

HAMEVASER

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Yu Plans Israel Kollel

by Shlomo Charlop

With bits of news circulating around Yeshiva that YU is planning to open a RIETS-type branch in Israel, HAMEVASER visited Rabbi Dr. Israel Miller, Vice President of Yeshiva University, to discuss the reports. Rabbi Miller consented to give HAMEVASER an exclusive interview on the project - its history and present status.

The idea was an old one. "The thought had been in the minds of Dr. Belkin, Roshel Yeshiva, and certainly of students for many, many years," explained Rabbi Miller. The significance of a year in Israel for study was well understood "in terms of Torat Eretz Israel and the drawing power of Israel in terms of Jewish life." With so many of Yeshiva's students going to Israel to learn in other yeshivot every year, it was natural that the idea of starting a RIETS-type YU branch there would be brought up as a subject to be considered.

Several initiatives were taken in that direction but without much success. Rabbi Miller related how he at one time, acting in the position as then President of the Rabbinical Council of America, had discussed with Dr. Belkin the possibility of RCA's erecting a building and Yeshiva taking over the program. However, this idea was never more fully developed in the RCA.

Finances Settled

With Y.U.'s precarious financial position, it seemed a distinct possibility that a YU branch in Israel would be set up in the near future. What finally did bring the idea to a head, was a contribution of \$1 million dollars by Mr. Joseph Gross, a member of YU's Board of Trustees. This contribution was matched in part, by a million dollars, by the government of Israel. (ed. note - The Israeli govt. contributes similar amounts to other institutions as a means of attracting American Jews.) The money allowed for the construction, now near completion, of a YU complex in Bayit V'gan Israel, at the moment called the Gross Centers of Yeshiva University.

Dr. Branover Speaks

by Joseph Rosenbluh
with Andrew Klein

Dr. Herman Branover, the renowned scientist who recently emigrated from Soviet Russia, discussed Soviet Jewry in a speech and in an interview with HAMEVASER in Rubin Dorm, on September 23, 1973.

The man who has the dubious distinction of having paid the largest ransom for an exit visa, Herman Branover, emphasized in his speech not only the problems of Soviet Jewry, but also what World Jewry can do to help solve those problems.

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University funds is being used," interjected Rabbi Miller. "The goodness of Mr. Gross' philanthropy is providing the building, fully furnished."

Planned Opening

The school, tentatively slated to open in September, 1974, is planning to enroll a class of fifty its first year. According to the plan, a student will be able to spend one of his three Semicha years in Israel.

At the present time, the idea is to accept only Semicha students who have first been admitted to RIETS but not necessarily only those who are part of the Kollel. "Up until now we had never given Semicha credit for those wishing to go to Israel to study for a year after College," Rabbi Miller pointed out. "Here they will be getting credit."

The cost of the program for the individual student is now under consideration. "Since we don't charge a tuition fee for students here," Rabbi Miller stated, "we don't expect to charge a tuition there." What ever fees there are, will be just for transportation and living costs. "These will be tried to be kept 'within reason' he noted.

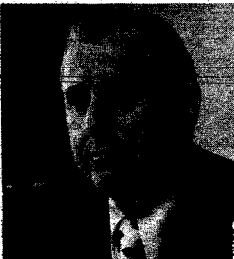
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Directing the project in the United States, Rabbi Miller stated, is the President of Yeshiva, Dr.

Dobrinsky Appointed To Assist Belkin

by Ephraim Kanarfogel

Rabbi Herbert C. Dobrinsky has been appointed executive assistant



Rabbi Herbert Dobrinsky to the president of Yeshiva University, succeeding Rabbi Milton Furst, who has gone on Aliyah. In describing his duties, Rabbi Dobrinsky indicated that aside from assisting Dr. Belkin in administrative and fund-raising matters, he would continue to serve in areas of previous involvement within YU and Riets. Since coming to YU in 1967, Rabbi Dobrinsky has served as Director of Rabbinic

Belkin. There is a committee whose members include Dr. Belkin, Rav Solovetchik, Rabbi Rachman, Dr. Twersky, and Rabbi Miller which meets "periodically to discuss program and structure of the center."

The committee has yet to decide upon the Israeli head of the program. The question of where the rebbeim will come from is also still under consideration.

The most extensive planning so far, according to Rabbi Miller, has been in the facilities which consist of 3 buildings. The first, a rather large building, is a dormitory facility with rooms for students and married couples. A major administration building, containing the Beis Medrash, classrooms, library, auditorium, eating facilities, and offices, is the second. A smaller building, containing four apartments, one to be occupied by the academic head of the institution, rounds out the complex. The buildings are beautiful," he assured.

Alumni in Israel

For the Yeshiva Alumni living in Israel, Rabbi Miller expressed the hope that the YU complex will be a center for them. "We would like to organize them into kinds of Alumni groups which will feel a closeness to our institution and serve as a bridge between Israel and the United States." The head of the YU center in Israel would probably serve as the liaison between the alumni and Yeshiva University. "The alumni are very much interested," he added.

Furthermore, the hope exists that undergraduates spending a year in Israel in other yeshivot would feel that the YU complex is "their home in Israel, administratively if not actually," Rabbi Miller also aired the possibility that these students, studying in other yeshivot, will be living in YU's facilities. However, he pointed out, this is all in the speculative stage.

placement and will continue to serve as a member of the Rabbinic Placement committee. Rabbi Dobrinsky was the associate director of the Community Service Division of RIETS since 1968, and will remain as the director of the Sephardic Studies and Community Activities programs, a post he has held since 1964.

A major immediate goal of Rabbi Dobrinsky and his office is to insure the success of the 30th anniversary celebration of Dr. Belkin's presidency of YU. Such a success is not only an expression of gratitude, according to Rabbi Dobrinsky, it also makes sure that "that which Dr. Belkin has effectively created in the past thirty years can go on and grow." To accomplish this, Rabbi Dobrinsky feels that there must be an increase in the understanding of YU's role by the Jewish community. The foundation for an increased understanding lies in the increased intercommunication between the

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Religious Divisions Announce Revisions

by Gary Estersohn

At the start of the new semester, Rabbi Zevulun Charlop presented RIETS and YP students with one of the most extensive shiur realignments in Yeshiva's history. Among the ten Rashei yeshiva involved, Rabbis Borenstein and Katz were elevated to Semicha shiurim, and three new rabbaim, Rabbis Willig, Bronspigel and Reichman, are teaching Freshman shiurim.



Rabbi Willig; JSS to RIETS

Hoping to maintain a strong Yeshiva Program, Rabbi Charlop plans to continue the shiurim in Chumash, taught by Rabbi Alpert, and to establish a shiur in Halakha L'maaseh. These shiurim will be open to the entire student body of YP beginning this semester.

Other Changes

YP wasn't alone in introducing changes and innovations. In EMC, a joint B.A.-M.A. program, in conjunction with both the Department of Jewish Education of

the Ferkauf Graduate School and the Bernard Revel Graduate School, was established. The program will enable an EMC student to receive his Master's degree 5 years after his date of entry in Yeshiva. The Dean of EMC, Rabbi Jacob Rabinowitz, hopes to have the program in operation before the year's end. The changes in EMC - this semester include three new additions to the faculty, Dr. Rapaport, Mr. Argov, and Mr. Buchwald.

Milestones reached

A milestone of sorts was reached this semester in JSS with the first hiring of a JSS graduate, Mr. Hillel Hoffman, to the faculty. Joining Mr. Hoffman as a new instructor, is Heshy Billet, a former President of SOY. Furthermore, according to Dean Morris Besdin, JSS is offering a new course this year entitled "Message of the Prophet," to be taught by Rabbi Pesach Oratz.



