

HAMEVASER

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NUMBER 3

Rabbi Bleich Asks: "Who Is A Jew?"

by JUDAH AUSUBEL

In the third lecture of a series sponsored by the SOY, on Tuesday, November 9, Rabbi Bleich discussed the issues pertaining to *Hilchot Gerut*, and "Who is a Jew?" Rabbi Bleich centered his lecture around the following three problems of *gerut*: Under what conditions is *kabalat gerut* (the acceptance of the Jewish religion by the non-Jew) permissible; are there conditions under which *kabalat gerut* is deemed not acceptable; and, if the motivating force behind one's accepting *gerut* is being able to marry a Jewish man or woman, is such a *gerut* acceptable?

These problems are first raised by the *Gemara* in *Yebamot* (24b). The *Gemara* states that the *halacha* is like those *Tanaim* who say that if a man accepted *gerut* in order to marry a Jewish woman, or to attain a position working for the King, he is considered to be an accepted *ger*. This *halacha* is based on the premise that the ultimate purpose of the *ger* is to serve G-d, but in the event that the *Ger-Din* is sure that ultimately the *ger* will not observe the *Mitzvot* of the Torah, the *Ger-Din* will not accept such a man. Rabbi Bleich mentioned the Rambam who states that *Ger-Din* did not accept *gerim* in the time of David and Shlomo because people wanted to convert in the time of David for fear of the Jews and in the time of Shlomo because the Jews were prospering. The Rambam concludes, however, that if one went to a *Ger-Din* of *hedyotot* instead of *mumchim* (during those times), the *Ger-Din* was forced to consider these people as *safek-gerim*, and conse-

quently, if they proved their sincerity, they were accepted as *gerim*.

Regarding the question as to whether it is permissible to proselytize a non-Jewish woman if there exists a possibility that a man will become an apostate if the rabbi refuses to convert the woman so that he may marry her, Rabbi Bleich quoted a *Tshuva* of Rav Chaim Ozer (the *Achi-ezer*) in which it is stated that it is not permissible to tell the *Ger-Din* to commit the sin of admitting an insincere person into the Jewish religion to save the man from committing the sin of becoming an apostate. Though Rabbi Bleich mentioned that a certain *dayan* in Frankfurt decided that in order to prevent questions as to the status of future generations, "if a reform Rabbi performed such a conver-



Rabbi J. David Bleich

sion, we should accept the people as *gerim*, he added that most other *Poskim* did not accept this decision.

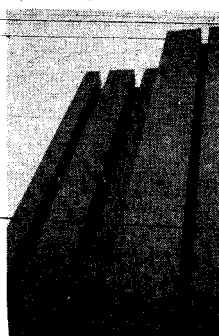
In discussing whether *kabalat gerut* is acceptable when ulterior motives are the driving force behind the conver-

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"Insulated Jew" Phenomenon Scrutinized By Rabbi Charlop

The following is an excerpt from a lengthy paper entitled, "Sociological Challenges to Orthodox Judaism in the 70's" delivered by Rabbi Charlop at the convention of the Rabbinical Council of America in Miami last May. The following portion discusses the emergence of the "Insulated Jew."

Here again we ought to introduce another new designation: the INSULATED JEW, as contradistinct from the isolated or synthesized Jew. There is no gainsaying the fact that there are significant aggregates of isolated Jews. Much of the *Chassidic* world would fall into this category. But whereas *synthesis* has been for long and generally touted to be the *desideratum* for the Jew who would best integrate, or blend, his ancient heritage with his modern context without doing violence to either, I think that if we examined the developing contemporary pattern of observant Jew we would see that we have instead an Insulated Jew. By In-



Belfer Graduate School of Science

ulated Jew, I mean one who has, as it were, two distinct life styles which, save in the ethical and moral assumption they share, are altogether separate. The Insulated Jew is one who has successfully compartmentalized his life: In business, or professional, or as a citizen he has almost

totally and comfortably assimilated into the general milieu; perhaps to a degree never attained even by the non-observant Jew of a generation or so ago. But in his social or religious life he is altogether apart. Much of the modernity that used to be identified with the so-called neo-orthodox Jew and which were evidence of synthesis is being abandoned. The cold, decorous protestant-like aura of the finest Western Orthodox Synagogue has lost, it seems, its former attraction.

He likes to go to the *shiteile* or a *shiteile* like service, pray with *Talit* over his head, and shake like the best of them of the pious Eastern *shiteil*. He insists on *Gloit-Kosher*, prefers to send his children to more "extreme" *Yeshivot*. On *Simchat Torah* his wife and her peers, generally the prettiest and youngest women of the congregation, will be the only ladies who will insist on remaining in the *ezrat nashim*

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JSS Student Council Compiles Student Poll

by BRIAN FROHLINGER

At the beginning of the current administration's term, Student Council thought it wise to poll the student body and collect statistics which would reflect true student opinion on many important issues. These statistics would be used to demonstrate student unity behind the actions of the JSS Student-Faculty Curriculum Committee and would provide constructive criticisms of the courses offered in the school. After compiling the immense amount of data, several conclusions have been drawn which

will form the basic student proposals to be presented before the JSS Senate this year.

Of the 218 students in JSS last year, 168 or 78% of the student body replied to the course evaluation. Of the fifty students not answering the questionnaire, approximately twenty five were enrolled in the freshman class. This would indicate that our results were more heavily weighted towards the opinions of upperclassmen who have had more experience in the school.

The first major question on the evaluation sought to determine student sentiment toward the two year Hebrew language requirement. In the past, many students have asked that this requirement be dropped because of the poor quality of language instruction. It was felt that grammar could be learned in conjunction with Bible and perhaps a more beneficial course could be offered. Some students desired an "Ulpan" type language course, but the feasibility of such a

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SOY Executive Council Reveals Renovation Plan

by MICHAEL SAND

The Student Organization of Yeshiva, SOY, will have a new look this year as it sets out to innovate several programs and revive some old ones. This is the impression given by its new officers for this year, President

Walter Maybruch, Vice President Joshua Daniel, Secretary-Treasurer Leonard Hirsch, and the host of fifteen representatives from the twelve undergraduate and three *semicha* *shiurim*.

Two unprecedented plans for this year are *Chavrusa-Shine*

program and the formation of a Rabbinic Alumni Association.

Most large American and Israeli *yeshivot* have daily or weekly *hashkafa shiurim* for which the students diligently prepare. To satisfy this need at Yeshiva

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certain number of years before taking the plunge into the general society. A built-in running start is possessed by each yeshiva that boasts a noticeable *rebbe-talmid* relationship. Voluntary evening *shiurim*, both on the part of *roshei yeshiva* as well as the *talmidim*, evidence one medium that expresses the existence of a degree of this relationship here at Yeshiva.

HAMEVASER commends the devotion of Rav Charlop, RIETS Administrative Director, and Rav Bleich to the student body by taking valuable time from their heavy schedules to deliver evening *halacha* and *hashkafa shiurim*. Special recognition goes to Rav Alpert for his new tri-weekly evening "b'kint shiur" on *Shabbat*. We hope that such a *shiur* becomes a permanent institution in our yeshiva.

At the same time, HAMEVASER endorses SOY's invitation to all to attend these excellent *shiurim* of contemporary and practical value.

Potential Energy

The RIETS faculty is presently in a state of critical depletion. The retirement of Rav Volk, combined with last year's departure of two *rebbeim* from the upper *shiurim*, leaves the yeshiva with a deficiency which is only partly made up by the addition of Rav Romm to the faculty.

The most talented prospective *roshei yeshiva* can be found in our own *Beit haMidrash*. Among our recent *musmachim* and among those who still study here are young men who are already learned and who show promise of becoming good *rebbeim*. Moreover, these men are well acquainted with our yeshiva, its *talmidim* and its unique difficulties. This would contribute to their effectiveness as personalities to whom the *talmidim* could relate easily.

