

HAMEVASER

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President Frohlinger Reveals New Change In JSS Program

by JOEL ZDANOWITZ

Brian Frohlinger, student chairman of the JSS Student-Faculty Curriculum Committee, has recently announced a number of proposals which will affect the JSS program of study. Five of the proposed changes have already been passed by the Curriculum Committee and the Faculty Assembly.

The initiation of a P-F system in JSS is the first change and has already been implemented for the current semester. It means that students above the freshman level who are in good academic standing may take one 2-credit course per semester, pass or fail. The purpose of this innovation is two-fold. First, the P-F system would alleviate but not eliminate the work load of the JSS student in the 2-credit courses. The second objective of the P-F system is to allow students more time for the more rigorous and difficult studies of *Chumash* and *Gemara*, while easing the load of such courses as Jewish Philosophy and Jewish History.

Chumash

The second part of the five-point package involves a change in the sequence of *Chumash* study at the junior and senior levels. Under the current system, *Sefer Vayikra* is learned during the junior year, and *Sifrei Bamidbar* and *Devarim* in the two semesters of the senior year respectively. As provided for in the new syllabus, the highlights contained in the latter three Books of the *Chumash* will be presented in the junior and senior years, with the objective of stimulating student interest and participation. This program will be implemented at the start of the fall semester, 1972.

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Yeshiva High School Seminar Held At Monsey Park Hotel

by HILLY BESDIN

The buses began pulling into the driveway of the Monsey Park Hotel at approximately 3:00 p.m. Thursday, February 10. Thus was launched the second Yeshiva H. S. Seminar. The participating yeshivot were Flatbush, Ramaz,

just isn't so. Yeshiva H.S. students have been turning off to religious observance by the droves."

Dr. Stern, as an experienced social group worker, is a firm believer in the efficacy of small group experiences in helping people achieve meaningful goals. "These students need experience in Jewish living, not just Jewish learning." They must learn that a Torah way of life is both fulfilling and relevant.

The seminarians were divided

into groups of 7 or 8 headed by an experienced advisor. The advisors' role was to present to the students a model of religiously committed, secularly open-minded youth. Many lasting friendships are formed between advisor and seminarian and thus an intimate level of communication is opened. Three learning sessions were given daily by a faculty of 19, comprising many of the outstanding Rabbis and educators in the N.Y. area.

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Dr. Abraham Stern

Hillel, HANC (Hebrew Academy of Nassau County), and HIROC (Hebrew Institute of Rockland County). The luggage of the 266 seminarians was quickly unloaded amid minimal confusion and five days of experiential Torah began.

The Yeshiva H.S. Seminar is sponsored and organized by the Community Service Division of YU. Dr. Abraham Stern, director of the Youth Bureau of CSD and assistant Professor at Erna Michael College outlined, in an interview with Hamevaser, the goals of the seminar.

Dr. Stern stressed that the yeshiva high schools have been failing in their effort to produce a committed orthodox youth. The high schools have assumed that a knowledgeable student will become an observant student. "The schools believe that pumping religious knowledge into students will produce an integrated, well-rounded orthodox Jew. This

Five Rabbis Comment On "Pulpit Rabbinate"

by SHAYA WEXLER

The Yeshiva College Pre-Rabbinic Society, on February 15, launched the first of its planned activities for the Spring Semester. The Society featured a symposium of five Rabbis all from the Metropolitan area who discussed the topic of "The American Orthodox Pulpit Rabbinate." The successful symposium was both varied and interesting with the discussion ranging from the

ital leader of the Queens Jewish Center, discussed the potential of the Rabbinate for Yeshiva students. He also emphasized the importance of a good Yeshiva background for the future Rabbi.

Rabbi Maurice Schwartz and Rabbi Irwin Borvick of the Young Israel of Parkchester and Lido Beach Jewish Center respectively, commented on the changing role of the Rabbi. They felt that today's Rabbi must be,



Left to right: Rabbi Irwin Borvick, Maurice Schwartz, Joseph Grunblatt, Abraham Kupchik, Herbert C. Dobrinsky.

Chaplaincy to the type of girl a Rabbi should marry.

The Symposium began with a short introduction by Rabbi Abraham Kupchik, Rabbi of the Kingsbridge Heights Jewish Center and Chairman of the YU Rabbinic Alumni's Pre-Rabbinic Society Committee. After welcoming the students and expressing his delight at such a large turnout, he briefly remarked about his life in the Rabbinate. He stressed the fact that though the tangible rewards of the Rabbinate might not be overwhelming, the intangible benefits alone made the profession worthwhile. After these remarks, Rabbi Kupchik then introduced his four colleagues, who in turn also made several brief opening remarks.

Rabbi Joseph Grunblatt, spir-

not only sincere and honest, but also well versed in *Limudei Kodesh* and *Halacha*.

After these brief opening remarks, there ensued a lively question and answer period. Though the questions asked were complex and sometimes personal, the Rabbis were able to answer all the questions satisfactorily and comprehensively. The tone of the discussion was optimistic with the Rabbis painting a very bright and interesting picture of the Rabbinate.

The following points were brought out and discussed during the discussion period:

Requirements

A major theme constantly stressed was the necessity that the Rabbi be knowledgeable (Continued on page 6)

Rabbi Israel Miller Discusses Outcomes Of Zionist Congress

by JUDAH AUSUBEL

In a recent interview, Rabbi Israel Miller, who serves as Assistant to the President for Student Affairs here at Yeshiva, and as President of the American Zionist Federation, discussed the events and accomplishments which marked the Twenty-eighth World Zionist Congress. Rabbi Miller was one of twenty delegates elected by the Congress to serve on the executive committee, and as such was able to detail many of the significant results and controversies which arose during the course of the Congress' ten day session.

Commenting on the religious problems which were discussed in the Congress, Rabbi Miller remarked, "It is difficult to say that we emerged with great honor. From the point of view of resolutions, we (the religious) did not emerge with victories." He noted that a resolution on *Giyur Kehalacha* was defeated, though the liberal Cherut party had supported Mizrahi in the voting. "I asked some ladies from the center (Hadassah) why they did not vote for the resolution," said Rabbi Miller, "and they replied that they did not want to interfere with internal Israeli affairs." I told them that in a sense everything we do for Israel, such as collecting money for Israel, affects the internal situation." Rabbi Miller pointed out that even Prime Minister Golda Meir remarked in her address to the Congress, that "There cannot be a division between religion and nationality in Israel."

(Continued on page 11)

Admissions Society Deploys Recruiters To Seek Students

by MICHAEL SAND

The Student Admissions Society, an organization of thirty Yeshiva College undergraduates who will be student recruiters for the university, had its inaugural meeting Tuesday, February 8.

Organized by Rabbi Abner Groff, Director of Admissions, and students Alan Chernikoff, Brian Frohlinger, Lenny Schlengel, Sandy Srolowitz, and Elliot Tannenbaum, the Society will aim to recruit new students for the College from local and out-of-state high schools and colleges. The recruiters will visit high schools, (Continued on page 5)

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HAMEVASER

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A Matter of Priorities

Recently, YU made an important administrative appointment. Rabbi Israel Moshowitz was named special assistant to the President for financial affairs. Rabbi Moshowitz's selection is a disturbing one because he is a man unequivocally committed to the cause of Conservative Judaism. How, then, can the administration choose him to represent YU and present the image of the Yeshiva to prospective donors?

Apparently, the Yeshiva is willing to damage its image *k'lapei chutz* and *k'lapei p'nim* in order to guarantee itself a certain financial stability. This order of priorities is questionable: moreover, we believe that the appointment of Rabbi Moshowitz is a short-sighted and potentially dangerous one. By putting a committed Conservative in a position of financial and executive power, the administration, even if unwittingly, is opening the door to Conservative involvement in Yeshiva at the executive level. While we do not deny the right of a Conservative rabbi to believe in his own brand of Judaism; we do, however, deny him the right to dictate, directly or indirectly, the policy of an Orthodox institution.

Scrolls and Bowls

Chazal tells us that there is no such thing as a "small" mitzvah. Every mitzvah has a significance of its own and must be attended to conscientiously. In the spirit of the words of the Chazal, HAMEVASER feels obliged to comment on two small but significant areas in which the students and administration of the Yeshiva have been lax.

When the new library was first put up there was quite a to-do as to whether SOY or the school would pay for and put up *mezuzot*. The RIETS administration finally agreed to accept the responsibility. It now appears, judging from a few of the *mezuzot* in the library that were recently checked, that the *mezuzot* in the library are machine-made and therefore *posel*. Whether this is the result of an unconcern for proper *kinyan hamitzvah* or an unintentional error is now irrelevant; the fact remains that as of this moment, there are almost surely no kosher *mezuzot* in the library. The library's *mezuzot* along with the *mezuzot* of other buildings,

many of which have not been checked in the past seven years—must be checked and—if *posel*—replaced.

A second point of concern is the illegal removal of dishes from Parker's by students, and the subsequent piling together of dairy and meat dishes. Those who thoughtlessly remove utensils from Parker's certainly have no halachic justification; on the contrary they are *sholim shelo midat*. Furthermore, they compound their wrongdoing by throwing together dairy and meat dishes and leaving them in the halls, in the elevator—in short, everywhere except for the cafeteria where the dishes belong. If someone wants to take his meal up to his room he can obtain paper dishes and plastic silverware from Parker's for a dime. Of course it is easier to take regular dishes and pay nothing extra, but *b'nei Torah* cannot afford to measure their moral and ethical responsibilities with the yardstick of convenience.

One Year of Avir

It is now a few years since YU has recognized Yom Ha'Atzmaut and observed the Israeli Independence Day on its calendar. But the time has come for YU to grant recognition to Israeli *Yeshivot* also. The demand that a minimum of three post-B.A. years be spent in RIETS in order to receive *Semicha* is unfairly prejudicial to students wishing to spend a year at an Israeli *yeshiva*.

While *Yoreh Deah* should remain a YU residency requirement, there is no reason why one of the remaining two years cannot be spent at an Israeli institution recognized by our administration. If the school is concerned over the fact that many Israeli *yeshivot* administer no *bechinot*, then it can arrange for students to be tested on their return.

Certainly the year one spends in full-time learning free from the obligations of graduate studies or employment is quantitatively and qualitatively more productive than a year of RIETS learning. Likewise, it is inequitable to assign a post graduate YP student who has spent a year or two learning in an Israeli *yeshiva* to a *Semicha I shuir* with a boy who has fulfilled a minimal two years in YU. It is unfair of the administration to dogmatically veto this suggestion as it has done in the past. Therefore, we urge that a workable program be immediately implemented.

Alumni Relations

The absence of communication between SOY and the Rabbinic Alumni has been detrimental to both. The Alumni have lost touch with the trends and problems of a student body whose future is so critically linked with that of orthodoxy. The students have been deprived of a prestigious ally whose advice and support could have been useful in bargaining with the Administration.

In an effort to increase contact with SOY, the Alumni have set up a liaison committee. It is chaired by Rabbi Fabian Schnefeld, of the Young Israel of Forest Hills. Rabbi Nathan Bulman, of the Young Israel of Far Rockaway, is the committee's co-chairman. Both are men of stature in the Jewish community and their leadership bodes well for the committee's future.

Hamevaser, in the hope that this development will fulfill its promise, offers itself to the committee as a platform for any ideas with which it would like to confront the students. Our tradition has proven that when acting together, sagacity of outlook and youthfulness of spirit can go a long way.

From the Editor's Desk

Bright Visions

by Jeffrey Feinstein

In Dec., 1971, the SOY Curriculum Committee made public their initial proposals for curriculum change in YP. Never have I witnessed a more poorly planned distribution of time as was proposed by the SOY committee for curriculum change. In formulating a tentative schedule for YP, the framers proceeded on the assumption that unanimous acceptance among the rebbeim will only be realized if the number of weekly hours for preparation and *shuir* would remain intact. Yet in an effort to accommodate their request and still introduce additional *limudim* in the morning hours, the committee was perhaps without recourse in redistributing the hours in such a totally rigid and ineffective manner.

Kol hamosif goria. In an attempt to preserve the overall weekly preparation time, the new schedule allots one meager hour to *seder aleph* on Sunday and Thursday and one and three-fourth hour maximum Monday through Wednesday in preparation for

SEE PAGE 8 FOR PROPOSED SOY CURRICULUM CHANGE

shuir. In addition, as the week progresses, *seder beit* will be viewed more as a welcomed period of recuperation rather than a time for constructive learning or reviewing. What's more, all can testify that the demands of a *gemara shuir* are sufficiently taxing. Can a student realistically gain the maximum from three *shuirim* in one day as the Thursday schedule demands? Obviously, the program is noble, yet the structure is operationally ridiculous.

