, recreational activities, and social events. It is the aim of Seminar to strengthen the Jewish

knowledge and commitment of the Seminararians, many of whom come to Seminar with little, if any, understanding of the Jewish faith. It is well known how successful the Yeshiva University Seminars have been in reaching Jewish youth.

This year, in addition to the regular seminar program, the Youth Bureau ran a unique type of Seminar. Mr. Joel Paul, associate director of the Youth Bureau, together with Dr. Leo Landman, secretary of the Ber-

nard Revel Graduate School, conceived of a new idea in day school education: a seminar for Yeshiva high school students. Unlike typical Seminararians, these participants were products of the day school movement. These students have been exposed to Jewish education and, in most cases, to Jewish living all of their lives. Unfortunately, many of these students take their Jewishness and religiosity for granted, or in some cases, are completely alienated from *dait*.

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GOVERNING BOARD 1971-72



From left to right (seated): Israel D. Benedek, Jeffrey Feinstein (Editor), Joseph Telushkin. Standing: Leonard Hirsch, Eliezer Diamond, Richard Schiffmiller, Jeffrey Granofsky, Mark Spanglet. Missing: Elyakim Krumbin, Michael S. Miller, Dov Frimer.

Associate Editor

On YU Semikha And The Jewish Community



by ISRAEL DAVID BENEDEK

In the United States, where there are close to six million Jews, new issues are developing and older ones are expanding which endanger the spiritual future of much of American Jewry. While many are turning and returning to "Religion" in the U.S., many are rejecting it and terming it "old-fashioned," irrelevant, a remnant of the past no longer necessary. Science is dubbed the true law to follow. Many join the bandwagon of agnosticism on campus, where an increasing percentage of youths spend several years of their lives. Some worship "Evolution" — others, revolution. Some aren't sure which charismatic icon to follow and eventually yield to the loudest harkening cry. All of this is blasted by mass media. How will traditional Judaism present itself to American Jewry in the future?

morally corrupt and spiritually annihilated. Our goal is to have enrolled as many Jewish children as possible in yeshivot — to be exposed, if not in the home, at least all day in school, to the Jewish Way of life. Our goal must be to educate as many adult Jews as possible to the blessings of traditional Judaism. Then, eventually, American Jews will be prepared to go on *aliyah* or live intrinsically as American Jews rather than Jewish Americans (i.e., Americans who happen to be of Jewish extract as opposed to religious Jews who happen to be paying allegiance to the U.S. as the country they live in).

Then, honestly, how can we achieve these goals? One good approach, as we said, is through the synagogue. As opposed to the old eastern European places of worship, American Orthodox synagogues must have available strong programs in adult Jewish education and equally rich programs to educate their youth in all that Torah Judaism has to offer. They must not be simply "Bar-Mitzvah factories" or places to appease the deceased relative by reciting *Kaddish*. Many American Jews might be willing to give Orthodox Judaism a chance — if there are programs available in the Orthodox synagogue where they do not have to stand out on a limb — programs which intellectually present in a stimulating fashion the panorama of traditional Jewish life — the Torah way of life. If there are not, many Jews turning back to religion will tend to turn to Conservative and Reform temples' programs for different views of a supposedly "Jewish" way of life. Not knowing better, it would be all the same to them; all they want are the means to find religion from whoever is eager to offer help.

In turn, the key to all the

aforementioned is, of course, the Rabbi of each individual synagogue. If we at Yeshiva feel it imperative to produce rabbis — properly trained to "sell" traditional Judaism to their communities' families and, in turn, increase enrollment at yeshivot and instill the practice of Torah Judaism in these families' homes, we must have strong programs geared to training such rabbis. To abolish the requirement for a master's degree and not replace it with another substantial required program is not a praiseworthy

action. Ideally, each person studying for *Semikha* should be required to take a full program in one of several tracks. One of these tracks, of course, would be developed for the training of Orthodox congregational rabbis with all its implications. Exactly what courses and programs should occupy such a track is a separate study which, in the light of the situation discussed in this article, should be urgently and seriously undertaken, with recommendations for and the inception of the program soon afterward. Let alone the Administration

(who should certainly comprehend the situation), the *Semikha* students should be sufficiently earnest about having YU produce rabbis well-trained in *Halakha U'maaseh*, practical Jewish philosophy, and the skill to "sell" traditional Judaism. And: *Baruch Ha-Shem*, there still are a few people who want to devote their lives to just this. Let's not hamper them with poor programs anymore.

Mr. Benedek is President of Yeshiva College Pre-Rabbinic Society.

Rabbi Miller Interviewed On Brussels Conclave

by RICHARD SCHIFFMILLER

The recent conclave of world Jewish leaders at Brussels drew much publicity from the international press. In order to put the conference into historical perspective, Rabbi Israel Miller, Vice President of Yeshiva University, granted an exclusive interview with Hamevaser.