HAMEVASER urges the administration to use this opportunity to put these qualified RIETS *musmachim* on the RIETS faculty by giving them freshman *shiurim*. A badly-needed element of vitality would thus be added, without upsetting the structure of the yeshiva as a whole.

The opportune moment has arrived at a time when the opportunity can be made good. The future stature of the yeshiva depends on whether the administration rises to the occasion or lets it go by, dismally unexploited.

From the Editor's Desk

Apprehension



by Jeffrey Feinstein

As numerous students and administrators can testify, the present curriculum of our pseudo-Lithuanian Yeshiva embodies several blatant misconceptions which further serve to confound the student's quest for a purposeful *derech* in *Limud HaTorah* and *Halacha L'Maaseh*. The current approach to learning assumes that entering freshmen have amassed a wealth of knowledge in *Chumash*, *halacha* and have extracted a meaningful *hashkafa* from their *limudim* to reinforce their commitment to the centrality of *Torah* and *mitsvot*. This artificial portrait of the RIETS *Talmid* is further distorted by the belief that these above essential areas of *limud* are diligently studied by many boys after RIETS hours and that the prevailing atmosphere of our Yeshiva envelops the student with a sincere *Torah hashkafa*. Maybe in Radin or Slobodka, but not in YU!

Those students who do not envision a solution apathetically drift from *shiur* to *shiur*, sink deeper into the world of *machloket*, and finally drown in the *b'china* at the semester's end. It is only in retrospect that the RIETS graduate bemoans his lack of practical *halachic* knowledge.

The cry of those interested students within the past year has evoked several suggested programs for the restructure of RIETS. These revisions have sought to effectively reorder the daily six-hour RIETS allotment so that diverse subjects of Jewish content could be introduced without the loss of *Beit haMidrash* or *shiur* time. One of the new RIETS programs most highly publicized since last semester provides for the inclusion of *Chumash*, *halacha*, and *hashkafa* sessions in the morning hours. In addition, Jewish philosophy as well as the current college requirements of Bible and Jewish History would complete the morning curriculum. These subjects would satisfy our already craving desire for a taste of relevance within our European styled yeshiva. However, the mere presence of new courses will certainly alter our position as to the initial purpose of RIETS. Most assuredly, the program would enable an undergraduate to broaden his scope in related Jewish topics such as history or philosophy, but inadvertently, they may serve to further weaken that area of RIETS whose importance has been drastically minimized by the RIETS *talmid*—the study of *Gemara*.

The framers of the new plans have been very prudent not to diminish *Beit haMidrash* and *shiur* hours, yet they have not sufficiently devised a program to elevate the interest in *Gemara* learning itself. The fact that students have suggested a variety of courses indicates a possible fault in our current approach to the choice of *m'sechot* and the style of the *shiurim*. In effect, without the proper analysis of "What is wrong with the *shiur* itself?" the student will eventually reject the static atmosphere of the *shiur* and opt for the more practically applicable courses which require less effort in comprehending the material.

In formulating a program of study it is imperative to consider the goals of RIETS. The primary purpose of any Yeshiva, no less that of RIETS, is to train the *talmid* to learn how "to learn" through hours of serious application to *Gemara* study. Therefore, in addition to bolstering a curriculum in an attempt to broaden one's perspective, would it not be equally crucial to reevaluate the selection and the content of our *Gemara* learning in order to make the pursuit more significant to the average *talmid*?

If we fail to consider the above question, two basic deficiencies in RIETS will plague the system even after structural changes have been attained. Firstly, the present curriculum for learning *shas* severely limits the RIETS student's exposure to highly practical and relevant *siguyot* throughout the Talmud. It is sad yet true that a student for whom RIETS represents a final exposure to formalized *shiurim* in a structural yeshiva would merely learn *inyanin* in *Baba Mezia* and *Sanhedrin* during the duration of his four years at YU. Secondly, many students still find that their insufficient backgrounds hamper their full comprehension of the *shiurim*. In last year's RIETS Student Survey, 42.08% of the students responding affirmed the suggestion: "There should be a related program in RIETS for students with a day school background who are not prepared for Yeshiva learning (i.e.: same amount of time given to learning but at a decelerated pace)."

Unless these two maladies are remedied, the addition of new courses to RIETS will serve as a diversion from rather than a supplement to one's *Gemara* study.

The above is the second in a series discussing RIETS Reform. The next issue will feature a proposed course of study for RIETS.

Please remember to make your contributions to the EZRA LIGHTMAN TORAH ACHIEVEMENT AWARD c/o HAMEVASER, Amsterdam Ave. & 186th Street, New York, N.Y. 10033

Wanted: A Senate

For many years, HAMEVASER has suggested changes in the structure and curriculum of YP-RIETS, and during that time, there has been a consistent lack of response from the administration. We realize that the school's leaders are aware of many of the problems facing YP-RIETS. Therefore, we must attribute their inaction to the fact that there is no forum which brings student, *roshei yeshiva*, and administrator together to discuss the difficulties confronting YP-RIETS.

We believe that a YP-RIETS Senate could bring some fresh ideas to the fore and initiate some much-needed change in the YP-RIETS structure. We, therefore, urge the SOY Council and Rabbi Charlop to take immediate steps to establish a YP-RIETS Senate.

Above and Beyond
The Call

Success for a yeshiva can be seen in different views, a significant one being the quality and sincerity of its output, the *bachurim* who have sojournd *bayn kullei ha-yeshiva* for a

the parents or family who were so deeply bereaved. If life experience is any source of wisdom, then let it be frankly said that in the long run this loss will remain irreparable and inconsolable only to them. Moreover, the priceless qualities of character to which such high and deserved tribute was paid were in all probability a *yerusha* from them. But above all else, should the *mitzva* of *nehum aveilim* not have motivated the writers to have included at least one sentence of solace to those who mourn him so sorrowfully?

I earnestly regret this omission and trust that it might still be remedied in some way.

Sincerely,

(Rabbi) Norman E. Frimer

To the Editors and Readers
of HAMEVASER,

Two months and eleven days have elapsed since the passing of our greatly beloved and revered son Ezra z"l. He was also my "Rebbe and future doctor." Ever since Ezra was eight years old he planned on being a doctor. Oh yes, he wanted the *Semicha* very very much, but that was extra. He wanted so much to help people, to relieve them of their pain and suffering. Whenever he came home during the summer and he was up to it, I used to take him on my medical rounds. Most of the medical magazines and articles which I brought home from the office, Ezra z"l familiarized himself with and could understand very

Dear Editor,

The two lead articles by David Luchins and Harold Goldberg as well as the editorial "In Memoriam" which appeared in your October issue of HAMEVASER were moving tributes to the memory of Ezra Lightman z"l. No reader could but be stirred by the exemplary beauty of his *neshama* and the courage and *emuna* which characterized his active life. These qualities the writers caught poignantly and presented dramatically. For all this they have our humble appreciation.

One omission, however, surprised us for in our judgment it flawed seriously the purpose of these eulogies. None of the pieces carried even a single reference to a word of *neshama* to

Associate Editor

Prologue

by ISRAEL DAVID BENEDEK



No one will deny that the training and ordination of Orthodox rabbis for the American Jewish community was an original *raison d'être* of the Rabbi Isaac Elchanan Theological Seminary. RIETS, which we trust is still the heart of what is now Yeshiva University, should remain a major, constant source of community spiritual leadership to meet the challenge of the seventies. Inter-marriage and assimilation are only two of the multitude of problems that are so prevalent today which cannot be alleviated by RIETS-YP students merely sitting in the *Beit HaMidrash* and then entering a secular profession.

With this thought in mind, please read the following front page article, reprinted from the April 1963 issue of HAMEVASER, entitled "Changes Announced in Semicha Program."

