

Editorial — Welcome Golda Meir

As the literary voice of the Yeshiva University Jewish Studies Divisions, HAMEVASER takes pride in welcoming you, Golda Meir, to our campus. The past few weeks has been a period of indescribable danger to the security of Israelis and of Jews all over the world.

In greeting you here today, the student body of Yeshiva University pledges itself to come in any necessary way to the assistance of the State of Israel and Jews the world over, as it has done in the past. The student body, at the same time, is committed to all the principles of Torah-true Judaism as, for example, *Giyyur Kaffalakhah*. HAMEVASER in its own little way wishes to urge you to keep in mind, as we are sure you do, that invincible strength that has carried us throughout the centuries and has returned to us our holy homeland—along with all the precepts that G-d has benevolently given to us by way of the

Written and Oral Torah. We pray that everlasting peace will anoint the earth in our very lifetime.

This week marks the beginning of this year's United Jewish Appeal Emergency Fund Campaign. This year the campaign takes on special importance since many new Russian olim must be resettled in Israel and the Israeli Government is in desperate need of funds. HAMEVASER urges all YU students to support the drive by both giving of their time and of their money. HAMEVASER lauds the UJA Committee of YU for making special efforts to insure that the monies collected at YU will be earmarked for the religious needs of the olim. Furthermore, we feel that the National UJA Committee should allocate more funds for religious projects, such as Teshiva. Not only are the new settlers in need of physical rehabilitation, but also spiritual rehabilitation after living in the religiously-sterile environment.

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"College Youth For Torah" Sponsors Anti-Missionary Day

by GARY ESTERSON

An anti-missionary day sponsored by College Youth for Torah (CYT) was held at Touro College this past February 19. CYT is a division of the National Conference of Synagogue Youth.

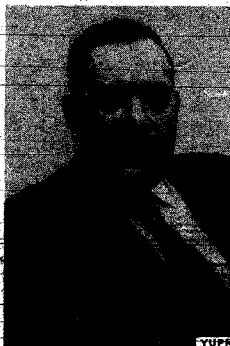
The topics which were discussed included—"Understanding the Psychology of the Jesus Freak," by Murray Schaum, a rabbinical

student at the Jewish Theological Seminary; "Jews for Jesus"—Arguments and Answers," by Rabbi Dr. David Berger, instructor in Jewish History at Yeshiva University; "The Development of Christian Attitudes Towards the Jews," by

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Revival Of Traditional Patterns Seen In Reform And Conservative Judaism

On February 23, Professor Marshall Sklare addressed a group of Yeshiva students at a Friday night Oneg Shabbat sponsored by the dormitory committee, Dr. Sklare, who is the Appleman Professor of American Jewish Studies at Brandeis University, chose as his topic, "The Changing Identity of the American Jew."



Prof. Marshall Sklare
Back to Tradition
Professor Sklare advanced the,

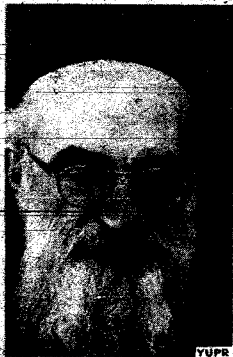
thesis that, since World War II, the Jewish community has reverted back to traditional patterns. This trend has manifested itself in two ways: First, different Jewish groups, especially reform and conservative, have adopted many of the religious customs common in 19th century Europe. Second, the Jewish community has accepted upon itself voluntary self-segregation. An example of this self-segregation is that many Jews send their children to Jewish day schools instead of public schools. Professor Sklare then sharply contrasted the contemporary trend to that of the pre-World War II era when most Jews had the desire to be assimilated or acculturated into the American environment. To emphasize the distinction between the two eras Dr. Sklare cited the example of

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B'sorot

by Iggy Grossman

On March 21, the Hatmadah Drive at Yeshiva was officially launched by Rav David Lifshitz. He pointed out that we are in the midst of a danger of a new ma'asei eigel. The mistake of the Israelites in the historical Ma'asei HaEigel



Rav David Lifshitz

was a miscalculation of the precise time that Moses was expected to return from the summit of Har Sinai. Now on college campuses where shma'af has taken over, it is believed that Moshe is dead, and a program like Key 73 is the new ritual that makes the present period one of darkness and extreme danger for Yahadut. We in the Yeshiva, insisted Rav Lifshitz, cannot be silent to this burning threat to Yiddishkeit. We, the small minority in the Yeshiva, must strengthen ourselves to face the demands of the situation. We

Israel's Prime Minister Mrs. Golda Meir will be awarded an honorary degree at a special convocation at Yeshiva University Thursday, March 8. The event will be held in the Nathan Lampert Auditorium at Yeshiva University's Main Center, starting at 11 A.M. Presentation of the honorary Doctor of Humane Letters Degree to Mrs. Meir will also initiate the first in a series of events in celebration of the 30th anniversary of Dr. Samuel Belkin's presidency of Yeshiva University. Conferral of the degree upon the 75 year old world leader marks Mrs. Meir's second appearance at the University. She spoke before a huge audience at the invitation of the Yeshiva University Alumni Association when she was Foreign Minister of Israel in 1963.

Mrs. Meir joins a long list of Israeli dignitaries who have been accorded honorary degrees at Yeshiva University. They include former Prime Minister Levi Eshkol, President Aalman Shazar, and Ambassadors Abba Eban, Avraham Harman, Yaakov Herzog, and Yitzhak Rabin, as well as a number of ministers, scholars, religious and cultural figures.

They represent a part of the University's strong link to Israel, which is being enhanced by the establishment of the Caroline and seph S. Gruss Center now under construction in Jerusalem. The Center is for advanced Jewish studies and its programs will include courses in Hebrew language, liturgy, Bible, philosophy, philosophy of Jewish history and topics in Jewish history. The Gruss Center will include classroom and lecture hall facilities, dormitory accommodations for 300 students and faculty housing.

Dr. Asher Siev, Professor of Hebrew at YC, left for Israel on March 4 to receive the Rav Kook Literary Award in a planned ceremony and celebration. Among those scheduled to honor him are Israeli Chief Rabbis Goren and Yosef. The prize was bestowed on Dr. Siev for his book on the Ramah (Rav Moshe Isserles), entitled Questions and Answers of the Ramah. He is due to return in

approximately two weeks. Until he returns, his classes will be given special assignments.

A group of thirty-five students from Yeshiva, Stern, and Yavneh spent a Shabbat at Hofstra University on February 24. The group, part of "Dirshu," has previously arranged other shabbatons, including those at

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SOY Convenes To Discuss Future Actions And Programs

by SHLOMO CHARLAP

On Monday, February 19th, the first SOY meeting of the spring semester was held. After calling the meeting to order, President Moshe Bach was pleased to announce that this year's Chagigat Partim will be held Saturday night, March 17th. He stated his intention to have a special program for Shabbat in order to encourage the students to stay at YU over the weekend. He also announced a Shabbaton, to be held March 24th, for students who have spent a year in Israel.

President Bach asked for a representative of SOY to attend the Inwood Council meeting, a local community council, which was to be held on February 26th. He stressed the need for SOY to keep in close contact with the

Washington Heights community. Israel Wahrman, representative of Rabbi Parnes' shiur, volunteered to attend the meeting.

Teshiva

Next on the agenda was the announcement by President Bach that a benefit conference will be held again soon for "Teshiva," an organization concerned with helping Russian Jews. He emphasized the need for students from YU to go all over the country and Canada, if need be, in order to raise funds for the organization. Furthermore, President Bach announced an orientation and training program to be held on March 1st, for those students wishing to spend a summer in Israel helping the newly arrived emigrants from Russia.

RIETS Library

According to President Bach, the third floor library in Furst Hall closed since intervention because of a new cataloging system being installed, had opened on Monday, the 19th, after his having conferred with Professor Tishby. Professor Tishby had further promised him, President Bach said, that the HFB Isaac Goldstein library will free

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חשנה
הלכה
יומית

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Bible Criticism

issue of HAMEVASER exploring the various proposals in this area. It is now the responsibility of the Yeshiva College Senate, the Bible Department, and the administration to improve the unsatisfactory status quo and establish an equitable and effective program of Bible instruction.

HAMEVASER calls your attention to the following:

Harold M. Jacobs, President of the Union of Orthodox Jewish Congregations of America made the following statement in regard to the Seward Park Housing controversy:

"A small group of poor elderly Jews on the East Side of New York, overlooked and ignored by the poverty agencies, have found their hopes for decent and safe public housing dashed by a recent court decision which refuses to honor the leases signed with them by New York City. The court suit against the Jewish leaseholders was instituted with public funds and the concerns and needs of poor Jews were cavalierly attacked by a federally funded poverty group which has turned a deaf ear to the plight of East Side Jews.

"We are deeply grieved at this gross injustice and we will leave no stone unturned until the poor and the elderly under the Jewish community receive the justice to which they are entitled.

"We urge the City of New York, which has defended the legality of their leasing of the apartments to these Jewish poor, to continue the legal struggle to achieve justice for these people."

Recently, several proposals concerning revisions in the Yeshiva College Bible requirement for PYP students have been discussed in several assemblies. Significant and necessary changes have been delayed, thus leading to the present situation of poor Bible courses taught with ineffective teaching

methods. Clearly it is evident from past and present experience that reform is long overdue.

This reform must take two forms—in the department and in the requirements. Firstly, the department must rise to its responsibility of presenting worthwhile Bible courses to its students. The subject matter must be presented effectively and competently. It is an unfortunate fact that, presently, students can advance through four years of YC and acquire little in Bible knowledge.

Secondly, the system of requirements must be revised to give the students a wider and more diversified exposure to general Jewish studies. Confined to the present Bible requirements, the average student finds it difficult to expand his Jewish knowledge. In some cases, his desire and interest are actually stifled by the rigid structure. Furthermore, a more equitable credit system must be implemented.

Certainly both types of reform must go hand in hand. More effective teaching methods and a more flexible choice of subject matter both lead to the goal of increasing the students' knowledge of Jewish subjects. To delay any longer these necessary reforms would be, in effect, depriving the students from a substantial and well-rounded Jewish education which they require and desire.

An extensive article appears in the present

From the Editor's Desk

Ms.

By Israel David Benedek



The American scene has a multitude of pseudo-scholar socio-psychophiles born of Jewish parents who feel sufficiently qualified to comment scientifically on Jewish Law and Lore. Each is smarter than the next with the depth of his comprehension and the profundity of his insight. Jewish tradition immediately becomes antiquated. Dr. Marshall Sklare's forecast of a return to traditional Judaism (see the news article on Page One) is heartwarming. Yet there are those vociferous Jewish social advocates who, in their just or unjust crusade against various institutions and social systems, do not hesitate to knock down religious traditions of which they know very little, or because they are overlaid with misconceptions, self-generated or not, which breed in these people an unnecessary sense of shame.

We were recently shown the February 1973 issue of Ms. One of the articles, "Here Comes the Bride" (called "The Wedding Night and Other Rituals" on the cover), by Marcia Seligson, a free-lance journalist in Los Angeles, projects some of the author's conceptions and misconceptions regarding Judaism. We disagree with several assumptions of the author's, but will dwell on the comments referring to Judaism—its beliefs and practices.

Absence of religious role in wedding

Ms. Seligson claims that "during the entire span from the primitive marriage by capture to the late 12th century, religion played little part in the wedding ritual," but rather the "wedding was a family and community folk fest, an extraordinarily joyous frolic, and not the slightest bit solemn or linked to religious sentiment." She proceeds to enlighten us by saying, "The early Christian fathers, you see, were opposed to the whole idea of marriage, preaching that celibacy was surely man's highest striving..." Nowhere does Ms. Seligson indicate the slightest hint that Judaism forbids celibacy, that the family is perhaps the greatest sociological institution within Judaism whereby the Jewish Way of Life is passed on from generation to generation. This divinely decreed institution has been initiated with specific religious procedures long before the 12th century CE. Was "marriage by capture" the norm among Jews during the 12th century Before the Common Era? "And then as the church assumed more power in general, it attempted," writes Ms. Seligson, "to invade the human universe previously left private—like marriage... By the 14th century, weddings had fallen under religious control..." That it became customary for a rabbi to perform the Jewish marriage ceremony since the 14th century was merely to conform with the newly adopted policy throughout Europe of an officiating clergyman—not because Jewish religious leadership "attempted to invade the human universe" previously left private—like marriage... Judaism's fibers were always woven into the "human universe"; an officiating clergyman was not required for most religious activities and ceremonies. But then this contradicts Ms. Seligson's premise.

The breaking of the glass

Again enlightening us, Ms. Seligson states that "...fragile objects are broken to indicate the breaking of the bride's hymen: in parts of England, a plate containing salt is smashed over the groom's head, and Jews traditionally stomp on a glass." How profound are Ms. Seligson's observations: "Jews" do traditionally stomp on a glass. But what does the bride's hymen have to do with this tradition? The Talmud (B'rachot 30b-31a and Tosafot) clearly states that the custom originated when, at one wedding feast, Mar b'rei d'Ravina broke a costly vase in order to curb the spirits of those present, warning them against excessive joy. All commentators add that the breaking of a glass is to remind—those attending the wedding of the destruction of the Holy Temple in Jerusalem—"z'cher la-churban"—an event we must never forget, even in times of greatest joy and jubilation. The bride's hymen?

The chupah

In Ms. Seligson's attempt to ascribe primitive fears to traditional wedding ceremonies, she adds: "The dangers were assumed to be lurking either above or below the threshold to protect her from the ground monsters (also a mark of enslavement); carpeted aisles; paths strewn with flowers. The Jewish chupah, or canopy, offers the couple sanctuary from evil above, and also symbolizes the groom's tent, where sexual intercourse will take place." As for the first purpose that Ms. Seligson concocts, from what evil above need a newly wedded couple sanctuary? From G-d? The authoritative Ramah (Shulchan Arukh, Even HaEzer 61) wrote that the chupah was erected under the open sky as a good omen, symbolizing that the newly wedded couple should multiply as the stars in the heavens, a common simile in Judaism. Even assuming that such a wish is totally against the grain of women's libbers; it certainly does not correspond to Ms. Seligson's "evil above." Furthermore, rather than symbolizing the groom's tent, the chupah symbolizes the new home built by the union of the bride and groom. Isn't this explanation at least as plausible theoretically as the one suggested by Ms. Seligson? Other reasons for the use of the chupah are no less noble and "divinely human" than the two mentioned by us.

The mikvah

Continuing the attempt to ascribe primitive fears to traditional wedding ceremonies, Ms. Seligson informs us that "purification ceremonies—dispelling the monsters through bathing or use of fire—were traditional in the past, and persist even today in America among the Orthodox Jews whose brides are required to attend the mikvah (ritual

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From the RIETS Director

Tying Your Shoelaces

by Rabbi Zevulun Charlop

Recently, Jean Piaget, the Swiss Dean of psychologists, and Harvard's renowned behaviorist, B. F. Skinner, who oftentimes have been at loggerheads with one another over the question of child upbringing, agreed at least on one aspect of child education. They both condemned the traditional "pressure cooker" theory that the best school is the one that teaches

the most in the shortest time. Mr. Piaget, in particular, warns that no matter how fast the child's learning pace may be, all children must pass through the same phases of understanding. Skipping or reversing those phases poses a risk to the child's development.