Rabbi Bronspigel; YUHS to RIETS

BRGS Forms Council

by Abe Rosenberg

Until February of 1972, the Bernard Revel Graduate School was without a student council. Any Revel student who had a problem to discuss or a suggestion to make had to take up the matter, on his own, with the administration. Recognizing the need for representation, a group of graduate students led by Doniel Kramer obtained permission to form the badly-needed council. With the help of Rabbi Joseph Feinstein, an election was held which saw Martin Bochner, David Eisenman, Henry Jurkewicz, and Moses Solow, along with Mr. Kramer, elected as Council representatives. (A second election has since been held. New Council members are Henry Jurkewicz, Aryeh Moshen, Mordechai Shapiro, and Moses Solow. Doniel Kramer was appointed advisor for Doctoral affairs.)

This new council has mainly concentrated upon four major areas of concern. The first area is that of library improvement. Through discussion with Dean S. Hoening and Professor Zeides, the council has received assurances that a new librarian would be hired and a library annex for the Graduate School completed in the near future. In the area of student finances, the

council has negotiated a plan with the Administration which modified previously proposed tuition increases. A third accomplishment of the council has been to help save and strengthen one of the School's departments that was seriously threatened with elimination, by forceful appeals to "higher authorities" within the University. The final and most important area of concern has been the Ph.D. Program. The council, after very careful study and analysis, has asked the Administration to modify the program and has submitted two alternate programs that stress personal research and study in the form of a streamlined and compact 72 credit Ph.D. program rather than the present, cumbersome program of 90 credits. A more detailed history of the first year of this council and of its activities is on file in the BRGS office.

Thanks to the Bernard Revel Graduate School Student Council, the requests and demands of the student body now carry more clout than ever before. The council is an illustration of what unified student action can accomplish. It is hoped that other YU graduate schools will take an example of the BRGS Student Council and form councils of their own.

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have contributed to the return of the young men and women to Traditional Orthodox Judaism.

Coming of Age

The American Jewish Community is coming of age. For several decades American yeshivot have relied primarily upon European scholarship as a source of *roshei yeshivot* and *rebbeim*. American Jewry has recently showed signs of being weaned from this dependence on foreign scholarship, as 'the epoch of the traditional European yeshivot draws to its close.

Yeshiva University has also come of age. This institution has accepted the challenge of producing a new breed of Torah scholar - a scholar not only imbued with a new sense of social awareness and cultural acuity, but also inspired with a spirit reminiscent of Mix, a *derech* typical of Brisk, and *midot* characteristic of Navaardic. The fact that the three most recently appointed *rebbeim* in RIETS, Rabbis Bronspiegel, Willig, and Reichman, as well as the two new instructors in JSS, Mr. Billet and Mr. Hoffman, are products of Yeshiva attests to the fact that this challenge is successfully being met.

HAMEVASER recognizes this success as a significant step in the development of the Yeshiva. The administration, Rabbis Miller, Charlop, Besdin, and Rabinowitz must be commended for their excellent new choices.

While we pray that our senior *rebbeim* be granted, the strength *lilmode u'limade* for many years to come, we also hope that our new *rebbeim* will be joined by other equally qualified products of our Yeshiva. Such a trend would both strengthen our present, as well as insure our future.

Understanding

During the past few years, financial difficulties have caused Yeshiva University to cut back, and in some cases eliminate, many essential and worthwhile services. Faced with these austerity measures, Yeshiva students have been outspoken in their opposition to any policy that would damage their education.

Frustration and a worsening situation have caused students to protest cutbacks in any area, and to accuse the administration of a lack of understanding and sensitivity. A zeal for reform and needed change has prompted students to use tactics of desperation. By means of their press, students have very often shown their strong disapproval and distaste for certain administrative actions. Ultimately, such protests may be valid. Unfortunately, however, these clashes have hurt our institution - Yeshiva is suffering from bad publicity.

Knowledgeable observers see such protests as legitimate criticism by a student body that wishes to improve a YU it respects and admires. To those unfamiliar with the campus situation, however, the cries of a sincere student body can be misunderstood. Opponents of Yeshiva have used such disputes to substantiate otherwise unfounded claims against YU. Far too much emphasis on the bad, with little stress on the good, has caused an erosion of Yeshiva's support in the Jewish community, both from a financial and moral point of view. Finally damaging publicity, sounded especially by YU's own students, has discouraged many from seeking a higher education at Yeshiva.

The blame for a bad public image, however, does not lie only with the students. All too often it can be traced to an unfriendly administration, without the foresight or courage to make needed innovations. A *Rosh Hayshiva*, and President who cannot find time to meet with student leaders aggravates the situation. In fact, one receives the impression in certain quarters that YU would be "just fine," if not better, without any students at all. This sort of attitude and atmosphere can confirm claims of alleged administration insensitivity.

To remedy this situation new attitudes must evolve. The administration must change course radically, and with a genuine feeling for reform it must sincerely weigh student requests. A recognition that the student is Yeshiva's greatest asset can lead to effective cooperation with the student body.

From the Editor's Desk

Mules, Trees and Judaism

by Joseph Epstein



Their temples remain empty. Their synagogues, monuments of beauty, symbolize internal decay. Their rarely used, new, dusty prayer books and well worn dance floor tell the truth. The new sterile mule Judaism is developing; the present is full of glamour and popularity struck like the dependable mule; the future is assuredly forfeited, sterile as a breded mule.

The swaying tree Judaism has spoken. Now that it sways with the changes of our times, the storm of the future will topple it. Its roots are no longer based in Judaism, and it will fall from eroding support in its weak foundation. Ultimately, it too will be washed away, forgotten, like the *Tsidukim*, *Essemes*, *Karaites*, and others.

The flood gates of great "innovative" and "progressive" changes have opened. The Conservative movement has chosen the public relations way to fame. Having lost the hearts of their members to Judaism, the Conservatives have launched an impressive publicity campaign to keep the temples even partially full. Clothed in *halakha* terminology and scholarly sounding rhetoric, their decision forfeited tradition in favor of the modern look. The change in woman's status is just a smoke screen; more is in store which will fundamentally erase all vestiges of true Judaism from the Conservative movement.

It should have been expected. Such feelings as those which prompted this "great front page decision" are predominant in the American Jewish scene. Two recent incidents have struck me as proving the point we all know; Judaism is being weakened from within, a more serious phenomenon, than persecution from without.

Recently, I read an issue of a popular national Jewish newspaper which claims to represent Judaism in its finest. Many Jews maintain their only ties with Judaism through its pages.

Attempting to present articles of Jewish interest, prompted by modern Jewish feelings, it concludes in one of its articles that intermarriage after all is not so bad. Look at all the famous and successful intermarried couples and we can take heart that Jews do not wrong when intermarrying. We find articles glorifying the new "in group" of heroic Jews for Jesus. ("Being a Jew is not easy, being a Jew for Jesus is so much harder"). This periodical features articles advocating assimilationist trends; blaming Israel for their "Jewish" decisions, and scolding religious extremists for their "irrational" positions. We read about the games "all" Jewish couples play. ("Oh, how wonderful..."). Jewish tradition is laughed at; Jewish law is described as archaic. All this in name of the new Judaism...the sterile mule, swaying tree Judaism.

I also heard recently a prominent chairman of the Jewish studies department of a large western university speak on historical Judaism and specifically the Jews for Jesus movement. Our scholar-lecturer maintained that the *Zohar* copied Christian ideas, that the Jews for Jesus is a valid development of Judaism, that Torah observant Jews did not transmit true Judaism and that we shouldn't worry if we all assimilate.

At the end of this startling lecture, a listener got up and challenged our open minded Jewish intellectual. He stated: "It is people like you who are destroying Judaism. It is teachers like you who stand before a classroom of naive Jewish students, who are searching for YIDDISHKEIT, and teach test tube Judaism. When these Jewish students hear what you have to say, and after all they believe you, their educated leader and scholar, they lose all feeling for Judaism. I accuse you of killing the souls of Jews. With no feeling, like an icicle you teach so called Judaism, when really you know nothing about *yiddishkeit*. You are killing Jewish minds. You teach to doubt, not to believe."