"At a meeting held on March 20, 1963, with approximately thirty seniors of Yeshiva College who plan to enter the Semicha program in the fall, Dr. Emmanuel Rackman, assistant to Dr. Belkin (then Assistant to the President for Rabbinic Studies—IDB), announced that sweeping changes have recently been enacted in the Semicha program's policies and requirements.

"The most striking innovation is the institution of freedom of choice in the Semicha department. Incoming semicha students may now select one of three different supplementary study programs leading to any one of the three higher degrees which the semicha student is required to take in conjunction with his ordination; instead of the present single program of study leading to only MHL degree. The three degrees now open to

semicha students are: MA in Jewish studies or related fields to be taken at Bernard Revel Graduate School; MS in religious education to be taken at Yeshiva's Graduate School of Education; and MHL to be taken at the Bernard Revel Graduate School.

"In addition, it was also announced that the number of required hours of classroom work in both the MHL and MS programs will not exceed four per week. This is a reduction of 50% in the number of hours of classroom work now being required under the present MHL program, thus enabling semicha students to devote more of their time to learning. As for those electing to take the MA degree, the number of hours per week that they will spend in the classroom will depend on the particular course of study they pursue."

All YC students considering entering any of the Jewish-related professions are invited to become members of the Pre-Rabbinic Society. Applications in M202 and R314.

So "sweeping changes," we are told, had been enacted. Then let us now enact truly sweeping changes. The new regulation obligating all semicha students to take Rav Tendler's *Hilchot Nidah Shiur* for Semicha is highly desirable. But it is only one step in a long road toward the ideal Semicha Program. Two years ago, a "Proposed Semicha Program" was formulated by a joint committee—a committee of *rashai yeshiva*, administrators, and semicha students. The suggested program indeed called for

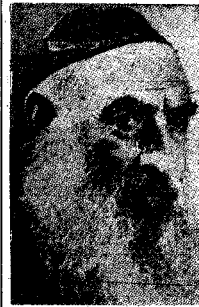
"sweeping changes." We shall not dwell on the inauspicious and intrusive circumstances that caused its abeyance and renunciation. Let those events remain buried in the past. But we must not ignore the Proposed Program's import, nor consign to oblivion the efforts of top *rashai yeshiva*, administrators, and semicha students who have exhibited much devotion during the months of its formulation.

Plans are being finalized by various student groups, among them — SOY and the Pre-Rabbinic Society, to begin a new drive for a revamping of the Semicha Program, using the "Proposed Semicha Program" as a basis. One major obstacle, however, is the present

University crisis. But we must realize that merely to produce college-educated Jews who have "learned" a certain number of *blatt Gemara* is not a goal sufficiently lofty for Yeshiva University's standards. We must produce the communal leaders and teachers to expose the Torah way of life to the acculturated American Jew and to revive it within the alienated yeshiva high school graduate. The Semicha Program, as a major *y'sod* of Yeshiva University, should be preserved from drastic budgetary limitations. The change to a new program need not be sudden — but it must be expediently directed. The time should not come when action will be unnecessary because it will be too late. Our present Semicha Program must not remain stagnant.

This column will, *IV"V*, in each of the next issues, devote at least part of its space to an analysis of the progress in this most pressing endeavor.

IN MEMORIAM



RABBI
YEHUDA LEIB
LEVIN ז"ל
1895-1971

HAMEVASER joins World Jewry in mourning the passing of the Soviet Union's revered Chief Rabbi.



MR. SOL FURST ז"ל
1894-1971

HAMEVASER extends sincere condolences to Mrs. Hilda Furst and family on the loss of their beloved husband and father and Yeshiva's devoted trustee and benefactor.

Teaneck Community

(Continued from Page 6)

effective force for religious-social progress without stifling the individuality of its members. It asks of its members not a narrow allegiance to a single institution but rather a gen-

eral commitment to strengthening and improving Jewish living. A Kehilla that is both flexible and dynamic, Congregation B'nai Yeshurun should serve as an enlightening example to other Jewish communities throughout the world.

Letters To The Editor

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This past summer he expressed a desire to study with someone doing research at one of the big teaching hospitals. I introduced him to one of the great younger teachers and research professors, an Orthodox Jew, who came from South Africa and a known specialist in liver diseases. He did know about Ezra's illness and outlined articles and lectures for Ezra to work on in his leisure.

At the end of several weeks of reading and lectures, Ezra ז"ל knew all there was to know about the "Australasian Antigen" and "Hepatitis" — more than many a local physician — because Ezra went to the three local hospitals and talked to the pathologists about Hepatitis.

He was having severe respiratory embarrassment because his

left lung was filled with fluid and extending into his abdomen, causing bloating. It was difficult to find tasty food for Ezra to eat without experiencing abdominal discomfort. His chest was tapped once for fluid, and he was advised to be tapped again. His "special new drugs" which he was getting intravenously now, for several years on every second or third weekend, were losing their effect.

He received three pints of blood one month before his demise and his strength was running out. Ezra knew it, his Hematologist knew it, but he did not give up.

Phone calls came in from everywhere, male and female young voices, asking for Ezra Lightman. His fan mail was constantly coming — and letters were going out everywhere, yes, even to Canada.

The still voice, the quiet smile, the thoughtful reply is no more! Ezra is gone! The sweet, lively accordion is under the piano. It plays no more with Ezra's lively fingers and beautiful Jewish touch!

The Editor-in-Chief and Governing Board of HAMEVASER extend sincere condolences to Dr. Irving Agus upon the recent loss of his sister.

He loved to wear colorful new clothes; but my wife had to inveigle him into wearing something new! The old was good enough!

I offer my thanks to the Almighty for Ezra's other two brothers and sisters. They kept him close to them — they watched him, fed him and nursed him —

yes, even kept his spirits up when he was flat on his back for two days following an intravenous treatment of toxic powerful medication.

We were fortunate to have them also attending Yeshiva University.

Ezra ז"ל had such a high level of belief in the Almighty that it was to me unbelievable! He did not believe he was going to die! No one did.

His *Rebbe*, Rav Soloveitchik, was so close to him and knew and kept in touch with every treatment and the result of every blood test. Hardly a week went by when a phone call did not come in from Brookline or a personal inquiry at the Maimonides School Saturday night lecture about Ezra's condition from mighty, by constantly inquiring

about new drugs, praying, yes, even at the *Kotel* in Jerusalem for many years.

He made several trips to Israel and brought back numerous pictures — we laughed and had fun.

We have beautiful memories — daily we miss him.

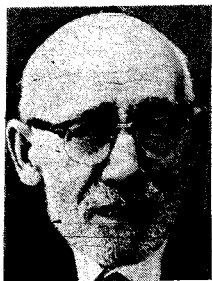
My wife Hannah and I are thankful to the Almighty for giving us the privilege of being the parents of such a wonderful son, every moment was precious — and we knew the curtain would fall. The Almighty had different plans for Ezra ז"ל. He is sitting in the presence of the Almighty along with the *Tzadikim* and studying Torah!

Thank you very much for your fine tributes.

Dr. and Mrs.
Mashe U.L. Lightman

Fifth Yahrzeit of Hagoan Harav Poleyeff Observed

In Room 307 of Furst Hall, the teacher's desk stands on a specially constructed platform. It is the only one of its kind at Yeshiva and dates back to the 1930's. Students had it specially built so that they might better hear their beloved *rebbe* as they crowded around his desk to hear every word of his *shiur*. From that moment on, the platform was moved to whatever room the *rebbe* went, until November 10, 1966, when Hagoan Horav Moshe Aaron Poleyeff, *z"l*, said his last *shiur*. Four days later, on the 2nd of Kislev, 5727, Rav Poleyeff was called to his eternal rest.



Rav Moshe A. Poleyeff *z"l*

each and every one of his *talmidim*.