Firstly, why must the committee concur with the rebbeim that three hours of *Beit HaMedrash* in the morning is *halacha L'Moshe MiSinai*? Do not the rebbeim already realize that the current Tuesday (or Thursday) and Sunday schedules allot one hour and forty-five minutes of preparation, yet *shuir* is still given, and *rebbe* and *talmid* seem unhampered by this loss of time. Would it then be improper to devote forty-five minutes of the three hour *hachana* allotment to vital and necessary *limudim* and still retain two and one fourth hours of preparation for the afternoon *shuir*? To my knowledge, no other *yeshiva* allocates three consecutive hours for *shuir* preparation. Likewise, do not the rebbeim force that forty-five minutes spent in a mandatory *shuir* is that much gained by those who normally cut, or waste three full hours of *Beit HaMedrash*? Therefore, there is no sound, logical reason why students do not deserve a section of the six hour day of YP in devotion to *halacha*, *chumash* or *haskaja*. After all, are these not areas sorely neglected by many? Are they not *b'geder talmud Torah*? So why is it impossible to assign the morning hour to these subjects and still insure sufficient *shuir* preparation?

If so, then the SOY committee need not feel compelled to present the current highly inflexible and ineffective time distribution which in essence harnesses and severely limits the time for freedom of movement and expression in preparation for *shuir*.

Nevertheless a primary consideration which the committee failed to incorporate or at least publicize in their program is the selection of *m'schtot*. As discussed in my previous column, those terminal students for whom YP serves as a final exposure to formalized *shuirim* in a structural *yeshiva* would conceivably be limited to *sugyot* in *Baba Mezia* and *Sanhedrin* during the duration of their four years in *yeshiva*. Such a policy fails to consider the student's need to experience a horizontal appreciation for learning by obtaining a wide range of *y'diot* integral to their daily mode of conduct from other *m'schtot* of *shas*.

I strongly recommend, therefore, that YP adopt a planned cycle of *gamarot* which will encompass a broader section of *shas* thereby enabling the student to explore a variety of *sugyot* unlikely to be learned after he leaves the Yeshiva. Based on a four year cycle, the rebbeim of each *shuir* level should choose two *gamarot* from a *sefer* of four to be learned each semester. In the following example, although the *m'schtot* were chosen at random, the intent that the *gamarot* represent a horizontal selection from *moed*, *nashim* and *nezikim* is present:

Freshman: *Berachot*, *Baba Kama*, *Kesubot*, *Betzah*.
Sophomore: *Rosh HaShana*, *Sanhedrin*, *Kiddushin*, *Shabbat*.
Junior: *Niddah*, *Baba Mezia*, *Nedarim*, *Pesachim*.
Senior: *Eruvin*, *Baba Batra*, *Gittin*, *Succah*.

After four years, the cycle would rotate and those *m'schtot* appearing in the senior *sefer* would revert to the freshman level while all other *seferim* would move up in *shuir* level. The variety of the four year cycle would enable a four year student to cover eighty to ninety *blois* in eight *gamarot* rather than the same coverage in two *m'schtot*. The fifth year rotation would enable the rebbeim to prepare new *shuirim* in a variety of different *m'schtot*. Whereas most *Yeshivot* learn a new *gemara* each *zman*, we would learn a new *m'schta* each semester (or *zman* whichever one prefers to call it).

During the four years, the first half hour of the six hour day

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Rav Chaim Soloveitchik Emphasizes Importance Of Efficient Learning

by ELIEZER DIAMOND

One of the challenges that Jewish education must face is the updating of educational methods. At a time when even many advanced Yeshiva students learn no more than five hours daily, efficiency in learning has become an important pedagogical priority. On the positive side, the popular publication of critical editions of many of the *Rishonim*, *Teshuvot hageonim*, and heretofore unpublished *Tosaphot* make possible a more thorough investigation of the *Talmudic* text and *shittot Rishonim*.

One individual who has experimented with new educational methods is Rav Chaim Soloveitchik. For two years Rav Soloveitchik gave *shiurim* at Yeshiva University in which he employed a text-oriented approach to the *Gemara*. His system is founded on four important aspects of *Gemara* study, namely, textual accuracy, literal meaning, *realia* and cross-reference of *rishonim*.

Dikdukei Sopherim

The most basic step in understanding a *Gemara* is making sure one's text is the same as the one the *rishonim* used. Often a difference of one or two words can change the meaning of an entire *suva*. The best way to check for variant readings is to use the *Dikdukei sopherim* which contains the different versions of the *Talmudic* texts or the *Rishonim* themselves, who offer other versions of the *Gemara*. Though textual changes are insignificant ninety per cent of the time, Rav Soloveitchik emphasizes that textual accuracy is a virtue in and of itself and one that should be integrated into one's day-to-day learning.

Once a student has the correct

text he must be able to understand it properly. In most *yeshivot* students are not schooled at all in the idiom and language of the *Gemara*. Either it is assumed that the *talmid* can puzzle out the *Gemara's* meaning on the basis of his knowledge of Hebrew, itself limited, or the need for comprehending the exact wording of the text is not recognized to begin with. Rav Solo-



Rav Chaim Soloveitchik

veitchik maintains, on the other hand, that a full understanding of the text is basic to all subsequent logical speculation about the *Gemara*. Without an exact picture of the cases or problems which the *Gemara* is discussing one may arrive at ill-founded logical and *halachic* conclusions. Rav Soloveitchik recommends the regular use of a *Jastrow* or some other dictionary to clarify any language problems in the *Talmud* text. He also stresses that Rashi is an extremely important tool in grasping the full meaning of a *Talmudic* phrase. Rashi rarely comments on the *Gemara* unless he wishes to ex-

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Associate Editor

The Proposed Semicha Program

by ISRAEL DAVID BENEDEK



The following column was submitted for print in December, but its appearance was delayed for several reasons. In the subsequent two months, the most significant note of progress is that there was no progress. Intransigence, it seems, is plaguing the administration even concerning such a requisite endeavor as providing a substantial *Semicha* Program for those that want to be able to offer the most to the Jewish communities they will ultimately lead—if anyone will remain to take that step. The time is rapidly approaching when no one may dare become a spiritual leader for fear he will be ill-prepared to cope with the challenges of today's society.

The SOV Semicha Program Revision Committee is presently engaged in formulating viable proposals detailing specific class cycles and time-slot possibilities for the "Proposed *Semicha* Program."

being used as the foundation for a substantial, new *Semicha* Program. A synopsis of the Proposed Program is forthcoming.

Part I of the Program is the *Rabbinics Curriculum*. Two years ago, when the Proposed *Semicha* Program was born, a sub-committee headed by Rav Aharon Lichtenstein, in conjunction with the Rav, outlined a curriculum "designed to help rabbis cope more effectively than they have heretofore with the problems of applying *halacha* to contemporary situations. It differs from the existing program in several respects: broader scope, increased emphasis upon personal study, and greater attention to practically relevant areas." (Quotes are from the "Proposed *Semicha* Program.")

One of the two components of the *Rabbinics Curriculum* is *Shiurim*. *Semicha* I and II

would be subjected to a four-year cycle that would include the following: *P'sachim*; *Shabbat*; specific sections of *Gittin*, *Kiddushin*, and *Y'vamos*; and *sugya* dealing with *tz'daka*, *onaah*, *mekach tau*, and *s'khirat poalim*. *Semicha* III would learn *Yoreh Deah* (*m'lichah*, *basar b'chalav*, *taarovet*, *nidah*, and *aveilus*.)

The remaining component of the *Rabbinics Curriculum* deals with *halacha*. It involves a three-year course: "covering in some measure" the topics included in the four-year cycle of *shiurim*, including *Shabbat*, *Moadim*, *Hilchos Ishut*, etc. The three-year course in Practical *Halacha* would also include guidance in the procedure of *p'sak* and a measure of *shimush*.

At this point let us compare the foregoing with the *Semicha* Program presently in effect. According to the all but extinct RIETS Catalog (latest edition: 1966-68), "the Department of Talmud and Codes, under the direction of renowned roshes *yeshiva*, prepares students in the traditional studies for the rabbinate. Particular attention is paid to the Talmud and its classical commentaries, and to the Codes." We will know that in reality the difference in stress on *Halacha* and *p'sak* between the present Program and the Proposed Program is immense. Furthermore, the proposed cycle for *Semicha* I and II would increase the emphasis on practically relevant areas of Jewish life.

At this point we could already rest our case in support of the establishment of the Proposed *Semicha* Program. However, the *Rabbinics Curriculum* is only one of four parts comprising the total Proposed Program. The next installment of this column will, *Y"Y*, offer for public inspection the remaining parts—Jewish Studies, Graduate Degrees, and Professional Studies—together with a progress report.

Forest Hills Project: Dream or Nightmare?

by DONIEL KRAMER

Recently, Forest Hills, a well-kept residential area in Queens, one of the boroughs of New York City, was put on the map. Defined as a white, predominantly Jewish, middle and upper middle class neighborhood, Forest Hills was to be the recipient of a Government sponsored low-income housing development. Thereupon, while yet still white, predominantly Jewish, middle and upper middle class, Forest Hills was indelibly scarred—but only by its own insolvency and intolerance.

The residents' complaints about

the proposed housing project might well have been expected and were probably even somewhat justified. There had been little community consultation and planning, and they had the right to have a say in the building of their future; the area's schools, services and transportation were already overtaxed and could not readily withstand the added burden of an increased population; the present residents had fled there to escape the tensions in the other parts of the city and wanted to insure for themselves and their posterity a safe and decent life—and, no racial prejudice being at all intended, all of this would be destroyed by the onslaught of a low-income class bracket who statistically show a high crime rate and threaten neighborhood stability.

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Letters To The Editor

To the Editor of Hamevaser:

I am grateful to Hamevaser and to Ezra Labaton for a generally thoughtful coverage of my talk on "How to Become Human—*Halacha* as a Way of Life." However, the article has one serious error. I did not say "one should not be so intent upon carrying out the *halachot* if it is going to ruin the relationship in some way." I did criticize those who would achieve observance of *Taharat Ha-Mishpacha* by downgrading or denying the significance of the husband-wife relationship. The ideal is a total human being—*B'tzelem Elokim*—with a deep and powerful relationship to wife—which *Taharat Ha-Mishpacha* enhances—not a person who is so uninvolved that they don't care about separation.

There was no possible confusion about what I said, and I responded to a specific student

question on this topic, making clear that a *halachic* change is a matter for *poskim* and I did not consider myself a *posek* (although I hope that *poskim* will grasp this central principle and realize that in this area the goal is not just to insure separation but to enhance relationship) and, I am urging a certain psychology of observance, striving to insure that *Taharat Ha-Mishpacha* enhances relationship and that all the *halachot* bring out the *Tzelem Elokim* in us.

Sincerely,
Rabbi Irving Greenberg
To the Editors of Hamevaser:

A Correction: My article on Dr. Greenberg's talk "Oh Becoming Human—*Halacha* As A Way of Life" was written hastily under the pressure of a deadline and at a late hour. I tried to give over his criticism of those who insured

observance of *Taharat Hamishpacha* through devaluing the husband-wife relationship. I erred in that I misunderstood the person in question. Dr. Greenberg was referring to *poskim*, not specific individuals as my article implied.

I especially regret the error because it was in contradiction to what Dr. Greenberg implied in a question-answer period which followed the talk. Dr. Greenberg noted that he sought not *halachic* change but consciousness change and a different psychology of *halachic* observance within the *halachic* community. I express my regrets to Dr. Greenberg and to HAMEVASER for any embarrassment the error may have caused.

Ezra Labaton

Rabbi Hecht Writes New Volume of Hashkafa

by GARY KINSTLINGER

For the past ten years, MTA had the privilege of having Rabbi Michael Hecht as a member of its faculty. He is also assistant professor of Political Science in YC. With the publishing of his new book *Have You Ever Asked Yourself these Questions*, today's Jewish educator was presented with a highly useful tool in the education of the young Jew. While Rabbi Hecht's book was written in a textual style to be used primarily by Jewish Day School or Yeshiva High School students, anyone who has gone through the maze of intellectual confoundment while trying to

find the answers to the great questions, will find this book highly enlightening.

The book was written because, as Rabbi Hecht says in the preface, "All too often the fundamental philosophic and quasi-philosophical principles of Judaism—the *hashkafa* of *Yahadut*—are glossed over as if through some magical osmotic process the student will unconsciously absorb them." He also says, "Many unarticulated but nevertheless very real questions remain unanswered and, therefore, continue to plague students and occasion-

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Forest Hills As An American Nightmare

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In reality, the problem is much broader and deeper, and it reflects the whole social fabric of American urban society for Forest Hills is actually a generic term. Yes, it is the name of a community in New York where these problems have been punctuated, but in a larger sense it is a phenomenon in every American city where insinuations and misconceptions abound about every group living therein.

Integration

Most religious groupings would like to have its adherents living within a reasonably close area in order to provide adequate schooling, opportunities for worship, and other necessary religious functions while being able to generate sufficient financial support. This is especially true for the Jewish people who are permitted to travel only on foot on Sabbaths and religious holidays. Likewise, it is understandable why various ethnic, racial and language groups would desire a close-knit community in which to share their common bonds and cultural pursuits—witness the Black separatist groups and the "Little Italies" in every urban center. Since our national heritage is the sum of qualities brought to our shores by peoples from all over the globe, seeking a new lease on and meaning of life—and greater because of it—our

Government, at all levels of operation, must understand and realize an appreciation for the traditions and desires of all of its citizens and enable them to freely flourish. However, the governing bodies and all civic organizations are duty-bound to guarantee for all Americans the right and opportunity for advancement and improvement and are expected to foster integration and a sharing of mutual ideas and ideals rather than enforcing integration and a sharing of mutual ideas and ideals rather than enforcing segregation. Translated into practical realities, this means that no group may be denied the right to better itself.