This is the trash the American Jewish community is being fed. It is the Conservative movement making "compassionate" changes; the Jewish press trying to be chic and current, and the Jewish intelligencia attempting to deny their "shameful" origins which have lead the Jewish community to the sad Jewish state it is in.

It is no wonder that one out of every three Jews intermarries. Anyone would assimilate, if he grew up in this sterile mule Jewish environment.

Perhaps the boast of Roger Williams, the first governor of religiously tolerant Rhode Island, is becoming true. When asked about his benevolent attitude towards Jews, he explained that if one lets the Jews alone, they will assimilate and eventually become good Christians but if you persecute them they'll become even more intensely Jewish.

So while our persecutors from without are for the time being quiet, and while our "brothers" from within are active on behalf of innovative and modern Judaism, we lose one out of every three Jews on the religious battlefield. We are being strangled religiously by the conservative social directors, the reform prayer dispensers, the "in" Jewish press and the open-minded Jewish intelligencia.

Where does this all put us? Can we in Yeshiva defeat this movement of secularism on the American Jewish scene? Can we, the finest and best Orthodoxy has to offer, stand up to the Conservative movement? Can we who have received the best Jewish education match up to the Jewish studies professors throughout the U. S.? Do we have the resources to convince the American Jewish press to put some tradition into their pages?

Perhaps before we attempt to put back the hearts of our brethren, we must secure our own hearts to Judaism. Perhaps our \$ 3,000 plus investment in YU would be a wiser investment if we reassorted our efforts towards our Jewish studies.

In any case, we are surely challenged. Maybe, we are also bewildered by the swirl of events around us. Perhaps we are confused about what to do. One way or another we will carry our heritage through these attacks. Let us hope we will be successful in matching and defeating these secular trends, for it is only we, the Orthodox, who hold the key to the future which unlocks the treasures of our past.

Israel at 25

This is a time of war. The 25 in which we are embroiled is a bloody, frustrating one. There seems to be no end to the fighting nor to the dying. Worst of all, we sit and watch from afar, our sense of guilt surpassed only by our sense of impotence.

"What can we do?" we ask. We watch the Eleven O'Clock News religiously, we say *tehillim*, we give money, we write to our congressmen. Is that enough?

It must be enough. We all have visions of ourselves manning tanks, flying planes, killing and being killed for the sake of *Am Yisrael*. Yet these visions satisfy only the needs of our own psyche, not the needs of our people. We are needed to watch the news and worry, we are needed to pray and learn. For Israel's sake, we are needed to give and collect money, to pressure Congress for funds, to arouse the sparks of Jewishness in the souls of the uncommitted. This is our responsibility.

Keeping In Step

In a brilliant public relations coup, calculated to make the greatest impact upon directionless Jews preparing for the High Holiday season, the Committee on Jewish Law and Standards of the Rabbinical Assembly of America announced, on the front page of the New York Times, their decision to allow women to be counted in the *Minyan* for communal worship.

With characteristic flourish, the Conservative Rabbis once again demonstrated that they are not to be caught out of step with the "revolutions of our day" and, "the change of status in women is one of those welcome revolutions... Presumably, Orthodoxy and its rigid adherence to *Halakha* cannot be expected to cope with the demands of modern times, and, if Judaism is to remain palatable to the masses of Jews the Conservative Rabbis must assume the mantle of leadership.

A keen observer of the American Jewish scene cannot but realize the fallacy in this assumption. A new age of American Orthodoxy, has dawned. Traditional Synagogues and institutions are flourishing now as never before. The same cannot be said of Conservative Judaism. One need only read Marshall Sklare's evaluation of the Conservative Jewish scene (Midstream, January 1972) to sense the foreboding developments within that movement. Set in this perspective Rabbi Louis Bernstein's assessment of the vote as "a move of desperation to attract new worshippers" appears both accurate and truthful.

Hamevaser, goes on record as deploring the action of the Conservative Rabbis, and suggests that the Rabbis would do better to expend their efforts in studying the underlying factors that

JSS President

The Time Is Now

by MICHAEL J. BLOOM



Rather than taking a great deal of space and time from the far more salient issues at hand, I would like to make my introduction a most brief and succinct one. I feel now, as I have always maintained, that Hamevaser is a formidable tool of communication for JSS as well as RIETS students, and I hope, through the use of this column as a regular feature in Hamevaser, to encourage and promote this communication.

Along with the entire Jewish community of the world, I was shocked, angered beyond words at the cruel, senseless, unprovoked and fiendish attack of Israel on Yom Kippur by the Arab states. What the attack means is clear for all Jews around the world. Not only was the State of Israel attacked, but our survival as a people was monumentally threatened. Although Jews in the United States responded, the response must not die down as the war, for the time being, appears to be cooling off.

JSS Student Council, as I complete this article, is working closely with the other student councils at Yeshiva, to aid the cause of Israel in every way possible. At a meeting held on Monday evening, October 2, the representatives of the student groups at Yeshiva moved with a most remarkable cooperation, facility, and celerity in cementing a solid, sound, and substantial course of action. It is not my intention at this point in time, to delineate the course of action that JSS will pursue; by the time this article is in print, our program will undoubtedly have been modified. Suffice it to say at this moment that never before in the history of our council, have all facets been mobilized so quickly and with such intensity for a single purpose. "Al tagidolo," "never say no," will be our catch phrase. It is no secret that our main thrust will be for funds, sizable sums and NOW.

Even though of necessity, some important programs of the JSS council will be momentarily placed in the background, they will not, in any way, be lost. Our Chavrusa program with RIETS, is alive, and interested talmidim are requested to contact me immediately. Our Halacha L'Maaseh Committee will shortly be in full operation, but our strengths and energies must be concentrated for Israel. There will be, within the next few days, lists circulated with numerous program opportunities open for participation by JSS students. I would urge each of you to select two programs and do your utmost, within the next two weeks, to participate the fullest in these efforts. What we need is your help. . . . The time is now.

SOY President Kol Hascholos Koshes

by IRWIN GROSS



On behalf of the SOY, I'd like to welcome you back to Yeshiva, and wish you hatzlachah in your learning.

The officers of SOY have been very busy since taking office last year. Intensive negotiations with Rabbi Charlop have brought about improvements in the Yeshiva Program, for which I would publicly like to thank Rabbi Charlop and Rabbi Belkin. I remember a conversation I had last year with Rabbi Miller last year, in which he told me how impractical it was for us to press for new Rehbeim due to the decrease in enrollment and the dire financial straits of the University.

Starting this week, we shall be reinstating our open Chumash shiur, given twice a week, as well as initiating a weekly B'ktus shiur in Halachah Lmaaseh. There are no tests or attendance requirements. Anyone may attend the shiur at any given time, and will then be marked present for Beis Medrash. We urge everyone to take advantage of this unique opportunity. During this past summer, we raised money for the Kollel, which means that at least one more person will be admitted next year.

The Halachah Bulletins which you have already received were the work of soy Vice-President Harold Weissler. In addition to thanking Harold, we would like to thank Rabbis Ginsburg and Schachter, each of whom wrote a chapter in the Hilchos Succos bulletin. Many thanks too, to Rabbi Paretzsky for his work on the Bulletin.

The officers of SOY hope to achieve many important goals in the coming months, but our success is completely dependent on the enthusiastic participation of the entire student body of YP. That means joining a Kashrus Committee which will publish a new and expanded guide to Kashrus and Yom Tov, working on the Tzitzit, Tephilim, Shatnez, Misurah, and Sephorim drives, or on a Yom Iyun Committee. Our Curriculum Committee will lobby for changes in the requirements of YP students. Participating means collecting Tzitzitah for our Tzitzitah Drive, helping to publicize SOY, and Techiya and Dimshu, (which SOY plans to support financially as we did last year). You can join our Publications Committee, work on future Halachah bulletins, revise the Hagadah; work on the Chavrusah program, and on Semichah program revision.