On that day, a remarkable and unequalled career as *magid shiur* for 46 consecutive years at Yeshiva came to end. It was not enough alone that set Rav Poleyeff's *shiur* apart from others, but a combination of unparalleled *lamud*, a clear presentation of the *shurim*, and unlimited love for an concern with

Rav Poleyeff, in his youth, was a *talmid muchak* of Rav Issar Zalman Meltzer at Slutsk, from whom he received *semicha* in 1910. He was the contemporary at Slutsk of such giants as Rav Aharon Kotler, *z"l*, Rav Moshe Tomashov, *z"l*, and Rav Eliahu Henkin, *yibadel lechayim*.

Arriving in the United States in 1920, he was immediately appointed as a *Rosh Yeshiva* by Dr. Bernard Revel, *z"l*, then president of Yeshiva. Thus began the 46 years of serving with honor and distinction as *Rosh Yeshiva* to thousands of students. In many instances, Rav Poleyeff was the *rebbe* of grandfather, father, and son. Students of every decade still remember his gentle voice, his slow walk, his arm around the student while listening to his questions on a *sugya* in the *Gemara*, and his readiness to help any student of any class. Rav Poleyeff never condemned; he only used soft words of encouragement. On numerous occasions he expressed his confidence in the American Yeshiva student and in the future of Torah Judaism on these shores.

Quite often special requests were regularly made by students to attend the *shiurim* or to continue in the class of Rav Poleyeff. He always believed that the student must first understand well the *Gemara*, *Rashi* and *Tosafot* before he proceeded to *Rishonim* and *Acharonim*. *Mejarshim* were added when they assisted in the understanding of the *sugya*. Thus, it was long recognized that students of Rav Poleyeff were best when it came to an understanding of the *pshtat* of the *Gemara*.

A unique innovation on the part of Rav Poleyeff was the "Thursday *Shiur*." Each week a student was encouraged and guided to examine various *mejarshim* on a particular *sugya* and present it before the class. It was an experience in *Torah* research and presentation that every student would long remember. Following the student's presentation, Rav Poleyeff would

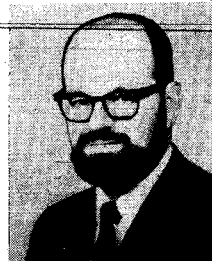
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Accent On Youth In Teaneck, N. J.

By ELIEZER DIAMOND

While the synagogue is one of the oldest Jewish communal institutions, its position in the community has never been strictly delineated. Is the shul important in its own right or is it merely a convenient vehicle for community action? Should the shul be controlled by the dynamism of the younger congregants or should the older and more experienced members hold the reins? Each Jewish community must come to terms with these problems and answer them according to its own needs and point of view.

The Jewish community of Teaneck, New Jersey has taken an interesting approach to the



Rabbi Macy Gordon

roles of youth within the synagogue and of the synagogue within the community. Both play an important part in the Teaneck Kehilla. The Orthodox Jewish population includes a preponderance of YU students and recent alumni. Rabbi Macy Gordon of Teaneck's Congregation B'nai Yeshurun is a YU graduate himself. He has seen his shul grow from a bare minyan of families to a large, vibrant community.

Because many of the shul members are young, and their plans for the future are tentative, their position in the community is somewhat ambiguous. In fact, three basic groups exist among the younger congregants. One group consists of unmarried students. This group obviously cannot commit itself to permanent residency in Teaneck for their major concerns are academic, financial, and marital, not geographical. To them Teaneck is simply a convenient base of operations for their academic pursuit, chosen primarily for its proximity to the city and for its pleasant environment. The second group is comprised of young couples who have established themselves in the community and are planning to live in Teaneck permanently. Third, there are the newlyweds who are seeking a place in which to settle, but have not yet decided whether Teaneck is the ideal community for them.

The synagogue, rather than pressuring all members into accepting equal responsibility for the shul's financial maintenance, has made allowances for members with limited means. Members are assessed according to their earning power, and a student congregant may often only pay a token fee. In this way everyone fulfills a minimal responsibility to the synagogue without feeling that his personal priorities are being pre-empted.

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Krumbein...

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spoken assumption would still be the desire for unity.

In Rav Grodzenski's view, evil is hateful because it is the antithesis of *Torah* values. When this *sinah* is personalized, the sinner himself personifies that antithesis. From such a person there can be no love. The more *sinah* is personalized, the more *ahavah* is pushed away.

According to Rav Kook, however, it is entirely possible to maintain even personal *sinah* without sacrificing *ahavah*. In his conception, the anger which one feels against sin is rooted in the realization that sin is the downfall of Israel, a nation based on sanctity. If one is moved by this feeling, to react strongly against the *rasha*, and not only his deeds, it does not mean that *ahavah* has disappeared. To the contrary, if the burning desire for mutual love and unity of purpose were absent, the frustration and disappointment would never be so strong. *Efshar likayem shneiheim*. Hate has not pushed love away. It has only shifted it to the realm of the implicit.

Change Sought in Hebrew Divisions

by ELLIOT SINGER

The three religious divisions, RIETS, EMC, and JSS each have established a Student-Faculty Committee with proposals to amend existing curriculums and regulations.

In RIETS, in addition to *Talmud* classes, the committee is requesting an introduction of *shiurim* in both *Chumash* and *halacha*. Also, a more structured progression in student advancement to higher *shiurim* has been proposed. The committee is pressing for the installation of oral *bechinot* in addition to the written tests for *semicha*. Another test to determine a student's ability to adequately learn *Talmud* independently is being requested. Additional courses such as *Taharat Hamishpacha* and a broadening of topics in *Orach Chaim* are being sought. Mr. Maybruch, president of SOY, also proposed installation of separate curricula for *semicha* students such as *shiurim* for those students who wish to be practicing rabbis with congregations and special *shiurim* for those who wish to direct their efforts purely toward the acquisition of knowledge.

In EMC, the Student-Faculty Relations Committee is proposing that students who receive an "A" in a course should be granted unlimited cuts. Also a student receiving an "A" in a "P-N" course should be credited an "A."

The Student-Faculty Curriculum Evaluation Committee of JSS has taken a poll of its students and results show that 75% agree that the attendance regulations should be modified. Fifty

per cent of those polled said they should have unlimited cuts. They are also in favor of instituting a P-N system for those minor courses that are worth two credits. The committee has also proposed a program of either one year's full-time study in an Israeli Yeshiva or half-day college and half-day Yeshiva program.

Each of the religious divisions has installed new lectures in addition to the previous ones. The Student Organization of Yeshiva has discussed with Rabbi Charlap the installation of *haskkafa shiurim* once a month by the *rebbeim* at which all the *bnei ha-yeshiva* can participate. Also added is a *shiur* given at night by Rav Bleich in *hitchot gerut*. EMC has instituted a lecture on *Yom Yerushalayim* in addition to the lectures on *Yom Haatzmaut* and *Yom Hashoah*. JSS has started weekly lectures by guest *rebbeim*.

The SOY committee has proposed that better rapport with the students would be established if all of the *rebbeim* would come to *minyan* and the *Beit haMidrash* in the morning. In an interview with Mr. Maybruch, he said that it would be greatly appreciated if the *rebbeim* would help the students with articles for the new *Torah* journal, *B'er Yitzchok*.

In an interview with Mr. Frohlinger, president of JSS, he stated that a recruitment plan has been started to invite potential JSS students to sit in on courses for a day. Also, as part of the program, students would be sent out to communities and high schools to speak about Yeshiva University.