"An everyday example of how 'pressure parents' attempt to skip a natural phase for one that seems

more important was offered to them by a first grade teacher. Too many parents, she said, drill their 5 year old children in the alphabet in the effort to teach reading, but send them to school without teaching them to tie their shoelaces. Children are doubly frustrated by not being able to cope

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From the Management

Odyssey Of A Young Jew

by Shaya Waxler



Once there was a Jewish collegiate going through a religious crisis. The young man, confused and disheartened, could not find his way out of a terrible paradox. He wanted to be free, yet his religion circumscribed his actions. Out of despair, he hearkened to his friends who told him that to be free is to discard all laws and conventions of society especially those of a religious nature. The student, who was young and impressionable, joined his friends and did "his own thing." However, after a year, he became dissatisfied with his lifestyle and felt that his life lacked meaning. Gloom and depression descended upon the young man and in despair he cried out, "Where can I find true freedom?" Thinking back, he remembered from Hebrew school a maxim found in Pirkei Avot that went, "No man is free save him who engages in the study of Torah." To the collegiate, this statement was paradoxical since he could not fathom how it was possible to equate Torah with

freedom. After all, wasn't the Torah a code of laws restricting human behavior, and he had assumed all along that freedom meant no restraints. Unable to grasp the concept of freedom in Torah and religion, the young man sought help from his fellow Jews. He first went to a friend of his who happened to be a businessman and told him of his problem. The businessman answered him quickly. He told the boy, "True, I limit the extent of my activities by following the instructions of my employer in order to be paid? Though the employee can quit, if he wants to receive his salary, he must conform to the whims of his boss. The same is true with us. If we wish to enjoy the World to Come, we must restrict our actions in this world."

The young man listened to the words of the businessman but thought that his friend was too materialistic. He couldn't understand why some people considered their religion a contract or

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YP CHANGE:

Shortly, Rabbi Charlop will announce that the shiur Chumash will henceforth be open to all YP students. Details will be forthcoming at the time of announcement.

On My Mind...

Bible Requirements

by YITZCHAK KASDEN with JOEL ZDANOWITZ

The Bible is as ancient as the Jewish people and in Yeshiva College it is treated in an antiquated attitude that corresponds to its age. For many years there has been much criticism over the quality of Bible classes which serve to mitigate rather than stimulate interest in the books of our heritage. On January 11, Yeshiva College student senator Sam Safran proposed a motion to revise the Bible courses and requirements as they presently stand, and how reform can be achieved need analysis.

Religiously Oriented

At the January 11 meeting, some senators charged that Bible is being taught in the college in a religiously oriented manner, unlike Bible courses in other liberal arts institutions. Thus, they reasoned, the Bible requirement has no place in YC and should be placed under the control of RIETS. Unfortunately, these senators overlooked certain facts. In reality, the last thing one can say about the Bible courses is that they are religiously oriented. Most instructors spend too much time on verse-by-verse translation and explication, that little or not time is left to discussions of the concepts expressed in books and their general philosophical disputations, much less their theological significance to Judaism.

Secondly, at one time the Bible courses were controlled by riets but were taught and administered so ineffectively that they were transferred to the college. There is no reason to believe that RIETS is presently capable of re-absorbing courses they could not handle in the past. Furthermore, if Bible were to be placed under RIETS' jurisdiction, it is logical that the other Jewish studies requirements (Hebrew 1-4 and History 71-72) would have to follow suit. Such an allotment would radically alter RIETS' unique Yeshiva character and the school would become no different than EMC and JSS. Such an allotment would also alter Yeshiva / College's character as Jewish studies requirements would remain in this institution dedicated

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Contributing Editor Fighting 'Jews For Jesus'

By Joseph Tellushkin

"We have met the enemy and he is us." Or so I felt when I looked out at the faces of the twelve Jews for Jesus who had come to hear Dennis Prager and I explain why being a Jew for Jesus was a contradiction in terms.

"Proofs"

The setting for our speech was an interesting one. A student of Prager's who attends the John Dewey High School in Brooklyn had told him of a great upsurge of work being done by the Jews for Jesus at her school. The problem was acute, as there were few Jewish students who were capable of combatting the propaganda. This makes sense. A Jewish kid who has never read the Bible in English (let alone Hebrew) is hard put to explain that the text in Isaiah being shown him does not mean "and a virgin shall conceive" but rather "and a young woman shall conceive." The problems multiply indefinitely because Jews for Jesus claim that over three-hundred passages in the

Old Testament foretell his coming. For a person unfamiliar with the Old Testament, and incapable of perceiving the shoddy nature of the arguments being advanced, this seems an imposing number. After all, even if ninety per cent of their proofs are inaccurate, doesn't that mean that there are still thirty verses which foretell Jesus as Messiah? And thirty "proofs" would indeed be a lot of proofs.

Prior to our encounter, Dennis and I had concluded that it would be self-defeating to get entangled in a debate over the meaning of Old Testament verses. We knew that for every proof that we would disprove, they would hurl ten more "proofs" at us, and nothing would be accomplished. We therefore concluded that at any public encounter with Jews for Jesus at which the audience attending was exclusively Jewish, the only permissible strategy is to attack, attack, and attack. When Jews try to show that he is not foretold in the

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Executive Editor

An Approach To Prayer

(Part II) By Eliezer Diamond

Note: I wish to correct an error made in my last article. I wrote that Rav Nathan compiled Hishtapkhat HaNefesh. While the sefer consists of excerpts from the works of Rav Nachman and Rav Nathan, it was redacted and prefaced by Rav Moshe Yehoshua Hishlitsky (Reb Alter Tefiker). I hope the readers will excuse this inaccuracy on my part.

In the first article dealing with Rav Nachman, I pointed out some of the experiential highlights of hitbod'ut. I wish to deal now with a second problem: how does hitbod'ut and the philosophy behind it relate to general Jewish thought?

One difficulty facing Rav Nachman is that his emphasis on personalized prayer seemingly relegates formal prayer to second-class status. He does not advocate, of course, the deletion of Sh'moneh Esrei or any other prayer from one's seder ha-t'filah. On the contrary, Rav Nachman encourages adherence to all customs concerning t'filah, including the recital of T'hilim z'merot, and t'chinot — in addition to the recital of the halakhically required prayers (11, 27). Still one wonders whether Rav Nachman views a canonized prayerbook as the ideal state of affairs.

Language of Prayer

Rav Nachman's attitude towards Sh'moneh Esrei itself is none too enthusiastic. It seems that he is unhappy with its routinizing effect upon prayer. Rav Nachman is also aware that, for most Jews, Hebrew is only partially comprehensible. Even for those who understand Hebrew well, moreover, it is not a mother tongue (excepting, of course, Israelis). Thus, the conversational quality of t'filah which Rav Nachman desires is lost in the incantations of Sh'moneh Esrei. Rav Nachman expresses himself most clearly on this issue in the following statement: "It would be better to pray in the vernacular — since then one's heart is attached to the words of prayer and one can attach oneself to G-d. However, the Great Assembly already arranged a set of prayers for us — since not everyone can compose prayers for himself as is brought in other places 2 therefore, we must pray in Hebrew as they arranged for us (LMI, 120).

Rav Nachman is not content, however, to view the prayers, instituted by Chazal as the products of historical necessity. He emphasizes that even formal prayers can be personally meaningful. In discussing T'hilim he says,

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On My Mind...

Voluntary Shiur: Innovation In YP?

by DAVID ABRAMCHIK

The title of my article may be misleading. I have no intentions of analyzing the "revolutionary" class in YP. I would like to enlighten the students and ad-

ministration to the development of such an innovation. The impetus of my writing such an article was given to me by our Administrator, Rabbi Charlop.

Last year, as some may remember, after much discussion with students and rebbeim, a decision was made to add certain shiurim to our already taxing Yeshiva Program. The purpose: to give our Yeshiva student a complete program of Jewish education. It was decided that Chumash and

Halakhah classes would be added to the Talmud program to supplement the Yeshiva Program. Ah! So here we have the birth of the shiur Chumash. Not quite! Read on!

It was decided that at first one class would be added—Chumash—and then, if successful, Halakhah. This program was to be presented to all students in the YP program on a compulsory level. Ask yourself: is this resembles in any way the "revolutionary" in-

novation of our bold Administrator, Rabbi Charlop.

Our committee and some of the most respected members of our RIETS-YP faculty agreed unanimously that a voluntary program for a select few would be detrimental to the progress of Yeshiva education. This was conveyed to our President and our revolutionary Administrator.

Why? What was the basis of our objection to such a voluntary program as we have today? We felt

this year, more than ever, the talmidei ha-y'shivah have been involved in community service. Many programs have become quite active and effective and it is our hope that they continue in their success.

Yet in the wake of such programs, the Yeshiva student has become confused as to their functions and, what is worse, many of the students are perhaps even unsure of the nature of some of these programs. The purpose of this article is to delineate the scope and function of some of these nascent programs toward the express purpose of eliciting greater response from the student body.

Roy Angstreich, coordinator of the Jewish Guidance Program (M 307) had the following to say:

The Jewish Guidance Program which was started late last semester, is a three-faceted program. Its main function is to provide tutors for students at Yeshiva Rabbi Moshe Soloveitchik in both religious and secular fields. Presently more than 40 YU students are participating in this project. Although an obvious function is to provide tutoring in a specific area, it is also an aim of the tutors to exert a positive religious influence on their charges. The second aspect of the

program is a Shabbat afternoon "oneg" group. Using the students who are being tutored as a nucleus, Shabbat afternoon groups are being formed in order to provide non-religious as well as religious students with a feeling of true Shabbat spirit. There is a third aspect to the project which will be launched, it is hoped, in the spring. This involves a sports-activities program which will be held on Danciger campus.

At least two of the new programs have been well publicized on campus. Response to these projects has been quite good but additional help is always being sought. Project Ezra is designed to help the aged Jewish poor in New York City. In recent months even the Federation of Jewish Philanthropies has acknowledged the existence of aged Jewish poor and surveys have shown the percentage of aged Jewish poor to be critically high. This can only serve to underscore the importance of Project Ezra.

Techia, another of the well publicized groups, is dedicated to the spiritual rehabilitation of recent Russian immigrants to Israel. Years of repression have of course exacted their toll physically as well as spiritually and the importance of this program cannot be gain-

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that a program conducted voluntarily will be given little importance by both the faculty and students. It is unfortunate, but reality is that education today is at the point where, if a formal class dealing with a specific subject is offered, students will attend and study the subject; however, to study the subject on their own initiative will seldom be accomplished. Our purpose was to

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An Approach To Prayer

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"T'hilim, which were composed for all of Israel, were said for each Jew individually. (And) each person, his battles with his evil inclinations, and all that happens to him — all this is recounted and explained in T'hilim: for mainly T'hilim was written about the battle with the evil inclinations and its 'army' (9)."

With regard to the Sh'moneh Esrei which is clearly public and general in its phrasing, Rav Nachman suggests that one seek out those portions which have intense meaning for oneself. Rav Nachman explains that it is often impossible to have proper kavanah throughout the entire Sh'moneh Esrei. It contains many ideas; only a few are totally appropriate for each individual (14). By explaining Sh'moneh Esrei in this fashion, Rav Nachman emphasizes that Sh'moneh Esrei is not so much a private prayer as a collection of private prayers.

Even T'filah without kavanah, however, has place within Rav Nachman's scheme. He believes that the very letters and words of T'filah and T'hilim have a power of their own. The letters exert their mystical force whenever they are recited. "When one recites T'hilim one arouses with his breath the holy spirit (ruach haKodesh) in the words so that it is as if King David, peace be upon him, recited them himself (27)." Rav Nachman thus combines a strong insistence upon the personal relevance of prayer with a kabbalistic appreciation of prayer's intrinsic value.

View of Mankind

Intimately bound up with the concept of hitbodedut is Rav Nachman's egalitarian view of mankind. He believes that everyone can develop into a tzadik. In order to maintain this position, however, Rav Nachman must recommend some means of attaining piety that is accessible to both the scholar and the ba'al agalah. Hitbodedut, which requires only sincere desire and does not need erudition, is ideal for this purpose. One of the touchstones of hitbodedut is azamrah l'elokai b'odi — to find one's good points and to use them as a basis for praising and supplicating G-d (69). Rav Nachman says of himself that he was only able to become a tzadik through many hours of hitbodedut (LM I 152).

Hitbodedut plays an especially important role in Rav Nachman's philosophy because he values sincerity to the extreme (11). (6) He feels that man often hinders his relationship with G-d by encumbering himself with wisdom he cannot use properly. To him, each Jew is like a child eagerly seeking G-d's love and loving him in return. Only through such childlike faith can one establish a genuine relationship with G-d (17, 46).

Rav Nachman's view is somewhat anti-intellectual; it has important implications for the relationship of the talmid chacham to his community and to G-d. Mitnagdim have traditionally revered the talmid chacham simply on the basis of his knowledge. He does not have to be extremely pious to command the respect, if sometimes begrudging, of the masses. Rav Chaim Volozhin, though he stresses the need for yirat shamayim in his Netiv HaChaim, views knowledge

of the Torah as an absolute good, independent of its application or its effect upon the talmid chacham. The talmid chacham is also closer to G-d by virtue of his Torah wisdom. This viewpoint is best exemplified by the G'marah in K'tubot: "And you are joined with (d'veikim) the L-ord your G-d (D'varim 4:8) — Is it possible to

It is with a deep sense of sorrow that HAMEVASER notes the tragic passing of Mrs. Sokoloff. We extend our sincerest condolences to the family on this loss. We also pray for the speedy recovery of our dear friend and fellow classmate, **Leony Sokoloff.**

attach oneself to the L-rd? Is it not written 'For the L-rd your G-d is a devouring fire' (D'varim 4:24)? — Rather, if one marries his daughter to a talmid chacham, handles his monetary affairs or benefits him in some way, it is as if he is linked with the Sh'khninah."

Torah Lishmah

Rav Nachman reacts sharply against this glorification of the talmid chacham. While he does not dispute the importance of Torah study, he differs with mitnagdic thought as to its function. He regards the study of Torah shelo lishmah as an essentially selfish activity (LM II, 78). Torah lishmah, on the other hand, has a dual value. Firstly, one who learns Torah lishmah can approach the Sh'khninah more readily (LM I, 12). Secondly, Torah study has a positive effect upon the entire world. One who learns lishmah is called an osek b'yishuvo shel olam (LM II, 78).

The value of a talmid chacham to the community is not to be, moreover, in terms of his knowledge, but rather according to the extent of his simple faith (p'shitut). Rav Nachman explains

that when a tzadik is not studying Torah, he has the status of an ish pashut. In this state of p'shitut, he exists only through G-d's generosity. The tzadik, in turn, spreads the chiyut which he receives in this state throughout the rest of the world. In this way the world continues to exist, not through the tzadik's greatness in Torah, but through his ability to arouse, G-d's generosity through his sincere faith (LM II, 78).