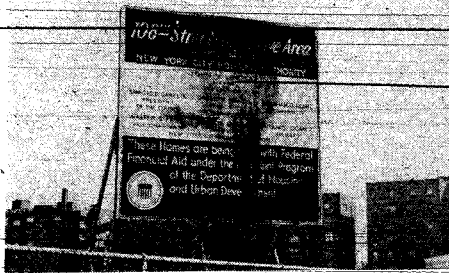
Eradicate Barriers

It may be true that a majority of those in the lower income brackets have black skin, or come from Puerto Rico, or have some other minority status as does every person in the world; it may be correct that the incidence of crime is greater among those in the lower income standings and that myriad of explanations, examples, and excuses have been proffered to document this; it may be proven that neighborhood cleanliness, cohesion and stability have all suffered because of an influx of low-income families—but all this is reason enough to make it imperative to eradicate all barriers within our cities. We must make it possible for every American to move into a clean area, to attend good schools, to utilize newly-built facilities, to live near shopping areas with the best buys in

town. This cannot happen if we allow slum areas to be extended, if we deny decent housing and a "nice" city area to those who cannot readily afford it (their income level itself possibly being a result of discrimination).

In spite of what one would like to think, neighborhoods become decrepit and urban areas destroyed by people moving out—not by those moving in. This fact is accentuated by Forest Hills. No housing has yet been

leaders, civic groups and residents' associations have all completely abdicated their moral and communal responsibility by running to City Hall and Washington to condemn low-income housing; by burning construction shacks and equipment; by fire-bombing homes of moderate voices and understanding hearts; by hiding behind statements of American values and no racial prejudices. Why haven't elect-



P. MILLMAN

built, the ground has not even been broken up, but already the scare is on, the coffin nailed; school children, repeating their parents' racially and ethnically slurred statements, innocently note that they will be forced to move to Scarsdale (also another generic term) or Westchester since Forest Hills is dead.

Nightmare

If Forest Hills is dead, it is because those living there, those white, middle class Americans killed it without any outside help. We see revealed the true picture of American cities; that statistics of crime, rape, income and color have not destroyed our neighborhoods. It has been the self-righteous living therein, who felt themselves too good for people of a lower standard, who have actually changed the neighborhood by fleeing it. Forest Hills' religious

ed and appointed city, state and federal officials consulted local leaders and prepared, with their help, viable blueprints for construction and provision of services and for dealing with all the ensuing problems? Why haven't religious mentors, Jewish and Christian, put forward plans for integration, in order to transmit to the less fortunate some of those great ideals which they publicly claim to espouse and represent? Why have they incited an Exodus, instead of reciting and practicing the Revelation? Why have they gilded the neighborhood at the expense of building brotherhood?

Forest Hills is not an American dream city. It represents the American nightmare. It demands that all citizens everywhere quickly awaken and right this wrong if we are to save our cities, our country and ourselves.

Yeshiva High School Seminar Held At Monsey Park Hotel

(Continued from page 1)

Although attendance at learning sessions was mandatory, an informal uncoerced atmosphere was present. The faculty felt free to digress from the official topic of discussion to any topic that interested the seminarians. Thus, a study session meeting to discuss "Jewish Medical Ethics" could end up discussing the religious implications of the Holocaust. The faculty felt unpressured to cover a certain curriculum and the students were unbound by the spectre of marks and tests that hinder the free expression of their thoughts. The discussions often developed into heated, controversial, and stimulating exchanges.

But it was the religiously experiential side of seminar that had the greatest impact on the participants. The animated singing and feverish dancing in the dining room, the inspiring feeling of 240 students davening together, the ice-skating trip to Bear Mts. with soft-singing in the darkened buses—all contributed to weld the seminarians into a Chevrá. A Chevrá that was singing Ani Ma'amin after Tefilat Shacharit. A Chevrá that on the final night of seminar refused to sleep and sang and danced until sunrise and Zman Tefila.

Last year's seminar in which only 2 schools and 160 students,

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Rabbi Z. Charlop Contrasts Terms: Emet and Shalom

by YACOV TENDLER

Shortly after his elevation to the position of Director of RIETS, Rabbi Zevulun Charlop initially addressed Yeshiva's student body in the first of the SOV Haskafa series. The following is a review of his presentation on the topic of Emet and Shalom.

The basic theme of the Shiur was a comparison of the two terms, Emet and Shalom. The Maharal explains that both are terms used in Tanach in reference to Truth. Emet is a relative truth, a limited concept of truth, the human perception of truth. Shalom is an absolute truth, the totality of the truth coming from

a transcendental view of the facts; it is the divine conception of truth. Though both Emet and Shalom are names for God, the Talmud tells us that the word Emet may be said in a privy, whereas Shalom must not be recited. This is because truth as a divine attribute, as a mida of Hashem, is always the transcendental, the totality of the situation, and the correct phrase is Shalom. Rav Kook, z"l, commented that the Gemara says, "Shalomah shel Hashem Emet," the seal of God is Emet, truth. He asks why the imagery is one of a chotam, a seal, rather than that of a chatima, a signature. He explains that a seal or a stamp conveys information in one totality whereas a name is signed by first writing one letter and then the next. God's perception of Emet is as a chotam, a seal, the totality of the truth, and not as a chatima, a signature, a gradual accumulation of facts. For example, we on earth may refer to it being either day or night. An astronaut orbiting in space and seeing our whole planet perceives that it is both day and night simultaneously; both are truths. The terms day and night are mutually exclusive to one with a restricted knowledge of the situation, for one who can only perceive Emet. Yet one who has a transcendental view, who realizes the totality of the situation, knows that there is Shalom, a peace, unity, and coexistence of these two truths.

Love of God

Rabbi Charlop continued. "Ve Atah Yisroel, Moh Hashem Elokecho Shoel Me Emoch, Ki Im Le Yisroel Es Hashem..." (Devarim 10). And now Israel, what does the Lord your God require of you? Nothing but to be in awe of the Lord your God, to follow all His ways, and to love Him, and to serve the Lord your God with all your heart and with all your soul, and to observe the commandments of God which I command you today, for your own benefit." This, he felt,

is a very strange posuk. All that God asks of us is... everything! The true meaning of the posuk is different. All that God asks of us is to love and fear Him. All other actions are in consonance with such a commitment. L'havdil, if one loves his wife he'll buy her countless things and suffer many sacrifices without seeing any hardship or undue burden. However, when one hates his wife, God forbid, then any money spent on her, is, in his eyes, too much. "Vayehiyu BeEynov Keyonim Achodim BeAharoto Ota." "And they were, in his eyes as but a few days because of his love for her."

Awe of God

Yet, Rabbi Charlop explained, even this first step is not a simple one. The Gemara asks, "Vechi Yirah Milso vutresia Hi?" "Is then awe of God a small accomplishment?" "In, Legabei Moshe Milso Zutresia Hi." "Indeed; in relation to Moshe it is an easy task. The popular interpretation of this Gemara is, that Moshe, speaking to the people, spoke from his own frame of reference and his own experience, where awe of God was elementary. However, it seems difficult to believe that Moshe Rabbeinu, the teacher par excellence, should make so great a pedagogic blunder as to grossly over-estimate his students' capabilities, or to speak to them as one does to his own peers! The true pshat is that Legabei Moshe, for those around and associated with Moshe, in his own generation, it was a simple request to fulfill. The reason for that is given a few psukim later. "Ki Emenchem Horos Es Kol Maase Hashem Hagadol Asher Oso." "For your own eyes see all the great acts that the Almighty has done." For a generation that saw the destruction of Egypt, the splitting of Yam Suf, the falling of the Manna, the miraculous quelling of the rebellion against rabbinic authority of Datan and Aviram, it was not difficult to fear and have faith in the Lord. How can one fail to be in awe of God at a time when he need only point with his finger and say, "This is my God!"

Transplanting this concept to our present-day situation, Rabbi Charlop felt that our generation is one of Legabei Moshe. We have witnessed Nissim Geluyim. Be it the Six Day War or the self-destruction of Arab and terrorist armies, or the return of the airplane hostages, or a thousand and one little details, we have been living witnesses to "Maasey Hashem Hagadol." It should be easy for us to believe in God, to stand in awe of Him, and to follow His command-

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Innovations In JSS Program

Contributing Editor

Money, Halakha, And Co-education

by DOV FRIMER

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The next three innovations deal with JSS policy rather than its academic program. Under the old system, a student in JSS was allowed two cuts for a two-credit course without penalty. Presently, he is permitted four cuts. The removal of any academic penalty for lateness constitutes the fourth change. The final law passed by both the Curriculum Committee and the Faculty Assembly is that JSS final examinations will not conflict with study week so that students will have time to study for college finals.

Frohlinger disclosed, that five new proposals were offered for consideration at a meeting of the Curriculum Committee on February 23rd.

Variation

The first of these would vary the topics studied in the Gemara classes by learning a different Seder of Shas every year, i.e. one year, Nezikin;

the next, Nashim, etc. The intent of this proposal is to expose the students of JSS to various phases of Talmudic Literature, since these years in JSS in many cases will be the last years of Gemara study under an organized framework.

Second on the agenda will be the proposal to annually change Nach electives. Under this proposal, a survey course of Nach, called "Message of the Prophets" will be offered the first semester of next year, and Shir Hashirim, the second semester. In addition, another course in Prophets not yet decided upon will be offered next year.

Among the innovations to be proposed will be the institution of new electives such as Chassidut into the JSS curriculum.

The coordination of a combined Hebrew language class for freshmen is another important proposal discussed at the February 23rd meeting. Adopting this proposal would allow better placement of students according to their language ability regardless of their proficiency levels in other courses.

Year in Israel

The last topic to be considered will be the endorsement of a year-in-Israel yeshiva program at Beit Midrash L'Torah, Jerusalem. Students will receive twenty-six credits for the BMT program and have additional opportunity to accrue six more credits by taking an Ulpan course. They will also receive full credit for a year of JSS.

On the Student-Faculty Curriculum Committee along with Frohlinger are Rabbi Besdin of the administration, Rabbis Fulda, Gorelik, and Riskin of the faculty, and Larry Reiss and a sophomore soon to be appointed, representing the student body.

The recent "Student Opinion Survey" conducted by The Commentator came up with some most surprising results. Among them, and one which I personally consider most startling and disheartening, is the response to the question "Would you want Yeshiva College to become co-ed?" 52.6% of the student body polled were in favor of such a move while only 46% of the replies were in opposition to having Y.C. co-ed. I, for one, find these results to be most disappointing, demonstrating a basic lack of religious sensitivity on the part of a majority of the students attending Yeshiva. However this proposal and call for co-education at Yeshiva College is nothing new; it was already articulated by a Commentator editorial back in the beginning of this academic year. If there is any cause and effect relationship between the two I do not know. Nevertheless, I feel that it is high time that the claims and arguments of such a position be countered and responded to. I, therefore, address this column to you, my dear Commentator. Yet in reality I speak to the whole student body.

Commie, you've done it! You have put forth as your plea for coeducation at Yeshiva College much to be desired not only in its reasoning but in that it demonstrated a total lack of religious sensitivity. But enough of this "argumentum ad hominem." Let's get down to the issues.

Let me immediately point out that while money is a factor for consideration, especially in the financially hard-pressed times, there are things that go far beyond and above the "golden calf." Included among these things are, in my opinion, the "raison d'être" of Yeshiva Uni-

versity, "Torah U'Madah"—or roughly translated (interpreted?) religion and education. Let us analyze each aspect separately.

Educational Segregation

Taking education first, a recent "psychological study has indicated that in sexually segregated schools educational standards are higher both for male and female populations. Interestingly, it also pointed that while girls in all-female schools are socially somewhat behind their counterparts in co-ed schools, such is not the case for boys in all-male edu-

sands of years of religious practice of a Torah standard. It must allow those who want to attain and maintain this halachic level every opportunity to do so. Ideally it should even encourage such a standard, but at the least, allow for its achievements with as much ease as possible.

Anyone versed in the halachot pertaining to boy-girl relationships in all its facets—not merely Hebrak V'neshuk (commonly referred to by its misnomer "Negiah")—although this too is definitely included—is well aware of the halachic problems that one



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educational systems. Boys in sexually segregated schools for the most part do not find themselves socially handicapped in the long run. Of course one could challenge the conclusions concerning their definition of "socially handicapped." But I think that if one remains within the more conventional regions of the social art, I'm sure we can all come to some consensus as to the meaning of that statement.

Educational Standards

In light of these results, I think that if Yeshiva University is interested in maintaining high educational standards, they should not give in to financial pressures, as so many other large institutions have been forced to do, by making the school coed. On the contrary, they should do all in their power to help maintain a campus atmosphere conducive to study and learning, with as few "distractions" as possible.