Our goals are great, but their fulfillment depends on you. We plan to hand out a questionnaire on which you can indicate your choice of committees to work on. The committees which are filled will function well, while those not filled, will simply fail. We eagerly await your answer. The choice is yours.

Dirshu Prepares For Year's Events

by Gary Estersohn

Dirshu, an organization whose aim is to reach out to the alienated Jewish youth on college campuses, will greatly expand its activities this coming year. At the first Dirshu general meeting Sept. 13th, attended by seventy-five students, mostly from YU and Stern, it was announced that Dirshu would concentrate its activities on eight campuses. The eight campuses are: Maestro, Adelphi, S.O.N.Y. at Stony Brook, Nassau Community College, Queens, N.Y.U., Rutgers, and C.W. Post.

Kumsitz Held

A very successful m'zuzah hanging ceremony took place Sept. 13th at

Correspondence

Course With

Nechama Leibowitz

by Yaacov Konigsburg

Aside from having taught such prominent personalities as Rabbi Chaim Soloveitchik and Rabbi Shlomo Riskin, Professor Nechama Leibowitz, now in her seventies, continues to study Tanakh with thousands of her talmidim in Israel and around the world. She carries on this noble work at no cost to her students, in the interest of furthering the correct analysis and study of Tanakh. While most of her students are under her direct tutelage, at Beit Midrash L'Torah, Hebrew University, Machon Gold, and several other schools in Israel, she encourages those in the Diaspora to study with her through correspondence.

The students' analysis of one of Professor Leibowitz's gilyonot forms the basis of this correspondence. For thirty years Professor Leibowitz published gilyonot on Pashat HaShvua. Each gilyon, usually no longer than two sides of a page, may deal with one pasuk or with several, and contains sources ranging from Midrashim, Targumim and other traditional sources to an occasional Bible critic or secular commentary. Each set of sources is followed by questions of analysis. Aside from developing the student's ability to critically examine what he studies, the gilyon offers the student an opportunity to see many Midrashim and meet the commentaries of many Pashanaim that are not found in the Mikraot G'dolot editions of the Chumash.

In order to start a correspondence, the prospective student need only write out his set of answers to any gilyon and mail them to Professor Leibowitz. She will personally correct each wrong answer, and inform the student how he erred. Within two or three weeks after mailing his set of answers, the student will receive a reply. He then has the chance to review his work and see his mistakes.

SOY has purchased several sets of gilyonot that are available to students on loan overnight. If anyone is interested in seeing a gilyon, he can go to the SOY Storm Library in the old Beit Hamidrash.

Letters To The Editor: Unity

Recent experience at Y.U. has shown, I feel, that only through concerted action by responsible student leadership can changes in University policy be effected.

As an outsider not knowing much of Y.U.'s history, I was interested to find out what kind of power the student body at YU had in the past. It was surprising to find that only because of a unified student body did Yeshiva University come into existence.

In the early days of Rabbeinu Yitzchak (Elchanan) Theological Seminary, students of the Seminary called upon the administration to fulfill its promise of teaching both "religious" and "secular" studies at the school. The administration as well as the Board of Directors chose not to honor the students' requests, although RIETS had been founded with that very purpose in mind.

In 1906, the students of RIETS published statements of their complaints in local newspapers, hoping the awareness and support of the public would help their cause.

The Voice Is Still Heard: Dr. Karl Adler z"l (1890-1973)

by Cantor Macy Nulman

Editor's note: Singlehandedly, Dr. Karl Adler dedicated himself in establishing the music department and the Cantorial Training Institute in Yeshiva. Well known and respected in the music field, he freely lent his prestige and knowledge to the furthering of Jewish music. Dr. Adler died this past summer but he will always be fondly remembered and revered by the many students he inspired. In this article, Cantor Macy Nulman, the present director of CTI, discusses the inspiring life of Dr. Karl Adler z"l.

With the passing of Dr. Karl Adler a few short months ago, we at Yeshiva, and Klaf Yisrael suffered a great loss. During his distinguished career as musician, educator, conductor, pioneer, and mentor, many were blessed by the rare privilege of being touched and influenced by a great human being who left a lasting imprint. His love for his fellow Jews is well known. As a professional he will be remembered for his richness of skills in organizing Jewish musical activities and movements as well as evincing a fatherly interest in his students.

Central Figure In Germany

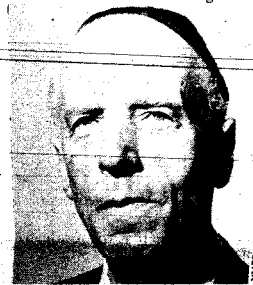
Prior to 1933, in pre-Hitler days, Dr. Adler was director of the Music Department of the Wurttemberg Adult Education System, director of the Conservatory of Music at Stuttgart, and co-founder of the Jewish Lerhaus in Stuttgart, Germany. In 1933 the Nazis ousted him from his various posts but granted him permission to organize a Jewish chorus and orchestra in Stuttgart and in other Jewish communities throughout Germany. So great was the prominence and esteem in which he was held, that the Jewish community asked Dr. Adler to be its intermediary with the police and Gestapo. Between 1933 and 1940 Dr. Adler was instrumental in rescuing and redeeming Jewish lives as well as Sifre Torah. In 1938, he was imprisoned and after a week's stay was promised his freedom if he would sign a statement agreeing to halt his cultural activities, not to emigrate, and to help in preparing the emigration of other Jews who had

permission to leave the country. The Nazis destroyed his office during his imprisonment and from then on he had to deal with the Gestapo from a make-shift office helping Jews under all adverse circumstances.

Emigrants to the United States

In 1940 the Gestapo granted him permission to leave Germany providing that a music school in the United States elect him to its faculty. The New York College of Music offered him a position. Prior to leaving the country, Dr. Adler and his wife made arrangements to send their son to England and eventually bring him to the United States. Tragically the boat on which his son sailed never arrived. This personal tragedy probably was the catalyst that caused Dr. Adler to devote the rest of his life to the musical education of Jewish youth.

In the United States his musical activities branched out as teacher and conductor at Briarcliff College and the City College of New York. In 1945 Dr. Adler approached Dr. Belkin and the late Dr. Isaacs, then dean of Yeshiva College, and told them that he was "not looking for a



Dr. Karl Adler z"l

job, but a task". Although "music-making" was common at Yeshiva, academic, structured music education was unknown. Starting his first class with "half a student" (since there was only one student who could spare one half credit in his college load), in a small room in the Main Center, Dr. Adler had the courage to begin classes with the broad architectural outlines of a music department and cantorial school that he envisaged. As each semester began more and more students enrolled in his classes. By 1951 he established a Music Department and in 1952 he assumed supervision of the Cantorial Workshop. In 1954 he participated in the creation of the Cantorial Training Institute, of which he served as director through 1966. With this workload in effect and as the first to wrestle with liturgical music education in the United States on an academic level, Dr. Adler took over as a sort of multiple functionary. He assisted in organizing the Cantorial Council of America, a professional affiliate of the Cantorial Training Institute, he served on the placement committee in assisting students and alumni in obtaining music teaching and cantorial positions, founded a music library, organized a music program at Stern College for Women, and participated in the publication program of the C.T.I. In addition to this, his work for helping and guiding musicians from Nazi Germany continued. To the last days of his life he was called upon

Reaction to this move was swift. In addition to not relenting, the administration issued a ban against RIETS or elsewhere. A crackdown on the dissident students forced many of them to leave. As a result, a unified student body felt it had no choice, and in 1908, held a strike. An effective boycott of classes forced the school to close.

Meetings between students and administration were held, with outside mediators enabling the parties to the dispute to face each other on an almost equal footing. The goals of RIETS were redefined and a secular program was established.