Rav Nachman's position on the issue of timed Torah contributes to the importance of T'filah, and particularly hitbodedut, in two ways. Firstly, Rav Nachman advocates the sacrifice of intellectual sophistication for the sake of spiritual harmony. This attitude is exemplified by Pav Nachman's approach to the learning process. He regards all questions about Torah as a form of machloket because it creates doubt and contradictions. Only by answering all of one's queries can one achieve the desired state of shalom (LMI, 75). 11

Not Privileged

Second, Rav Nachman implies that the talmid chacham has no claim to a privileged relationship with G-d. Only by seeking piety through hitbodedut can he attain the status of an oved HaShem. Thus, it is that Rav Nachman speaks of T'filah being greater than Torah study (14). 12

Another aspect of Rav Nachman's philosophy which deserves some analysis is his concern with man's subconscious desires. 13 Rav Nachman is quite aware of the fact that we often do not express our feelings; we sweep them under the rug until we express them in a sublimated form. He focuses particularly on the power of man's sexual drive. Man may be obsessed by sex even though he is not

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Fighting "Jews For Jesus"

(Continued from Page 3)

Bible, they are put on the defensive, with the implication very often being that though we reject Jesus as a messiah, we still regard him as a very high caliber person, perhaps even worthy of being a teacher or prophet. And yet in truth we reject him for any of these roles. When it is written in Matthew 26:63-6 that Jesus calls himself "the Christ, son of God" (I am, for the moment, unconcerned with the historical problem of whether Jesus himself said this, or whether the whole passage is a later insertion by the writers of the gospels, because the Jews for Jesus do assume that both of these claims are valid), we reject him first as Messiah, because though they may cite a hundred "proofs" from the Old Testament, the fact that he did not usher in an era of universal peace and redemption excludes him in Jewish eyes from the mantle of messiahship. Secondly, we reject the term "son of God" as a vulgar abrogation of the absolute nature of Jewish monotheism.

Teacher?

Furthermore, we reject Jesus as a great teacher because he rejects the fundamentally democratic nature of Judaism. When Jesus is quoted as saying "No one understands the Father but the Son, and anyone to whom the Son chooses to reveal Him" (Matthew 11:27-30), he is limiting the absolute nature of the Divine-Human encounter. Judaism believes that "Karov haShem Ikhol kor'av" — "G-d is near to all who call Him, and it categorically rejects any attempt to impose intermediaries between man and his Creator.

Prophet?

We reject Jesus as a prophet because his teachings, such as "If anyone comes to me without hating

his own father and mother...he cannot be a disciple of mine" (Luke 14:26) is utterly alien to the Jewish tradition of the father, mother, and G-d all being partners in the child's creation. This is, in fact, why the Torah could declare that one who curses his own parents was considered as one who cursed G-d. In Jewish legislation both crimes are considered capital offenses. The impression left by Jesus is almost that only he who curses his parents (or at least hates them — see Luke 14:26) is worthy of being his disciple.

Eternal damnation

Despite these powerful arguments (I have quoted but a few. One who wishes a popular summary of the reasons for our rejection of Jesus is advised to see Chapter Eight of Trude Weiss-Rosmarin's Judaism and Christianity: The Differences; Faith Strengthened by Isaac of Troki, Hermon Press, N.Y. 1970.), Jews for Jesus persist in telling us that if we do not accept Jesus into our hearts we are going to be eternally damned. We were told this explicitly the day we debated them. At this point we asked them why they came as emissaries to the Jewish community. They answered that they were driven by love of fellow Jews, and that they too hated what the Christians had done to us. We further inquired to make certain if indeed all those who did not accept Jesus as the only-begotten-son-of-God-who-was-credited-to-achieve-forgiveness-for-our-sins were subject to an eternal sentence in hell. "Yes, there are fires burning in hell for these people." We then respectfully inquired if these Jews for Jesus, who claimed to be friends of the Jewish people, would therefore concede that all Jews who have died in the last two thousand years, including those tortured to death by Church officials in the Middle Ages, including those who went up in smoke in Auschwitz were among those damned. They nodded. "Look, G-d gave them ample opportunity to recognize Jesus as His son." At this point, as can well be imagined, the Jews for Jesus had succeeded in utterly destroying their credibility in the eyes of the fifty other Jewish kids in the room. That they could come in the name of love and yet declare eternal tortures for the martyrs of Bergen-Belsen demonstrated more effectively than anything else that even their extreme love (supposedly the distinctive teaching of Jesus) is also a sham. I assume even they realized this, for a week later when I encountered their leader once again, this time at the George Washington Bus Terminal where he was distributing literature, and asked him again as to the fate of the six million, he had formulated a response we had not heard before. "I don't know. Many of them, in their last moments, I am sure, accepted Jesus into their hearts." Very likely! I am reminded of what the Klausingerberger Rebbe said when he was asked after the War if he still believed that the Jews were chosen. "Yes," he answered. "More than ever. Because it was always they, not we, who committed the murders."

In the next issue, I hope to give a further analysis of our encounter, with suggested techniques for debating Jews for Jesus in public, in front of a Jewish audience.

Odyssey Of A Young Jew

(Continued from Page 3)

business deal with G-d rather than something holier. After thanking his friend for his answer, the student went looking for other religious Jews who might help him out of his dilemma. He came upon a chasid and asked him how a Jew could be free by following the Torah.

The chasid replied, "Listen, young man, I don't know what your idea of freedom is. All I know is that when I devote all of my actions to G-d, I attain happiness and joy. Though you might feel that the Torah is restrictive, to me following and studying the Torah is the way I manifest my adoration to G-d. Only through the Torah can I direct my energies towards G-d. You might say that I am having a love affair with G-d and who is not a slave in love!"

The student then turned to a man of the world steeped in Jewish reconstructionist philosophy. He told the student in measured tones as if it were a rehearsed speech, "True freedom is found through self-discipline as the great Greek philosophers used to say. Following a moral code such as the one embodied in the Torah enables one to learn self-discipline since reason imbued with Torah morality controls the passions."

Upon hearing this, the student sarcastically remarked back to the man, "Listen, if I had the choice of being a slave to reason or a slave to passions, I would rather follow my passions. At least in that way I have some fun."

As a last resort, the student went to a Jewish philosopher. The philosopher lectured him for two hours about religion and freedom. Though the young man dutifully shook his head in front of the man

The Editor-in-Chief and Governing Board of HAMEVASER wish Mrs. Sylvia Kohl, Residence Halls secretary, a speedy and complete recovery after her unfortunate accident.

to show that he was following, in reality, he didn't understand a word. Afterwards, the student chuckled to himself and thought, "Unless ignorance is freedom, this philosopher has been no help to me."

The student then went into seclusion to mull over the different answers he had received. In each response, he recognized an element of truth, but he was not

completely satisfied with any one answer. The young man needed a different and more comprehensive solution to his problem.

Over a period of a couple of days, an idea began to take form in the student's mind. He remembered reading in philosophy that man is a product of his environment, and the individual's actions are determined by different facts present in his environment. The student reasoned to himself that if this concept be true, then man is a prisoner of nature since nature controls man and not vice versa. Therefore, the only possible way for man to gain freedom is to escape or transcend the environment that encompasses him.

At this point, the collegiate recalled what the businessman had told him about a person having the free choice to accept the Torah. This started the student wondering, "Maybe this very right of choice is what gives me my freedom. After all, by choosing to follow the Torah, I am choosing to believe in G-d, since otherwise there would be no reason for me to accept or study the Torah. The choice of believing in G-d is the one thing that transcends my environment since G-d is neither apparent nor discernible from (Continued on Page 5)

Learning How To Tie Your Shoelaces

(Continued from Page 2) with the reading, for which they are not ready; and by not being able to cope with the shoe-laces something useful to them—for which they are ready." (N.Y. Times, News Review Section, 10 22 72).

Jewishly speaking, how you tie your shoelaces embraces one of the original and fundamental teachings of our faith. It is much more than a perfunctory and everyday activity. The Talmud (Shabbat 61a) sets down precisely the order and manner how one ought to put on shoes. Rabbi Yochanan said: "First you put on your left shoe, for putting on your shoes is like putting on t'fillin. Even as we don the t'fillin on the left hand so we put on the left shoe first." Whereupon the Talmud asks: "But haven't we learned someplace else that one puts on his right shoe first?" To which the following reply is given: "Y'rei shamayim yotzei y'del sh'nehem"—"A pious man can fulfill both, putting on his right shoe first, but without tying its lace, and then putting on the left shoe and tying its lace, and then putting on the left shoe and tying its lace before returning to the lace of the right shoe." Indeed this procedure has been codified in the Shulchan Arukh (Orach Chaim 2:45).

Surely this almost "comical interlude" in the Talmudic dialectic and the religious demands it evokes, begs for clarification. To begin with: Does it really make any difference which shoe you put on first. And

secondly, what possible connection can there be between shoes and t'fillin?

The answer, I believe, is found in another remarkable elucidation we find in the writings of the Rabbis (Sotah 17a). The Bible tells us that Abraham, in order to free his nephew Lot who was taken captive in the War of Kings, quickly routed the armies of five kings led by the King of Sodom and forced the release of his nephew. In the process, he vanquished his enemies utterly and they were entirely at his mercy.

Nonetheless, with great dignity, the King of Sodom implores

The Editor-in-Chief and Governing Board of HAMEVASER extend to David Twersky, 3rd floor Morgenstern counselor, a hearty mazel tov upon his engagement to Tziporah Yudin.

Abraham to "give me the people, and the wealth take for yourself" (Genesis 14:21), to which Abraham indignantly responded: "I swear...that I will not take a thread nor a shoelace nor anything that is yours less you should say: I have made Abraham rich" (Genesis 14:22-23). And tradition tells us that in reward for having personally forfeited any booty, G-d bequeathed to his descendants two additional mitzvot. The Commandment of tzitzit, the fringes, which recalls the thread Abraham rejected, and the leather t'fillin strap in remembrance of the lace he refused.

On the face of it, this explanation seems to raise more questions than answers. First of all the spoils of war, since time immemorial, have been permissible. Beyond that, Abraham's concern here of what the King of Sodom may say later is perplexing; to say the least, in the context of Abraham's previous and unseemly encounter with Pharaoh when he cowardly orders Sarah to say that she is his sister and not his wife so that his own life would not be jeopardized. There, Abraham takes all that Pharaoh gives him by way of penance for having nearly and unwittingly violated Sarah, and strangely, is not at all perturbed by the likelihood that Pharaoh would say: "I made Abraham rich." On the contrary, after he leaves Egypt, and obviously as a consequence of Pharaoh's munificence, the Torah tells us that Abraham "was very rich in cattle, sheep and silver."

Yet in this instance the patriarch proclaims his abnegation from any of the fruit of victory and disdains even to take a thread or a lace. For there was something much more involved here—the great matter of Kiddush HaShem, the sanctification of G-d's name. When the King of Sodom, the paradigm of wickedness, stoutly affirmed "give me the persons and you can take the wealth," he hurled a challenge at Abraham which would be hurled against his descendants through the many generations of their experience. "These are our priorities: People before things; lives before riches," he avowed, "while you, the Jew, put money first."

Coincidentally, it was made known only several weeks back that the definitive Oxford Dictionary has finally softened the derogatory meaning given to the verb "Jew" as in "to Jew down"—"one who hustles after money and cheats for gain"—and now notes that this definition may after all be an unjustified pejorative.

It was this image 'to Jew down' that Abraham wanted to scotch at the very beginning. Here it was a question of Kiddush HaShem sanctifying the name of the I-r-d. For this, his progeny merited the commandment of tzitzit and t'fillin, commandments which in their essence are manifestations of Kiddush HaShem as is plainly evident in the before-mentioned Talmudic passage (Sotah 17:1). With regard to t'fillin it says: "and all the peoples of the earth shall see the name of the I-r-d is called upon you" (Deuteronomy 28:5). And, with regard to tzitzit it says: "and they saw the G-d of Israel..." (Exodus 24:10). In this apparently paradoxical ritual of putting on our shoes and tying our shoelaces is intimated our ultimate obligation as Jews and as human beings of sanctifying the name of G-d.

And it may very well be that if it is precisely this transcendent view of the shoelace that allows us a novel understanding of at least one aspect of Yehorah V'Al Yaavor, that paramount albeit ginger concept of supreme sacrifice. The Talmud in Sanhedrin (74:1) tells us that Rabbi Yochanan, the self-same Rabbi Yochanan who established the "shoe ritual" or gave it his imprimatur, said that

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Anti-Missionary Day

(Continued from Page 1) Dr. Judah Adelson, history lecturer at Touro College; and "Christian Philosophy," by Rabbi Joseph Grunblatt.

Mr. Schaum differentiated between the professional m'shumad and the young Jesus freak. According to Dr. Schaum, some professional m'shumadim are sincere and are closed-minded. It is almost impossible to bring the m'shumad back to Judaism. The Jesus freak, on the other hand, is sincere and is searching for an outlook on life. Mr. Schaum categorizes the Jesus freaks as either individuals with family problems or mixed-up kids. He believes that the Jesus freak movement is an outgrowth of the hippie movement in reaction against American materialism. Active groups on campus combating the Jesus freak movement are the Jews for Judaism, Hineni, and College Youth for Torah.

Rabbi Dr. Berger traced the common arguments used by Christian missionaries. Rabbi Berger proceeded to give a scholarly discourse on each Christian argument based on Medieval rabbinic sources. Dr. Judah Adelson traced anti-

semitism from antiquity to the present. Dr. Adelson believes there has been a rise of anti-semitism in recent years, especially on college campuses. According to Dr. Adelson one cannot ask young people to follow their faith blindly. "They want answers and reasons. If we want to preserve our young people we need a lot of qualified people who can honestly answer their questions. Many of these young people are drifting because they do not have the answer to the non-Jew. Educate our people thoroughly so they will have the answers to the questions of the missionaries."

The Messiah Various problems pertaining to Christian and Jewish Philosophy were discussed by Rabbi Grunblatt. One of them is the difference between the Jewish and Christian concept of the messiah. In Judaism, G-d attempts to guide us in the path of righteousness. The Jewish concept of the messiah is that the messiah is not just a saviour, as expounded by Christian theology, but the messiah also is our guide in life who helps us to do t'shuvah. The essential point is that in Judaism the individual, through his free will, determines his own ultimate fate.

An Approach to Prayer

(Continued from Page 4) consciously thinking about it (70). His prayers may also be affected by subconscious just (42). Nocturnal emissions (mikrei laila) is a clear sign — and a result — of the passions raging within oneself. Rav Nachman lists a special series of t'fillin to be recited in case one has an emission (LM II, 205).

A natural outgrowth of Rav Nachman's concern with man's hidden drives is his insistence that man subject himself to constant scrutiny. Hitbod'ut is supposed to provide an opportunity for introspection. Rav Nachman brings out this aspect of hitbod'ut when he refers to it as mishpat. One is supposed to evaluate oneself honestly before G-d, learning neither to overconfidence nor to despair. (LM I, 2).