But admittedly, this is not the primary reason.

The major concern is under our second category—religion. What a student does as an individual, on his dates, and on his own, is that person's private affairs. People have always had to come to terms with both their religion and themselves. Many make some form of compromise, especially in the very delicate and fundamental areas such as sex and social relationships. But this a person does representing exactly one—himself. A Yeshiva, however, must represent thou-

would have to contend with problems, I'm afraid, that are insurmountable for most normal, red-blooded, American acculturated, Jewish male youths. (For those interested see Avoda Zara 20 a-b.) No one should have to "buck the stream" to be "shomer mitzvot" at a Yeshiva—and this is precisely what I fear might happen. Yeshiva University, as a Yeshiva must at times give up financial gains for halachic gains. This is not asking so much if we are to remain a Yeshiva and represent, as an institution, "Torah true Judaism."

The type of student that would not choose to go to YU simply because it is not coed is not, in my humble opinion, the kind of talmid I would like to have attending our Yeshiva. I would unquestionably prefer to have that student who would not attend YU. If it were coed—and there are many among us for whom such would be the case.

When we must decide on how to deal with the so-called problem of Yeshiva students considering members of the opposite sex as merely "Saturday night diversions" we must be confident that we are not simply replacing one evil with another. As things stand, I do not believe that moral laxity, with its consequential halachic and social implications, is a valid alternative. If a choice had to be made I would prefer viewing my dates as "sex objects"—although I do not feel that this is the only option left, once coeducation has been rejected.

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HAMEVASER wishes to congratulate the following graduating students upon inclusion in the 1972 volume of Who's Who Among American University and College Students: David Butler—YP, Jeffrey Feinstein—YP, Dov Frimer—YP, Mark Grebenau—YP, Mel Hoffman—JSS, Gary Kaufman—YP, Martin Knecht—YP, Ely Krumborn—YP, Paul Levy—JSS, Walter Maybruch—YP, Mark Meirovitz—EMC, Howard Pearl—EMC, David Pulver—EMC, Chaim Sukenik—YP, Yacov Tendler—YP, David Wolfson—YP, Stanley Zimmerman—EMC, Stuart Zweitzer—EMC.

Admissions Society To Seek Students

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young conventions, and any other gatherings of young people whose educational backgrounds and goals qualify them for Yeshiva's unique programs in liberal arts, science, and Jewish studies.

Hand in hand with the recruiters, several committees will be formed. Their purpose will be to send letters of introduction to schools the recruiters will visit, to oversee the dispatch of recruiters, to help the Admissions Office in interviewing applicants, and there will be one committee whose members will familiarize themselves with the total admissions process in that office.

Society members, ranging from

freshmen to seniors, applied for membership through applications distributed by the organizers last December. Out of some one hundred applicants, the present thirty were chosen by the organizers, and approved by Dean Bacon, the directors of the Jewish studies departments, and the guidance office, on the basis of academic record, character, and likelihood to contribute valuably to the new organization.

At the first meeting, a number of important suggestions were made: recruiters should go to MTA even though it is next door to the College; each year Yeshiva should send up-to-date public relations material to synagogues and both

Jewish and public schools, throughout the country; recruiters should immediately visit their own high schools to speak with students whom they know personally.

While the formal recruitment program will begin in April after a series of admissions seminars, all members of the student body and alumni are urged to notify the Student Admissions Society c/o the Office of Admissions, either personally or via post card, if they know of any eleventh or twelfth-grade, or college students who might be interested in Yeshiva. The Society will then make an immediate follow-up on their recommendations.

Five Rabbis Comment On "Pulpit Rabbinate"

(Continued from page 1)

in *Limudei Kodesh*. The student's years at Yeshiva should be devoted to learning. Rabbi Grunblatt added that a solid scholastic background is especially important if the future Rabbi is to be well prepared for his profession.

Rabbinic Ethos

All the Rabbis present felt that in order to succeed in the Rabbinate, one must be sincere, honest, and diligent. These traits are necessary if the Rabbi wants to earn the respect of his congregants and maintain his religious integrity.

The Rabbi's Personal Life

Though the Rabbis all acknowledged their difficulties in raising their families, they have all managed to find ample time to devote to their families. They also believe that it is to their children's advantage to be brought up in a Rabbinic atmosphere. On the subject of Rebbitzins, all the Rabbis agreed that the Rabbinic student should choose his spouse with great care. Rabbi Schwartz put it most succinctly when he said that the Rebbitzin would either make or break the future Rabbi. Naturally, all the Rabbis took time out to praise and laud their own wives.

Rewards of the Rabbinate

Most of the Rabbis felt that

much of the rewards achieved from the Rabbinate was intangible. They expressed great satisfaction at being able to bring some of their congregants closer to *Yahadut* and influencing others to become more religious.

Occupational Opportunities

Rabbi Herbert C. Dobrinsky, Director of Rabbinic Placement in the Community Service Division of YU, discussed the opportunities available in the religious sector. He stated that the demand for Rabbis who are knowledgeable in *Limudei Kodesh* exceeds the supply. The same is true in the area of *Chinuch* where there is a demand for qualified teachers. Few students, according to Rabbi Dobrinsky, have found any difficulty in obtaining employment. He further stated that the salaries paid for beginning Rabbis and Educators are quite high, ranging from ten to thirteen thousand dollars. On the subject of employment in Israel, however, Rabbi Dobrinsky was not as optimistic. He remarked that though in the future there might be a need for Rabbis in Israel, at present there is no demand for them. He suggested that students interested in *Aliyah* should specialize in *Chinuch* since there is a great demand for qualified teachers in Israel.

The symposium was closed with the Rabbi reminding the audiences that the basic ingredients for a successful Rabbi are

the qualities of diligence, honesty, and sincerity. Armed with these traits, the Rabbi will be able to accomplish a tremendous amount in the "furtherance of *Yiddishkeit*" and enjoy the "fruits of his labor in this World and the World to come."

The symposium was the first of a lecture series planned for the Spring Semester by the Pre-Rabbinic Society. The Society will present in the future several lectures who will speak on various different topics concerning the Rabbinate. These lectures, besides providing the students with information about the Rabbinate, should attract prospective students into entering the Rabbinate or other religious careers. Israel D. Benedek, President of the Society, announced that among the topics for the near future will be a session on "Building a Personal Judaic Library," and that various publications are presently being prepared. Applications for membership are available from Mr. Benedek, Morgenstern 202 and Johnny Krug, Rubin 314.

By JOSEPH EPSTEIN

To most of us the phrase "the old country" brings to mind the renowned Jewish communities of Eastern Europe of the past generation, but to a large minority of New York City Jews "the old country" brings to mind a completely different vision — Syria. For many years now, the Syrian Jews, who can trace their ancestors back to Halab (Aleppo) and Shwayam (Damascus), have continued to practice their age old customs with the same vigor and love as many of their *Ashkenazic* counterparts have practiced their traditions. Some 25,000 Syrian Jews now live in the United States but over 90% live in New York City.

Arrival in U.S.

The Syrian Jewish Community is a newcomer to the American Jewish scene. As early as 1900, Syrian Jews began immigrating to the United States. However, the bulk arrived before and after World War I. Economic hardships drove the predominantly merchant and business orientated

Syrian Jew to seek greener pastures in the United States. For many years now very few Syrian Jews have been able to immi-

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Rav Chaim

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plain some textual difficulty. Thus, a careful study of Rashi will often reveal certain nuances of meaning not readily obvious from a reading of the *Gemara* alone.

Another element central to clear comprehension in Talmud study is a familiarity with the *realia*, the "practical realities with which the *Gemara* deals. All legal abstractions in the *Gemara* are grounded in certain concrete facts, and the former cannot be appreciated without a competent knowledge of the latter. It would be foolish, for example, for someone to learn the *Mishnayot* of *Shvi'it* without obtaining at least a rudimentary knowledge of the agricultural techniques employed at the time of the *Mishnah*. Most of the practical knowledge necessary for *Gemara* study can be obtained from technical dictionaries and encyclopedias. In addition Jewish scholars have compiled a number of reference works that deal with the *realia* of the *Gemara*. All these books are available in any good secular or Judaica library, and the average college student should have no trouble referring to them.

Sugyot

After a *talmid* has worked through the technical aspects of the *Gemara*, he is ready to consult the *rishonim* and formulate *s'varot*. Here too, however, technique is essential for effective results. One cannot, maintains Rav Soloveitchik, attempt to understand the underlying logic of a *Rishon* without consulting other statements that he makes on other relevant *sugyot*. To fully analyze the statements the Rabbam makes on a *Gemara* dealing with *terumah*, for example, one must refer to the Rabbam's *perush* on *Mishnayot* *Terumah*.

Basically, then, while Rav Soloveitchik acknowledges that *s'varah* analysis and *chakrot* are the keys to understanding the *Gemara* and *Rishonim*, these tools themselves are enhanced by taking a careful, technical approach to *Gemara* study. Furthermore, difficulties occasionally arise that can be solved only through the use of textual tools such as *girsa* changes. College-educated Yeshiva students, who are familiar with modern research and study methods, should strengthen their learning by integrating these methods into their learning routine.

PRS: Who Needs It?

by Shaya Wexler

The Pre-Rabbinic Society, in attempting to organize activities and events, has faced the criticism of "Who needs PRS?" This complaint originates in two different groups. The first group is comprised of students at Yeshiva who see no need for PRS. The latter group of critics consist, surprisingly enough, of Rabbis who feel that there are better things for undergraduate students and that PRS is a useless and unnecessary organization. It is to both these groups that I address this article in the hope of clearing up several misconceptions about PRS.

The Pre-Rabbinic Society is not only an important organization, but a vital one for those who plan careers in the Rabbinate or Jewish educational fields. Though this statement may seem unfounded and too broad, its validity can be better comprehended if the goals and purposes of PRS are understood. The Society was first formed because there was not a single established program or activity on the undergraduate level concerned with aiding or encouraging students interested in religious careers. This seems anomalous at a University that has been responsible during the past several decades for providing the Orthodox Jewish community with its Rabbis and educators. Surely, students interested in Jewish careers need a viable organization as much as students interested in Medicine need a Pre-Med Society, and

yet until recently, no such institution existed. PRS was formed to fill this gap presenting to the students a viable and effective organization.

Many critics raise the precedent that if previous to the founding of the Society, there were still Rabbis and teachers emerging from YU, why should the existence of PRS make any difference? Several answers can be offered based on the idea that

The Editor-in-chief and Governing Board of HAMEVASER

extend a hearty *mazel tov* to Mark Karasick upon his recent marriage to Linda Ulevitch.

times have changed. Few students on the undergraduate level, during a recent survey expressed any interest in specializing in Jewish fields. The majority of the students were interested only in specializing in such professional fields as Medicine, Law... Though these students have an interest in Judaism, they do not view a career in the religious sector as their goal in life. On the graduate level, specifically the *Semicha* program, an entirely situation exists. Many students, who were not interested in the Rabbinate, have now decided to seek careers in the religious sector. However, their reasons for such a decision are not the noblest. Some students

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Rabbi Charlop

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ments. In a way, we see this movement in our society—and even in our own Yeshiva. Yet, somehow, coexisting simultaneously with this movement back to God, to religion, and to a life of eternal values, we see an estrangement from religion. We see people becoming more materialistic, hedonistic, and interested in pleasures of the moment, while rejecting the true joy of a purposeful life within a religious framework. We see beautiful temples being built, but these are hollow structures, as devoid of faith as they are of worshippers the year round. It is not time to call our times "one of religious estrangement, nor is it true to classify it as a time of religious revival. We at YU have the unique opportunity to envision more than *Eretz*; we can see the *Shalom*, the complete picture,

and perceive the transcendental truth of the situation.

Depicting a very tragic issue, Rabbi Charlop related that today, we have the great social problem of *Mihu Yehudi*, "Who is a Jew?" Many of our "Jewish" converts were not processed according to the *Halachic* standards. The dispute over their status is an issue threatening to split world Jewry and especially Israeli Jewry into two camps: religious *Torah*-true Judaism against everyone else. Yet, he asked, "Did we ever stop to count our blessings and to realize the good that is hidden and masked behind this tragic issue? Did we have a problem of too many converts fifty years ago?" At that time people were fleeing from *Yiddishkeit* and from Judaism as from the plague. Many sought to destroy any sign of

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Eisner Brothers Describe Plight Of Russian Jewry

Theodore and Ludwig Eisner, natives of Mukatchevo, a city in the Ukraine, were released from the Soviet Union in February, 1971. Their family's release was arranged by Governor Rockefeller, who at the request of their uncle, Rabbi Eisner of Ellenville, New York, sent a personal request to Premier Kosygin to allow the Eisners to emigrate. The Eisners, who live in Borough Park, have received much publicity in the eleven months since their arrival in the United States. They have been interviewed by the New York Post and the Daily News, and have received wide publicity through Yeshiva University Public Relations. The Eisner brothers are presently freshmen in YC and JSS.