Rabbi Miller, who was a member of the presidium desiring the meeting by virtue of his position as president of the World Zionist Organization, pointed out that Brussels was the first world-wide conference of Jews called to discuss only one issue. The main purpose for the gathering was to internationalize the problem concerning the Jews in Soviet Russia. It was called to unite all Jews in the fight against Soviet oppression of her Jewish population. With respect to its aims, Brussels achieved its purpose. The best example of the success of the conference occurred when Russia sent a general, whom they claimed to be a Jew, to deny the accusations hurled at the Soviets by the delegates. Thus, almost by definition, the conference was a

king-sized protest meeting, one on an international scale.

Of course, Brussels had its drawbacks. The program was both uninspired and uninspiring. Yet, in a sense, it was the Rus-

shah Hamazon. This act assured the rabbi that current efforts were indeed efficacious.

The incident that received more recognition from the press than any other was, in Rabbi Miller's opinion, peripheral to the whole purpose of the conference and completely blown out of proportion. Rabbi Kahane was told in America that he would not be admitted and that his program would be presented by someone else. Since JDL is not under any umbrella Jewish organization, it wasn't subject to representation. Kahane's plan couldn't have been accepted, since the international scope of the conference mitigated against the adoption of an action program. All in all, Rabbi Miller concluded, Brussels would have been more successful had Kahane not been there, as all the needed publicity was provided by the Russians themselves. And it was the Belgium government, under pressure from the Soviet Union, that was responsible for the militant cleric's detainment, not the conference's presidium.



Rabbi Dr. Israel Miller

sian Jews who were the main speakers, and the presence of some of them at the meeting gave the speeches all the eloquence that was needed. What made a particularly strong impression on Rabbi Miller was one Jew, from Riga, who, upon finishing breakfast, removed a *bencher* from his pocket and recited the *Bir-*

Morse States Hope For Prevention Of Future Holocausts Lies With Youth

(Continued from Page 1)



ARTHUR B. MORSE

the allies against the Nazis during World War II — the Arabs or the Israelis?"

tion are more sophisticated than they were during the period when the State Department was telling Americans that we couldn't rescue the Jews because it would divert us from the war effort, or that conference would save refugees, or not to worry about... exaggerated... Zionist inspired... reports of mass destruction," he said.

What is similar, to me, he said, is "the abandonment of moral traditions which had made the U.S. admired and respected throughout the world." Questioning U.S. "even-handed" policy towards Israel, he asked "who has built a democratic society in the Middle East; conquered disease and illiteracy, flight with

He said the U.S. should use its full moral, not simply military authority, to bring about peace in the Middle East which does not leave Israel vulnerable to future attack. "The problem, as I see it," he said, "is that this administration has thrown away so much moral authority, has tampered so often with truth and fact, as to lose its credibility."

Mr. Morse told the some 1,000 students in the Nathan Lampport Auditorium that a "new generation, to whom holocausts are unthinkable, is developing, in many cases in spite of the political authority which seeks to frustrate it." He said this new generation is appearing in capitalist and communist countries, "advocating a world of love, simplicity

and human relations without hypocrisy... They are unwilling to be manipulated. They have recognized the universality of decency."

He said that the hope against future holocausts lies "not in the Kremlin, the White House or 10 Downing Street. It reposes in the hearts of young people who are determined to play an increasingly vital role in the affairs of a world which now cries out for change."

The Memorial Observance was established in 1959 as an international ceremony by the Israeli Knesset (parliament) in association with the observances of the Warsaw Ghetto Revolt.

The observance is supported by Eli Zborowski, president of the American Federation of Un-

derground Fighters and member of the Board of Trustees of the American Zionist Youth Foundation. The Federation is the roof organization for all existing Jewish survivor organizations in the U.S.

The Editor-in-chief and Governing Board of HAMEVASER sadly note the untimely passing of HARVEY GREENBERG z"l. May his loved ones be comforted with those who mourn for Zion and Jerusalem. *Chai nafsho tsruva b'tsror ha'chaim.*

Youth Bureau's Yeshiva Torah Leadership Seminar

(Continued from Page 3)

Many are confused about the essential of Judaism and find it difficult to find answers to the problems that concern them. And as Mr. Paul has explained, "Whether we want to face the fact or not, our Yeshiva high schools have been unsuccessful in transmitting the *ruach* of Judaism. One of the most effective vehicles at our disposal is informal education such as the Seminar experience." The goal, therefore, of the "Yeshiva Seminar" was to try to inculcate this feeling of religious enthusiasm and to help solve some of the religious dilemmas and questions of the participants."

Accordingly, two schools, the Yeshiva of Flatbush in Brooklyn and Ramaz High School in Manhattan, were chosen to pilot this project: Approximately 160 students from both schools attended the event at the Monsey Park Hotel in Monsey, New York, from Thursday February 25th through Tuesday, March 2nd. A staff of nine rabbis and eighteen advisors volunteered their services for this seminar. The cost was \$95 per student with both schools subsidizing part of the fee.

As at regular seminars, the seminarians participated in a full program of religious, educational, social, and recreational activities, specially geared to their needs and interests. Study sessions led by the rabbis were held on such topics as "what must an Orthodox Jew believe," "How viable is day school education," "The relevance of *halachah* to the 1970's," and "Love, Courtship and Marriage." Special sessions

were devoted to Soviet Jewry, to a *tsolin* workshop, and to a symposium concerning the problems of day school education.