Confrontation

One final point worth considering is Rav Nachman's intense awareness of G-d's majesty and mystery in spite of his informal approach to prayer. One of his characterizations, in particular, of hitbod'ut is very reminiscent of Ezekiel (Chapter 3) in its description of man's helplessness before G-d at the moment of confrontation (64). We should keep in mind too that Rav Nachman recommends that one be hitbod'ed alone at night in an uninhabited spot (LM I, 52). This helps to heighten the sense of hitbod'ut as a confrontation between the finiteness of man and the awesome power of the Sh'k'hinah. As Rudolf Otto has it, man stands before G-d, not in his createdness, but in his creaturehood; he must recognize the unbridgeable gap between him and his creator (13). This is the element of busbah of which Rav Nachman speaks. Yet man must also have azut d-k'dushah. The challenge of hitbod'ut begins when man reveals his soul to G-d and it ends when he unites his soul with G-d.

Footnotes (1) As in the last article, the numbers following quotations or statements refer to the paragraphs where they can be found in Hitbod'ut Kavannah, New York, 1967, a number preceded by "Ch" refers to a paragraph in Likutei Maharash, Bnei Brak, 1965. The numbers 1 and 2 indicate that the paragraph is in the first or second section of the book, respectively. (2) See Rambam, Hitbod'ut T'fillah 1:4. (3) There is, of course, a practical need for prayer without kavannah. As with Torah study, we apply the principle of "hitbod'ut sh'lishamah, bah lishmah, bah lishmah". (4) See LM II, 120, where Rav Nachman compares a novice who tries to utilize the kavannah (higher meanings) of the t'fillah to one who practices black magic. (5) Rav Nachman's concept of the power of words was not limited to Hebrew. See Mishnah Berurah Hamafsheh 56. (6) See Mishnah Berurah Hamafsheh, pp. 21, 22. (7) See the introduction to Sha'ar 4 of Netiv MaChaim, Chapter 2. Rav Chaim does not state that it is an "learn Torah merely in order to confound others, it would be better that he had never learned at all. (8) 111b. (9) See also Avin Zekher, New York, 1968, pp. 9, 10. (10) However, see the picture, Chasidim B'reviv, in Mosad Bialik Jerusalem, 1972. (11) Chapter 2, for an analysis of Rav Nachman's attitude toward materialism. (12) Compare with Rav Yisrael Salanter's approach to Torah study in Dr. Yisrael, Letter 6. (13) See Dr. Yisrael, Letter 6. (14) See the idea of the "Oxford University Press (New York, 1958), chapter 2.

Prof. Sklare

(Continued from Page 1) reform overnight camp. Years ago, the camp tried to emulate the American Indians by naming their bunkers after famous Indian tribes and reconstructing an Indian village. Today, the same reform camp has recreated a European settlement. After Dr. Sklare's speech, a lively discussion period ensued. The Professor fielded questions from the audience and he displayed his quick wit in the way he answered all the questions. Dr. Marshall Sklare, who is one of the foremost authorities on Jewish Sociology, is a former professor of Sociology at YU and Fulbright lecturer at Hebrew University. He is a prolific writer whose works include: "America's Jews, The Jews: Social Patterns of an American Group," and "Conservative Judaism: An American Religious Movement."

Young Jew's Odyssey

(Continued from Page 4) nature. Since there is no way of verifying G-d's existence empirically if I do accept G-d, it is only because of a leap of faith which raises me above the environment, thereby freeing me from it. This is the way I recognize true freedom."

The student, satisfied with this answer, ceased his inquiries and believed that he now experienced freedom.

One day, he happened to meet an old rabbi and decided to tell the rabbi of his exciting revelation about the Jewish faith. The old rabbi listened to the student and smiled condescendingly when the young man finished his peroration. The student sensed that the rabbi hadn't been exactly inspired by his new theory of Judaism and asked the rabbi whether he had a better theory.

Still smiling, the rabbi answered, "Young man, your words are well thought out and I do not have any better ideas. However, I can tell you that your need to find freedom in religion is unnecessary and wrong. First, you try to rationalize religion with reason. Reason, though, is many times perverted and can be used to justify the worst injustices. So what good is reason? Second, you should not turn to G-d only to attain freedom, since freedom since freedom is not that important. Besides, everybody has a different interpretation of freedom and the concept of freedom is at best a nebulous one."

The rabbi paused to let his words sink in and then continued. "No, young man, you must come to G-d by a different path. You must need G-d like a little child needs his mother. To help you understand this, let me tell you how I came to G-d. Once, when I was your age, I fell in love with a beautiful woman. There was nothing that I desired more in the world than to marry that woman. However, this was not to be, and the young lady chose a man better suited for her than me as her husband. I was so upset at this loss that I became terribly depressed and in my anguish, I experienced a terrible emptiness of the soul. I acted like a puppet performing the actions expected of me by others but I put no feeling into them. Life had lost all meaning for me. It was at this point that I looked beyond my physical environment to G-d for help in my time of distress. It was when I had no one else to turn to that G-d came to my aid, and it was my new-found faith in G-d that gave meaning to my life. Though the feeling of despair at losing this woman has somewhat abated, I have never relinquished my faith in G-d, nor have I ever felt that I did not need Him."

Though the memories were painful, the rabbi kept on speaking. "So too with you, young man. Reason can help you understand G-d, but you must need G-d to believe in Him." And with these words, the rabbi turned and left the student to start his search for G-d afresh.

Rav David HaKohen: The Story Of A Great Jew

Life And Times Of The Nazir

by JOEL ZDANOWITZ

Burning With K'dushah, Dedicated To Life

Translated and edited by JOSEPH EPSTEIN

In the month of Av 5732, the life of Rav David HaKohen, N'zir Elokim, came to an end. To attempt to write about this individual is most difficult for us Yisroel. Srlich of the weekly Israeli magazine Panim El Panim, pointed out: How can we, perceivers of the nigh, direct sensory or vicarious experience, understand or fathom one who is totally nistar, mystical, and mysterious. It is only possible to relate his life story and to try to project his saintly personality into today's mundane world. The following is a summary of the major events of the nazir's life as related in an article by Mr. Erlich based on a personal conversation with the nazir's two children, Rabbi Sh'ar Yashuv Cohen, Deputy mayor of Jerusalem, and Rebbetzin Tzipiyah Goren, wife of the Chief Rabbi of Israel.

remained there for seven years. He was well liked and was chosen as head of the student union. In the University of Bazel, he delved into the profound ideas of the great world philosophers. At times his

The following article appeared in the CHESHVAN 5733 issue of AMUDIM no. 323. It was written in the original Hebrew by Ezraim Yair of Kibbutz Tirat Izvi, Israel. The translated excerpts which ap-

The nazir's house appeared old and dim, one of the many old houses of Gush in Jerusalem. It was the same as the others, plain and simple outside; nothing revealed its uniqueness. But once

religious philosophy of HaRav Kook. The man before us was not only an expert in Torah HaRav, and in the oral and written law, but also in Kabbalah—Jewish mysticism.

He explained his lessons very simply, as a man who speaks in a subject very dear to him. He lectured without notes. He spoke a constant flow of ideas and thoughts. But he remained true to the source, as a student presented him with book after book which stood ready if need be, for examination. Every book was carefully marked for we must draw exactly from the source.

He cited many sources—Jewish and non-Jewish. He mentioned Greek philosophers and showed a command of many foreign languages. He was familiar with all streams of Jewish thought and philosophy. But his main love was Torah HaRav—and from it he drew his main ideas and chief inspirations.

The nazir would tell us that in Jewish philosophy there are two basic schools of thought. According to the first school, the classical era of old Israel was all inclusive and complete. All its personalities are in our eyes like giants. This era gave us the prophets, the Tanaim, the Amoraim—and the older the personality, the holier. For example, compare the Rishonim and the Acharonim... the Rishonim were giants in thought and we nowadays are insignificant in comparison. This is the view of traditional Judaism.

But besides this school, the nazir advanced the second view of Jewish thought. This is the view of Rav Kook. It appeared to me that just the mention of Rav Kook's name lit up the nazir's face. Such is the power of mitzvot.

This second view proclaims that continual development in Torah conquers the world. Every prayer, every mitzvah, has a value in influencing the universe and bettering all living things. It works in a circle—religious development leads to world betterment. This constant development gives us a sense of optimism, for how can one despair when he sees his world constantly developing?

We could not forget that an old sage sat before us. With a youthful spirit, he would tell us of his belief in a personal renewal, in a national rejuvenation, and in world development. His cheerful and optimistic spirit lead us to believe as he did, that our world was constantly improving.

In addition, every Saturday night after Shabbat we would meet with the nazir for a class in Aggadah. As was the custom, each of us would read a portion of the Aggadah and the nazir would explain it his unique way.

Once we were learning the Aggadah—concerning the World to Come, which is "yom" shekul shebbat. And suddenly the nazir cried out "Ah ya yf, a constant renewal, every day, because G-d in his goodness renews every day the creation of the world. We get our life from HaShem, whose spirit never ends."

The nazir had a unique mixture of inclusive knowledge of far away

(Continued on Page 7)

Rav David Hakohen, N'zir Elokim, was one of the most unique religious personalities of our generation. He dedicated the main part of his life to religious abstention from material, worldly things and strived for religious and spiritual purity.

Although in Israel many knew of this holy man, in the United States his unique lifestyle attracted little attention. Little was known of this singular person—a Jew dedicated to n'zirut. Eight months ago, the nazir died in Jerusalem, his home for many decades. In an attempt to understand and appreciate this great Jew, two members of the Governing Board of HAMEVASER have researched separate articles. Joseph Epstein reports on the feelings and descriptions associated with Rav David HaKohen and Joel Zdanowitz profiles the history of the nazir.

thoughts and deeds ran afar from derekh ha-emunah and mitzvot, and at times they approached very near. His quondary, however, was not resolved and finally he turned to the Rambam's Moreh N'vukhim, to the works of the

pear below describe the feelings of one who knew the NAZIR and was inspired by his holiness. —AJE

Along with the students of Y'shivat Merkaz HaRav Kook we would visit his room at least once a

inside we were awed by its brilliance. A house full of light, full of flowers and plants. Every room breathed a special life, and we could only be inspired by the lively existence of the house and by the beautiful flowers. It was as if the



הנזיר - הרב דוד הכהן.

זכר צדיק לברכה

נסתלקה לעולמה זמות ירושלמית יקרה ומופלאה נעוצת על כל מי שזכה להסתופף בבלה הרב דוד קהן המנוחה בפי כל, הנזיר, היה בין מעצביה של ישיבת "מרכז הרב", את רוב שנותיו הקצרות לעבודת הקדושה של בני הדת סוף הרב אברהם הכהן קוק וז"ל, הן בעירכת כתבי הרב הן בשעוריו הישירי חינוכי העליוני הרבים והן בכתביו הנהיג סופת הליכותיו בקודש — בברכה בשתיקותיו.

Maharal of Prague, to the opinions of Saadyah Gaon, and to the Gemarah to search for a true meaning to his life. He immersed himself into Jewish philosophy, mussar, and Kabbalah. It was during this period that he began a new life-style. He abstained from drinking wine and beer, and eating meat. He removed his leather garments (derived from animals) and put on linen ones. He resolved to refrain from conversing—all this as a student in the University of Bazel. His fellow students at first eyed him unbelievably, but eventually sought his company.

Bazel

In Bazel, the nazir developed a close relationship with Rabbi Dr. Asher Artur Cohen, the Rav of Bazel, and with his son Marcus, a lawyer and notary public. They told him of the Rav of Yaffo, Rav Avraham Yitzchok HaKohen Kook, who had arrived in Switzerland before the World War, and who was dwelling in the summer resort of St. Gaultin. The nazir travelled to St. Gaultin and conversed at great length with Rav Kook. Rav Kook's son, Rav Tzvi Y'hudah Kook, was also present during the conversation. Sometime later, the nazir commented: "That evening I found what I was looking for. I found myself a Rav."

His meeting with Rav Kook quieted the spirit of the nazir. He then found his derekh in Judaism. The nazir returned to Bazel with a silenced heart. He continued in his unique life-style: n'zirut, abstention, silence, cleansing of mind

week. We wanted to feel the unique spirit of one who knew HaRav Kook זצ"ל. We wanted to see his radiant face, to hear his voice, to absorb within ourselves every phrase, every holy idea and every exciting word.

and thought. He continued to hover over books of philosophy and ethics. Although he was conversant in several languages (Hebrew, Yiddish, Russian, German, Greek, Latin, and English), he resolved that his few chosen words would be uttered in Hebrew.

After Rav Kook returned to Israel and was appointed Chief Rabbi of Israel, he established his y'shivah, "Merkaz Harav" and sent for the nazir to be a rosh y'shivah. The nazir left chutz la'aretz for good. Not long after, the nazir married his cousin, Sarah Etkin, in whose father's house he had lived while a student at Ginsburg's Academy twelve years before. The marriage took place in the house of Rav Kook.

Everyday, the nazir gave his shiurim in the y'shivah—shiurim in midot haTorah, shiurim in torat haYahadut, the Kuzari, the Rambam, Rav Saadyah Gaon, the Ramchal. Above all, he was attached to Rav Kook and to his Torah, so much so, that after Rav Kook's death, the nazir concentrated on having Rav Kook's works published even before his own. Shortly before his death, the nazir witnessed the publication of his own work, "Kol HaN'vuah" which he worked on for fifty years.

house were ready for Shavuot the entire year, prepared to welcome the Torah at all times.

His room was also used as a bet kneset because many years had passed since the nazir had left his home. In this room, he would sit and learn. Here he would pray. Here he would give his classes in Torat HaRav, the philosophy of Harav Kook. And in the corner, filling out the atmosphere of holiness, stood the Aron HaKodesh, the holy ark.

When he gave a class, his room was full with students—young and old—until there was no more room to stand any more. They stood cramped and crowded, pressed together, but all eager to hear and to see the nazir.

And there at the head of the table sat the nazir. Patiently and peacefully he waited. He appeared like a prophet of G-d from the days which have passed. Are there people like him left in our world? We learn that we should see in our lifetime one of these great Jews in order to understand the word Jew. There he sat, a small and holy man, reading an old marked and notated book. His face was taut and his eyes jumped from here to there as he strained to read the small words.

We sat there quietly waiting without a sound. Patiently yet eagerly we waited. Finally at 8 o'clock, he began his class.

His was not a regular class in Torah. It was not a scholarly discourse. It was an insight into Torat HaRav—to understand the

David Cohen was about 27 years old when he first started to attend the University of Bazel and he

B'sorot

(Continued from Page 1)

Stonybrook and Weiss' Farm. The Yolanda Benson Honor Society is sponsoring a music festival to take place on March 25 County (HANC), a kumsitz, at the Eleanor Roosevelt Junior High School. The concert will be held in one of the dormitory lounges on campus. It was estimated that nearly 100 Hostra students attended the kumsitz. A "m'zuzah hanging party" is scheduled for tonight.