HAMEVASER: How would you describe Jewish life in Mukatchevo?

Eisners: Jewish life in Mukatchevo is much more alive than in most other Russian cities. Since Mukatchevo is situated on the Czechoslovakian border, and was not under Russian control before World War II, the Soviet government has not managed to suppress Jewish life in Mukatchevo to the extent they have suppressed it in other Russian cities. There are about five hundred Jewish families presently in the city, and although there are no formal synagogues, *Shitiblach* abound. The old *shochet* has just moved to Israel, but there is a new one to replace him. There is at least one *mohel* in the district surrounding the city, although there are none in the city itself. Almost all of the Jews have their children circumcized, even if they keep no other *mitzvot*. My father was one of the few Jews in Mukatchevo who was able to keep the *Shabbat*. Unfortunately, there were regular school sessions on Saturday, so we were not able to be *Shomerai Shabbat* in Russia. We did, however, feign sickness on *Yom Kippur* in order to go to *shul* that day.

We always had *matzot* and wine for *Pesach*, and we always lit candles on *Chanukah*, though not in the windows, of course. A *mezuza* was always on our door. We kept whatever we could, and hoped that one day we could keep the rest.

HAMEVASER: While in Mukatchevo, were you aware of American protests for Soviet Jewry?

Eisners: Yes. News of all the rallies for Soviet Jewry were broadcast over Voice of America and *Kol Yisrael*. American rallies were spiritually uplifting. We realized that our plight was not one of a small nationality in the Soviet Union, but rather the plight of the Jewish nation, wherever its citizens may be found.

However, we cannot be sure of what effect these rallies had on the government. They might have been beneficial, but there is no real evidence to support this

assumption. Even the results of the Leningrad trials could be attributed to Franco's treatment of his own political prisoners in Spain. It is just as plausible that demonstrations cause the government to be harsher on the Jews, as the Lubavitcher Rebbe suggests.

HAMEVASER: What kind of social life did you have in Mukatchevo?



The Eisner Brothers

Eisners: Just like all the other good boys, we belonged to the *Consomol* group, making sure they knew how dedicated we were to the "Sovietish Heimland." Of course, they expelled us as soon as they were notified of our applications for emigration. But the expulsion was only on a bureaucratic level. Many of our Russian friends were sorry that we wanted to leave the country, but sympathized with our quest for a Jewish life. They understood that we were only sojourners in Mukatchevo, not settlers.

HAMEVASER: Many American Jews felt that Chief Rabbi Levin *z"l* was a Russian spy

and a traitor to the Jews. What are your feelings about him?

Eisners: Rabbi Levin was a very great man, whether or not American Jewry realized it. He did his best to show the tragedy of Russian Jewry without making it obvious to the Soviet government. If they realized what he was doing, the results could have been disastrous.

A good example of this is the time Rabbi Levin asked Reb Moshe Feinstein if the Russian Jews could use *pasul etrogim* on *Sukkot*, since no kosher ones were available. When Reb Moshe said it was permissible, Rabbi Levin thanked him deeply.

The message is obvious, Rabbi Levin was certainly a great enough scholar to answer his own question. The importance of the dialogue was the fact that the Russians would allow no kosher *etrogim* in Russia.

HAMEVASER: How would you rate American Jewry? Have they lived up to the religious standards you expected of them?

Eisners: Unfortunately, American Jews aren't quite what we thought they were. We expected American Jews to be much more religious than they are. The youth seem to be even less religious than the elderly, which indicates a decline of religiosity among American Jewry within the next several years. This saddens us greatly.

Our own neighborhood, however, is very satisfying. Especially nice was *Simchat Torah* in Borough Park. We had never seen such *simcha* before.

They agree that life is "completely different" in the U.S., and since experiencing their first taste of freedom wonder how anyone can complain about living here.

High School Seminar

(Continued from page 4)

participated was a great success. The principals of these Yeshivot repeated that the returning seminar participants were attending *minyan* with greater regularity and exhibiting a more positive attitude toward their Jewish studies. Gone was the passive, often negative, outlook frequently found in our modern yeshiva high schools.

This year 5 schools and 266 students participated with many applicants having to be turned away due to limited funds and facilities. Above the fee paid by each seminarian, each yeshiva contributed of its own funds for the seminar. This is evidence of their great enthusiasm in the seminar program. Dr. Stern reports that he has received urgent requests from other yeshiva high schools and even from yeshiva elementary schools for an expanded seminar program. Accommodating these pleas entails

a major undertaking requiring a large reservoir of funds and a solid core of student advisors and committed clergy.

Yeshiva High School Seminar occurs but once a year and reaches a limited number of students. This year a new program has been inaugurated by the National Committee on Torah Education (an organization founded by CSD) to follow up the Yeshiva High School Seminar. Rabbi A. Warhaftig who will work full time on the follow up program is planning a number of small shabbatons and Saturday nite Torah learning encounters to help invigorate and cement the values inculcated during the Yeshiva Seminar. HAMEVASER wishes him great *hatzlacha* and urges all qualified students to contact Rabbi Warhaftig (thru the CSD office - 4th floor First Hall) and join in this effort of *Harbatzat Torah*.

Descriptions Of Israeli Yeshivas

Since the Six-Day War, American Bochorim have been coming to learn in Eretz Yisrael in ever increasing numbers. There are now close to thirty Yeshivot in Israel which welcome Americans, and several exclusively for *Bnei Chutz La'aretz*. The choice for the prospective bochor is therefore, now, quite wide and varied. Whether he has no background, or has been learning his entire life, there is a choice of Yeshivot for him in the Holy Land. It was with this realization that, Norbert Baumann, former HAMEVASER reporter and current bochor at Yeshivat Sha'alvim conceived and produced this guide.

The information contained in this guide was collected in the following manner. A questionnaire was compiled and sent to one American at each of the Yeshivot. Unfortunately, no replies were obtained from Har Elzion, Chofetz Chaim, or Hakotel. The questions were answered and returned, then edited into the form contained herein. The information is almost entirely objective and we attempt to answer the questions that trouble most prospective bochorim. For some questions, no answer was obviously not sufficient and this must be taken into account. This guide is not to be taken as the official representation of the Yeshivot since situations change and information might be currently outdated. Those interested are strongly urged to communicate directly to the Yeshivot or their New York offices for complete and accurate information.

BEIT HATALMUD

The Yeshiva has three *shiurim* given on varying levels. One of the *Rebbeim* is an American with a degree in Law. Emphasis is on learning *Rishonim* and listening to the *Rebbi* work out the *sugya*. There is no program for beginners, and JSS students are not to be found. A *shiur* in *Hilchot Shabbat* is given every *Shabbat*. There are two *Mussar* lectures a week plus a Jewish philosophy class given by the American *Rebbi* weekly. Contacts in YU: Aryeh Weil, Izzie Berzon.

HADERA

The Yeshiva is a branch of Itri in Jerusalem. Two *shiurim* are given. *Shiurim* deal with *Gemara*, *Rashi*, *Tosafot*, *Rishonim*, and *Acharonim*. *Gemara*, *Rashi*, and *Tosafot* (at least) must be prepared in advance. No Israelis are in the Yeshiva. There is no program for beginners and no students have yet come from JSS. There are *sedarim* in *Bekiyut* and *Halacha*. There are two hours of *Mussar* a week.

YESHIVAT HANEGEV

There are six *shiurim* varying in level. *Rishonim* and some *Acharonim* are expected to be prepared before *shiur*. A *Mussar Shmura* is given each week. Americans learn with both Israelis and other Americans. There is a *shiur* in *Parshat Hashavuah*, and an *Erev-Shabbat Drasha* from the *Rosh Yeshiva* weekly. Contacts at YU: Daniel Rhein.

HARTMAN COLLEGE OF JEWISH STUDIES

The college is an affiliate of Itri Yeshiva. It is a JSS type Yeshiva. The students seem to cover a lot of ground in depth very quickly. There are no Israelis.

MERCAZ HARAV-KOOK

The Yeshiva has no set curriculum whatsoever, and has no *Machshava*. There is, however, a strong stress on *Machshava*, with *shiurim* in the philosophies of Rav Kook *z"l*, the Maharal *z"l*, Reb Moshe Chaim Luzzatto *z"l*, and the Kuzari. There are various *shiurim* in *Gemara*. There is a *shiur* for boys with little background in learning.

MERCAZ HATORANI FOR STUDENTS

This Yeshiva is for students who attend a university during the day. Classes are from 8:30 to 10:30 in the evening. Curriculum includes classes in *Gemara*, *Rambam*, and *Chumash*. There are two *shiurim* in *Gemara*. One is with *Rashi* and *Tosafot*, the other with *Rishonim* also. The higher *shiur* requires preparation. There is also a *shiur* in *Kabala* once a week.

MIR

Two *shiurim* are given daily. One is on a very high level, covering two and a half *blagot* a week. The other is on a lower level. The higher *shiur* is reputed to be the best in Eretz Yisrael. American's generally don't learn with Israelis. There is no program for beginners, and JSS students would probably find it impossible. There are two *sichot* on *Shabbat*, and one during the week.

(Continued on page 9)

Viable Syrian Jewish Community In U.S.

(Continued from page 6)

grate to the U.S. because of restrictive American immigration laws.

Two distinct groups of Syrians arrived, the Halabi (from Aleppo) and the Shwayami (from Damascus). The Aleppo group, the larger of the two, began to settle side by side with their Ashkenazic counterparts in the lower East side around Hester and Essex Streets. As their economic lot improved, they moved to Williamsburg, to Bensonhurst and finally to Flatbush. The Damascus group established themselves in Mexico City, although some do reside in New York City. Today the Syrian Jewish Community can boast of communities in Los Angeles, San Francisco, Atlantic City, N.J., Asbury Park, and even Myrtle Beach, S.C. The community is led by Chief Rabbi Jacob Kassim (called *Haham Bashi*) who took over from the widely respected *Haham Rabbi Marlouh Abadi*. The community has its own *Vaod Hara-banoat*, *Beit Din*, and *Vaod Kashrut*.

Arrival in the U.S.

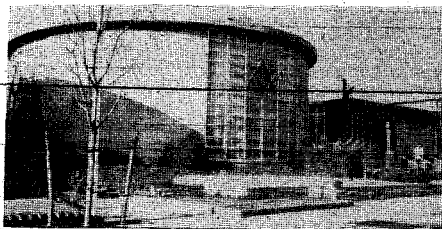
Ever since their arrival in the United States, the Syrian Jews have tended to remain together through their closely knit *Kehilla* system. Their close family ties, their desire to keep their age old customs and culture, and the uniqueness from their Yiddish speaking fellow Jews, have contributed to the ability of the American Syrian Jew to transmit their traditions to their children. Today the Magen David and the Ahi Ezer day schools, and the newly opened Magen David Yeshiva high school educate some 80-85% of the Syrian youth in New York City. Presently some 15 students from the *Kehilla* continue their Jewish education in Yeshiva University.

The young Syrian Jew grows up in America celebrating the *Yom Sebot* (*Shabbat*) and regularly goes to the *Kinees* (synagogue). The actual synagogue service is unique in that the *Hazan* chants all prayers aloud with different sounding melodies, called *Makam*. The *Hazan* stands in the middle of the *Kinees* in the elaborately decorated *tebah*. The *sefer Torah* is decorated very beautifully and is read from an upright position. Yiddish is unheard with Arabic taking its place.

Ties with Mid-East

The American Syrian Jewish Community keeps close ties with its brethren in Israel. The community actively supports the Prot Yasef Yeshiva in Jerusalem and often receives rabbis and teachers from it and other yeshivot in Israel. The community has also attempted to maintain its ties with its brothers in Syria itself. How-

ever active communication with the some 3,500 Jews who remain in Syria today has proven very difficult. The Syrian Jew who under no circumstances is permitted to emigrate, faces economic, political, and religious persecutions unmatched by any Jews throughout the world. Alarming reports have reached the



Cong. Shaarei Zidon, Brooklyn, N. Y.

community concerning acts of inhumanity by the Syrian authorities against the small Jewish community there. Recently a protest rally was held at the United Nations to focus attention on such mistreatment. Acting through the Joint Distribution Committee and select diplomatic channels the American Syrian Jewish *Kehilla* has attempted to reunite themselves with their many relatives forced to remain in Syria.

Growth

The *Kehilla* has built some seven synagogues in the Brooklyn area of New York City; (1) Magen David Congregation, 67 Street (Rabbi Saul Kahhin); (2) Shaarei Zion (Rabbi Abraham Hecht); (3) Beth Torah (Rabbi Zevelun Lieberman); (4) Congregation Ahava Ve'Ahava (Rabbi Halfon Savdie); (5) Ahi Ezer (Rabbi Zion Maslato); (6) Congregation Ahavat Achim; and (7) Magen David of Ocean Parkway. The community in Los Angeles has just completed construction of a new synagogue, and in Mexico City, the community also has quite a few synagogues.