For those six days, the seminarians were able, many for the first time, to discuss issues that troubled them with competent rabbis in an informal atmosphere. As one student from Ramaz said, "Seminar was a valuable experience for me. It answered questions which are important to me but are considered unanswerable in the classroom." They were able to live Judaism naturally in a totally Torah-oriented environment. Another student explained, "Seminar has shown me a beautiful way of life and has increased my sense of Jewishness."

Both participants, staff, and the administrations of both high schools need only point to the enthusiasm with which the so-called "sophisticated, biased" Yeshiva students immersed themselves into the famous Yeshiva University Seminar *ruach* at the meals. Although it cannot be said that all the participants left the seminar more observant and committed than before, nevertheless, reports from the schools do indicate that, in general, most participants were stimulated into approaching or reapproaching Judaism with new insights and attitudes. As one student from Flatbush put it, "This seminar has given me a new way of looking at Judaism. Besides having a great time, I really learned a lot. The *ruach* of *Yahadut* and the warmth of the event were most meaningful." Hopefully, the idea of a "Yeshiva" seminar will spread to encompass more Yeshiva high schools in America.

Begin Assails Soviet On Treatment Of Jews; "Jews No Longer Afraid"

by JEFFREY GRANOFSKY

A capacity crowd filled the main auditorium of Hunter College on March 30, 1971, to hear an address by Menachem Begin, member of the Knesset. The event was sponsored jointly by the Zionist Organization of America and the United Zionists Revisionists of America and was timed to coincide with the opening of the Communist Congress in Moscow. Mr. Herman Weissman, chairman of the ZOA introduced Mr. Begin. He mentioned that Soviet Jewry and the security of Israel are today's most pressing Jewish problems. Mr. Begin, who went from a Soviet prison to become an architect of the Jewish state, was a fitting speaker on that occasion.

Mr. Begin began by describing the summer of 1941. As Europe was in the midst of a bloody war, he was on a Soviet prison ship with 250 other prisoners. Of these 250, about fifty were political prisoners and of these fifty, eight were Jews. One of the political prisoners, an ex-editor of the Soviet News organization, Pravda asked the Jews to sing "Lashuv". At first, the Jews did not understand. Finally, he said that he wanted to hear that old Zionist song, "Lashuv L'Eretz Avoteinu". Even thirty years ago, Jews who were totally assimilated wanted to re-

committed Communist cannot. He told of a young Jewish girl who, in a Soviet court, said "In *eshkocheikh Verastlyim tishkakh yimim!*" Just as it was difficult for our forefathers to say this in



Menachem Begin

Babylon, so was it difficult for this young girl to speak this way in court of so-called Soviet justice. How is it that communists break under the stress of Soviet interrogation, but the Zionists remain strong? A revolutionary, one with an idea in his heart, is ready to sacrifice himself if his sacrifice will gain more supporters. If no one hears, his attempt is futile. When a Zionist faces a trial, he knows that Jews all over the world will know and hear.

The Jews in the USSR are considered traitors and are forced to confess, to apologize. Jews have nothing to apolo-

some leaders who wanted to assimilate the Jews, to forget Jewish Heroism, to erase the memory of Babi Yar. "These people must apologize. We know these people have the power, but Jews will not yield to power, but they will always bow to Justice. We must send forth our cry to these leaders "Shalach et ami v'ya'avduni". The Jews who want to leave must be set free.

At this point in the address, after some commotion in the audience, Mr. Begin announced that everyone was aware that there had been a bomb scare, but that he knows that no one will leave. Jews are no longer afraid.

Mr. Begin continued talking about peace in the Middle East. The Soviets assert that if there would be peace in the Middle East, they would free the Jews. Are the Jews in the USSR hostages or citizens?

The Soviets want an international guarantee of peace. To this day "there is no guarantee that can guarantee an international guarantee." In the four wars that Israel has been in, they did not need foreign troops to guard them. To Mr. Sadat, who threatened further hostilities against Israel, Mr. Begin's advice was "don't". The Egyptian Army is not the best in the world, and the Israeli Army isn't the worst.

The Israeli government will effect the following help to Jews

American Jewish Authors Seek Cultural Roots of Jews

by ABBY LEIZEROWSKI

Since World War II an unprecedented phenomenon has occurred. Although there were several writers immediately preceding this era, of minor status, there appeared upon the literary scene a strange and wonderful character—the Jewish writer. Yes, not only had America witnessed the rise and public acknowledgement of the Jewish critic over the past 40 years, but now the Jewish conscious, ego and psyche with their full gamuts of psychoses and neuroses, have found a new medium of expression—creative writing. That which is "in" today, along with the sputtering fad of Black writers, has been the coming of the Jewish American writer as a voice of creativity and self revelation as opposed to his previously singular critical temper. What precisely does the future hold for this novel "ism"?