The Yolanda Benson Honor Society is sponsoring a music festival to take place on March 25 at the Eleanor Roosevelt Junior High School. The concert will feature Sherwood Goffin, the Ruach Revival, and the Bat Kol among others. The proceeds of the concert will go to the Yolanda Benson Memorial Fund.

M'sibat Rosh Chodesh Adar was held on Thursday evening, March 1. It featured Boris Kogan, a former top Soviet lawyer who was the unofficial legal advisor to the Jewish activist movement in the Soviet Union. Having just recently been permitted to emigrate, he spoke about the present condition of Soviet Jewry and mentioned what he believed could be done by Jews here in America. The event was sponsored by the Jewish Affairs Committee of YCSC, SSSI, and the Washington Heights-Inwood Council for Soviet Jewry.

A concert is planned by YCSC and SOV to raise funds for "Techia," an organization dedicated to helping Russian olim after their settlement in Israel (see HAMEVASER of January 3, 1973 for details). The concert, scheduled for April 7 at 8:45 PM, will feature Cantor David Werdyger, the Y'did Singers, and Mizmor Shir among others.

Radio Station WYUR Undergoes Significant Shift In Emphasis Towards Jewish Affairs

by NORMAN WISNICKI

Not too long ago, WYUR, YU's radio station, played only a minimal part in the life of the average YU student. The station boasted a daily listening audience of two... if the DJ and engineer showed up. The station's broadcasting quarters were cramped, and its budget was virtually nonexistent. WYUR, the "official voice of YU," was nothing more than a lot of static, usually drowned out by a liberal dose of rock.

This year, however, a significant change is evident, both in the station's attitude toward its listeners, and in the student body's attitude toward the station. WYUR now broadcasts over 30 hours a week. The reception is generally good and there has been a minimum of technical difficulties. The most significant change, however, according to members of the governing board, has been in the station's format. According to Chaim Stramer, the general manager of WYUR, "This year there has been a total shift in emphasis to Jewish affairs."

Mr. Stramer cited an impressive list of achievements which have contributed to the station's new image. Many shiurim and lectures on Jewish topics given by prominent Jewish leaders are taped and played on the air. Last term, a simultaneous translation of the Rav's Yartzheit Shur was presented, including a 12 hour hakdamah in which the mar'ei m'komot (sources) were listed and

explained. The station plans to broadcast the Rav's upcoming English shiur as well.

"Torah Tapes"

Mr. Stramer also spoke of the broadcast of many taped lectures by noted rebbeim. Rabbi Riskin's weekly lectures at his Lincoln Square Synagogue are broadcast every week. Yom Yom shiurim and other lectures by YU's rebbeim are also presented to the listener. Mr. Stramer noted that WYUR records all major shiurim and lectures given at YU, and the station is gradually accumulating a well-stocked tape library of lectures of Jewish interest. WYUR hopes to be able to make this "Torah tape" library available to YU and Stern students in the near future.

In an attempt to satisfy the YU students' diversified interests, WYUR presents various fields of Jewish concern. A 15-minute taped news program is featured twice daily. There are weekly interview shows featuring personalities in various Jewish causes. During the pre-election months, Jewish representatives of both the Nixon and McGovern camps were comprehensively interviewed.

Activists for Soviet and Syrian Jewry have repeatedly appeared before the station's microphones. A new program carried out in conjunction with the NYCSJ features weekly phone calls to Jewish activists in Russia, providing the student body with the latest and most up to date news on Soviet Jewry. Mr. Stramer also proudly pointed out the on-the-spot reporting of a recent Soviet Jewry demonstration by WYUR correspondents. He stressed the fact that "since the station broadcasts five days a week, it has the potential to be an important source for providing the most immediate news to the YU and Stern student."

Jewish Music

One of the most drastic overhauls has been in the music department. There is a heavy emphasis on Jewish music and a downgrading of the rock element. "With our new format," states Mr. Stramer, "WYUR is trying to present to the student body life within a totally Jewish

Book Review The Implosion Conspiracy Reviewed by Gary Kinstlinger

On Friday, June 19, 1953, one of the great tragedies of American-Jewish history occurred; Ethel and Julius Rosenberg were executed in the electric chair. The Implosion Conspiracy by Louis Nizer tells the full story of their trial for one of the most extraordinary espionage coups of the century: the alleged transmission of the atomic bomb secrets to the Russians.

Nizer, a well-know judge, has written numerous books concerning his life on the bench, and now has turned his considerable talents to this baffling and complicated case. Until now there has been no truly authoritative version of the trial, but Nizer has filled the vacuum with his brilliant and painstaking version.

The case was quite complicated emotionally as well as legally. The summation statement by Rosenberg's counsel put it very

well. "This is a very celebrated case. You have unfolded before you one of the most moving dramas that any human being could concoct.

You have seen a brother testify against his sister in a case where her life may be at stake. You have been dealing with the atomic bomb, the most terrible and destructive weapon yet invented by man.

This case is packed with drama. Playwrights and movie-script writers could do a lot with a case like this. You have been fortunate. You had a front seat. But you are unfortunate because now you have the heavy responsibility of deciding whether these human beings are to be convicted with a possible

After years of involvement with the Communist party, the Rosenbergs along with David Greenglass and Morton Sobell were brought to trial on March 6, 1951. David Greenglass, the brother of Ethel Rosenberg, turned out to be one of the principal prosecution witnesses and therefore, perhaps in order to lighten his own sentence, helped send his sister to her death.

Love Story

The Rosenberg trial is not only an unbelievable spy story, but it is also a love story. "The love between Julius and Ethel Rosenberg was brought to unbearable intensity by waiting for, and sharing, death. When they were permitted to converse through a mesh screen for forty minutes before the execution, and pushed their fingers through the screen until they

touched, though bleeding, in a farewell kiss; the horror of execution was juxtaposed against sentiment, like Wagnerian thunder counterpointed by idyllic music."

All of the principal figures in the trial were Jewish. Emanuel Bloch became intimately involved in the case, his dedication as a defense lawyer was a shining example of the lawyer in his noblest role. Bloch even took over the care of the Rosenberg children during the long imprisonment of their parents. He sacrificed his entire practice and led protests at which President Eisenhower twice refused clemency. In his last conversation with the Rosenbergs over the telephone he said, "Tell them I love them." His emotional and physical exhaustion were so great that he died several months after the trial.

Feelings

There were many strong feelings involved in the trial. First of all, capital punishment was generally opposed by a great many people, and specifically opposed because other people involved in the same conspiracy were only given prison sentences.

There was the hate and suspicion of the government's witness, David Greenglass, who gave such damning testimony that sent his own sister to the electric chair.

There were protests staged around the world, originally begun by the Communist Party, but later endorsed by such figures as Pope Pius XII, President Auriat of France, and Albert Einstein.

During this time of protesting, (Continued on Page 11)

Middle East Highlights

Reprinted from BRIEF

SADAT PROMISES 'CRUELEST WAR IN HISTORY'; SIOKI: EGYPT MILITARILY READY

Egyptian President Anwar Sadat said in Tripoli on January 11, at the end of two days of talks with Libyan Col. Muammar Kaddafi, that "the next war (with Israel) will be the cruelest war in history. It will be a war much fiercer than the American bombings over North Vietnam."

In remarks published on January 25 by the semi-official Cairo newspaper "Al Ahran," Egyptian chief of staff Gen. Sa'ad Adin Shazi said the Suez Canal was the most difficult water barrier in the world "but we affirm that we are capable of crossing it and we shall cross it and prove to the world that we are the grandchildren of the great Pharaohs and the brave Arabs."

"The battle of the Egyptian army to cross the Suez Canal will go down in history as an immortal battle," Shazi reportedly told his troops on the canal, adding, "I hope that in the near future we will have a chance to prove to the enemy that the Egyptian soldier can get to him and defeat him."

Speaking over Cairo radio and television on January 18, Egyptian Prime Minister Aziz Sidki said Egypt was not militarily capable of recapturing the Sinai, and that, "God willing," he would soon be able to declare "that we have indeed restored our land."

'AL AHRAM': POST-VIETNAM PROGNOSIS IN MIDDLE EAST — THE BATTLE

In an editorial commenting on the Vietnam cease-fire accord and the possible renewal of an American-sponsored diplomatic mediation effort in the Middle East, the Cairo daily "Al Ahran" said on January 25:

"At a time when reports indicate that the United States will now have the time to concentrate on the Middle East, the following facts and realities should not be forgotten:

- Talk of a partial settlement and reopening of the Suez Canal is rejected by Egypt.
- Arab frontiers, which are determined by historical and geographical facts, are not subject for discussion.
- The Palestinian people has the only right on its land and this has been recognized by more than one United Nations resolution.
- Any movement towards a lasting settlement should be based on the United Nations Resolution number 242.
- After taking all these factors into consideration, the paramount reality remains that Israel will not understand anything except the language of power. The battle is the only alternative for a solution."

KADDAFI CALLS FOR 'TOTAL WAR', REMOVES LIBYAN VOLUNTEERS FROM FRONT

News agencies reported that Libyan Colonel Muammar al-Kaddafi said in a Tripoli speech on January 7, commemorating the eighth anniversary of Al Fatah:

"President Sadat knows that a limited war against Israel will achieve nothing. We must prepare for total war... Destruction of the Bar-Lev Line in the Sinai during the war of attrition was in the final analysis a costly war, and this strategy gained more for the enemy..."

"The clashes between Israel and Syria were limited in time and scope. But the moment Syria decides to open up in a total war, so shall we make war..."

"The political and military leaders of the states confronting Israel are more and more convinced (Continued on Page 11)

Nazir...

(Continued from Page 6)

world and a purity of thought and soul. His knowledge was not for his personal glory but for fulfilling the mitzvot. Thus he lived his life very simply. He lived with the barest of necessities. His n'ziut was by him an ideal. He felt, for instance, that eating meat was not looked upon favorably by G-d. Only because of the weakness of man did G-d permit eating meat. When you saw the nazir say Havdalah on orange juice, you felt that you were seeing a supreme soul, one that renounced all material needs and cleaved to spiritual happiness and holy pureness.

The Life Of Bernard Revel: A Successful "Oklahoma Oilman" Returns To His Scholarly Identity To Guide Yeshiva

On My Mind... Voluntary Shiur Innovation In YP?

(Continued from Page 3)

The life of a Talmudic scholar, who had to choose between saving his family's floundering Tulsa Oklahoma oil interests and a beleaguered Lower East Side yeshiva, is told in the first biography of Dr. Bernard Revel, founder and first president of Yeshiva College and a man who changed the course of Jewish education in America.

The first full-length study of Dr. Revel, written by Dr. Aaron Rothkoff, formerly of Maplewood, New Jersey, who has lived in Israel since 1969, also reveals for the first time plans of the Yeshiva to merge with the Jewish Theological Seminary, opposition to the idea of a liberal arts college founded by Jews, the heart-breaking frustrations of the Depression which nearly finished the School, and Dr. Revel's deathbed victory to save the institution from total collapse.

The book details the superhuman effort of Dr. Revel in transforming not only the budding institution into a world renowned education and research center, but also his influence in producing America's first highly-educated, English speaking scholars and spiritual leaders for the nation's growing Jewish community.

Published by the Jewish Publication Society of America, the study is the result of the exploration of more than 100,000 documents made public for the first time from both the University's and the Revel family archives. The work developed from Dr. Rothkoff's doctoral research at the University's Bernard Revel Graduate School.

Illini

The book takes the reader back to the very beginning of Dr.

Hatmadah

(Continued from Page 1)

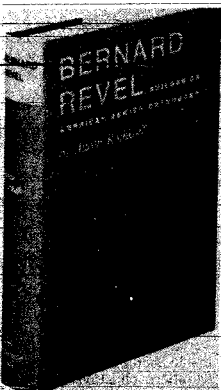
must raise our voices against the sham, suggested Rav Lifshitz. We must fortify our yeshivot, day schools, and kollels. All of pure heart are obligated to answer the cry of "Mi laShem eilai!" The first step that we of the Yeshiva must take in this direction is that of strengthening ourselves by increased sincere learning effort. Then we must go out and wage a war outside on the campuses and the high schools to influence the young and the baalei t'shuvah.

All students of the Yeshiva are asked to join the Hatmadah Drive. One becomes a member by approaching learning bi-n'div lev, by learning an extra hour, and by coming to a mishmar to learn with hatmadah every Thursday night. It is incumbent on all to join the ranks of the battle for Yiddishkeit, in the face of a new ma'asei eigel appearing on the college campuses, can be waged successfully.

The Editor-in-Chief and Governing Board of HAMEVASER extend a hearty mazel tov to Business Manager Martin Ehrenberg 73 upon his engagement to Esther Ben-Ari.

Revel's life when, at the age of six, he was described by the illustrious Rabbi Isaac Elchanan Spektor, rabbi of Kovno, Lithuania, as an illui—a genius. A genius, who at the tender age of 12 had to stand on top of a crate to eulogize his revered father who had been the rabbi of Pren.

At the age of 21, after studying in the outstanding yeshivos of the Russian pale, and after having been jailed during the revolution of 1905, Bernard Revel pulled up



staked and emigrated to the U.S.

Assistant and Secretary In 1906, he enrolled in the Rabbi Isaac Elchanan Seminary which was beginning to gain prominence on New York's Lower East Side and where he was brought to the attention of Rabbi Bernard Levinthal, the unofficial chief Orthodox rabbi of Philadelphia, who served for a short period as president of the Seminary faculty, and who was a frequent visitor to the School. Levinthal was impressed by Revel's scholarship and persuaded him to come to Philadelphia to serve as his assistant and secretary. Revel lived with the Levinthals at 716 Pine Street for almost two years, and after his marriage enrolled at the recently organized Dropsie College. In 1912 he became the school's first graduate to be awarded the Doctor of Philosophy degree.

The great conflict in Dr. Revel's life arose after his marriage in 1909 into the oil-rich Travis family of Marietta, Ohio, which had prospering interests in Oklahoma. With the family moving to Tulsa, it was a conflict heightened by the incongruity of the bearded Talmudic scholar amidst the booming oil fields and raucous atmosphere of the American West.

By 1915, ill at ease and restless with the course his life had taken, the successful "Oklahoma oilman" looked back to his scholarly identity, and, heeding pleas from those he had known so well in New York, left Oklahoma to accept the leadership of the newly-merged Yeshiva Eitz Chaim and Rabbi Isaac Elchanan Theological Seminary.

The new school was at best a shaky venture. At the same time, the family oil business began to flounder. By 1919 Dr. Revel was rushing back and forth between plants in Tulsa and New York's Lower East Side in a desperate attempt at keeping both interests alive. It was not long before he had to face the decision of the necessity of putting all of his efforts into saving the family from bankruptcy. It also meant, in 1921, his resignation from the Yeshiva. The decision, however, did little to relieve his internal conflict. He was still the scholar, the Talmudist, the educational visionary in a strange and unsettled position. The conflict came to head in 1923 when a letter from a leading faculty member of the Yeshiva implored Dr. Revel to return to the school.