Rabbi Bleich

(Continued from Page 1)

sion, Rabbi Bleich quoted various opinions of the *Poskim*. Some *Rishonim* (the *Rivah* and the *Nimukei Yosef*) maintain that if a man converts for ulterior motives, in order to achieve his goals he will be a sincere *ger*, and consequently we should accept him as such. A *Tshuva* of Rav Herzog qualifies the remark of the *Rishonim*, noting that such a conversion was acceptable only in the time of those *Rishonim* because if a convert did not fulfill his commitment to Judaism, he was castigated by the Jewish community and consequently had to mend his ways, but today, because a Jew can assimilate without being pressured by the Jewish community, such conversions are not acceptable. Rav Moshe

Feinstein, Shlita, also asserts in a *Tshuva* given in 1929, that if one does not accept the yoke of the *Torah* fully he is not considered a *ger*. Rav Feinstein adds, that the *Gemara* in Yebamot, which states that a conversion prompted by ulterior motives is acceptable, is talking about one who accepts the *mitzvot* fully.

Rabbi Bleich concluded his lecture by stating that today, it is his opinion that there is no reason for us to accept a *Ger* who we are not sufficiently sure will be a *shomer mitzvot*. Rabbi Bleich disclosed that when people request that he grant a conversion for the sake of marriage, he tells them it is better *halachically* that the couple live together as Jew and non-Jew than admitting an insincere convert into the Jewish Community.

Schick Discusses School Aid, Jewish Problems, in N.Y.C

by MENACHEM SCHRADER

Marvin Schick is one of the most prominent Orthodox Jews in government today. As Assistant to the Mayor for Inter-group Relations, he is, perhaps, the most well-informed person on government aid to Jewish institutions. In addition to his government work, he writes a weekly column on Jewish affairs for the Jewish Press. He was the founder and first president of the National Jewish Commission on Law and Public Affairs (C.O.L.P.A.). He has a Ph.D. in Constitutional Law from N.Y.U. and is a *musmach* of R.J.J. While a candidate for his doctoral degree, he was an instructor in Political Science at Yeshiva College.

HAMEVASER: Mr. Schick, what specific Jewish problems are confronting Mayor Lindsay?

Schick: Lindsay's basic problem with the Jews is that they haven't yet forgotten about the teachers' strike in 1968. They haven't forgiven him for his first term, and in their eyes he can do nothing right. His second term has not been given a chance.

HAMEVASER: What problems are facing the Jews of New York, and how is the city dealing with them?

Schick: The most crucial problem facing the Jews in the city is poverty. The poorest Jews in New York are the aged. Right now there are sixty senior centers for the old in New York City. They conduct all day programs, which are cultural, social, and nutritional in nature, but this doesn't come close to being enough. The elderly are only now beginning to fight for their rights, and as with every protest movement, Jews are at the front of the battle.

On November 23, 1971, the Mayor will announce a special program for Jewish senior citizens, involving one and a half million dollars. The program will be run by the Federation of Jewish Philanthropies, but the city will fund the project. Hopefully, more will be done in the future for the Jewish aged.

The second poorest Jewish group in the city is the *Chassidim*, the poorest of these being the Satmar. All together, the Satmar get about a million dol-

lars a year from the city. Day-care centers, job corps, and anti-poverty programs all add up. The Satmar receive so much because they are organized. That goes for the Lubavitch, too. The Jews on the East Side and in the Bronx should be getting more aid than they are, but there's no centralized agency to give it to like there is in Williamsburgh or Crown Heights. However, a day-



Marvin Schick

care center has been set up in Yeshiva Tifereth Jerusalem, which accepts Jews, Blacks, Chinese, and everyone else.

The Bronx has always been unlucky on Jewish matters. With no *yeshivot* or *Chassidim*, the Jews of the Bronx have no rallying point.

Various other Jewish institutions are funded partially by the city. Torah Umesorah gets about three quarters of a million dollars a year through city and federal funds. A program is being set up to deal with the narcotics problem at yeshivot. Many *yeshivot* get money as college grants. Most Jewish camps in the Catskills get a considerable amount of their budget paid by the state government.

The only problem is that although we're helping Jewish institutions, the poor aren't really getting their money. This is a problem that may soon have to be dealt with.

HAMEVASER: Are there other Jews in the Lindsay administration that have a special concern for Jewish problems?

Schick: Yes. Sid Davidoff is very Jewish conscious and has gone out of his way to help co-religionists. But he is the only one.

HAMEVASER: One of the foremost issues concerning Jewish education today is government aid for parochial schools. What is the present legal situation on this matter?

Schick: The legal position seems to be settling between the two polar views on the subject, these being: (1) no aid at all, and (2) complete government fundings for all secular studies. The Supreme Court has ruled that textbooks, bussing, and other such educational needs may be provided by the government, but direct grants to parochial schools are strictly out. This is a defeat for Orthodox Jews who have been fighting for complete funding for secular studies by government agencies. But there have been several advances. In the last two sessions of the state legislature, two bills have been passed that would aid parochial schools. The first is a bill reimbursing the schools for taking attendance for the state. The second is a bill providing finan-

cial aid to those parents that send their children to parochial school.

HAMEVASER: Are these bills having any difficulties?

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Schick: Several organizations, led by the American Jewish Congress, have taken these bills to court. They are now on a three-judge district court level, but no matter who wins it will probably be appealed to the Supreme

Court. Based on court cases dealing with the Pennsylvania and Rhode Island bills to aid parochial education, which are similar to those passed in New York, we must, unfortunately, expect these bills to be declared unconstitutional. (Both the Pennsylvania and Rhode Island bills lost, 8-1.)

Part of the problem with these bills is that the government fears that private white schools in the South will claim similar funds based on rulings in favor of parochial schools. C.O.L.P.A. is trying to solve this problem by showing the difference between racial and religious bias in private education. It is now involved in a case originating in Mississippi dealing with private schools.

HAMEVASER: What is the purpose of C.O.L.P.A.?

Schick: C.O.L.P.A. was formed to create an organization that could represent the Orthodox Jewish community on legal and

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Contributing Editor

The Old Beaten Trail

by DOV FRIMER

The concept of *Minhag* — *Al Titosh Metorat Imecha* — plays a very important role in Judaism — both *halachically* and *hashkafically*. Yet we must all realize that *minhag*, or any tradition, was established to meet a specific need of the time. If it were meant to be eternal, the *Torah* itself would have included it. Consequently, before any *minhag* in the *halachic* realm receives sanction, it had to first go through a very involved process as that described by the *Rambam* (Chapter 2 of *Hilchot Mamrim*) and other Rabbinic sources. In the *hashkafic* realm, however, we find no such details or stipulations. The way one thinks, his style of dress, speech, writing, teaching, or learning, unless it goes directly counter to a specific *halacha*, is left more or less up to the individual. I am sure that no one required of the *Chasid* to talk in the same syntax as that of the *Torah*, or that Reb Chaim was obligated

to learn in the same *derech* as the *Maharsha*. Tradition has little to enforce in these areas as long as one stays within the broader *halachic* guidelines. Surely if the *minhag* turns out to be to the detriment of the Jewish Community, in these regions of Judaism we can quickly change them. It is my feeling that such a stage has been reached in our method of teaching *Talmud*.

Originally, as it is, *Chazal* in *Pirkei Avot* (5:21) advocated one not to start learning *Gemara* until the age of fifteen. Due to many circumstances of the *Diaspora*, we have changed this *minhag* and have begun teaching *Talmud* to children as early an age as possible. It is time for another change to take place. We can no longer continue to teach *Talmud* in the traditional fashion.

Until now it has been standard practice to teach (a) The *Yeshivish* *Mesechta* — primarily those of *Nezikin*, occasionally parts of *Nashim*, and (b) Moving along more or less methodically through the *Talmudic* text, touching possibly on concomitant *sugya* for clarification — especially if *Tosafot* should deal with the other *sugya*. Unfortunately, however, in today's utilitarian world, this approach has proved disastrous for the overwhelming majority of Jewish youth. One of the prime reasons for students not continuing their Jewish education on to higher levels, or seriously learning once they have left the "walls of the Beit ha-

Midrash," has been their frustrating and often crippling experience with *Talmud*. It is a too common phenomenon, that we find among many *Yeshiva* products a real hatred and contempt for *Talmudic* studies. Many refuse to even open a *Gemara* for years after they have left the *Yeshiva* system. And yet the *yeshivot* travel along the old beaten trail, teaching irrelevant material which the *talmid* can seldom take with him into the outside world, continuing in a fashion that "was good enough in Europe," that "we have been doing for hundreds of years." And even where a possibly practical and relevant topic is touched upon, it is not dealt with as such within the *shur*.