The Jewish critics have fared rather well in America. From

Ludwig Lewis and Alfred Kazan to today's popular Lionel Trilling and Irving Howe, they have excelled in analyzing and interpreting the works of others. They have been the ones who have regulated the flow of readings to the middle and upper classes. However, when these critics have guided their own hand towards creativity, the works are found to lack that intangible spark which gives life to a work of art. Even their fiction is written in a critically oriented style. The spontaneity and vibrancy of creation is just not there. Today however, the market is being flooded by works of excellence as well as mediocrity dealing with all phases of Jewish life. In the advent of the Jewish novelist, what has caused his sudden emergence and what are the enduring themes of his works?

The answer is voiced, or rather

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Menachem Begin at Hunter College

turn to their homeland. This feeling of Jewish nationalism in the Soviet Union was almost dormant until the Six Day War.

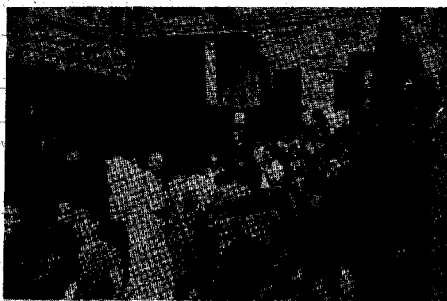
Mr. Begin then asked why a young Russian Zionist can withstand brutal treatment while a

gize for. The Communist leaders must apologize. They must apologize for licking the boots of that blood thirsty tyrant Stalin, and for letting him sign the infamous Moscow Pact, with the Nazis. These are the

in the USSR. Any Jew who will give up his citizenship and who wants to become an Israeli will get his citizenship immediately.

Mr. Begin then called those Arabs who refer to Israel as occupied land, incorrect. It is liberated land. The Arabs don't want to liberate occupied land, they want to occupy liberated land.

Neither the Arabs nor the Communists can destroy the Jew today. When a Jew is ready for *Kidush Hashem*, he may not become victorious, but he becomes invincible. In the 1970's *B'ezrat Hashem*, thousands perhaps tens and hundreds of thousands of Jews will come back to their homeland. Jews, all over the world, must wage a moral campaign for the release of Soviet Jews, for a just cause, for all the honored values, liberty, freedom, justice and human dignity, so help us God.



Vienna Terminal stopover for Russian Jews on their way to Israel.

Twin Emigrants From Soviet Union Graduate YC; Will Attend Einstein

A pair of 23 year old Russian twin brothers, who couldn't speak English when they arrived in the U.S. two years ago, are celebrating their new-found academic

try. Month after month we'd visit the Interior Ministry, whose only reply was 'you ask, we decide.' There is no logic to their method of issuing exit

"Soviet policy towards its Jewish population actually hasn't changed," they said, "it is the Jews who have changed."

They contrast the current period with that of the 1950's, when the government sent their father to jail. "He had been elected to head the city's Jewish community," they said, "and was soon approached by the KGB (secret police) who demanded that he turn informer against his brethren. He refused, and was sent to jail for eight months."

The brothers, who have friends among the "Leningrad 11," those Jews convicted of the attempted hijacking of a Soviet airliner, said the prisoners "were in their rights in trying to take over the airplane, just as they would have the right to escape from a concentration camp. They might have broken the law, but the Russians had broken the law before them."

Today's Soviet Jewish youth, more active and outspoken, do not relate to the more terrible periods of Soviet history, they said. "They are not heroes, but they realize that for them, deprived of their culture and tradition, schools and synagogues, life for a Jew there is no life at all."

Their life has been altogether different in their adopted land. They've worked during the summer for New York's Urban Corps in a hospital and laboratory, their father is a supervisor of *kashrut* and their 24 year old sister, a pianist, is preparing to graduate from Manhattan School of Music. Their mother is a working housewife.

In choosing careers of immuno-logy, to be of service to mankind, the brothers emphasized the need for good-will among all people. They said they did not hate the Russians, although they are able to like that nation much more now that they're in the U.S.

They feel that what is most important about the recent international atmosphere is the new sense of identity that has arisen between American and Soviet Jewry. "American Jewish youth need Soviet Jewish youth just as much as the Soviet Jews need them. It has caused American Jews to care more about Jews in Russia and throughout the world, and to care more about themselves as Jews as well."



Gabriel and Silim Goldberger

and cultural freedom with twin bachelor's degrees from Yeshiva University prior to entering the Albert Einstein College of Medicine in August.

The brothers, Gabriel and Silim Goldberger, who live with their family in the Flatbush section of Brooklyn, emigrated from Riga, Latvia in the spring of 1969. Since that time, with the aid of the New York Association for New Americans, a part of HIAS, Yeshiva University, faculty and friends, they've gone through a crash course on Americanization, which, while far from over, has given them a greater sense of citizenship here than any they'd ever had in the Soviet Union.

It's not surprising, since, as they said, "we were made to feel like strangers in our native land." Worse than strangers, actually, when they were expelled from the university in Riga after school officials learned they wished to emigrate.

"We waited five years for permission to leave the coun-

try. Suddenly you are told you can go, and you might have to leave within a few days," they said.

They explained that applying for an exit permit was tantamount to announcing your disloyalty as a citizen. "By itself, this is dangerous," they said, "with the consequences leading to loss of job or being expelled from a university and losing all prospects of life in the U.S.S.R. And being expelled means automatic eligibility for two years of army duty and losing the right to leave the country for another five years after that."