Return

"Now everything depends on you," he wrote. "Everyone agrees the captain must come and save the ship that is being tossed about in stormy waters." With that, Dr. Revel surrendered all interests in the family company, which was returning to solvency, returned to New York, and set about the reorganization of the institution. This included the establishment of the first Yeshiva high school, a teacher's seminary, the founding of the nation's first liberal arts college under Jewish auspices, Yeshiva College, in 1928, and the Graduate School of Jewish and Cognate Studies in 1937.

Founding of YC

Many barriers and obstacles had to be overcome before Dr. Revel's hopes for Yeshiva College became reality. There were secularists who opposed Orthodox. There were those who felt the College would isolate Jews from the rest of the American community. Among the outspoken critics of the College was Louis Marshall, the noted lawyer and communal leader. Solicited to aid the College building campaign, he said that students in the school, "would not even have the opportunity of learning how to speak English with accuracy. Such a college would be nothing more

than a ghetto institution." There were those who viewed the project as an unreasonable financial burden and others who questioned the soundness of Dr. Revel's plans.

However, Dr. Revel and his co-workers were not without friends: The Agudat HaRabanim and the Union of Orthodox Jewish Congregations of America hailed the project as marking "the successful arrival of Orthodoxy in the mainstream of American Jewry." Support was also offered by friends of the old Yeshiva Eitz Chaim and the Rabbi Isaac Elchanan Theological Seminary, the first two components of the institution.

With the establishment of Yeshiva College, Dr. Revel was beset by "ultra-right" groups who were bitterly critical of a liberal arts school alongside a rabbinical seminary.

Undeterred, Dr. Revel assembled a group of renowned Talmudists and Biblical scholars for his faculty such as Rabbi Shimon Shkop, Rabbi Solomon Polachek, Rabbi Chaim Heller, Rabbi Moses Soloveitchik, Rabbi Moses Polayeff, Rabbi Samuel Volk, Rabbi Joseph Arnest and others.

Guest Lectures

Despite the unwillingness of certain scholars to visit the institution, Dr. Revel and other faculty induced outstanding luminaries to serve as guest lecturers, including: Rabbi Abraham Kahane-Shapiro, Chief Rabbi of Kovno, Lithuania; Chief Rabbi Abraham Kook of Palestine; Rabbi Moshe Epstein, dean of the Slobodka Yeshiva; Rabbi Abraham Bloch, dean of Telshe Yeshiva; Rabbi Joseph Jurwitz, dean of the Meah Shearim Yeshiva in Jerusalem; Rabbi Joseph Kahaneman, spiritual leader of Ponevez, Lithuania; Rabbi Aaron Kotler, dean of the Ketzetz Yeshiva, in Poland; Rabbi Baruch Ber Leibowitz, dean of the Kamenitz Yeshiva in Poland; Rabbi Meir Don Plotski, spiritual leader of Ostriv, Poland; Rabbi Meir Shapiro, dean of the Chachmei Lublin Yeshiva in Poland; Rabbi Isaac Sher, dean of the Slobodka Yeshiva; Rabbi BenZion Meir Chai Uziel, Sephardic Chief Rabbi of Palestine.

While Revel continued to plan for the college, a plan developed to merge the Jewish Theological Seminary with the Yeshiva, and to cancel plans for a Yeshiva College. The merger attempt was initiated by laymen of the two institutions who felt that there was no need for the community to support two

(Continued on Page 10)

show the importance to our student body and the educational world of the study of Chumash on a y'shivah level. We wanted to explain to our students that Chumash can and does play an important role in developing a Yeshiva student. The priority of such a subject cannot be accomplished by having a voluntary class available to a select group of students. Similarly it would be difficult to convince a Yeshiva student of the importance of Talmud if it would be given on a voluntary basis. The philosophy of a Chumash class is simple; it is time that neglect of the subject of Chumash with its many interpretations be stopped. The purpose, to supplement YP with a subject that is not alien to the study of G'marah but part and parcel of it together with a similar method.

An administration that had a complete summer and three months of the end of last year to implement such a program cannot be commended but must be questioned. To use the words of "change" and "revolutionary" to our present YP program causes me to be skeptical if our Administration is thinking of change in terms of "real" change or tokenistic change and procrastination. Once again our Administrator slips into the facet of finances as an excuse for their failures: "More in any class in YC." The solution to such a problem was presented to Rabbi Charlop at the end of last year. Is it wrong to have capable Kollel students teaching these shiurim as they did at the end of last year? Would it be embarrassing to have a zero budget for a class? Such an innovation would truly be revolutionary and beneficial to the Yeshiva. The "Kollel bachur" would be faced with a real situation of testing out the knowledge that he has accumulated, and the student would have the opportunity to learn a subject which has been much neglected.

It seems we are living in a time when a President can win votes by shaking hands and be labeled a peace-maker while in actuality he is waging a bombardment that causes complete devastation. But yet he is called a peace-maker. Rabbi Charlop seems to have won over respect by talking to the students and being labeled a revolutionary administrator while in fact nothing has changed. I challenge Rabbi Charlop now to live up to the false titles of change, innovation, and revolutionary work. Rabbi Charlop: now, when you have managed to get the students with you, show us that you are truly concerned with change and not tokenistic change!

SOY Convenes To Discuss Future Actions And Programs

(Continued from Page 1) now on be open at 10:00 for those students wishing to make use of its s'farim. Next, President Bach said that

Join the Hatmadah Drive!

he had spoken with Rabbi Charlop and had been assured that, in the near future the Shiur Chumash will be open to all students in YP. The near future will also see the appearance of the Hagadah shel Pesach and the Bet Yitzchak. President Bach said that Rabbi Lipshitz would be giving a shiur b'haskafah on Wednesday, the 21st, and that he also expected Rabbi Parnes to give a shiur to the student body before Purim.

Jews for Judaism Mordechai Reich, representing Jews for Judaism was then recognized from the floor. He pleaded with the S.O.Y. members to allocate money for Jews for Judaism so that the organization can compete actively against the Jews for Jesus missionaries. The money would be used by Y'Glin, to put out leaflets, anyway and every way possible to fight the Christian missionaries. S.O.Y.

agreed to allot fifty dollars at this meeting and to wait until next meeting to decide what to allot in the future. A motion to form a committee of students, including administration and rebbeim, if possible, was passed as the meeting came to a close. The committee would construct a questionnaire having pertinent questions concerning YP to be, if approved by SOY at the next meeting, distributed to the student body.

WYUR, Your Jews Center

(Continued from Page 7)

the listener's benefit into the distinct fields of Chasidic, Israeli, and American Jewish music. The growing interest in Jewish music at YU can be seen by the fact that some shows have featured live entertainment and have premiered records by new YU Jewish music groups. The station had such a large waiting list of prospective DJs that it reluctantly turned many away.

Mr. Stramer repeatedly stressed the fact that one of the most important reasons for the total change in WYUR's format was the creation of a new governing board position: Director of Jewish Cultural Affairs. Dave Weiss, since his appointment to this position, has effectively brought about a dynamic new Jewish outlook to the station. The Senior Editor of HAMEVASER has organized this new facet of WYUR so effectively that it is now a dominant force in the station. He was largely responsible for the broadcast of the Rav's shiur, and has transformed what was a negligible collection of records into a well-stocked and efficiently organized Jewish record library. Mr. Weiss stated that up to 80 per cent of air-time is devoted to Jewish affairs, with the feeling that the primary goal of the station is to serve the Yeshiva crowd. "The growing interest and concern in Jewish affairs is reflected by the students and has made WYUR one of the strongest sources of media on campus. Whereas, in the past, students hardly paid attention to WYUR, now, when one walks through the dormitory halls from almost every room one hears WYUR broadcasting the best and latest in Jewish news, music, and cultural affairs. We now have, in WYUR, and extremely efficient and well-organized radio station."

Y.U. QUIZ

WHAT'S THIS STUDENT DOING WRONG?



ANSWER: HE IS WAITING FOR RABBI CHARLOP & HE HAS FORGOTTEN (A) HIS KINC (B) CAMPING GEAR

Yeshiva's Sephardic Studies Program Moves Into Its Ninth Year; Many Sephardic Events Are Planned

In a setting where a total of nearly 50 courses relating to Sephardic history, philosophy, literature, language and music are offered, Yeshiva University's unique Sephardic Studies Program moves into its ninth year as a significant contribution to the maintenance and vitality of the Sephardic community.

Sephardim are Jews of Spanish, Portuguese and Oriental origin (Eastern communities), and among the 80 Sephardic students at the University are those from Syria, Morocco, Turkey, Egypt, Israel, Iran, Iraq, Lebanon, Yugoslavia, the Netherlands, Rhodes, Gibraltar and South and Central America. In addition, there are 16 Sephardim on the University faculty including The Chakham, Dr. Solomon Gaon, and Chief of the Program, and Chief Rabbi of Sephardic Congregations of the British Commonwealth. He and Dr. Samuel Belkin, President of the University, are co-founders of the Program.

More than 175 students of Sephardic and Ashkenazic (Central European) background are enrolled in courses which can be credited toward the Sephardic Studies major during the 1972-73 academic year at the University's Erna Michael College of Hebrew Studies which includes 15 courses. They are immersed in the works of Malmonides, Y'hudah Halevi, Saadiah and other illustrious figures of Sephardic Jewry.

A course entitled "Jews Under Islam," open to students and alumnae of Stern College for Women, is also being offered on the undergraduate level, while some 33 courses of special interest to Sephardim are available at the Bernard Revel Graduate School.

Recordings and Film

Students may also avail themselves of selected recorded and film material on liturgy and also a remarkable collection of books acquired for the University's library. These include The Nissim Elishu Rousoo Memorial Collection of Ladino Books, The Max A. Luria Memorial Collection of recordings, manuscripts and rare items, The Albert J. Torres Sephardic Newspaper Collection, and The Reverend Leon H. Elmaleh Memorial Collection, all of which constitute one of the finest resource centers in the world. The library also houses the Eli Michael Microfilm Center, containing microfilm copies of Genizah fragments originally from Egypt, now scattered in libraries throughout the world.

The Sephardic Studies Program publishes The American Sephardi, now in its sixth year as an annual publication of scholarly and popular articles on all aspects of Sephardic interest, with contributions from outstanding scholars in America and Europe. The Program also envisions an exchange study program with the Sephardi community of Jerusalem and the Mithviah Gidolah which is under its aegis. Steps have been

The Editor-in-Chief and Governing Board of HAMEVASER extend a hearty mazel tov to Michael Leibowitz upon his engagement to Sharon Rosenblatt.

taken which would allow for Yeshiva University Sephardi students to study in the Mithviah's Advanced School, and students from Metivah's high school to take special courses at the University.

The Studies Program is complemented by the Sephardic Communities Activities Program, under the direction of Rabbi



Rabbi Herbert C. Dobrinsky

Herbert C. Dobrinsky. A unit of Riets, events and an annual Sephardic Cultural Festival are staged, lecturers provided, adult education courses sponsored, youth activities scheduled, and aid offered in the placement of Sephardic rabbis, cantors and teachers.

Currently there are 14 alumni of the Seminary serving the Sephardic community as spiritual leaders in New York, New Jersey, California, Washington State, and in Canada, Brazil, Venezuela and

Israel. Rabbi Marc Angel, the first alumnus of the program, serves the Spanish and Portuguese Synagogue, the oldest congregation in America. Rabbi Marc Sereles, a recent graduate, is Rabbi of Toronto's Spanish speaking Cong. Petah Tikva Anshe Castilla.

Among events planned for the near future which enjoy the cooperation of the Sephardic community and the Program are: Founding Convention, World Sephardi Federation, American Branch, Feb. 25-26; The Conference of the American Society of Sephardic Studies, Mar. 11, hosted at Yeshiva University for the sixth consecutive year; Fiesta Sephardi, Mar. 18.

A Convocation and dinner lauding the University's Chair in Sephardic Studies will be held April 8.

The full extent of activities, however, may be gauged by those who have been attracted to the Program. Recently the former Chief Rabbi of Cairo, Haim Douek, visited the University. He was received by President Belkin and met with faculty and students.

In efforts at strengthening ties with Sephardim throughout the world Rabbi Dobrinsky made a trip to South America two months ago offering the University's aid in educational programs, in consultation and educational materials.

Rabbi Dobrinsky met with community leaders in Caracas, Venezuela and Panama. In Caracas, the Ashkenazi community is served by Rabbi Pynchas Brenner, the Chief Rabbi, who

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Tie Your Shoelaces

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ven in a time when coercion against one's faith is not official government policy, the Jew is expected just as surely to resist, if need be to his last breath, any individually forced, public (B'Farhesia) transgression. And this is so even for the violation of a Mitzvah Kallah—a minor mitzvah. Ordinarily, this principle obtains solely in relation to the three cardinal strictures against idolatry, innocent bloodshed, and licentiousness. But, in the case of B'Farhesia, as Rava, the son of Rabbi Yitzchok, said in the name of Rav, even if it be only to change a shoelace (Arkasah B'Messamah), this principle applies. Rashi understands Rav's dictum to mean that if a gentile ties his shoelaces one way and a Jew, because of modesty or what have you, another way, and though this distinction may constitute no more than a general minhag, better that he give up his life than acquiesce before his fellow Jews even to this change. (See Tosafot here and Shabbat 49:1 beginning Nitlem.)

Undenably, the idea of Arkasah D'Messanah is linked with Kiddush HaShem and, as I see it, very probably derives from the earliest dawn of our history as a people when Abraham declined the shoelace from the King of Sodom.

In the sequence of learning phases, putting on shoes must come first. For, spiritually, only after we have properly shoed ourselves can we walk through the long day of our lives assimilating the knowledge of books and the wisdom of experience into telling instruments bespeaking the presence of G-d in works of men.

Soviet Jewry Singled Out By Atheist Regime As Prime Target Over Other Major Religions

Judaism has the unique position of being recognized as both a religion and a nationality in the Soviet Union. Under both of these headings, Soviet Jews are entitled to certain rights and privileges but as it is evident, these are rarely extended.

Ideologically, the Soviet Union is committed to atheism. But it formally accords freedom of religious worship. According to official policy, the Party, as distinguished from the State, perpetrates anti-religious propaganda. The State asserts the principle of equality of religion with no special privileges for any religion.

Article 123 of the Constitution of the USSR states "The legal equality of the citizens of the Soviet Union is an indefeasible law which applies without distinction of nationality and race in the domains of economic, public, cultural and social life. Any restriction, direct or indirect, of these rights, or inversely, the creation of direct or indirect privileges for (Soviet) citizens or of hate, or contempt are punishable by law."

Officially, the Soviet law both recognizes Judaism as an official religion and protects it from unwarranted attack upon practices, and, particularly, upon believers though contrary to the general

philosophy of a Marxist society. In practice, however, the Jewish faith has been singled out for attack, by the authorities. It has fared much worse than the various Christian denominations (including the Baptists), the Moslems and others.

There are striking differences between facilities available to Christian denominations and the difficulties imposed upon the Jews in religious practice.

Here are some examples. The Russian Orthodox Church, to which the majority of Soviet Christians belong, Baptists and Catholics, have bibles and prayer-books printed in the USSR. The Russian Orthodox Church manufactures candles, crucifixes and ikons which provide a substantial part of their revenue. They also publish a monthly religious journal and an annual Year Book. It has a well-staffed, well-informed and alert department of External Affairs.