Most Syrian Jews, especially the younger generation, have continued in the business and merchant fields. Their fathers were good businessmen in Aleppo and they brought their skills with them to the United States. However an increasing number are entering the professions. Many have distinguished themselves in their respective fields of study. Dr. Joseph Sutton (medicine), Dr. Jacob Azar Cohen (chemistry), Dr. Robert Mattelon (medicine) and Mr. Edward Lohman (law) are well known throughout the professional community.

Tradition

The distinctions... Orthodox, Conservative, Reform do not ex-

ist in the Syrian Jewish community. All services and ceremonies are performed in the traditional Sephardic way. Although American society and culture have had a definite effect on the community, the Syrians still cling to their traditional customs and culture. The Oriental flavor has still remained in their lives. Lately an ethnic and religious

revival has been arising in the *Kehilla* and as a result even more Syrian Jews, especially the youth, are seeking out even more diligently their age old traditions. An Adult Hebrew Institute and the Sephardic Institute headed by Rabbi Moshe Shannah are operating actively and every synagogue sponsors classes in various subjects. A *Hazan* class trains its participants in the Oriental melodies. In addition, Yeshiva University, through the Community Service Division (CSD), sponsors the Sephardic studies program directed by Rabbi Herbert Dobrinsky. Other activities are also sponsored which affect the Syrian Jewish community.

Articles have recently appeared in the Jewish Examiner and the Boston Globe concerning this unique Jewish community. For many years the Syrian Jews have lived unnoticed by their *Ashkenazic* neighbors, but recently with the awareness of the plight of the Syrian Jew in Syria, the *Ashkenazic* community has begun to discover this interesting *Kehilla* of fellow Jews.

(The author is indebted to Rabbi Zevelun Lieberman, Rabbi Herbert Dobrinsky, Ezra Labaton, and Irwin Shannah in their assistance in researching this article.)

Sunday, Feb. 27, the 4th Annual Sephardic Cultural Festival was held in Lampert Auditorium. Sponsored by CSD and the National Jewish Council, it featured the eminent Raphael Yair Elnadar, one of the best trained religious leaders of the Sephardic world, and the world famous Solomon Amzallag.

PRS: Who Needs It?

(Continued from page 6)

view the Rabbinate as a lucrative professional economically (pay scales for religious professions have risen tremendously in the past two decades). Others, upon graduating, find that the only profession that they are suited for is the Rabbinate. However, the common denominator found both on the undergraduate and graduate levels is that a goodly number of students do not foster any idealism for the Rabbinate or *Chinuch*. Those who do enter these fields do it more out of necessity than out of idealism. (I do not wish to be misunderstood here; clearly, many students enter the Rabbinate for idealistic reasons, but the supply of such students is not enough to cope with the demand.) Though these people may be qualified and hard-working, it is obvious that they will not achieve as much as these spurred on by their idealism. The Pre-Rabbinic Society can instill and nurture such idealism in the student on the undergraduate level, and steer many capable and competent students into religious careers. Surely, if PRS can imbue such idealism into its members, YU should be able to produce Rabbis and Educators of a much higher caliber.

The Society has many other activities and opportunities to offer to the undergraduate student. Many students, especially during their first two years, have career doubts. They have not as yet defined their interest and do not know for what profession they are most suited. Many talented and capable students are

therefore turned away from religious fields from ignorance of its potential rather than from a lack of interest. PRS can offer to these students a wealth of information concerning religious careers, and aid and encourage the student along the way to a worthy religious profession.

The Pre-Rabbinic Society also offers training and experience to students interested in religious professions. The Society has brought to Yeshiva many experienced Rabbis and Educators to speak to the student about their respective professions. The Society also sponsors an apprenticeship program which provides actual experience to the student giving him a tremendous insight into his future profession. This experience is important because many students leave the Yeshiva with little practical experience of their future professions, and are turned off and disillusioned after meeting their first seemingly unyielding obstacle. By giving the student sufficient experience before leaving the Yeshiva, he will have a certain knowledge of the hurdles which he will have to overcome in the future and be better prepared for them.

It is for these reasons that the Pre-Rabbinic Society was formed. However, PRS is a student organization and it is up to us, the students, to make it a viable and worthwhile organization.

Shaya Wexler is Second Vice-President of the Pre-Rabbinic Society.

Proposed SOY Curriculum Changes

Proposed Curriculum Distribution of the SOY Curriculum Committee

SUNDAY:

9:00-10:00 a.m.—Seder Aleph
11:15-12:15—Seder Beit
12:15-1:00—Halacha Shiur
changes from the present schedule:
—an additional 45 minutes
—Seder before and after shiur
—a halacha shiur

MONDAY

9:00-9:45 a.m.—Nach as taught in the college
9:45-11:30—Seder Aleph
12:15-2:00—Shiur
2:00-2:45—Seder Beit
changes:
—a shiur in Nach at 9:00 a.m.
—2 hours and 15 minutes of Seder (45 minutes less than present)

TUESDAY

Same as Monday schedule, but from 9:00-9:45 a shiur in chumash and M'forshim will be given.

WEDNESDAY

Same schedule as Monday.

THURSDAY

9:00-9:45—Chumash
9:45-10:45—Seder Aleph
10:45-12:30—Shiur
1:15-2:00—Halacha shiur
1:15-2:00—Halacha shiur
2:00-2:45—Seder Beit

Rabbi Charlop

(Continued from page 6) — their Jewish identity. Today, however, because of the grace of God in establishing the State of Israel, and in granting some respite to the Jews still in Exile to live in comfort, and in displaying the divine protection of our nation, we have the problem of too many converts, some of whom were not processed properly. Yet, he interjected, it would be a mistake to think of our age as one of universal Jewish pride for we realize that there are hundreds of Jewish boys and girls who will intermarry this year and whose children will have no inkling of their proud heritage. Rabbi Charlop noted that we at Yeshiva see more than the *Emet*; we see both aspects simultaneously. We see the *Shalom*, the total situation, and thus are in a position to remedy the situation.

More than Emet

The Targum Onkelos on the *pasuk*, "Lo Toy Heyos Ha'odom Le'Vado", "It is not good for man to be alone," translates "Ne'ise Elokim Atoch Besochainu." "You are a prince of the Lord in our midst."

Shalom

In conclusion, Rabbi Charlop emphasized that a Torah-true life is a good life. "Derocheho Darchei Noam Vechol Nesivosecho Shalom." "Her ways are ways of pleasantness and all her paths are *Shalom*—truth, peace, and serenity." With a little courage and much determination we can truly be *Zoche, Lehagid! Torah Utehadira*."

Questions Of Faith Are Dealt With In R. Hecht's New Book

(Continued from page 3) ally to undermine their faith."

It must be understood that although this book is written for high school students, it can be readily utilized by many others. Some of the thought-provoking topics which are covered are evolution and creation, slavery in Judaism, free-will, *Olam Haba*, and tens of others.

Evolution

One important question, that of evolution and creation, is discussed quite thoroughly in the book. Rabbi Hecht presents a full discussion of the classical argument against chance evolution, saying that due to the tremendous improbability of everything coming together as we have it now, chance evolution of the universe would have been impossible. The author quotes one of the most prominent scientists of our age, Dr. A. C. Morrison, who wrote: "So many essential conditions are necessary for life to exist on our earth that it is mathematically impossible that all of them could exist in proper relationship by chance on any one earth at one time." The author discusses the classical argument of the bottle of ink spilling and forming pages of writing.

Concerning the age of the earth, the author presents several alternatives of belief, all of the halachically valid. One possible solution to this problem is to disprove scientific dating methods.

The dating of objects is done through the use of uranium-lead proportional dating. This method of dating depends entirely on the assumption that the rate of transmutation of uranium to lead has been constant. The fact is, scientists know that conditions have changed so much since the beginning that it is highly un-



M. Reich
Rabbi Michael Hecht

likely that this rate actually has been constant. For instance, the intensity of the earth's magnetic field has decreased by 65%. Just as such a drastic decrease in the earth's magnetic field is possible, so is a change in the rate of transmutation of uranium to lead possible.

Another interesting argument is the effect of extreme heat and pressure on the reaction of uranium. Due to the fantastic pressures and heat which were probably present at creation, it is possible that the transmutation of uranium to lead was greatly speeded up, which also disproves scientific determination of the

age of the earth. The author also says that it was possible that the earth was created in such a way that the uranium had already decomposed to lead to a certain extent. This could also be responsible for the discrepancy between scientific determination of age and the Hebrew calendar. Regarding the argument of fossils, the author presents several answers. One possible answer is that these fossils were just part of the entire creation. Another possibility is that these fossils were produced during the flood.

Besides using secular sources in a generally scientific and logical approach, Rabbi Hecht quotes quite liberally from classical Jewish sources throughout the volume.

Encourages Students

Ideally, these quotations would lead a student to research the answers in the original sources. The volume does include a Teacher's Guide in some editions. In this guide the reader may find greatly expanded quotations from the sources. It is much more likely that a student or reader would look further into the sources by turning to the back of the book than going to the original source itself. It would be prudent for the teacher's edition to be included in all volumes which are not used by students.

Rabbi Hecht has brought together many of the questions that have plagued most of us for years, and has given us concise and realistic ways in which to look at these questions. The great questions in life really have no answers, but an individual may gain the means of dealing with these questions in a discerning and understanding manner, which Rabbi Hecht's book definitely aids a person in achieving.

But first, one must be able to ask the questions. Emerson once said, "Courage to ask questions; courage to expose our ignorance."

The Editor-in-chief and Governing Board of HAMEVASER wish a sincere mazel tov to Walter Maybruch, SOY President, upon his engagement to Joan Lenoff.

Israeli Yeshivas Described

(Continued from page 7)

SHA'ALVIM

There are two *Chutz La'aretz Shiurim*, the lower one emphasizing *Rishonim*, the higher, *Acharonim*. Some Americans are in Israeli *shiurim*. There is one *shiur* a week in *Tanach* and one in *Chumash* plus two and a half hours of *sichot* a week. There have been a total of five former JSS students at Sha'alvim. They have made good progress, the major block being Hebrew. Contacts at YU: Bernie Liebtog, Mitchell Smith.

TORAH ORE

The Yeshiva has three *shiurim*. The lowest *shiur* is for those who cannot make a complete "leigning" on *Gemara, Rashi, Tosfot, Rishonim*, and *Acharonim*. The "middle" *shiur* is given by Rabbi Altusky, author of "*Chidushei Basra*" on a high level, and the *Rosh Yeshiva's shiur*. Americans generally do not learn with Israelis. *Sichot* are given.

HEBRON

For first two years there are *shiurim* four times a week; after that, weekly. All Americans learn with Israelis. *Tosfot* is required preparation for *shiur* though more is expected. *Shiurim* are generally too advanced for a student straight out of JSS. There are *Mussar Shiurim*, and students visit their Rabbi's home fairly often. There are two *Sichot* weekly fort-five minutes each.

KEREM B'YAVNEH

Talmidim must prepare *Gemara* and *Rashi* in the low *shiurim*, thought in the higher ones they are expected to prepare the *Tosfot, Rishonim*, and *Acharonim*. There is a great stress on *Acharonim* in *shiur*. The majority of Americans learn with Israelis. There is a beginners program, but most Americans know too much for it upon entrance (Englishmen generally take it); JSS students could fare

well there, if they have acquired the proper background. There are several *Sichot* during the week given by the *Rosh Yeshiva* and *Mashgiach*. There is also a *shiur* in *Kuzari* (Rabbi Yehuda Halevi's work on Jewish philosophy). Contacts at YU: Avi Weiss, Nissan Ziskin, Alan Angstreich, Yechiel Eckstein, Reuven Cohn, David Koenigsberg, Jon Bloomberg, Jack Bieler, Mark Brandriss, David Silber, David Willig, Mark Stern.

KOL TORAH

There is a *Chutz La'aretz Shiur* given in easy Hebrew. Equal concentration is given to *Rishonim* and *Acharonim*. Some Americans learn with Israelis. There are afternoon *shiurim* in *Chumash* plus a *shiur* in another *Masechta* for *Bochurei Chutz La'aretz*. JSS students would probably find Kol Torah very fulfilling. There are two to three hours a week of *Sichot*. YU contact: Tzvi Weiss.

TALPIYOT

There is only one *shiur* in the Yeshiva. The emphasis is on *Rishonim*, though *Acharonim* are used. There are no Israelis in the Yeshiva. *Shiurim* are given in "*Minchat Chinuch*," and there is a study group in "*Pirkei Avot*." The Yeshiva has no program for beginners.

(Continued from page 2)

should be devoted to major areas of *Hilchot Shabbat, Yomtov, Kashrut, Taharat HaMishpacha*, and *Aveilus* as well as *Chumash* and *Haskafa*. However, *Nach* and Jewish History should become optional and remain within the college as a basis for the formation of a broadened Jewish studies major in YC. However, as a compensation for the expanded YP curriculum, transfer credit should become mandatory with at least fifty percent of the grade composed of *gemara*.

In such a fashion, variety has been achieved without severely altering the *Tsura* of our Yeshiva.