They admit, however, that there has been a dramatic change in the issuing of exit permits for Jews, with relatively many more being allowed out of the country. They feel the continuing demonstrations, producing a new world awareness of the plight of Soviet Jewry, is one of the major factors in the Soviet government's relaxation of immigration restrictions.

Rabbi Riskin and Friends Interview Russian Jews

On August 20, 1970 in the Moscow apartment of Leonid Rigerman, Rabbi Steven Riskin of the Lincoln Square Synagogue of Manhattan secretly taped an interview with activist Russian Jews. Rabbi Riskin and his party, which included New York City First Deputy Commissioner of Ports and Terminals, Daniel Greer, had visited Rigerman's home the previous night. They heard stories about Jewish existence in Russia which shocked them, and which they felt would not be believed when they returned home.

They asked the group of Russian Jews, then in the apartment, if they would consent to retell their stories in a taped interview, which would not mention names. They were told to call the next day. When Rabbi Riskin and his friends returned the following night, there were 10 Russian Jews prepared to participate in the interview, on the condition

interview have been allowed to leave for Israel in the past few weeks. Mr. Rigerman, through a campaign led by Commissioner Graer, was declared an American citizen and is now in the United States. The 90-minute interview was conducted in Yiddish and Russian, and consecutively translated into English by Rabbi Riskin and Mr. Rigerman. The tape was smuggled out of the Soviet Union by Rabbi Riskin and his associates.

Arthur Aaron, President of AME Records, suggested that the tape be publicized by means of an LP record. The proceeds from the sale of this record would go to The Center for Russian Jewry, of which Rabbi Riskin is the chairman.

Mr. Aaron combined excerpts from the tape with the musical talents of Sherwood Goffin, the well-known cantor and folk singer. Cantor Goffin has given of his time and considerable talents to aid the cause of Soviet Jewry for the past several years. Many of the songs smuggled out from the USSR have gained widespread recognition because he has included them in his repertoire. Several of these songs appear, along with the excerpted tape, on the stereo record "THE NEW SLAVERY". The title was suggested by the remarks made during the interview with the Russian Jews, as well as by Rabbi Riskin's contention that the Soviet Union's anti-Jewish persecution has no historical parallel other than the bondage of the Children of Israel in Egypt.

In a radical shift from normal

The Editor-in-chief and Governing Board of HAMEVASER wish a hearty mazel tov to Michael Shmidman, former editor-in-chief, upon his engagement to Linda Stern.

that they be allowed to identify themselves. These Russian Jews felt that the only way to establish the veracity of the tape and the plight of Soviet Jewry would be to use their names. For this, they were willing to risk arrest and possible imprisonment by identifying themselves.

Among the people who participated in the interview were the well-known Jewish poet



Josef Kerler and his wife Anna; the Kazakov family, whose son, Yasha, had fasted for nine days in front of the United Nations in a vain attempt to secure their release; Boris Zuckerman, a prominent physicist active in the Russian civil rights movement, and Leonid Rigerman. Several of those who participated in the

LP record distribution. Mr. Aaron felt that sales should be by mail only to maximize the funds that would go directly to the Soviet Jewry movement. Records can be obtained by sending a \$5 check or money order (tax-deductible) made payable to The Center for Russian Jewry, to AME Records, 185 West End Avenue, New York, N.Y. 10023.

RAV PARNES' SUMMER SHIUR

Beginning Monday, July 5 — for six weeks

Every Monday, Tuesday, Wednesday — 2:30-4:30 p.m.

Gemara Rosh Hashana 26a (Mishna)

Chumash with Ramban - Parashat V'etchanan 4:45-5:30 p.m.

Room F 314

Jewish Authors Viewed As Fragmented Personalities

(Continued from Page 5)

sung in a hit song from that histrionic miracle of magic *Fiddler on the Roof*—"Tradition." That which has sustained, maintained, and preordained the existence of the Jewish people has been its "remembrance of things past." The Jewish tradition has carried these oldest of peoples into the twenty-first century and it may very well keep them even longer. Whereas the modern secular writer is preoccupied, in an alienated and isolated fashion, with the "modern dilemma" the Jewish writer has placed the present in the context of the past. With *The Rise of David Luvinsky* and *Can It Sleep* the European character of the Jew was established and it

has endured. However, the fault of these early works and also many of those which followed, is that, somehow, the authors seemed to absorb their Jewish characters into the social and cultural climate of the American experience and the final product was a totally unique personage, relinquishing all ties with his past. That which was distinctly Jewish was lost and a new individual emerged. It appeared as if the facade of the past was torn down and was replaced with something novel.

To merely go down the line and name those who sought and failed to capture that ever-elusive Jewish identity would, even to American Jews, pain one as to his ignorance of their lost efforts;

writers such as Henry Roth, Daniel Fuchs, Nathaniel West, H. J. Kaplan, Alfred Kazan, Isaac Rosenfeld and Delmore Schwartz. These writers, and many others are recognized, if at all, as part of esoteric groups who read these works merely as "first" rather than classics. Their works, as with so many others, were quickly forgotten as the decade closed and we entered the Age of Aquarius.