I'm sure that many of today's Board and administration members at Yeshiva are familiar with this incident. It is certainly not too far removed in the past for the students at YU to learn something from it. The type of problem may have changed in 65 years; but the method for its solution is the same.

Lewis Solomon 76

Rav Soloveitchick's T'shuvah Drashah Analyzes Kapparah - B'zman Hamikdash vs. Today

by Pincas Weinberger

On Wednesday night, September 3 (the sixth of Tishrei), Rabbi J.B. Soloveitchik delivered his annual "T'shuvah Drashah" at the 92nd St. Y. The T'shuvah Drashah, sponsored by the R.C.A. and attended by Rabbis, yeshiva students, and b'nei Torah from the entire Metropolitan area, was dedicated this year to the memory of Yosef Eliahu Henkin z"l, who was niftar on August 11, 1973.

The following is a discussion of a few of the concepts explained by the Rav at the D'rashah. No claim is made to completeness in either scope or depth in the following synopsis.

T'shuvah Bizman Hazeh

How does the process of Kapparah (atonement) vis-a-vis T'shuvah differ today from the process of kapparah during the existence of the Beit Hamikdash? For an answer to this question we need to examine the text of the Rambam in Hilkhot T'shuvah, chapter 1 halakhot 1-4.

In Halakhot 1, the Rambam describes the appropriate sacrifice for particular sins and adds "ve'in mitkapeir lahen b'korbanam ad sheyasee t'shuvah" (those who wish to offer their particular sacrifices cannot receive atonement through their sacrifices until they do t'shuvah). Similarly, in the description of the atonement of the Sa'ir Hamishtaleach, the Rambam stresses that the kapparah of the Sa'ir Hamishtaleach is v'hu sheyaseeh t'shuvah, under the condition that the sinner repents. It is clear that T'shuvah during the time of the Beit Hamikdash was necessary in the Kapparah process, but not the agent that brought about the Kapparah; rather the appropriate sacrifices were the M'khaber (the agent that brought about the Kapparah), while T'shuvah was only a condition necessary for atonement.

In Halakhot 3, the Rambam explains the nature of T'shuvah today: Bizman Hazeh she-ein Hamikdash kayam v'elo lanoo mitzetakh kapparah en sham ela t'shuvah. (Today since we do not have a Beit Hamikdash nor (the) Mizbeich for Kapparah there is (left) only T'shuvah. The explanation of this Rambam and what follows in the rest of halakhot 2 and 4 is that T'shuvah is no longer a condition in the Kapparah, but rather the agent of Kapparah itself. T'shuvah with the Etzmo Shel Yom Kippur (essence of Yom Kippur) grant us our Kapparah.

In light of the above analysis a puzzling statement of Rav Akiva (Yuma, Mishna 86b) can be understood. Amar Rabbi Akiva: "Ashrekhem Yisrael, Lifnei mi atem m'taharim, Lifnei m'taher etkhem, Lifnei Av'ikhem Shebshamayim." Rabbi Akiva said: Fortunate are you O Israel, before whom do you purify yourself, before the one who purifies you, before your Father in Heaven. What was Rav Akiva teaching us? The answer comes in realizing that Rav Akiva was addressing himself to the period after the destruction of the Temple. The Jewish people, who had identified the Kapparah process of Yom Kippur with the Kapparah process of its particular sacrifices and the service of the Kohen Gadol, could not understand how they would achieve Kapparah without a Beit Hamikdash.

Rabbi Akiva explained that kapparah can be accomplished without the sacrifices and avodah of the Kohen Gadol. Indeed, the Torah does mention and require all the korbanot for kapparah. However, this is a requirement only during the existence of a Beit Hamikdash. Today though, in the state of churban, the kapparah comes through t'shuvah and the etzmo shel Yom Kippur. We can further understand why Rav Akiva referred to G-d as Av'ikhem Shebshamayim. While the Beit Hamikdash was standing, a Jew could not approach G-d alone and achieve Kapparah. He needed to follow a strict set of operations, performed through an intermediary—a Kohen Gadol. G-d stood at a distance from Man as a Melech, who could not be reached by individuals. However, today, after churban, man is able to approach G-d directly, and G-d without intermediaries grants man the kapparah. Hence G-d is referred to as "Av'ikhem Shebshamayim".

The Relationship Between Rosh Hashanah and Yom Kippur

The process of T'shuvah during the period between Rosh Hashanah and Yom Kippur, as explained in Mishnah Torah (Hilkhot T'shuvah, chapter 7, halakhot 7,8; chapter 3, halakhot 3,4) requires the repenter first (from Rosh Hashanah) to increase his number of mitzvot and maasim tovim until Yom Kippur and on Yom Kippur itself to emerge in soul searching t'shuvah. Upon reflection it would seem that the order should be reversed, first T'shuvah and then Maasim Tovim. Why is it that we are told to start with the increase in mitzvot and maasim tovim?

Actually, both of these approaches of T'shuvah are correct, but are applicable to two different types of people. The sinner (referred to in the Machzor as Rishet Aretz) whose cause of sin lies in his arrogance and unwillingness to bend his will before the Almighty, cannot start his return to G-d with maasim tovim. He must first re-orient his thinking, and humble himself before G-d. On the other hand, a sinner (referred to in the Machzor as B'nei Basar) who sins because he is spineless and has no self control, who serves not only G-d, but anyone or anything that leads him, may start his t'shuvah with maasim tovim. He is aware of G-d's superiority but finds it difficult to follow G-d's ways. The maasim tovim purify him in readiness for his complete T'shuvah on Yom Kippur.

In our T'shuvah process G-d looks upon us all as B'nei Basar rather than as Rishet Aretz and requires us to start our repentance with maasim tovim and mitzvot followed by t'shuvah.

Yom Kippur, then, expresses itself as a day of soul-searching repentance in contrast to Rosh Hashanah which requires us to immerse ourselves in mitzvot and maasim tovim. Moreover, according to the Rambam, it seems that Yom Kippur today is effective in granting us kapparah only if we are entirely repentant, rather than repentant on particular sins. The Rambam (in Hilkhot T'shuvah 1,3) says "V'etzumo shel yom m'khaber l'khol ha-shavim"—Yom Kippur is m'khaber for all repenters rather than for all those who do t'shuvah on particular sins. A person must be a shav in total. This, too, distinguishes Yom Kippur today (post churban) from the Yom Kippur of zman Beit Hamikdash. In the time of the Beit Hamikdash, Kapparah could be granted on certain sins, without necessitating Kapparah on others, since different sacrifices were offered for different sins.

To complete the concept of the T'shuvah-Kapparah process, we must investigate Chapter 7, Halakhot 4,5,6 in Hilkhot T'shuvah (Mishnah Torah). In Halakhot 4 and 5 the Rambam describes the great purifying power of T'shuvah. A person who, prior to t'shuvah, was detestable in the eyes of G-d, is, after t'shuvah, beloved and cherished by G-d. Halakha 5 seemingly interrupts the idea of Halakhot 4 and 6 by expressing the link between T'shuvah and

Geulah (redemption). The question arises of itself: why did the Rambam insert the halakha of T'shuvah-Geulah in between the Halakhot which describe the cathartic powers of T'shuvah?

To find the link between these two ideas, we must understand the nature of Geulah itself. The geulah mentioned by the Rambam is the geulah of the third and final Beit Hamikdash. How does this geulah distinguish itself from the geulah experienced during the building of the second Beit Hamikdash? The Rambam in Mishnah Torah (Hilkhot Melakhim, Chapter 11, Halakhot 1) states: Hamtelekh hamashiach ad la'nom ul'hachazir malkhut beit David yoshnah l'emshalah rishonah. The future redemption will bring us back to the state of being that existed during the first Beit Hamikdash.

During the first Beit Hamikdash, the consuming fire for the sacrifices was sent from heaven, there existed an Urim v'Tumim, and the majesty of G-d was perfectly manifest. So will the situation be in the time of the third Beit Hamikdash. The second Beit Hamikdash, however, did not mark a complete reconstruction of the original Beit Hamikdash. The Urim v'Tumim was gone. An imprint of Galut remained.