A rebbe's analyses is more in the world of *chidush* rather than that of application. If this means not tracing the development of the *halacha* into the *poskim* — so be it. If this means not attaching and grappling with modern ramifications of the particular *Gemara* — well, this is the price that has to be paid. If this means not getting a clear total picture of the whole *sugya* — not merely the aspects dealt with on the *blat* — well a choice has to be made, ground must be covered. I agree, a choice has to be made, but the wrong one was picked. What was good enough in Europe is not good enough now. Only a select few came out unscathed from the *Talmud* experience — a *Sh'erit HaPeleta*. But what is going to happen to the hundreds who fall by the wayside? Are

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Teaneck Kehilla "Insulated Jew" Phenomenon

(Continued from Page 4)

by communal needs. Under this system, moreover, financial status, or lack of it, in no way determines the extent to which one can participate in shul-sponsored activities.



The success of this "open-door policy" is evidenced by the newer and younger members' active involvement in shul affairs. The shul's president, for example, has lived in Teaneck for less than a year, while the head of the adult education program and the *ba'al k'riah* are both products of YU. At every level of activity, in short, one finds young people—many with no intention of living in Teaneck permanently, shouldering communal responsibilities.

The Teaneck Kehilla's positive attitude toward new people and points of view stems from a general community philosophy that is people-oriented and not shul-oriented. Rabbi Gordon and his congregants do not view the syna-

gogue as a monolithic institution to which the community must render tribute. On the contrary, the shul serves its members by acting as a focus for the community's aspiration and as a springboard for religious and social activism.

Because the shul wants to initiate progress in the community without dictating it, many of its projects operate outside the synagogue framework or only loosely within it. The shul does not, for example, try to increase Jewish awareness by directly inviting the community to its services, but rather by sponsoring cultural evenings and discussion groups. In another attempt to strengthen the Jewish community, shul members are trying to build a *mikva* in Teaneck. They purposely have dissociated the project from the shul, however, to attract support from the broadest possible spectrum of the Jewish community.

The Teaneck synagogue, then, unifies the Orthodox Jewish community into an ef-

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even when the otherwise punctilious rabbi gives passive assent to an old tradition that overlooks, just this once, the general interdiction against mingling of the sexes in the Synagogue, so that all might kiss the Torah.

Of course, there are no hard and fast categories and the anomalies abound. Probably the INSULATED JEW is still in the minority even among orthodox Jews. But the point that we are trying to make is that the trends seem to be going that direction.

Ironically the chief progenitor of this new insulated Jew is Yeshiva University, which has almost since its inception beaten the drums for synthesis which it set up as the ideal striving for the orthodox Jew in America and the 20th century. I do not mean to suggest by this that Yeshiva has failed in its purpose. On the contrary, orthodox Judaism in this hemisphere is unthinkable without Yeshiva University and I believe that it is largely owing to this diadem of Jewish learning and practice that we can speak of the efflorescence of classical Judaism in the New World.

It is simply a semantic misunderstanding, I believe, which has confused the term *synthesis* for *insulated*. The Yeshiva program has never been one of integration of Jewish and secular subjects. However diversified and encompassing the University has become, Torah learning at the Ye-

shiva, under the knowing and deliberate overseeing of Dr. Samuel Belkin, its long time president, has kept pace and has retained its individual integrity. Much continuous pressure to transform Yeshiva into a Hildesheimer Seminary, which was truly an enterprise of synthesis, has not found a sympathetic ear from its president. The Yeshiva curriculum has, hardly, or if at all, swerved from its erstwhile Lithuanian model and by the same token the University in choice of faculty, texts and

courses is only little inhibited by its association with Yeshiva and it is no less academic center of free and untrammelled enquiry than other non-religiously affiliated schools of higher learning. To be sure many perceive this arrangement to be Yeshiva's great weakness. But it is this compartmentalization, I am convinced, which is making for the Insulated Jew who seems to be able to manage, better than his predecessors, the universalistic and particularistic tension of being Jewish.

Learning Systems

(Continued from Page 5)

they to be neglected and forgotten?

In Europe where there was little threat from the world outside the ghetto gates, where the general milieu was conducive to a way of life that was consonant with "*Sh'mirat HaMitsvot*," whether it was out of conviction or simply a matter of life style—teaching irrelevant and/or escoteric parts of the *Talmud* could possibly bear fruit. It was through such sections that a methodology in the mechanics of *Mishna* and *Gemara* could be sharply developed; analysis could be most critical; one could "learn how to learn." However, in today's day and age, where there is so much fallout absorbed from an outside world where everything must have a practical purpose, a world which every step of the way challenges the very nature and existence of Torah, learning how to learn is not enough!

I gravely doubt that there is any rebbe, who is not only a *Talmid Chacham* but a *Rosh Yeshiva* as well, who cannot transmit a *derech* in learning regardless of the *m'scheta* he teaches. If so, why not take relevant material, material which the tal-

mid can take with him into his college classes and the "secular world," material that, which can arm him against a possible threat of danger to his spiritual life? Why not study topically, taking such applicable *sugyot* and analyzing them in depth, throughout *shas*, as seen through the eyes of the *Rishonim*, and developed through the generations by the *Poskim*.

Through such a method not only will the student learn *Gemara* and *halacha* but he will see the connection between the two. He will gain both a *derech* in learning and practical knowledge. The *talmid* can now gain a new understanding of the *halacha* — his "*Derech haChaim*" — and, therefore, his very Jewish essence. He will be able to go out of the *Beit haMidrash* feeling equipped with the tools to handle new challenges and new experiences. Torah will become a *Torat Chaim* rather than merely an intellectual exercise in mental gymnastics. The price to be paid will be the number of *blat* covered. The ammunition needed is the preparedness to break away from the "traditional way." But I believe the reward will be great. "*Ein talmid lomeid Elav Be'makom Shelebo Rotzeh Bo.*"

Rav Poleyeff

(Continued from Page 4)

review it once again, and then add his own unique and incisive *chiddushim*.

It was *chiddushim* which Rav Poleyeff published in a *sefer* every ten years to make them readily available to *rebbeim* and students of all *Yeshivot*. The first, *Machnei Israel*, was published in 1930. This was followed in 1940 by *B'air Avraham*, in 1950 by *Orach Mishor*, and in 1960 by *Or Hashemesh*. As each was pub-

lished they were acclaimed by *gedolim* and were welcomed with praise by the world of Torah.

Following Rav Poleyeff's death, his son, Rabbi Israel Poleyeff, a *musmakh* of Yeshiva and presently a rabbi in Brooklyn and *rebbe* of the senior *shiur* at Rogosin Yeshiva High School, in fulfillment of his father's request, began the task of compiling all of Rav Poleyeff's *chiddushei Torah*, both published and un-

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published, into a simple, complete unit. This undertaking was completed this year, with the publication of the 3-volume *Orach Meishorim*. This set, too, was widely acclaimed by *gedolei Torah*, and is being used in *yeshivot* both here and in Israel. The same clear and lucid style which distinguished Rav Poleyeff's *shiurim*, also marks his written *chiddushim*, making them invaluable assets to *Talmud* study.

A pattern is readily noticeable in the 370 *simanim* of Rav Poleyeff's *sefer*. Rav Poleyeff begins by citing at length the section of the *Gemara* up-

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Schick Interviewed On Jewish Affairs

(Continued from Page 5)
political issues. In my opinion, C.O.L.P.A. stands on two pillars: (1) voluntary service by those who are qualified to volunteer, and (2) service for anyone and everyone in the Orthodox Jewish community. That includes YU, Satmar, Lubavitch, Mizrahi, Agudah, Young Israel, the Rabbinical organizations, and everyone else.