Fact Sheet On Israeli Yeshivas

QUESTION KEY

1. Location of the Yeshiva.
2. Rosh Ha-Yeshiva.
3. Number of Talmidim: a) Israelis b) Americans c) other foreigners.
4. Character of the Yeshiva (in the vernacular) a) Black hat b) Kippah Srugah c) in between (explain).
- 4a. Dress for Tefila and for Shabbat.
- 4b. What does the Yeshiva's leadership feel about the Medina?
5. Language of instruction in the Yeshiva.
6. Do Americans learn with Israelis? a) all b) some c) few d) none.
7. Physical conditions—food, rooms, heating, condition of the Beit HaMedrash, availability of Seforim.
8. Tuition for Americans per year. Are scholarships available?
9. Beginning and end of school year.
10. Entrance requirements (age, background in learning, entrance test, etc.).
11. Location of New York office and person in charge.

BEIT HA-TALMUD

1. Bayit Vegan, Jerusalem.
2. Rav Dov Schwartzman.
3. a) 100 b) 30 c) 10.
4. Mostly black hat but also without hat.
- 4a. During week—casual (colored shirts). Shabbat—white shirts and suits.
- 4b. Non-committal.
5. Hebrew.
- 6.
7. Food is typical of an Israeli Yeshiva, rooms—crowded, can chip in for a tanur, Beit HaMedrash—fair; Library—poor.
8. \$100 a month, scholarships available.
9. Rosh Chodesh Elul—Tisha B'Av.
10. Some background in learning.
11. Unknown.

HADERA

1. Hadera.
2. Rabbi Elephant, Green, and Mirschfelen.
3. a) 23 b) 25 c) 3.
4. Black hat.
- 4a. Hats and jackets, no wild clothes on Shabbat.
- 4b. Anti-Medina.
5. Hebrew.
6. Yes.
7. Excellent food, good rooms, no heat.
8. \$1,000, yes.
9. Rosh Chodesh Elul—Tisha B'Av.
10. None—except Yeshiva high school.
11. Rabbi Bronspiegel, YUHS.

YESHIVAT HANEGEV

1. Netivot.
2. Rav Issachar Meyer.
3. a) 100, b) 7, c) 23.
4. Both black hat and kipat s'rugot accepted.
- 4a. Simple black kippa recommended.
- 4a. See No. 4.
- 4b. Cooperation with Medina—yet critical of its policies.
5. Hebrew, Yiddish and English spoken when needed.
6. Foreigners usually learn together.
7. Food—good, rooms—4 to a room, no heating. Beit HaMedrash—well lit, unbeated, Seforim shortage.
8. \$50/month—yes.
9. Elul to Yom Kippur—First z'man, Cheshvan—Nisan—Second z'man, Iyar—Tisha B'Av—Third z'man.
10. Age 17 and up accepted with all backgrounds. Rosh Yeshiva gives oral b'china for placement. May be discouraged if weak in Hebrew yet accepted on evidence of sincerity in limud.
11. Yeshivat HaNegev, 860 W. 181st. St., New York, c/o Rabbi Cohen.

HEBRON

1. 24 Hagai St., Jerusalem.
2. Rav Moshe Habroni.
3. a) 330 b) 12 c) 5.
4. Black hat.
- 4a. Suit, white shirt, hat, tie.
- 4b. Pro-Medina, but anti-Memshala.
5. Hebrew and Yiddish.
6. All or almost all.
7. Good food, small rooms, adequate Beit HaMedrash, sufficient seforim.
8. No tuition.
9. Rosh Chodesh Elul to Tisha B'Av.
10. A letter of recommendation, capacity to learn a blat gemara.
11. Unknown.

ITRI

1. Jerusalem.
2. Rav Mordecai Elefant.
3. a) 135, b) 55, c) 10.
4. Black hat.
- 4a. Jacket—yet Aguda oriented.
5. Hebrew.
6. E'kiyut seder with Israeli chavrusot.
7. Food—good, rooms—two or three to a room, no central heating, seforim—variety of volumes yet too few copies.
8. \$1000/year—yes.
9. Rosh Chodesh Elul—Tisha B'Av.
10. High School grad., b'chinot given by Rav Bronspiegel of YUHS and Rav Kamenetsky.
11. ITRI c/o Quint, 60 Court St., Brooklyn, N.Y.

KOL TORAH

1. Bayit Vegan, Jerusalem.
2. Rav Shlomo Zalman Averbach.
3. a) 150 b) 40 c) 15 English and Australian.
4. Black hat, but all types are tolerated.
- 4a. Shabbat dress ranges from black tie and hat to plain (open at neck) colored shirt.
- 4b. Non-committal.
5. Hebrew.
6. b) Some.
7. Good food, heat in some rooms, Beit HaMedrash—clean and attractive, sufficient Seforim.
8. \$1000 per year.
9. Rosh Chodesh Elul to Rosh Chodesh Av.
10. Unknown.
11. Unknown.

MERKAZ HATORAHNI L'STUDENTIM

1. 14 Sederot Hertzal, Jerusalem.
2. Rav Abraham Kabalkin.
3. a) 5 b) 10 c) 10.
4. Kippah Sruga.
- 4a. Yeshiva does not meet on Shabbat.
- 4b. Pro-Medina.
5. Hebrew.
6. a) All.
7. Central heating, seforim available.
8. No tuition.
9. November-July.
10. None.
11. None.

MIR

1. Jerusalem.
2. Rav Chaim Shmuelovitz.
3. 150 bochurim, 65% American, 15% Jerusalem, 30% Israelis, 10% foreigners.
4. Black hat.
- 4a. Suit, white shirt and hat.
- 4b. Agudah.
5. Yiddish.
6. Few.
7. Adequate Beit HaMedrash; Seforim not available when needed, rooms fairly comfortable, heated Beit HaMedrash.
8. No tuition.
9. Rosh Chodesh Elul to Tisha B'Av.
10. Application must be made in person.
11. None.

YESHIVAT SHA'ALVIM

1. Nachal Ayalon.
2. Rav Meir Schlesinger.
3. a) 70 b) 21 c) 2.
4. Half-black hat, half-kipat s'rugot.
- 4a. White shirt for Shabbat.
- 4b. Pro-Medina.
5. Hebrew.
6. Americans have at least one Israeli chavrusa.
7. Food—fair, rooms—crowded, minimum of closet space, no heating, Otzer Seforim—large. Beit HaMedrash—small, clean.
8. \$950/year—yes.
9. Rosh Chodesh Elul-Rosh Chodesh Av.
10. High School grad. No essential entrance b'china.
11. Jewish Agency, 515 Park Ave., N.Y.C.

SHOLOM HARTMAN COLLEGE OF JEWISH STUDIES (Subdivision of ITRI)

1. 2 Rechev Ha'or St., Jerusalem.
2. Rav Chaim Brovender.
3. 22 Americans, 1 Canadian, 1 Scottish, 1 Bulgarian.
4. "Middle of the road."
- 4a. Just a jacket, jacket and tie for Shabbat.
- 4b. Pro-Medina.
5. English.
6. None.
7. Excellent facilities.
8. \$1000/year—yes.
9. Aug. 22—July 31.
10. Emotionally mature, intellectually oriented, prefer college grad but accept all others, no exams.
11. No New York office.

TALPIOT

1. 17 Ein Tzurim, Talpiot, Jerusalem. 10067 T.D.
2. Rav Sholem Schechter, Rav Chaim Kreiswort.
3. Unknown.
4. a) Black hat.
- 4a. White shirt, black hat, etc.
- 4b. Anti-Medina.
5. Yiddish.
6. There are no Israelis.
7. Food and rooms are good, heat being installed, lack of seforim.
8. \$500, scholarships possible.
9. Rosh Chodesh Elul to Tisha B'Av.
10. No entrance exams, good recommendation, post high-school or above.
11. None.

TORAH OR

1. Kiryat Mattersdorf, Jerusalem.
2. Rav Chaim Scheinberg.
3. 50 boys, 30 Avrechim, 5 or 6 Israelis, 1 English and the rest American.
- 4a. Black hat, black hat and jacket on Shabbat.
- 4b. Unknown.
5. English or Yiddish.
6. Generally not.
7. Excellent.
8. Varies.
9. Succot to Rosh Chodesh Nisan, Rosh Chodesh Iyar to Tisha B'Av.
10. The Rosh HaYeshiva must feel that a boy will gain by coming to the Yeshiva.
11. 1495 Coney Island Ave., B'klyn, N.Y. 11230.

YAVNEH

1. D.N. Eutach.
2. Rav C.Y. Goldyicht.
3. a) 150, b) 70 c) 30.
- 4a. Kippah Sruga.
- 4b. White shirt on Shabbat; respectable sportswear during week.
- 4b. Pro-Medina.
5. Hebrew.
6. Most.
7. Food—good; room—adequate; heating—none. Beit HaMedrash—fine; Seforim—lacking a little.
8. \$975 per year; yes.
9. Rosh Chodesh Elul-Rosh Chodesh Av.
10. High School graduate from Yeshiva high school, decent background; Jewish Agency exam.
11. Jewish Agency, 515 Park Ave., N.Y.C.

The Maharal Of Prague

(Continued from page 12)

dent) climbs the ladder of ridiculous pilpul—he gathers the wind in his hands and speaks the wind of falsehood with his mouth. This goes on until he writes his wife's ketuvah, and then he falls from heaven to earth. It is as if he had been dreaming all these years. He forsakes the Torah completely, and ends up with nothing—neither mikra nor mishna, neither Torah nor derech eretz."

Philosophically, Maharal's conception of learning was diametrically opposed to everything that pilpulism stood for. In his writings, Maharal constantly stresses that in order to be a legitimate religious endeavor *tal mud torah* must be accompanied by a conscious religious motivation. The one he emphasizes the most is *al m'nat laasot*—the knowledge of one's practical spiritual obligations. Alternatively, learning may be motivated simply by *avodat hashem*. But to treat study as a mere intellectual game is to totally distort its proper role.

Radical changes

The particular changes which Maharal proposed to rectify the situation were sweeping. His idea was to use *chumash* and *mishna* to give young pupils a fundamental grounding in the principles of much of *halacha*. *Chumash* would be systematically taught—"from *breishit* to *Yisrael kol Yisrael*"—with emphasis on its *halachic* aspect. *Mishna*, the next stage, would be presented as a framework of basic *halachot*, easily comprehended by young minds and easily remembered. Study of *gemara* would begin, as in the days of chazal, only when much of the *mishna* was at the pupil's command. At first, simple understanding would be emphasized—with-out *tosfot*. *Tosfot* would be introduced when the student is ready for deeper analysis. Having reached that peak, the student should try to derive *halacha* from the *gemara*. This is to insure conciseness of thought and to guard against meaningless flashes of ingenuity.

Maharal committed his prestige to overcoming the insurmountable—bringing a radical change in the entrenched habits of a major religious institution. He did succeed in winning some notable adherents among the rabinate of Eastern Europe. Convincing the people who could

cary out the program, however, was another matter.

Down with the Status Quo

Pleading with parents to allow their sons to stop learning *tosfot* for a while was generally to no avail. "One may as well have proposed that they stop learning altogether. The fathers are interested only in honor." Maharal tried to gain support among the communities of Russia and Poland, but they resisted as stiffly as the Bohemian Jews. In near exasperation, Maharal declared that "I am certain that whoever maintains the status quo is considered a perverter of the *torah* and has no share in the world to come."

But it didn't work. We have evidence of only a few token achievements, despite Maharal's decades of effort. In 1616, an edition of the Talmud appeared in Cracow without *tosfot*. Prague became the first of many communities to establish *chevrots* for the study of *mishna*. However, *mishna* remained a study for adults—it was not put into the elementary curriculum* to perform the fundamental task which Maharal envisioned.

Farewell to Pilpul

Many of the things to which Maharal objected were eventually rectified somewhat. The pilpulist tradition of the sixteenth century gave way to more level-headed approaches. *Chumash* is now presented more coherently. In the teaching of *gemara*, more consideration is given to the pupil's mental limitations. But the intensive use of *chumash* and *mishna* as a means of acquiring *bekiut* in *halachic* basics at a young age was never adopted. In modern times, *Torah* has to compete with numerous other fields for the pupil's attention and interest—hence, the strictly legalistic cannot be stressed too much. The fraction of the school day devoted to *limudei kodesh* has also been reduced. We are no longer—and may never again be—in a position to fully test Maharal's proposals.

(Continued from Page 5)

I find it hard to believe that the same governing board that could write such a profoundly sensitive editorial as that which appeared in the next issue of *Commentator* entitled "Guide to the Perplexed" could also come up with this blatant testimonial to social and religious naivete!

Rabbi Israel Miller At Zionist Congress

(Continued from page 1)

Rabbi Miller was especially pleased with the efforts of two young delegates who are *Musmachim* of Yeshiva; David Miller (Rabbi Miller's son) and Henry Horowitz. David served on the education committee, and Henry was an active leader of the youth committee. The committees had "won a victory," Rabbi Miller said, because as a result of the resolutions they put forth, the Torah Culture Department of the World Zionist Organization was awarded fifty percent of the education budget to aid Yeshivot such as Kerem B'Yavneh, and twenty five percent of the youth budget was allocated for religious youth movements, such as Bnei Akiva and Yavneh. Rabbi Miller was equally impressed with the large number of young, first-time delegates to the Congress—about one third of the five hundred delegates. He said, "Mizrachi had many more delegates this year than in the past. The center and the left did not do so well." Rabbi Miller stressed that more advanced planning among the religious leaders and delegates might have aided the religious cause in terms of concrete results.