Yet even another group of Jewish writers seem to seek expression by their portraits of the European Jews, with the shtetel life of Europe or that of the Holocaust; Isaac Bashevis Singer (who maintains wide popularity even in translation) and Elie Wiesel. These writers seek

the origins of modern Jewry in its immediate past, as the roots of a people which will give clarity and meaning to its present branch. However, the quest continues.

From all present indications it appears that by merely writing works such as *The Chosen*, an amateurish hodge-podge of the clash between Yamluka and baseball cap; *Herzog*—a mind expanding novel which, however, causes cerebral migraines; *The Figger*—a sentimental tale whose title gives rise to an image of a plumber or a drug pusher and *Portnoy's Complaint*—a voyage with Bad-Sin—Freud's favorite disciple, which are all dealing with the transitional Jew, one who is somehow aware that the Jew maintains his own peculiar brand of alienation from Protestant America and therefore tries very hard to absorb himself, by some social and intellectual process of osmosis, into the mainstream of American culture. And yet, even this is not completely true, for many of the proponents of the "new" counter-culture are also found to be Jews; so that one's clarification again becomes clouded with uncertainty.

However, enough of the past and onwards towards the future. One sees this new and ever-increasing group of Jewish writers moving in several directions during the next decade. Firstly, in our age of youthful idealism one should see the Jewish hero, or anti-hero depending upon which side of the bed you arose from this morning, as a person seeking commitment of a social nature to those problems, hailed as uniquely Jewish. He will be either social worker or educator, physician or advocate. (Yes, my son the doctor or lawyer will have by this time, firmly established himself.) His themes will not be those reflecting the problems of citizens of America as much as they will reflect, in Jamsian terms of Trans-Atlantic bonds.

Somehow philosophy will again arise as the thinking man's occupation and the Jewish writer will feel committed to "world" problems.

There will also arise a group of characters who will carry the banner of minorities in the ever-spiraling conflict of economic classes. The Jewish guilt of "making it" will increase as the affluence of the Jewish Americans moves upward and this guilt, mixed with the "shame" of the Holocaust, will present the young American Jew as angry, embittered, and challenging these very institutions which afforded him the leisure time to formulate his new views. This character will be one who has broken, only consciously, those ties of ancestry which have sustained him. He will now falsely declare his independence upon two very shaky legs indeed.

Lastly, the Jewish protagonist will assume the role of schizophrenic the split personality of he will discover that one of his logical determinism the Jewish America and Israel in eternal conflict. In our age of psychomotivating forces is the push and pull between Homeland and Motherland. As the state of Israel assumes a stronger role in international politics more and more American Jews will present their problems stemming from this state of affairs. As the disillusioned segment of American Jewry look about for greener pastures their eyes will fall upon Israel and this Jewish state will be envisioned as a haven similar to America's role in the mid 1900's. In conclusion, therefore, one may foresee the Jewish writer as being a fragmented personality reaching out in all directions for identity, commiseration, or vicarious stimulation from the "other" Americans. In a pessimistic and dismal era in both culture and art, the American Jewish writer will present many questions and answer few.



F501 was the scene of the Yom HaAtzmaut celebration in honor of Israel's 23rd anniversary. Participants from YU and Stern sparked the event through lively song and dance. Above is an example of rouch at its best.

Director of JSS Honored At Tribute For Quarter-century Service To YU

In recognition of a quarter century of service to YU, Rabbi Morris J. Besdin was feted as guest of honor at the "Evening of Tribute" tendered by the JSS student council. Over two hundred students, faculty, and friends gathered in F501 on Sunday, May 16, to pay honor to the "Father of JSS" who has displayed talent in both teaching and administration.

Serving the Jewish community for many years, Rabbi Besdin held pulpits at Congregation *Machzikei Hadas*, Scranton, Pa.; *Beit Hamidrosch Hagadol*, New York; and *Adas Yeshurun*, Kew Gardens, Queens. He was one of the founders and also served as chairman of the board of education of Yeshiva Rabbi Moses Soloveitchik, Maanhattan, and Yeshiva Dov Revel, Forest Hills. Rabbi Besdin joined the university in 1946 as a lecturer in

Talmud. In 1956, two years prior to his assumption of the directorship of JSS, he was a member of the Jewish Studies Program (JSP) faculty as an instructor in Bible.

Although for most boys, JSS is a terminal program of formalized classroom learning, JSS students enroll in the *Semikha Shiurim*. Many, as well, have continued their *limudei kodesh* in prominent Israeli *Yeshivot*. Nevertheless, Rabbi Besdin is cognizant of the needs of the purely "JSS" student. In the course of four years, ultimate stress has been placed upon the students' acquisition of a measure of textual proficiency. When a student has left the JSS setting, he has exposed himself to a variety of basic *siarei kodesh*. With this background, many JSS graduates have been able to initiate and actively participate in *shiurim*

in their local communities.