The T'shuvah process also has two types. Both constitute a real t'shuvah... one type more complete than the other. In one type the Ba'al T'shuvah still remains with an imprint of his sin. As a healthy man who has been made lame and finds his way back to health, may still walk with a limp; so too the Ba'al T'shuvah remains tarnished by his sin. There exists, however, a second type of T'shuvah that leads the Ba'al T'shuvah not to the level of the Bayit Sheni, but to the level of the Bayit Shlishi (K'shanim Kadmaniyot). After the hard battle of returning to G-d, the Ba'al T'shuvah stands erect without the slightest trace of sin, closer to G-d than ever before.

Now the order of halakhot in the Rambam becomes clear. Indeed at the very point where the Rambam describes the great cathartic powers of T'shuvah the Rambam includes the Geulah-T'shuvah link, the reason being to indicate that the higher level of T'shuvah is indeed accessible. This is the T'shuvah that Yom Kippur affords and requires from us all—to repent in total and be restored close to G-d K'shanim Kadmaniyot.

Russian Jew Addresses Students

(Continued from Page 1)

Dr. Branover received his higher secular education at the Leningrad Polytechnical Institute. It was only after attaining his degrees in the sciences that he began to desire something more. He began studying various philosophies until he finally became interested in his own heritage. Pursuing this interest was very difficult for him since there were no Jewish books to be had. Dr. Branover said his enthusiasm upon finally obtaining a Russian translation of TANACH is indescribable.

The official Russian line has always been that modern scientific technology excludes religion, but for Dr. Branover, the two go hand in hand. Science and Religion cannot contradict each other, he says, because they deal with different things. Science deals with how a thing reacts, while religion deals with what the thing is, that is, its origin or its nature.

The Russian government tries to force people to forsake their religion and heritage and is successful in bringing about Jewish assimilation, because Jews begin to compromise their religious beliefs. "If a Jew will not compromise, he is unbelievably strong and can withstand any

power," said Dr. Branover.

After 1953 (the year of Stalin's death) the world had concluded that Russian Jewry was spiritually lost. Nobody is certain what caused the re-awakening of Soviet Jewry. "Maybe," suggests Dr. Branover, "it was a natural reaction to suppression." The formation of the State of Israel and Israel's victory in the Six Day War also boosted the morale of Soviet Jews, and the

85 per cent to 90 per cent are allowed to leave after a 2 to 3 month waiting period (during which they are jobless). The fact that 10 per cent to 15 per cent of those who apply for visas are refused, as well as the fact that forty Jews are still in Soviet prison, is a problem. But the most difficult of all problems, stresses Dr. Branover is, that more than 99 per cent of the Jews in Russia are not applying for visas in the first place. This is because many of those who have left Russia and settled in Israel wrote discouraging letters to their friends and relatives still in Russia.



Dr. Herman Branover: "From Russia With Love"

results of the present—Michelet. Yom Ha-Din will hopefully have a similar effect. Nevertheless, Dr. Branover labels the re-awakening "a miracle of our days."

Russian Jews who are religious have come to the realization that "you cannot lead there a Jewish life forever." These people have applied for visas. Of those who have applied

Dr. Branover insists that allyah must continue to save the almost 3 million Jews in Russia from spiritual death. "... For Jews, it is not less dangerous than physical death," said the Russian emigrant.

Dr. Branover called for a reeducation of Soviet Jews by means of radio broadcasts and for young Americans going to Russia to in-

Dirshu Committee Sets Goals

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Hofstra University. A "kumsitz" held earlier in the evening, explaining the concept of m'zuzah, was attended by eighty students from Hofstra and surrounding colleges. After the "kumsitz," forty m'zuzot were hung in the dormitories. Another successful m'zuzah hanging ceremony was held at C.W. Post Sept. 20 th, with twenty-five m'zuzot hung in the dormitories. Committee Formed

A Dirshu educational committee has been formed. Varous publication on such topics as prayers, shabbat, morality, and the holidays are planned. A Dirshu newsletter under the editorship of Yokov Appel will be published

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"Wince their boss." "We must stop the stream of negative letters to Russia, so the number of applications (for visas) will once again increase," said Dr. Branover.

Since, as Dr. Branover put it, "the line of battle for Soviet Jews is continued here in America, and in Israel, and in every place where Jews are living," the biggest influence American Jewry can have on Soviet Jewry is to cease assimilation and intermarriage in America itself. Dr. Branover warns that "The

monthly. Anyone interested in working on the educational committee or newsletter may contact Gary Estersohn M302.

Weekly classes will be given at various campuses beginning November. A weekly Chumash class led by David Weiss will be given at Nassau Community College. A weekly introductory Talmud class will be given at Queens.

A kumsitz is planned to place at Hofstra. Other Dirshu shabbatons at the various campuses are in the planning stage for November.

Dirshu is an organization supported by the various student councils of YU and Stern as well as by private donations. For more information contact David Abramchik, coordinator, or Danny Landes, M 814 assistant coordinator.

way of compromise is the way of assimilation." The world-renowned physicist concluded with the following analogy:

"Just like a body, a mechanical body, can be stable only under certain circumstances so the Jewish people... can be stable only within a complete observance, without compromise, of all the mitzvot together in their entirety."

Those wishing to contact Dr. Branover can write to: The Office of Religious Scientists, 6 David Yellin Street, Jerusalem, Israel.

Rav Bleich Investigates the Ms. in Minyan

by Rabbi J. David Bleich

Editor's Note: This article will appear as part of Rabbi Bleich's regular column on Halakhhic problems in the forthcoming issue of Tradition.

Women in a Minyan

The deliberations and publications of The Rabbinical Assembly do not in the ordinary course of events properly come within the purview of a column devoted to Halakhhah. Much is to be said in favor of simply ignoring pronouncements with regard to Jewish law issued by those who have placed themselves outside the pale of normative Judaism. Yet from time to time a particular action is erroneously presented as being predicated upon authoritative precedents and hence as being within the parameters of Halakhhah. Since the unwary and unknowledgeable may very easily be confused and misled by such misrepresentations, it becomes necessary to take note of the issues involved.

In a recent pronouncement, the Committee on Jewish Law and Standards of The Rabbinical Assembly declared that men and women may be counted equally for a minyan (quorum for public prayer). The concept of a minyan as consisting of ten male adults is derived by the Gemara, Megillah 23b, from the verse "How long shall I bear with this evil congregation . . . ?" (Numbers, 14:27). The term "congregation" is here applied to the ten spies who returned from scouting the Holy Land with an unfavorable report. Since the appellation "congregation" is applied by Scripture only to a group of ten individuals the Gemara declares that a quorum for all matters requiring a "congregation" consists of ten persons. Since the "congregation" referred to by Scripture consisted of ten adult males, it follows that the minyan must be composed of adult males. The list of sources which specifically declare that only males are eligible for inclusion in a minyan is formidable.

Sources Cited

In a paper submitted to the Committee on Jewish Law and Standards advocating the inclusion of women in a minyan, Philip Sigal asserts that "before we can declare women qualified to count in a quorum we must be certain that public worship is an absolute requirement, that Jewish public worship requires a specific minimum quorum and that women are obligated equally with men to attend public worship services." Sigal then marshals sources showing that women and men share equal obligations with regard to prayer. (See *Arukh ha-Shulchan, Orach Chaim 106:5-7*.) The sources cited would have provided ample support for a pronouncement by the Rabbinical Assembly declaring that women are obligated to pray thrice daily. This conclusion is not drawn. Instead Sigal concludes that public prayer is mandatory for women. David Feldman, in a paper submitted to the Committee on Jewish Law in opposition to the resolution correctly points out that an obligation with regard to public prayer on the part of women does not follow from an obligation to engage in private prayer. Indeed, while there is no lack of halakhhic authorities who maintain that women are obligated to recite the *amidah* thrice daily, no halakhhic authority maintains that women are obligated to pray with a minyan. It is patently inconsistent and, based on the sources, contradictory to declare that women are obligated to pray with a minyan, but to absolve them of the obligation to pray three times each day.