In discussing the now-famous controversy which arose when the Hadassah representatives walked out of the Congress after a resolution was passed calling for all Zionist leaders to go on Aliyah after having served two terms in office or lose that office, Rabbi Miller remarked that the fact that the topic of Aliyah had been made so important, was a "tremendous step forward." The *Yotz Mithpati* (Judge's Tribunal) subsequently declared the resolution unconstitutional in that it could not force a voluntary member of the World Zionist Organization to go on Aliyah. Rabbi Miller did note, however, that the fact that the resolution was passed originally is "terribly significant, because there was a time when Aliyah was not mentioned and the term used to de-

scribe the return to Zion was *Kibbutz Galuyot*! Apparently agreeing with Hadassah, that Aliyah cannot be forced on an individual, Rabbi Miller commented, "I think that we've made great strides here in the United States in Aliyah, and I think we're going to do even better. But I think that you can't do it with a heavy hand and that's why I did not walk out. I stayed."

Yeshivot and Zionism

Rabbi Miller concluded the interview with a call for action on behalf of Yeshiva Students. "It is my feeling that the fellows here at Yeshiva ought to take more of an interest in the Zionist movement, because it has for us implications that go beyond just our support of Israel. Zionism in its broadest aspects stands for a positive outlook on Jewish life and Jewish education. For example, a resolution was passed that every Zionist must give his child a Jewish education. And there were resolutions about Day Schools and about Yeshivot. They were great resolutions. If we leave the Zionist movement to those who are not of our *Haskafa*, then we are deserting a movement from which we have much to gain for our own point of view. And the more people that are elected as delegates to Congresses, and the more people that participate in the Zionist movement on the grass roots level that are religious, then the more influence we will have. I hope that the students will not look upon Zionism as just Establishment because of all the noise, difference of opinions, or ideological clashes. This is not really an Establishment, but really an establishment in the sense that it is the framework in which one works. But we have to be there, and our best spokesmen have to be there in order to speak our point of view."

P'elyim

by SAM SCHOSS

"I want you to know that I recently took out a boy and his two sisters from the mission. The boy was not yet circumcized, though he's nine years old. With God's help, I was able to send him with his mother to Paris where he underwent circumcision by a Mohel who is also a doctor. I have taken the two sisters into my home, and I gave them Hebrew names. Since the mother is very poor and would not pay the expenses, I took the check which you sent me and gave it to her."

The above is an excerpt from a letter written by the director of a P'elyim sponsored yeshiva for Algerian refugees. Known throughout the Jewish world, P'elyim is a non-political and non-partisan organization which endeavors to aid countless Jewish immigrants in Israel and France who live in the shadow of assimilation. Since only one out of every nine boys graduating elementary schools in Israel continues in any form of Yeshiva, an emphasis on Jewish education has also become one of their major goals. The poverty-stricken villages of the Negev and the slums in Marseilles would still be the unchallenged hunting grounds for eager missionaries were it not for the powerful force of the P'elyim programs.

Study and Play

What is being done? Firstly, Yeshivot Erev have been set up in many communities where seventh and eighth graders gather each evening for several hours of study. By concentrating on a specific age group and developing study programs in conjunction with their school, the stage was set for influencing soon-to-be-graduates to continue in yeshivot. *Maddonim* have been established where youngsters gather after school for study and play. Thousands of Israeli boys and girls have, in the past decade, participated in these centers. The free two-month vacation provided at P'elyim summer camp often made the difference between spiritual life or death for a child caught at the crossroads of poverty and misery. A great deal of money is needed to finance these and similar programs.

Support for the work of P'elyim comes mainly from various groups of Yeshiva and college students and alumni in the United States, England, and the European Continent. The SOY of Yeshiva is proud of the fact that a substantial percentage of the money collected by their charity drive goes to such a worthy organization. Each dime collected is turned over to similar institutions which fight for the furtherance of Jewish education. For a small price, a Jewish child can be saved from the ever-present danger of assimilation.

HAMEVASER is not responsible for the Kashrus of any product or concern advertised herein.

The Editor-in-chief and Governing Board of HAMEVASER extend a hearty mazel tov to Reuven Cohn, former News Editor, upon his engagement to Rochelle Preiser.

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Senior Editor

Maharal: the Maverick of Prague



by ELYAKIM KRUMBEN

The resistance of religious hierarchies to the demands of progress-minded laymen is by now a venerable cliché. Somewhat less common, however, is stubborn resistance by the grassroots to a change initiated by a prominent establishment man.

It would be hard to come up with more prominent a religious establishment man than Rav Yehudah Leib ben Bezalel of Prague, known to us as Maharal. To this fact attest the myriad legends which have been associated with him since his death in 1609. Prague, where a monument to *der hohe rabbi* Lovo still stands, became known as the battlefield of the redoubtable golem and as the city which was saved by its rabbi's confrontation with the Angel of Death. In the Torah world, Maharal's works of philosophy and his aggadic commentaries continue to enjoy popularity. If anyone could

succeed in bringing radical change to Jewish education in Eastern and Central Europe, one would guess that a man of Maharal's stature could.

It need hardly be mentioned that educational system was based almost exclusively on *talmud torah*. The goal of every aspiring young student was to enter one of the higher *yeshivot*, where the meat of study was *halachic* disputation.

However, a strange type of *pilpul* was taking root in many of these *yeshivot*, which practically eliminated the search for truth as the aim of talmudic argument. The students and their mentors freely admitted that the *gemara* could not possibly have intended the weird and patently false contortions at which they arrived with the inventiveness of their *svorah*. The real aim of the argument was for each student to develop and demonstrate the sharpness of his mind, and if

possible—to win. According to at least one eyewitness, the debates frequently became shouting matches, and not letting one's opponent finish his argument was a common practice.

Learning Conflict

This type of learning, which was quite widespread, was severely attacked by many contemporary authorities. But not everyone perceived that the phenomenon's ill effects spread beyond the walls of the higher Torah centers. Perhaps the most tragic repercussion was felt by the *cheder*—the small, private institution where nearly everyone received his elementary, formative education.

To be sure, the *cheder* had built-in drawbacks, such as the lumping together of pupils of various levels. But the tinsel glamour of *pilpul* had added a new, crippling difficulty. Parents want-

ed their children to become adroit in what they considered to be the acme of learning, and the *melamedim* obligingly geared the curriculum for the desired training. This meant the teaching of *gemara* to tender-aged boys, whose minds were totally unready for such complexity, certainly not for the bogging, head-splitting interpretations which invariably attended it.

Moreover, *melamedim* were not paid by the community, but were hired privately by parents. The result was fierce competition. Under these circumstances, the teachers were only too willing to cater to parental pride and impress their benefactors with their children's dubious achievements. What father could fail to be satisfied with a *melamed* who was teaching *gemara* with *tosfoi* to his seven-year-old son, and who was already introducing him to the intricacies of *pilpul*? The pupil was thus subjected to a study

which he could not grasp, and which only his teacher's stern disciplinary measures could induce him to mouth.

Areas Neglected

This exaggerated emphasis also led to the neglect of areas which were incomparably more valuable for the young pupil. The study of *mishna* was not even dreamed of. *Chumash*, which was taught according to the *sedrah* of the week, was fragmented and haphazard. Only part of the *sedrah* could be taught each week, and *sedrot* which occurred during vacation weren't done at all.

Maharal blamed the obsession with *pilpul* for the appalling ignorance of many adults. After years of wasted effort on sophisticated mental gymnastics, these men came away from their studies completely empty-handed. "He (the stu-

(Continued on page 11)

Contributing Editor

A Hope from the Federation



by Joseph Telushkin

In assessing the willingness of Federation to aid day school education one alternates between moods of optimism and pessimism. On the one hand, Max Fischer (Federation President) called for "effective support of Jewish Day-Schools by our various federations." (New York Times, November 14, 1971) while simultaneously the Federation convention in Pittsburgh ended with discussion of Jewish education limited to a workshop and not reaching the floor of the General Assembly.

The ambiguity of Federation response has likewise caused an ambiguous response to it within the Orthodox community. Last year, New York Federation received a large gift from Joseph Gruss, which Federation donors matched, and the money was specifically designated for distribution to Day-Schools. Federation decided that schools wishing an allocation from these \$213,000 should apply to the Bureau of Jewish Education (Federation sponsored). Fourteen prominent rabbis (among them Rabbi Moshe Feinstein, Rabbi Yitzchok Hutner, and the Satmar Rebbe) representing the viewpoint of *Torah Umesorah* rejected this proposal for the distribution of the funds, arguing that since the B.J.E. was a non-Orthodox group the danger existed that they would control allocations so as to force ideological shifts upon the recipient schools. A *da'at Torah* was therefore issued in October 1970 (before the Gruss money proposal had been actualized but when such idea was already being discussed) decreeing that "all such funds may only be accepted if given directly by Federation

to an independent agency composed of the representatives of the recipient institutions themselves." What has followed since this *da'at Torah* of October 1970 is interesting. Federation stood by its initial decision that money should be allocated through the B.J.E. Nevertheless more than sixty day schools applied for funds and more than thirty re-



Rabbi Robert S. Hirt

YUPR

ceived them, many of them *Torah Umesorah* institutions which had been expressly forbidden to take such money. Even more ironic is the fact that among the recipient institutions were schools whose *Roshai Yeshiva* had signed the *da'at Torah* forbidding these monies.

The National Commission on Torah Education sponsored by YU has chosen instead to try and work within the Federation framework to gain funds for Yeshiva education. Rabbi Robert Hirt (of Community Service Division and Coordinator of the NCTE) expressed to me his optimism about the more

positive attitude of Federation which has been manifested in these last two years. While he conceded that Jewish education had not been discussed on the floor of the General Assembly, he noted that it has been raised at an important workshop session attended by over three hundred delegates. At the advance report distributed to delegates it was conceded that "Federations are under growing pressures to increase their grants to Day Schools as many Day Schools report themselves in great financial distress." The Federation report went on to favorably encourage local Federation supporting Day Schools (Federation resolutions and proposals are not binding but are only suggestions). There was a certain amount of naivete in the initial advance report. For example it suggested that tuition costs be designated so as to reflect the entire cost of the educational process. Such a procedure would make private education prohibitively expensive (e.g. on the college level tuition generally represents 1/3 of the cost, so it would be tantamount to YU having a \$5,500 tuition). Also it stated that Federation should restrict its aid to Jewish parts of the program, as parents could avail themselves of the free secular studies offered by the public schools. This, of course, reflected a gross misunderstanding of Day School curriculum and ideology. The Day School is a full day curriculum (unlike the *Talmud Torah*) so students cannot go part

of the day to public school. And even were it feasible in terms of time, it would not be desirable because of the overall impact Day School education wishes to make. The Federation also proposed that the American Association for Jewish Education be in charge of assessing school needs.

This advance report was sent to certain individuals prominent in Jewish education. Three rabbis generally representative of more right-wing positions held that "since most of the independent schools do not recognize the AAJE, they should be entitled to guidelines and programs that are formulated by their own boards of education." YU's National Commission on Torah Education seemed more willing to cooperate with Federation on its finding programs. Rabbi Hirt explained that while he sent in a detailed critique of the advance report, he also maintained close ties with the people in charge of formulating Federation's educational policy. Thus men such as Hirt, Dr. Alvin Schiff and others were able to get Federation to modify some of the untenable proposals in its initial advance report. Federation now no longer holds that tuition need reflect the whole cost of education, and the consensus of the meeting was that they will not restrict their contribution to the Jewish studies part of the program.

There is still a hard core of suspicion in Orthodox circles towards Federation. It is feared that they will use their funds (or withhold them) in order to coerce schools to modify their religious ideologies. They also don't

trust the Federation's willingness to give meaningful sums. The Jewish Times of November 26, 1970 (representative of Agudat Israel) in assessing the Pittsburgh convention stated "many attempts were made to strengthen a resolution on Jewish education, but very few passed." They don't however designate the few attempts which did pass. I previously enumerated the Federation's shift in its receptivity to help support more than the Judaic part of the curriculum, and in no longer demanding that parents need bear the whole cost. Furthermore, in the resolutions adopted by the General Assembly, it was asserted that the financial needs of the Day Schools underscore the fact that local Federations should "re-examine the need for increased support for day schools in their communities." This wording was much more comprehensive than the initial proposal, and represented one of the "very few" resolutions that passed.

It is hard to know what will eventually result from this more favorable attitude on the part of Federation. But the potential is tremendous. During 1969-70 the Milwaukee Federation covered 54% of the Day School budget, with an allocation averaging out to \$349 per pupil. Of course this would be inconceivable in a city with a large day school population as New York. Nevertheless, in a period of continued financial crisis, Federation assistance might prove a significant aid in maintaining and expanding Jewish education.