In contrast, the last Hebrew edition of the Bible was printed in 1971. Since then, only two editions of the Jewish Prayer Book have been printed, 3,000 copies in 1958 and 10,000 copies in 1968 all for three million Soviet Jews. Permission for the 1968 edition of the prayerbook was received in 1965

but printing was delayed because of the alleged shortage of Hebrew vowels in the printing establishments. Other reports state that the prayer-book was held up by censorship difficulty over the traditional references to Jerusalem in the Jewish Prayers.

No permission for the manufacture of religious articles necessary to Judaism has been given, although the baking of matzot for Passover has been permitted in limited quantity in certain areas. The Jews who want matzot have to bring their own flour and register their names. The majority of Jews are without matzot at Passover time and the State does not guarantee availability to all who need it. Prayer shawls are in such small supply that a sign appeared in 1966 in the Moscow Synagogue informing the worshippers that they could no longer be obtained.

The Russian Orthodox Church has several seminaries, for the training of priests that produce sufficient graduates to meet the needs of the churches. Candidates for the priesthood are allowed to come to the Soviet seminaries from Russian Orthodox Churches in any country. Churches are not per-

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Revel Prevents A Merger With JTS; College Faces Depression Problems

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rabbis' seminaries if their religious viewpoints were similar. Among objections raised by Dr. Revel was that JTS limited its program to the training of rabbis and teachers, whereas the Yeshiva had as its goal "the education of a dedicated laity, in addition to rabbis and teachers." Secondly, the Seminary permitted the non-Orthodox Mordechai M. Kaplan, later the founder of Reconstruction, to serve on the faculty.

No Merger

This was the second time that merger had been considered. Like a previous attempt in 1902, efforts at merger failed. Dr. Revel explained his opposition in an unpublished article written in 1928. He noted vast differences in five major areas—aims, students, curriculum, religious standards and faculties. Whereas the Yeshiva students were graduates of day schools or Palestinian and European yeshivot, the Seminary students were not intensively prepared for Talmudic study.

As a result of the different aims of the institutions and the dissimilar background of the students, Dr. Revel wrote, the curricula differed greatly. The Yeshiva stressed the intensive study of the Talmud and its commentaries, while JTS gave greater emphasis to Jewish history and literature.

A more pressing problem was financing the new College during the Depression. The institution had heavy mortgage obligations. Many of the students receiving financial assistance had their aid cut off. Instructors were not paid for several months and salaries were reduced 10 to 15 percent for higher paid faculty and a threatened faculty strike was narrowly averted.

Pocket Money

Many students walked to school from the Bronx to save the cost of carfare. To obtain pocket money, positions were accepted as Hebrew school teachers, kashrut supervisors on milk farms before Passover, and a few even served as shomrim, or watchmen for corpses before burial.

The situation deteriorated to the extent that serious consideration was given to not introducing the junior year at Yeshiva College in 1931. Although students were to be advised to enroll in neighboring colleges for third-year collegiate subjects, the plan was never implemented. Nonetheless, he persevered and the first bachelor degrees were given in June, 1932 to 19 pioneers, the School's first graduates.

One surprising source of aid came from Albert Einstein, who remained friendly with Dr. Revel after receiving an honorary degree from the College. He aided the

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institution's campaign by writing letters on his own stationery to wealthy acquaintances. He also helped its mathematics journal, "Scripta Mathematica," gain support to meet costs of publication.

Student Involvement

Students also played a major role in the development of the institution. They were instrumental in the planning of curriculum. In fact, it was their insistence that led Dr. Revel to introduce courses in homiletics and pedagogy.

Constant pressure, fears and



Rabbi Dr. Bernard Revel, z'l

Depression brought on by the Depression worsened Dr. Revel's already poor health. The ever-increasing difficulties of European Jewry also contributed to Dr. Revel's anxieties and woes. He used all energies to bring students, rabbis and professors to the United States.

While giving an advanced Talmud lecture in 1940, he suffered a cerebral hemorrhage and died just five years before the institution he guided was to obtain university status under the leadership of his successor, Dr. Samuel Belkin, who became president in 1943.

Soviet Jewry Prime Target

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mitted to give instruction to children, but religious teaching is imparted through church services. Baptists have the privilege of training new ministers through correspondence with the approximately 5,000 Baptist congregations in the USSR. The Roman Catholic Church, in Moscow and in Leningrad, is served by priests from the Baltic countries—one from Lithuania, the other from Latvia. Most Catholics in these cities are of Polish or Lithuanian origin. Services in the Catholic Church in Moscow witness a crowded congregation, including many young people. The choir is composed of teenagers who have a three hour rehearsal and Bible study once a week. This Church has twenty preachers, four of them full time, for a congregation of approximately 5,000.

In contrast, in 1956 there were 450 synagogues in the USSR, in 1963 there were 96 and today there are 57. A drop of 87 per cent in thirteen years, diminished to 57 synagogues for three million Jews. Even if it is estimated that only half of the Jewish community would ever attend services, this number means one synagogue to every 22,000 Jews! The corresponding figure for the Russian Orthodox is one Church for every 1,000 and the Baptists, one for every 1,100.

The approximate half a million Jews in Moscow share only two synagogues and a small prayer room on the outskirts of the city. In Leningrad 330,000 Jews have one large synagogue (London has approximately the same number of Jews as Leningrad and approximately 235 synagogues). Lvov has no synagogue for an estimated 80,000 Jews. Odessa had one for approximately 120,000 Jews until it was burned down in November 1968 by a fire in the adjacent matzah baking factory.

There is but one Yeshivah in the USSR, and it is unable to function adequately. The Soviet tactic is to deny housing permits to prospective students, therefore one small classroom exists.

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Ms: The Wedding Ceremony

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bath) prior to the wedding." Monsters? Evidently Ms. Seligson displays a lack of "knowledge" that the supposedly feared monsters must continue to exist within the wife long after the wedding, for it is not true that brides are merely "required to attend the mikvah prior to the wedding!" Ms. Seligson's theory that "within the wedding ritual, alleged impending perils from 'demonic forces' required "purification ceremonies—dispelling the monsters through bathing or use of fire" (with the Jewish bride attending the mikvah prior to the wedding) falls apart when it is realized that attending the mikvah is a monthly activity throughout the marriage. This is not the time to compare the demonic theory with the definite benefits of attending the mikvah by religious Jewish women. Several good texts discuss this divinely decreed practice. We recommend them to Ms. Seligson and her readers for first-hand information on the subject.

The k'tubah

Much more can be criticized in "Here Comes the Bride" by Ms. Seligson, either for misinformation or, when the truth is unavoidable and Judaism's beliefs unmistakably clear—omission. But the point, we believe, is made and, we hope, comes across. Let us close by pointing out to those that do not know of it, that the ancient Jewish marriage contract, the k'tubah, specified since antiquity the mutual obligations between husband and wife. The k'tubah, which was always an important legal protection to the wife, is also used for the purpose of stressing the moral responsibility of the wedded pair: "...Be my wife in accordance with the law of Moses and Israel. I will work for you, and maintain you in accordance with the custom of Jewish husbands, who work for their wives, honoring and supporting them, and maintaining them in truth..."

Argentina - A Call For Help

The Jewish community of Argentina is facing a religious crisis which is threatening traditional Jewish life and practice in that country. Of the estimated half million Argentinian Jews, nearly 350,000 live in the Buenos Aires area. Yet there are only twenty-two rabbis (15 Orthodox, 4 Conservative, 3 Reform) serving these Jews in the capital district and none serving the approximately 140 Jewish communities in the provinces. Only a small percentage of the Jewish population observe the traditions, and Jewish education is limited.

Early in November 1972, Rabbi Herbert G. Dobrinsky, Associate Director of the Community Service Division (CSD) of RIETS, made a field visit to Caracas, Venezuela, and Panama. While in Caracas, he met with Rabbi Dr. David Kahana, Chief Rabbi of Argentina, who was also on a tour of South American countries. Upon learning from Rabbi Dobrinsky of the many opportunities for higher Jewish education in YU and the many services and activities conducted by Yeshiva students for the American Jewish community, he implored that YU send volunteer workers to upgrade Jewish life in Argentina. Rabbi Kahana, a former Israeli army chaplain, is struggling very hard to bring order into the religious life of Argentina which, because of the poverty of its Jewish inhabitants, has remained spiritually impoverished as well.

Consistent with its purpose, CSD is attempting to organize a "Torah Core" of Yeshiva students to travel to Buenos Aires to strengthen Jewish life there. One year of voluntary work is requested and a knowledge of Spanish is a useful tool.

If a group is formed, then special arrangements can be made to make this project most effective and financially possible. All those interested should contact Rabbi Herbert Dobrinsky of the Community Service Division, Furst Hall, fourth floor.

On My Mind...

The Bible Requirements

(Continued from Page 3) to the synthesis of sacred and secular. Finally, Rabbi Charlop, the administrator of RIETS, has stated that such drastic steps are not foreseeable in the near future, ruling out any possible change for next year. It would seem then that the above polemics are dealing in the theoretical, and, as such, avoid the more immediate problems at hand.

Credits

The first level of reform deals with credit allotment. The student presently receives only one credit for two credit-hours of classwork per week. The first solution that comes to mind is to give two credits for Bible courses. This, however, would result in an abundance of required Jewish studies credits on the student's transcript. A more feasible solution would be to give the student the option of taking Bible for one or two credits, with the amount of classroom time remaining the same, and with the

proviso that should he opt for two credits, he could transfer only two Talmud credits from RIETS. In essence, the maximum number of Jewish studies credits would remain the same, since the student would no longer have the possibility of transferring three Talmud credits during the term. The option system is especially advantageous to the student with 11 credits who wishes to round out his schedule. The student could now take Bible for two credits—raising his credit load to 16—instead of having to take Bible for one credit and transferring two Talmud credits, thereby increasing the load to 17 credits with two instead of only one Jewish studies course on the transcript. Additionally, the system would, at the student's discretion, decrease the number of one-credit courses on one's transcript, the upshot being that graduate schools tend to disregard one-credit courses when reviewing

transcripts.

Courses

A second level of reform deals with the number of terms required for Bible, and the specific course requirement for each term. Most Bible teachers favor the present eight-semester Bible requirement, echoing the sentiment that a YU student must be in contact with Biblical courses throughout his stay in the college. Yet, the catalogue states that EMC and JSS students are required to substitute "equivalent courses" in their respective schools in place of Bible. The fact is, however, that neither EMC nor JSS students take eight semesters of Bible per se. Inasmuch as, according to the catalogue, RIETS students may substitute History 17.1 and 18.1 (Ancient Near East History) for the last two terms of Bible, it is apparent that the administration does not view eight semesters of Bible per se as being of absolute necessity for any YU student. In lieu of this fact, a new syllabus and

requirement with the Bible Department is apropos:

1) Four semesters of required textual Bible courses—as presently offered—OR (FOUR SEMESTERS OF TOPICS IN Bible (e.g., Tzavdiv v'rah lo as, expressed in Prophets; the majestic and prophetic communities and their relationship etc.), or a combination of both; and a four semesters of required electives open to the students choice, i.e. the option of taking either four more semesters of Bible-related courses within the Jewish studies department (e.g., Jewish Philosophy, a Holocaust course, etc.—these courses should merit at least the same status as History 17.1).

Such a proposal helps in two ways: firstly, it deals effectively with the problem of boredom due to textually-oriented courses, and secondly it broadens the options of the student who at the moment, must take courses within a department full of tenured teachers.

בין חזון להגשמה

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המונח "איתנו" שלחן התפארת הנצ' רות והאנשים לא היה עוד מיוחדת לשאל כלכל... קופמן מתעלם באילו לגמרי מתיקה הנפשית העמוקה של העם היהודי למולדתו הקדומה גם כשפנתו בנפש איון הוא ראה קשרה של האומה ללשון העברית, ומה ש"ממלא ביהרהר אין הוא מעריך את חזון הגאולה המשיחי הממלא חללה של ההיסטוריה היהודית אשר עוררה בתקופות שונות טרורות ותנועות אד"ר רות בישראל אשר הביאה בימינו לידי מהפכת בתולדות העמנו."

רות התרבות היהודית העיקר הוא - תוכן החינוך העברי, תוכן ערכי ש" ימים אחדות העם וישמרו על ויתורו לעברה ולעתידה של האומה".

ואמנם באישיותו ובהשקפתו של בן גוריון חוברו יחד החזון והמעשה: 222 עמ' 222.

1) ראה משנתו של דוד בן גוריון, כימיה וקיימס מבוא יעקב בקרתובאט יבנה הל-אביב, חש"ת, ש"ש כרכים, עמ' 6160.

מי שאינו ראה חזון הגאולה ה" משיחי במרכז היחוד של האומה אינו רואה אמתיה הסתתית של ההיסטוריה היהודית ואכן פנינה של האומה ה" יהודית, התמורות הרוחניות והמדיניות שחלו בעם היהודי כמשך אלפי שנים חלו גם בצביונו ובנישואיו של חזון זה... בתרבות העם הנהגה ה" רעה הרתית, המוסרית והלאומית, נת" מנו ללא המרד סידרת לאומיים מ"ר חיים ומיחידה המוניים בתחומי ה" אומה העברית ויסודות אנושיים-קוס" מיים הדורגים. מכל מסגרת לאומית, ואפילו אנושית, כי הם חובקים ורועות עולם הנישוא העליון של מדינה זו היה חזון הגאולה המשיחי."

כגון גם אין בן גוריון גורם הפרדה בין היהדות והמוסר. ביוזמה עם ד"ר יחזקאל קופמן, הוא כותב: "הת" 2) מדני ישראל נתקו של העם, 3) מדינת כ"ח, חוברת 1078, אבאליל, אלו חש"ת, עמ' 221.

חזון המעשה הממלוח לחזון שימש ק לפעולות המדיניות והתקשבותיות.

אולם טענה היסודית, לפי עניות דעתי, של בעל תולדות האומה ה" ישראלית" ומחבר, גולה ונבר" היא בכך, שאין הוא מעריך כראוי את ה" גורמים הלאומיים המרכזים שפעלו בחיי ישראל, גם בשנתו בארץ גם בגולה, מחוץ לארצות התיבות, כלומר

המשקיה

העיתון הרשמי של בית מדרש למורים ע"ש אלישבע מיכאל
ישיבה אוניברסיטה - ניו יורק, ניו יורק

מ ע ר כ ת

מנחה ששכלר עורך ראשי	יעקב לוקסנברג עורך הישע
יצחק גולדברג סגן עורך	אלון שפרון עורך אחראי
צבי ברקוביץ מייסד העיתון	

מ ע ר כ ת מ ש נ ה

שמואל ריכמן עורך ניהול וספקים	ברוך זכרון עורך ספרותי
צבי אורנייה עורך לענייני מדיניות	חיים שניידר עורך לענייני מדיניות
גדליה ברל עורך דפוס	ש. מרמלשטיין מזכיר

קצתו נגענו. אילת תוכל להיות עיר-בגל גדולה אם נפתח את הדרך ביים פירצה שמשמך קוראת לאייב את אילוס של הגב ראה המבעיה גורלית, וכן הבין שהתישבות לבדו אינה מספקת, בן גוריון בא לכלל דעה, שעמד עליה דימוסניקל בשנות החמישים והש"ר שים, כי ללא תעשייה חיושך אצרות הטבע שאפשר ליישב המונים אפילו על שטחים נרחבים, וכן גוריון קרא: 83 ס"ח לפניה, "מול" כ"ר י"ח חוברת 1078, אבאליל, אלו חש"ת, עמ' 221.