The sole authority cited in support of this innovation is a statement attributed to Rabbenu Simchah quoted, and rejected, by *Mordekhai, Berokhot 48a*. As pointed out by Dr. Feldman this source is incorrectly cited. Even if his views were not rejected by all other authorities the opinion of Rabbenu Simchah could not be invoked in support of the position that women may be counted equally with men. Rabbenu Simchah's ruling is much more limited in nature and its application to the question at hand is a distortion of his view.

There is a well-known controversy with regard to whether a minyan consists of ten individuals upon whom public prayer is obligatory, or whether it may be formed by

nine adults together with one minor. According to the commentary of the Rosh on *Berokhot 48a*, it would appear that the authorities who permit inclusion of a minor maintain that in actuality it is the Divine Presence which is included as the tenth member of the minyan. (See however *Ba'al ha-Moar Berokhot 48a*.) Attention may be drawn to the Biblical narrative concerning Abraham's supplication on behalf of Sodom and Gomorrah. Abraham at first prayed that those cities be spared if fifty righteous inhabitants be found. Rashi explains that in actuality five cities were marked for destruction and Abraham prayed that the cities be spared if ten righteous persons—a minyan—could be found in each. Subsequently, Abraham prayed that the cities be spared even in the event that only forty-five righteous persons could be found. Rashi (Genesis 18:28) comments that Abraham recognized that a minyan must be found for each city but beseeched of the Almighty that He include Himself in that number. This would explain why those authorities who sanction inclusion of a minor as the tenth person require that he hold a written scroll of one of the books of the Pentateuch in his hand. In reality, it is the Divine Presence which is symbolized by the scroll of the Law which is included. The presence of a minor

against the female sex but simply a concomitant of differing obligations. He explains that the rationale underlying this provision is that only those possessed of an obligation can be numbered in the quorum necessary for the discharge of such obligation. An identical explanation of why women cannot be counted in a minyan for communal prayer is offered by *Margaliyot ha-Yam, Sanhedrin 74b, no. 27*. This consideration would explain the fact that an *onan* who is exempt from prayer is not eligible to be counted in a minyan.

Dr. Feldman further argues that in instances in which a minyan is required but in which women share equal obligations with men, Halakhhah indeed provides that they may be counted equally with men for purposes of the necessary quorum. Rabbenu Nissim, for example, rules that women who are obligated to hear the reading of the *Megillah* may be counted as part of the minyan for this purpose. Some authorities maintain that the same is true with regard to the *mitzvah* of sanctification of the Divine name (*Kiddush ha-Shem*). The verse, "And I will be sanctified among the children of Israel" (Leviticus 22:32) is also understood as meaning that martyrdom is not commanded other than in the presence of at least ten Jews. Rabbi Yosef Engel, *Gilyonei*

presence of a minyan—a "congregation" but for publicizing the miracle which coincidentally also necessitates the presence of ten individuals. Women are excluded from constitution of the quorum which is needed to form a "congregation." But, in the case of the reading of the *Megillah*, if the requirement is simply that of publicizing the miracle it follows that this effect is achieved equally whether in the presence of women or of men.

For these authorities all that can be said is

The Editor-in-Chief and Governing Board of HAMEVASER extend a hearty mazel tov to Rabbi and Mrs. Joshua Cheifetz upon the celebration of the bar mitzvah of their son Yitzchak, parshat Nitzavim Vayelekh.

that women are ineligible for inclusion in a minyan simply because in terms of derivation of the concept the term "congregation" applies only to adult males. As such it is not a form of discrimination but simply another instance of Halakhhah's recognition of the distinctive roles and obligations of men and women within Judaism.

Women in Society

Serious questions have been raised with regard to the role and function of women in modern society, and, accordingly, in religious life, as well. An appropriate response to the issues which have been presented may be found within the halakhhic framework which provides great breadth for the individual self-expression of each man and woman. The teachings and practices of Judaism should certainly not be maligned. Very much to the point is David Feldman's concluding observation that quite apart from the fact that "no halakhhic basis for counting women is offered" this innovation would make a "chukha u-telula of traditional forms by appearing to concede to the feminist charge of oppressive discrimination or in equality. The minyan is not to be indicted for oppressiveness. It is a technical construct true to its own categories."

It is the pretense of seeking halakhhic authenticity and the distortion of sources in order to arrive at preconceived conclusions which is particularly offensive. The motivation for the action of The Rabbinical Assembly is readily apparent. It is a reaction to an enhanced awareness of the role of women in modern society and to the understandable clamor for their inclusion in all phases of religious life. As such, the action with regard to minyan is in keeping with the basic philosophy of the Conservative movement. A forthright formulation of the considerations which prompted the innovation is contained in a statement by the Chairman of the Committee on Jewish Law in which, *inter alia*, he states: "The approach to Jewish law in Conservative Judaism has always been to change existing norms, where they do not further ethical and spiritual values. When an existing norm reflects a world-view or social situation which no longer exists, then the halakha is modified."

The Editor-in-Chief and Governing Board of HAMEVASER wish a hearty mazel tov to our chaver and fellow Governing Board member, Eliezer Diamond on his engagement to Shulamit Magnus.

These sentiments belie a lack of recognition of the fact that Halakhhah possesses an enduring validity which while applicable to changing circumstances, is not subject to change by lobbying or by the exertion of pressure in any guise or form. Nor may independently held convictions, however sincere, be allowed to influence our interpretation of Halakhhah. Normative Judaism teaches that Halakhhah is not derived from any temporal "world-view" or "social situations" but expresses the transcendental world-view of the Divine Lawgiver.



is required by virtue of rabbinic decree which regards him as being already a quasi-member of the minyan because the minor will one day share the religious obligations of the rest of his minyan.

Rabbenu Simchah maintains that not only a minor but even a woman may be co-opted as the tenth person. According to Rabbenu Simchah a minyan must consist of nine persons obligated to public worship while the tenth individual may be a participant who does not share an equal obligation. Both minors and women are included in this category. Citation of Rabbenu Simchah does not justify the conclusion that women may be counted equally with men since 1) his view is rejected by *Mordekhai*, 2) most latter-day authorities, including *Pri Megadim*, *Chayei Adam* and *arukh ha-Shulchan* maintain that even a minor may not be included in a minyan; 3) he sanctions only the inclusion of a single woman. On the basis of the above sources one can no more contend that a minyan may be comprised of ten women than that it may be comprised of ten minors.

No Discrimination

In his paper submitted to the Committee on Jewish Law and in a carefully worded and well-researched article which appeared earlier in the Summer, 1972 issue of *Conservative Judaism*, David Feldman endeavors to explain why women are ineligible for inclusion as part of a minyan. He asserts that the non-inclusion of women in a minyan is not a form of discrimination

ha-Shas, *Sanhedrin 7b* and *Margaliyot ha-Yam*, loc. cit., rule that since the obligation with regard to sanctification of the Divine name is equally incumbent upon both men and women, women are to be counted as part of the quorum for this purpose.