C.O.L.P.A. is therefore a political organization, not a group where Orthodox lawyers can sit around and talk C.O.L.P.A. holds meetings, not conventions. Other associations of Orthodox Jewish professionals cannot say the same for themselves.

HAMEVASER: Do you feel that C.O.L.P.A. has realized its potential?

Schick: I don't think it has gone as far as it could have, but it has not done badly for a six-year old organization. It is the foremost organization defending

Sabbath observers in America. The Equal Opportunity Committee has now outlawed job discrimination on the basis of religious practices. Incidentally, C.O.L.P.A. works for any religious group discriminated. For example, the Amish people, who end their secular education after eight years, are fighting for their rights against the Pennsylvania Board of Education, who are forcing the Amish to extend their secular education. C.O.L.P.A. is defending the Amish in this case, which is now before the Supreme Court.

HAMEVASER: Have you anything to say to the pre-law and political science majors at YU?

Schick: Yes. I hope you will use your talents to better the Jewish community. It's no big deal to make money in law. But it is a big deal to make a professional contribution to Orthodox Judaism.

SOY Innovations

(Continued from Page 1)
University, the new *Chavrusa-Shiur* Program will be carefully arranged. In this experimental setup, senior and freshman students will study together two hours weekly in preparation for a *hashkafa shiur* to be presented by a Yeshiva rabbi once every four weeks. This would amount to eight hours of preparation for the *shiur*, undoubtedly making it more meaningful and interesting. If the program succeeds, it will be opened to all students; meanwhile, everyone is invited to join the *shiurim*. A committee will be formed to select lecture topics and speakers.

Yeshiva is also in need of a Rabbinic Alumni Association. A list of all the rabbinic alumni is now being composed, and the organization will be formed as soon as they are contacted and some operational guidelines are drawn up. Essentially, its functions and responsibilities will be to come into contact with yeshiva students and to discuss with them the various problems of yeshiva life. Some alumni will also be invited to give lectures.

In addition, one dormant idea which affects the most students may be rejuvenated this year:

the re-evaluation of the structure of RIETS. Several of the controversial aspects of its program, such as the rearrangement of *Tanach* and Jewish History courses in the regular *Talmud* curriculum will be studied.

One new program already in effect is the *Chavrusa Plan* in which top *semicha* students learn *Gemara* with interested freshmen. As a result, many participating freshmen find that their studies are easier and that their *Talmudic* interest has soared.

Clearly the role of SOY in student activities at Yeshiva affects everyone and deserves collective support. Secretary Hirsch observed that with the exception of three or four undergraduate *shiurim*, the election results for *shiur* representatives showed student interest in Yeshiva as well as in SOY to be on the upswing. If this observation proves correct, the officers envision a productive year for SOY and for the *B'nei haYeshiva*.

The final date to register for the *Semicha* Program, September 1972, is April 15, 1972. All applications must be in at that time.

Yahrzeit

(Continued from Page 6)

on which the succeeding comments will be made. This is followed in careful and logical sequence by various *kushyot* and *hirsutim* by *Rishonim* and *Acharonim*. All of this is then followed by Rav Poleyeff's careful analysis climaxed by his own thinking and *chiddushim*. Excess verbiage is avoided in favor of brevity, and unnecessary *pilpul* gives way to clarity and a well-integrated presentation.

Especially valuable is the section of short *hagahot* on the various *Gemara*. No more than six or seven lines in length on the average, they reflect the careful analysis of *Gemara*, *Rashi*, and *Tosafot* which marked Rav Poleyeff's *derech*.

The *chiddushim* are on fourteen different *m'sechot*, all of which were studied at Yeshiva. All of the *chiddushim* were first presented during the *shiur*, and each went through several revisions before they were finally recorded and published.

Rav Poleyeff's 46 years spanned the era of Yeshiva's greatest growth, and paralleled the careers of all of the greatest *Gaonim* at Yeshiva: The Meitshcher Illul, z"l, Rav Shimon Shkopp, z"l, Rav Moshe Soloveitchik, z"l, and Rav Joseph B. Soloveitchik, *yibadel lechayim*.

The second of Kislev, 5732, marked the fifth year since the voice of another giant in learning, another *gadol hador*, Rav Moshe Aharon Poleyeff, z"l, was stilled forever.

JSS Student Poll

(Continued from Page 1)

course has been questioned on the basis of the results of the Upan method employed by an instructor during the last year and a half. Fifty-eight percent of the students concluded that the requirement should be maintained, while 38% sought to change the two-year ruling. Because of the large number of dissatisfied students, we must

would afford the student more time to concentrate on his Talmud and Bible study and at the same time derive the benefits of enrolling in a course he might otherwise not have chosen to take.

Forty per cent of the student body felt that some change in the Bible curriculum should be instituted. In question is the present practice of studying *Vayikra* during the junior year and *Bamidbar* and *D'varim*, one semester each, in the senior year. Some students felt that *D'varim* should be studied for a year and *Vayikra* and *Bamidbar* split up into semester courses. Other suggestions included a semester of the latter three *Seferim* and a final semester which would incorporate *Torah*, the attitudes of the commentaries, and the *Talmud*.

The final question of major significance dealt with the establishment of an official JSS Year-in-Israel program. Only nine students voiced opposition to the plan which will prove to be the major objective of the student-faculty curriculum committee. Programs in discussion include a year in an Israeli Yeshiva and a year of combined *Torah* and university study.

The course evaluation did not really provide any surprises as far as student opinion is concerned, but it did provide the student members of the JSS Senate with statistics which will strengthen student claims. It is hoped that their results will bring fruitful accomplishments in terms of regulation reform when the JSS Senate convenes.

The Editor-in-chief and Governing Board of HAMEVASER wish to bestow a heartfelt *refuah shleimah* to Rav Samuel Volk. May the Almighty grant him a speedy return to his *shiur* in good health and long life.

conclude that some version of the language curriculum must be instituted to increase interest in the course.

The second major question on the evaluation dealt with the attendance regulations. An overwhelming 72% of those polled disapproved of the present system, with over one-third of these students calling for unlimited cuts for all students and more than one-half of the student body voicing their opinions for unlimited cuts for upper-classmen.

The adoption of a "P-N" option in two credit courses also received wide spread support. Over 86% of the students polled felt this new innovation would be beneficial for JSS students. Of the 86%, approximately 50% felt the privilege should be made available to all students. The assets of such a program are obvious: it

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Senior Editor

On Love And Hate



by ELYAKIM KRUMBEIN

Halacha often requires one to walk a very thin line. Without near-perfect balance, the most careful walkers are likely to stumble. But the *halacha* does not abandon them. It still tells them on which side it is better to fall.

The *mitsvah* of unloading and reloading a struggling animal begins with the words, "Should you see the donkey of your enemy." The *Gemara* in *Pesachim* (113b), assuming that the *Torah* is addressing *shmita* *mitsvot*, infers that a Jew is permitted, under certain circumstances, to have an enemy. This is in the case of a sinner, whom one is obligated to hate.

Tosafot, however, raises an objection. The *Gemara* says in *Baba Mezia* that if one has to unload a friend's animal and reload an enemy's, it is better to reverse the usual order and reload the enemy's first, "in order to subdue one's yetzer hara." But if the *Torah* deals with an enemy whom one is obligated to hate, what is the value of subduing one's yetzer hara? *Tosafot* answers that "since he hates the sinner, the sinner hates him in return, and this situation can lead to *sinah gemurah* (i.e., hatred which is not permitted), in which case subduing one's yetzer is desirable.