Lauding Rabbi Besdin for his personal interest and keen insight into the religious needs of the students were Rabbi Israel Miller; Rabbi Pesach Oratz, instructor in JSS; Bob Sacknovitz, former President of JSSCC who worked closely with Rabbi Besdin on numerous faculty-student issues. Also addressing the audience was Rabbi David Berezin, a former JSS student. Presented with a plaque and silver decanter, Rabbi Besdin responded with a short address. Mrs. Streich, JSS secretary, was also presented with a gift and received a standing ovation for serving as secretary, mother, and counselor. Neil Harris, JSSCC vice president, served as chairman and master of ceremonies for the evening's tribute.



RABBI BESDIN

Senior Editor

On Humility and Learning



by ELYAKIM KRUMBEIN

Talmud Torah has a two-fold focus. The primary aspect is the acquisition of Torah knowledge per se. Perhaps we can blame our technological milieu for our lack of awareness of the second aspect—the mood and attitude surrounding study.

Torah study as a form of Avodah, and the ideal attitude associated with Torah study and Torah personalities is one of almost mystical humility and devotion. Yet, just as the secular world imagines that it has subdued nature, it may be difficult for us to think of a Talmid Chacham as a receiver of Torah, rather than its conqueror.

The following excerpts are related to the problems of continuously seeking knowledge, while reacting to its acquisition not with self-satisfaction, but with renewed commitment.

We learn, "And you shall tell them to your children and to your children's children" (and then it says) "the day on which you stood before the Lord your God at Horeb." Just as in the second case it was with fear and awe, shaking and trembling, so it should be in the first case (of studying Torah).—Berachot 22a

A man should take account of his actions and repent in his mind before learning, not by rote, but by breaking his heart over his actions, and should accept upon himself not to repeat them. When a person studies books of *musar* it is easy to learn with fear and awe, but when studying the intricacies of Gemara, it is extremely difficult. On the contrary, he may come to self-esteem, heaven forbid, if he discovers a *chiddush* in his learning. Therefore, it is especially necessary, before studying *manot*, to do *teshuvah*, so that he may learn with fear.

—*Maor Vashemesh*
by Rav Kalonimos Epstein
It is therefore fitting for a man to prepare himself every time be-

fore he studies, to consider his Creator with purity of heart and fear of God, and to purify his sins through *Teshuvah*. . . . And in the middle of learning, too, one may stop briefly before the fear of God which he had accepted before starting is extinguished, to contemplate again the fear of God. . . . He needn't worry about *Bitul Torah*, since this itself causes the wisdom of the

The Editor-in-Chief and Governing Board of HAMEVASER extend sincere wishes to Jon Bloomberg on his forthcoming marriage to Miriam Fishman.

Torah to remain with him.
—*Nefesh HaChaim*
by Rav Chaim Volozhin

And warm yourself near the fire of the sages, but be wary of their ember so that you are not burned, for their bite is a fox's bite, their sting is a scorpion's sting, their whisper is the hiss of a snake, and all of their words are like fiery coals.—*Avot 2:15*

My lips, my whole body quiver: I tremble. What am I and who am I, that I should set myself to rebuke our brethren the children of Israel, the people of God. I wonder about myself—am I worthy that my rebuke be heard? Yet not for myself do I speak, but as an agent of the community, of many and pious men whose heart worries within them . . . about the Torah which is being forgotten in Israel. . . .

But my soul knows my small worth, that I have not reached the stage where I may express my views in public. I am dust beneath the feet of the nation of God. How can I bow my head to accept a crown which does not fit me, to publicly chastise the nation of God? But on reflection, the fire burns within me, when I foresee the weakening of the Torah . . .

Now I know that I have not achieved modesty. Yet it is a *halakha* . . . that if someone knows only one tractate but is honored as though he knew more, he must publicize the truth. I have heard that I am associated with our great teacher . . . Gaon Rav Elyahov, the saint of Vilna, peace be upon his soul. I am called his disciple. I am obliged to make it known in Israel, that God forbid I discredit the honor of our great teacher by joining my name with his; and I know well that all who do thus are completely mistaken.

These are the words of he who calls with much shame, who speaks with great submission before the nation of God.

—from a letter by Rav Chaim Volozhin, asking support for his yeshiva. The foremost student of the Vilna Gaon was fifty-four years old.

I have already said in my previous volumes, that I am aware of my lack of worth, and I do not

write anything absolute, but only to arouse the interest of the student. And I myself whenever I review a matter of which I had already written; I usually find qualifications and objections to what I wrote, on either textual or logical grounds. Sometimes, it is a complete error. I pray to God that there are in my books some correct things . . . I hereby give thanks to God for the past, and pray for the future—do not cast me off in old age, illuminate our eyes in Your Torah, and leave our hearts to Your *Mitzvot*.

—Introduction to *Kehilot Yaakov* on *Berachot*, by Rav Yaakov Kanevsky.