Weiss Expounds On Yeshiva Students Increasing Involvement

(Continued from Page 3) a religious atmosphere, especially a Shabbat atmosphere. This differs in essence from the apparently similar Jewish Guidance Program function in that Mekarev draws on a vastly different well of students including drug addicts and the like. Ultimately, Mekarev sees itself as part of a burgeoning Jewish

response to the threat of Jews for Jesus. Through such experiences it is hoped that a binding link will be forged between the prospective (or actual) baal t'shuvah and his or her host family, thereby imparting to both a greater appreciation for and perception of Jewish, as well as social, values. The success of this program is not measurable in terms of those who are finally reached and affected.

With the proliferation of all of these programs, however, the Yeshiva student need not be lost in the wake. Important as these groups are, the Yeshiva student should never lose sight of another entity that needs help-his own self. It is with this in mind that HAMEVASER is sponsoring the Mishnah Halakhah Yomi Program. Originally designed as a memorial to the Six Million, its function is to propagate the study of the Oral Torah.

Using the calendar printed below (copies available in M312), each student who takes it upon himself to get involved, pledges to learn the

mishnah-halakhah assigned to that day. This is totally voluntary with no means (or desire) to "check-up" on performance. The importance of the study of Torah as well as the desirability of preserving the memory of the Six Million makes the program worthwhile. The minimal sacrifice involved allows everyone to participate without hardship.

ה-מ-ש-ת-ה-י-ו-מ-י-ת - ה-ה-ל-כ-ה-ה-י-ו-מ-י-ת

י-ו-מ-י-ת				א-ר-ב			
ש"ע א"ת		בבא בתרא		ש"ע א"ת		בבא בתרא	
יום	פרק	מסנה	מסנה	יום	פרק	מסנה	מסנה
א	ה	ב-ג	א-ב	א	ה	ב-ג	א-ב
ב	ו	ד-ה	ב-ג	ב	ו	ד-ה	ב-ג
ג	ז	ו-ז	ד-ה	ג	ז	ו-ז	ד-ה
ד	ח	ז-ח	ו-ז	ד	ח	ז-ח	ו-ז
ה	ט	ח-ט	ז-ח	ה	ט	ח-ט	ז-ח
ו	י	ט-י	ח-ט	ו	י	ט-י	ח-ט
ז	יא	י-יא	ט-י	ז	יא	י-יא	ט-י
ח	יב	יא-יב	י-יא	ח	יב	יא-יב	י-יא
ט	יג	יב-יג	יא-יב	ט	יג	יב-יג	יא-יב
י	יד	יג-יד	יב-יג	י	יד	יג-יד	יב-יג
יא	טו	יד-טו	יג-יד	יא	טו	יד-טו	יג-יד
יב	טז	טו-טז	יד-טו	יב	טז	טו-טז	יד-טו
יג	יז	טז-יז	טו-טז	יג	יז	טז-יז	טו-טז
יד	יח	יז-יח	טז-יז	יד	יח	יז-יח	טז-יז
טו	יט	יח-יט	יז-יח	טו	יט	יח-יט	יז-יח
טז	כ	יט-כ	יח-יט	טז	כ	יט-כ	יח-יט
יז	כא	כ-כא	יט-כ	יז	כא	כ-כא	יט-כ
יח	כב	כא-כב	כ-כא	יח	כב	כא-כב	כ-כא
יט	כג	כב-כג	כא-כב	יט	כג	כב-כג	כא-כב
כ	כד	כג-כד	כב-כג	כ	כד	כג-כד	כב-כג
כא	כה	כד-כה	כג-כד	כא	כה	כד-כה	כג-כד
כב	כו	כה-כו	כד-כה	כב	כו	כה-כו	כד-כה
כג	כז	כו-כז	כה-כו	כג	כז	כו-כז	כה-כו
כד	כח	כז-כח	כו-כז	כד	כח	כז-כח	כו-כז
כה	כט	כח-כט	כז-כח	כה	כט	כח-כט	כז-כח
כו	ל	כט-ל	כח-כט	כו	ל	כט-ל	כח-כט

The Sephardic Studies Program

(Continued from Page 9) is an alumnus of Yeshiva University.) Efforts are underway to help the large Sephardic community in Caracas (5,000) find an additional rabbi.

Reaching out to serve and moving ahead within its own specialized area, the Sephardic Studies Program is the youngest of Yeshiva University's many efforts, but one which continues to grow in scope and significance. It symbolizes yet another vista by which the University is able to sustain a proud heritage in service to the Jewish community.

(Continued from Page 7) the case went on to the United States Supreme Court seven times, was appealed twenty-three times, and ruled on by one hundred twelve judges.

(Continued from Page 7) because "they have been forbidden to carry out operations against Israel." The Libyan leader criticised the Fideyoun organisations for their inability to unite and called upon them to "blow up" Israel from within. He condemned what he said were exaggerated Fideyoun battle claims and said the Popular Front for the Liberation of Palestine should cease to concentrate on social questions. "The problem is not the state of the proletariat but the liberation of the land," said Kaddafi.

Middle East Highlights

(Continued from Page 7) that a solution with Israel can be reached that is based upon border changes, while Israel continues to hold certain areas of Arab territory - and Libya opposes this... It is not merely a question of territory, but rather a question of the Palestinian people whom Israel expelled to create a national Jewish state." Kaddafi said he was withdrawing the estimated 400 Libyan "volunteers" on the Egyptian front

(Continued from Page 7) because "they have been forbidden to carry out operations against Israel." The Libyan leader criticised the Fideyoun organisations for their inability to unite and called upon them to "blow up" Israel from within. He condemned what he said were exaggerated Fideyoun battle claims and said the Popular Front for the Liberation of Palestine should cease to concentrate on social questions. "The problem is not the state of the proletariat but the liberation of the land," said Kaddafi.

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המליצה

בית המודש למו"ט
ע"ש אלישבע מיכאל

• כרך 6, גיליון 2

ישיבה אוניברסיטת ניו יורק

ישראל בין הזון להגשמה

בעצרה כת 25 בעלת נפיון (לפחות ג' עמקים) בודדת, מחפשת אנשים להנחה חרדית.

מאת: חרי פלמן
נו חברה מעניין לא? תופס את העין, מה? רוצים אתם לפגוש אותה? זה לא ביותר, וכשו כרטיס וטען, לאן אתם שואלים? אתם עוד לא יודעים? לארץ, לארץ ישראל, אתם מהמסכים שנקטתם שלא כל כך טוב שם = אי אפשר להרוץ הריב כסך הבשר לא כל כך טוב, הצברים הם סטנדים אד... מה אני יכול לתגיד, באמת, אני קצת מסכים, אלא... אלא... זה סיפור ארוך.

בשבילי תמיד היה זה הארץ מעין ה' לום, מקום שלמדתי עלי ושרצתי פעם לבקר בו, אך בשבילי לא היה בארץ כל ממשות, לא רק זה אלא אחריו על כך הרבה שנים של תעמולה מצד מורי ואחרים, למר אז האמת כמה שנים של לעצ מצד הישראלים כמה עם סנדליהם ומבטיהם המגשנים וחברת הסגורה שלהם החלתי לחשוב ש' בשבילי ישראל היא באמת רק חלומי אלא מה קרה אז? באפריל 1969 התחילו מומתים באוניברסיטאות בפשר לבקיע קמבודיה והפלא ופלא גם בי לישיבה אוניברסיטה נשמעו הרי חמי' תהא בטרופו של דבר נבתימה שנת הלחי' למ' מה חלומי? מה בכוונת שבי' מה אני עושה את האם האוניברסיטה תהא היא בשבילי: החלומי שלי לעשות אתה משלוחת הדברים: (א) להרוץ את עצמי (ב) להמסית את לי' והתחב' ואני חשבתי ביורה ראשונה לא בסדר ממש שאם אעשה כך התחב' שלי תהבנו אנתי כריכה שנים מה היא לא בסדר משום עתומי רים יהרגו אתי, הרעיון השלישי טוב אך לאין אלו, סוף סוף אני יהודי וחבתי רק עלי המסורת האוירה היהודית, לא זה — לא ידעתי שהמלחמה ביטחאם לא תפסק כל כך מהר — ידעתי ש' השמאל החדש רעיון עוד פעם לי' דים בשנה הבאה, ואז הסתמי' (ד) לימודים בראץ.

מה אומר ומה אספר, הלכתי למדי ובאתי וששנה תהא שבליתי בארץ תהיה נקודה המבנה בודי — לתען פתאום התגשם חלומי, פשוט התאחבתי בארץ, לומר את האמת לוי ביעז = הבשר הוא לא טוב ולסטורנד הוא נהיה כמיחוד, הצברים הם בלי באוה' את חושבים את האמריקאים — עשתי רימ' (ימח שמה) מעל לכל (חן משך אולי מצרבים הרוסים שאינם נמצאים שם במספר כה גדול מיכות דודי עות, כפרים יש תהודת ומאש ומתן אשר לא יאומן ובנראה שחשונני ש' ראלי ודעה אמריקאי, הוא לא רואה כי

מאת: ד"ר חיים לייף
(לדמותו של בן-גוריון—ליובלו הפיוח)
א
עם כל העיוקים והפיתולים, הת' מורות החליטות והמאבקים הולכטים מבחוח ומבפנים — מתמשך קו ישר מאן דרך דוד בן-גוריון על עצמת המולדת כשנת 1906, תהא אז בן-עש' ירם, עד היום תהא קו זה הוא של אמנה ובתפקוד בהתגשמת עצמיות.

התגשמות חלוצית.
הלוציות כמבון הפשט של המלה היא גם סוד נעוריו של 'החוקר' וזר' רני את תופעתה של בן-גוריון באסיפת עם בני-גוריון בשנת 1947, בעצם מאר' ערות הדמים בארץ, הוא בא אז, כמ' דומני מפריה, ששונה שם כמה זמן ועל-ידי כך ניאל מן 'העיד' שהכינו הבריטים לפתגמי הישוב היהודי בי ימים תהם, ראיתי לפני אדם בעל קומה מרומה שערות לבנות לראש' אך פניו צעירים ורעננים, דמיית לש' מוע אדם בולג של שחוריה, צילצול כסף לקולו הכובש את הלב, אך חגרי עתה היותו וכולו גמישות, גם תוכן דבריו עשו עלי ועל כל הנוכחים רושם נמרץ, הוא לא נאם, כי אם 'המתקין' עליה על המצב ה' חמור והמסוכן בארץ, דבריו היו גלויים ושרים, אם אנגליה תרצה, אמר תוכל להקט את הישוב היהודי ביום

התקם, מאו עד עתה, אלא ביכר לבוא לארץ ישראל לעבוד את אדמתה ול' התנסות בכל הניסיונות המרים של מועל עברי בימים תהם, כוכרונותיו יספר, גשארתי לעבוד בפתח תקוה, כשנה עבדתי במושבות יהודה, ויותר מש' עבדתי — קדחתי ורעבתי ושלשתי, העבדתי הקדחת הערוב — וזו חז' שכם לינמלאו ענין הכי לכך באמתי לארץ ישראל.
הרוח החלוצי של בן-גוריון לא ה' גיחו להישאר ביהודה, תהא השתוקק ללכת אל הגליל, שהיה רק בראשית בנינו, רק ארבע מושבות יהודיות היו קיימות בקליל, העבודה היתה קשה והסכנה ארבה בכל גז, אך בן-גוריון מצא את בגליל את סביבת המולדת ה' נכספה, הוא עוד כביש השמירה ש' היתה בידי הערבים וביסודת ה' אחרת 'השומר' אשר מותכה צמח להגנה, להאור מכן — צבא הגנה לישראל.

ציגולו של דוד בן-גוריון היתה והינה שלימה ומקיפה תהא נתן לה ביטוי ממצה בכתב ובעל פה והיא יסוד לפעולתו במפלגה, גישור היהודי בתקופת המנדט ובשנות שירותו כראש ממשלת ישראל, הפיסה שלימה זו של הצינות דרשה קנאות לחינוך העברי ולקשור העברתי והתחב' העברי' כתב, 'תהא תהרה למען כל יהודי במשך הוא למקוד היהודי והתחלתי המורשה התרבותית הגדולה העשירה ביותר של העם העברי' — 1909 ה' 1909 בנקרון.
אולם בן-גוריון הבין בחסות 'התים' מורי הבריא ש'הינדק עבריו' אינו לימוד הלשון בלבד, גדולה ועצומה השכיחות של הלשון ובכותה אמרו המצניו הקדמונים, נאלו בני ישראל מצרבים, משום שלא שינו את לשונם והיו מדברים בלשון הקודש, אבל לשון אינה אלא מבשר, מפתח לארץ' (Continued on Page 11)

Soviet Jewry Prime Target

(Continued from Page 10).
The advanced age of the current Itabbi, and the inability of train seminarians, seriously threaten the religious continuation of Soviet Jewry. Sabbath services at the Moscow Synagogue are attended by people in their seventies or older. The lack of young people points to the most pressing problem of Jewish religion in the Soviet Union.
The 1967 victorious 6-day war, dramatically affected Soviet Jewish youth and in increasing numbers they have been going to Synagogue regularly. The thousands that now gather near the Synagogue on Simchat Torah, and other festivals, are mainly young people.
Soviet Christian denominations have central organizations and contacts with co-religionists in other parts of the world. The Orthodox Church has sent delegations to the United States and has been represented at various meetings of the World Council of Churches. It even has permanent representatives in Geneva. Baptists also have attended meetings in other countries, and a Catholic priest attended the Ecumenical Council in Rome, at the urging of Soviet authorities when he received an invitation from the Pope.
Soviet Moslems maintain contact with co-religionists outside the Soviet Union and even the small number of Buddhists are in a better position than the Jews.
In contrast, the Jewish religious community does not have a central organization linking the various Jewish communities in the Soviet Union. Efforts to bring Jewish leaders to religious conferences outside the Soviet Union have been unsuccessful. The only exception to this was the visit of Rabbi Yehuda Leib Levin of Moscow to the USA.
The Jewish community is deeply concerned about the sacred requirements of consecrated burial ground. Khat has been exhausted in Moscow. Several requests have been made for the allotment of land for a Jewish burial ground, but they have not been honour'd.
Such is the state of the three million Jews in the Soviet Union today. Officially they have rights equal to the other religions and nationalities, but unofficially their religious observance is severely hindered. Virulent anti-Semitism in the Soviet Union sits close to the surface. History's lessons are frighteningly applicable.

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