The idea which *Tosafot* presents to us, that the obligation to hate *reshaim* is not sweeping or unqualified, is supported by other sources as well. The exact

borderline, however, between acceptable *sinah* and *sinah gemurah* is hard to define. If the *Mitzvah* of *ahavat Yisrael* applies even to *reshaim* whom one is obligated to hate, how is the inherent contradiction between the two emotions reconciled?

Perhaps the most workable

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way out of this dilemma was the one accepted by several recent authorities, according to whom one must hate only the evil in men, not men who are evil. Hatred can never be directed towards a person, but only towards his evil acts or thoughts. The obligation of *ahavat Yisrael*, however, is directed towards the person, regardless of any crimes of which he may be guilty. This view was accepted by the *Tanya* as well as by leaders of the *Mussar* movement.

This formulation, neat as it is, does not lend itself to easy fulfillment in practice. The amount of self-discipline it requires is enormous. Anyone who loves his morally guilt-ridden neighbor must examine his own attitude towards sin for excessive tolerance. Conversely, anyone who is truly revolted by violations of the *Torah*, will find it quite diffi-

cult to love their perpetrator. According to Rav Avraham Grodzenski, *rash yeshiva* of Slobodka in the pre-war period, "A great deal of self-perfection is needed to order to acquire both the hatred of evil and the love of men. To the discerning mind and in the practice of the perfected man, neither attitude violates the domain of the other."

Unfortunately, perfected men are in considerably shorter supply than discerning minds. Theoretical considerations aside, the practical attainment of this *midah* is difficult, perhaps nearly impossible for some. Often, the unfortunate choice has to be made — to indulge in hatred of evil which will uncontrollably encompass the sinner as well, or to maintain one's love for all men, even though it means a callous insensitivity towards *reshaim*.

Two prominent twentieth-century figures tackled this problem, but arrived at different conclusions: Rav Grodzenski, in an essay which originally appeared in Slobodka's periodical *Knesset Yisrael*, could not sanction any personal hatred whatsoever. If a person feels that he cannot hate evil without hating people, then "the fulfillment of this great *mitsvah* is not for him. This *mitsvah* was meant for *tsadikim*." Rav Avraham Yitzchak Kook; on the other hand, considered insensitivity to evil too high a price to pay for a clean heart.

Rav Kook's position may come as something of a shock. How could a man universally known for his extreme *ahavat Yisrael*, accused of being too compromising with secularist Jews, advocate an attitude which would rule out *ahavat Yisrael* completely? As a matter of fact, the dispute between him and Rav Grodzenski has little to do with the relative dominance of *ahavat Yisrael* and *sinah* in the ideal relationship with *reshaim*. It is based rather on two differing views on the nature of *sinah shel mitsvah*.

Rav Grodzenski views the hatred of evil in conventional terms. "One cannot compromise with evil," he says, "for

The Editor-in-chief and Governing Board of HAMEVASER extend a hearty mazel tov to Saul Mashbaum, former Copy Editor, on his recent marriage to the former Malka Sinowitz.

that would be compromising the honor of God." The hatred of evil stems from the love of God. He who is occupied with *avodat hashem* is revolted by violations of His will.

But part of the service of God is *ahavat re'im*. If the hatred of evil will inevitably lead to hatred of people, then *Shema Yisrael* is better to sin passively than actively.

In Rav Kook's view, however, hatred of evil possesses a different aspect. It does not oppose

ahavat Yisrael. It is not even disjoint from it. *Sinah*, paradoxical as it seems, is actually grounded in *ahavat Yisrael*. "We join together two spiritual trends," he writes "which without the exalted thought would have been irreconcilable opposites: sacred zeal for God and His *Torah*... and a tolerance full of love and peace."

Ahavat means love for every *ben Yisrael* because of his inner spiritual value. "Because of the deep love which we feel towards our people and our concern for its fate, we strive to bring the spirit of God to all its sons." *Sinah* results when that striving fails, and frustration sets in.

"It is very, very hard to love a Jew who flagrantly violates the *Torah*. As long as we know that some individual, our brother, eats that which is impure to us or violates *Shabbat* and the festivals, all of which prevents us from being brothers and sons of one nation, from eating and drinking together, from sharing in all aspects of national unity which breed love and brotherhood—the pain is soul-deep and incurable."

This *sinah* is not a revulsion against violations of the divine will. It is the frustration of being kept apart. It is bitterness at not being able to join together in that role which is the *tachlit* of the Jewish people. Even if this *sinah* crossed the line and became

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Contributing Editor

The Morality Of Violence?



by JOSEPH TELUSHKIN

"In the face of the scope and intensity of this sanctioned aggression (This aggression occurring on a global scale) the traditional distinction between legitimate and illegitimate violence becomes questionable. If legitimate violence includes, in the daily routine of "pacification" and "liberation" wholesale burning, poisoning, bombing, then the actions of the radical opposition, no matter how illegitimate, can hardly be called by the same name—violence."—Herbert Marcuse.

"There is a violence that liberates, and there is a violence that enslaves; there is moral violence and stupid, immoral violence."—Benito Mussolini.

The juxtaposition of the above two quotations is not for the purpose of suggesting political affinity between Marcuse and Mussolini. (Though careful analysis of the rights of minorities in their ideal political states would undoubtedly reveal great areas of similarity.) What I wish to emphasize, however, is the danger of rhetoric increasingly unrelated to reality. Marcuse de-

nounces U.S. bombings in Vietnam; hence, he says, those who oppose these actions by taking retaliatory measures cannot be condemned as American leaders can be. There are a number of faulty propositions here, but the



greatest stupidity committed is that of Marcuse, who seems to believe that radical violence in America is motivated more by Vietnam than by personal psychological hangups of those committing the violence. The error being made is taking people at face value. Amos Kenan, a leftist Israeli journalist, has angrily declared that "It is a shocking fact that the Vietnam War has cost

the Vietnamese people a million casualties, while all it has brought to European youth is the new fashion of longer hair." Kenan has, of course, oversold the case, but one need not be overly perceptive to recognize

that an American youth who believes he's emulating the "heroic" Viet Cong by attacking a domestic cop, is deluding himself, both about the Viet Cong and about the ultimate seriousness of his own venture and courage.

Within the Jewish community, discussions over the efficacy and morality of violence have inevitably proliferated with the advent and expansion

of JDL at the moment, but only to note a personal fear.

Rabbi Kahane has often observed, and correctly so, that the news media ignore peaceful demonstrations, and that his JDL-sponsored clashes with police and Russians have catapulted Soviet Jewry into the papers. There is great truth in this, and to see this hypocrisy at work (of the news media who profess abhorrence with violence, yet serve as its greatest promoters) one need only be a regular reader of the *New York Times*.

What frightens me, however, is this. Peaceful demonstrations—increasingly become more violent, reports on peaceful marches were eclipsed. But once again the relatively mild nature of most JDL violence (trying to break through police lines to get at the Russian mission) are also less newsworthy to a by-now more jaded public. The implication is clear. If violence is the way of projecting Soviet Jewry into the news, then increasingly large doses, or rather variant, more extreme doses will be needed.

Few people are clear on what measures there will be. (The current poster, "Save Kosygin's Life—Don't let Sylvia Zaiman son die," is, I am afraid, more bravado than reality). There is, perhaps, greater uniformity on what actions are not proper. Most people rightly felt that the shooting into the Soviet mission in October was stupid. It did, indeed, project Soviet Jewry into the news, but in association with an action that did little to help them.

It is obvious that Americans will tolerate more violence against Russian institutions than against American ones. And, in terms of this, JDL has effectively helped counter the leftist image of Jews that exist in American society. But it would not appear that the cause of Soviet Jewry might need more than an illegal sit-down on 67th and Lexington to get it into the news. And who are going to be the determinants of that? Violence, as its adherents should be the first to know, has a way of getting out of hand, and moving far beyond and away from the initial desires and limitations of its proponents.