The desire to know is more important than the knowledge itself . . . If one can increase his *dveikut* through acquiring humbleness, then even though he has learned much, he does not feel satisfied with himself. Then the desire to learn never stops, and it becomes a potion

of life to him. This is not true if one, God forbid, were to **falsify himself and feel self-satisfied. The desire to know is a pure, bright light which comes exclusively through gracious humility, when one is unaware of his own self. He considers his being nothing, and waits anxiously for God and His unflinching kindness, without the slightest smugness.**

It is said of our teacher Moshe that he hid his face "for he feared to look to God." . . . Now is it not part of the nature of love, to look and to observe? But Moshe was afraid that if he would let his eyes have their fill of the *Shechina*, he would consider this to be all of knowledge, and he would value this knowledge more than the search for it. Therefore was he afraid to "look to God." He preferred being a seeker of wisdom to being wise.

—*Mei Marom*, by Rav Yaakov Moshe Charlap.

Dr. Rosner Translates Rambam's Medical Works

(Continued from Page 3)

Michael Reese Hospital and Medical Center, in cooperation with the College of Jewish Studies, Chicago, presented Dr. Rosner with the Maimonides Award for 1969.

What motivated Dr. Rosner to study, interpret, and translate the Rambam's medical works? While he was in the service, he was placed behind a desk for eight hours a day. He usually completed his work in one hour and spent the rest of the day in various libraries where he discovered that the Rambam had written medical books. This interest in so much that he dedicated himself to the translation of these works.

We can fully appreciate Dr. Rosner's devotion and determina-

tion when we consider the rigid schedule he maintains. He begins, his translations at 5 A.M. every morning. On *Shabbat*, he arises at 5:30 A.M. to learn for two hours before *shacharit*. Much of his work on the Rambam is accomplished during the summer months, when his days are occupied almost totally with the translations. His *Hatmadah* was prevalent during his school years also. Dr. Belkin granted him a scholarship for his senior year at Yeshiva College, enabling him to devote the preceding summer entirely to learning instead of having to work to finance his schooling. During his years in Einstein, Dr. Rosner kept a regular *chavrut* even if he had an exam the following day. Due to his diligence in Hebraic studies, Dr. Rosner has gained fame as a *Tal-*

mud Chacham and authority on *Halakic* medical questions. His articles presenting the Jewish viewpoint on medical phenomena have appeared in various journals. A new book by Dr. Rosner, entitled *The Ethical Crisis in Modern Man; the Jewish Viewpoint*, contains many of the articles which he published, including such topics as birth control, and the question of whether a human is allowed to heal or to be healed by someone other than the *Rofei Cholim*. This book will soon be published by the YU Press.

Already as a young man, Dr. Rosner has made his mark in both the Jewish and secular worlds. As a Torah scholar and a doctor of medicine, he follows the tradition of the Rambam, whose works he translated.

Contributing Editor

Off The Campaign Trail

by DOV FRIMER

One learns much while traveling along the campaign trail. The candidate seems to uncover long-unexpressed feelings of frustration, deeply seeded roots of discontent. In my recent unsuccessful bid for the SOY presidency, many such a declaration of dissatisfaction fell upon my ears. One student came right out and said that I was handling my campaign all wrong. He suggested that I explicitly proclaim that "We are no longer in Europe. Why do we continue to run this Yeshiva as if we were. This institution must learn to gear itself to the modern American scene, not only in the college but in the yeshiva as well. We must

equip the students with a proper *Hachafah* and relevant approach to Torah, in order to live in today's world. Unfortunately, this student felt, and may I add that this boy is in one of the better *shiurim* in RIETS, that as long as this present administration remains, little would be accomplished.

Another *talmid*, a *Ireshman*, told me that when he entered Yeshiva University he was really looking forward to a tremendous learning year. At this point of the year, however, he said he has lost almost all *cheshek* for learning. He does not feel that he is gaining anything out of his *temudim*.

A third student, darning in Rubin Hall, remarked that he has reached the conclusion that in order to get anything done in this institution: we must strike. He realizes that in the context of RIETS this is more difficult. Nevertheless, he felt, we must have some student action. Otherwise, he predicted, nothing will change, and RIETS will have an increasing drop-out rate into EMC or other institutions entirely. I was shocked when I was told of one *shiur*, where the *rebbe* is undoubtedly a *Talmid Chacham* and a reputed scholar, where almost all of the *talmidim* want to switch into EMC. Let no one mistake, he added, this is

a growing sentiment in RIETS, especially among the lower level *shiurim*.

This is only a sample of the comments I received. But they are, nevertheless, very representative and indicative of a large and growing number of students not only within RIETS but in JSS as well, where the percentage of students who truly want to enter into RIETS for reasons other than status is declining.

At this time of Yeshiva University's growth I feel that the administrators and *rebbeim* would do well for themselves to begin sensitizing their ears to the honest desire of its tal-

mudim for a more meaningful learning and religious experience. We now have a new SOY, will soon have a new RIETS administrator, and will hopefully have, as well, a new additional *Mashgiach*. Now is the perfect time for change and improvement with the incoming of new policies.

I would just hope that the *rebbeim* and administrators who read this column do not merely dismiss its contents as simply the foolish discontent of a group of unknowledgeable youths. As the Rambam most appropriately wrote at the end of his *Hakdama L'Perush Hamishnayot* ("Shemoneh Perakim") "Kabel Hamet M'me SheOmra."