Congregation Needed

Despite the cogency of this rationale it serves as a satisfactory explanation only of those authorities cited in its support. Dr. Feldman himself notes that the *Minchat Chinnukh*, no. 296, maintains that women cannot be counted among the ten persons constituting a quorum for sanctification of the Divine name, despite the fact that women are unquestionably included in this fundamental obligation. More significant in terms of definitive Halakhhah is the fact that, *Orach Chaim* 690:18, clearly rejects the view of Rabbenu Nissim. Rema does state that "there is room to question" whether or not women may be counted among the ten. However, Rema's "question" is quoted in the name of *Hagahot Asheri, Megillah, ch. 1*, who explains that this expression of doubt is based on entirely different considerations. *hagahot Asheri* expresses doubt as to whether a minyan in the usual sense of the term is required for the reading of the *Megillah* in which case women are to be excluded or whether the requirement of a quorum is not for purposes of constituting a "congregation" but in order to publicize the miracle of Purim. If the latter is indeed the case, the requirement is not at all for the

The Mir Odyssey: Like A Driven Leaf

by Nathan Kahan

Against the background of fear, havoc, and the conflicts of World War II, a well-known Polish yeshivah managed to travel partway around the world and establish itself in the unlikely port of Shanghai as an ongoing center of Torah learning.

The historical events which gave rise to this journey by the Mir Yeshivah began with the German invasion of Poland on September 1, 1939. Poland was subsequently divided, with central and western Poland going to the Germans, and eastern Poland - containing both the cities of Vilna and Mir - becoming the possession of the Russians. Shortly thereafter, Stalin made an agreement with Lithuania, giving it the city of Vilna (over which it had long been disputing with Poland) in exchange for Soviet military bases in Lithuania. Since Lithuania was a democratic state and rumored to be independent, the Polish yeshivot all now went to Vilna. The Mir Yeshivah also went to Vilna, and later moved to Kaidan, a city further inside Lithuania. This situation existed until a Soviet-led revolution overthrew the government of Lithuania and established a Communist Republic in its place. The Polish refugees now once again faced the Soviets and the threat of expulsion to Siberia. Miraculously, however, an arrangement was worked out by which visas to travel through Japan while en route to another country could be obtained, as well as conditional visas to settle in the Dutch possession of Curacao in Central America.

Visas Obtained

In spite of the fear of a possible Soviet retaliation, many people obtained such visas. Rabbi Shimon Romm, a rebbe in RIETS, recalled the long lines of people outside the Dutch Embassy waiting to receive their visas. In fact, the office there was so swamped that boys from the Mir Yeshivah were employed to assist



Rabbi Simon Romm

in the work. Then, a further miracle occurred, and, in December 1940, the Lithuanian Communist Government, under direct orders from Stalin, allowed all people with visas to leave the country. In this way many people were saved. Rabbi Romm pointed out that the reason for this decision by Stalin has not been explained to this very day. This, he said, was another one of the miracles that occurred at this time. The rebbeim had given a p'sak that it was even permissible to leave on shabbat, because of pikuach

refesh and, in February 1941, approximately 7,000 people - many of them members of Polish yeshivot - arrived in Japan. Amidst a spirit of great exultation, the various yeshivot then organized around the Japanese community of Kobe. The Mir Yeshivah spent about half a year there, while waiting to get visas. They received financial assistance mainly from the American Jewish Joint Distribution Committee (which later merged into the UJA). During this period, President Roosevelt had closed the gates to European immigration, and American visas could not be obtained. Only some "recommendation" visas were available, for those people who were well-known or had relatives in the U.S. Some Jews from Kobe - among them Rav Aaron Kutler, Rav Jeruchem Gorelick, Rav Moshe Shatzkes, and his son Rav Aaron Shatzkes, the present rebbe in RIETS - were thus able to gain entry into the U.S.

Forced to Leave

In August 1941, however, the Japanese government - shortly before its attack on Pearl Harbor - asked all foreigners to leave. Since they had nowhere to go, many of the Jews were sent by boat to the free port of Shanghai. The city itself was hot, damp, and full of hunger and disease. Yet, in the light of the condition of the rest of the world, it was a haven. Financial assistance was also more difficult to come by, since there were already 20,000 German refugees in the city. Yet the various yeshivot were able to find in Shanghai relative peace and

comfort, and resumed their schedules of full-time learning. Rabbi Noach Borenstein, a rebbe in RIETS only stayed in Shanghai ten days before leaving by boat on **Yom Kippur** for Canada.

Yeshivah Successful

The yeshivah atmosphere prospered and flourished in Shanghai. The city itself had a large and wealthy Sephardic community, as well as some Russian Jews that had come after the First World War. In addition to the Mir Yeshivah, there were also several other yeshivot there, including Kaminitz and Lubavitch. The Yeshivah community of Shanghai totaled over 500 people, in addition to the thousands of other Jewish refugees there at the time. The Mir YESHIVAH, IN NEED OF MORE SEFARIM, PHOTOSTATICALLY PRINTED A GREAT DEAL OF THEM - AMONG THEM: SHAS, SHITA MELUBATZET, RISHONIM, ACHRONIM and SIFREI MUSAR. The first sefer that they printed there was a Gemarah Gitin, and Rav Romm was honored to speak as a representative of the Mir Yeshivah on that occasion. Rav Romm stayed with the yeshiva about a year in Shanghai, and then left on an exchange-of-diplomats boat, and instead of going to London, went around Africa and to Israel, eventually crossing the Suez into Israel on October 10. He was among the first olim that had entered Israel in more than a year, due to the British White Paper.

Conditions Change

As the war progressed, however, conditions in Shanghai deteriorated

somewhat. The yeshivah was forced to abandon the luxurious Sephardic shul and **beit midrash** which it had been occupying and to move into a ghetto in the Japanese sector of the city. Although there were restrictions in the ghetto, it was nothing like those that existed in Europe. Rabbi Gershon Yankelovitch, who stayed with the yeshiva in Shanghai until the end of the war, emphasized that the Japanese authorities tried to be friendly and wanted to leave a good impression. For example, he stated, one time two officers came to his room to routinely check his papers. Since he was just in the middle of **sh'moneh esreh** then, he motioned



Rabbi Noach Borenstein

them to sit down in a chair and they sat and patiently waited until he finished his prayers. Another incident recalled was that the Japanese residents who lived close to the **beit midrash** complained that they were being kept up late at night by the lights and the noise of the learning, to which the Japanese authorities replied that they could move if they so pleased. It is true that at times not all was well. Rav Fishman, a former rebbe in RIETS, was once thrown in jail for not having his proper papers, and, while there, became severely ill and suffered a long time from this illness. Yet, in general, the yeshivah was able to proceed along its course with a minimal amount of outside interference. One rebbe referred to his years in Shanghai as his "golden age," a time when he was able to establish for himself a solid foundation in learning.

Among the **rashel hayeshivah** at this time were Rav Avraham Kalmonovitch, who was able to

HAMEVASER would like to thank Lenny Fuld for his assistance in the feature photographs of our last issue.

arrange for the American government to allow the Jewish Joint Distribution Committee to send money to Japan, the enemy at the time. He was also active in other circles, and worked to assure the economic survival of the yeshivah - mainly through assistance from American Jewry. Rav Chaim Shmulevitch, who is now in Israel, was also among the leading **rashel hayeshivah** at this time. The spiritual **maschgiach** of the yeshivah during this time was Rav Chezel Levenson, now with the Ponovitch yeshiva in Israel.

In retrospect, Rav Romm emphasized the "chain of miracles" that could be seen throughout these events, culminating with their flight from Communist Lithuania. It was many of these refugees, he pointed out, that brought Torah to its present centers in America as well as to Israel.

One rebbe referred to the group that had experienced Shanghai as "one large family", and recalled the tears that all of them wept when they left at the end of the war. Even today, he insisted, this "family" still stays together as a group, having shared together a unique and exceptional experience.

Letter To Am Yisrael

By the Grace of G-d
Motzoel Shabbos-Kodesh
8th of Elul, (1) 5733
Brooklyn, N. Y.

To the Sons and Daughters of Our People Israel, Everywhere
G-d bless you all. . . .

Greetings and Blessings:

At this time of preparation for **Rosh Hashanah** the day when the First Man Adam was created, whereby, the entire Creation was completed and perfected (2);

The day which is the beginning and "head" (3) of the whole year, which means that **Rosh Hashanah** is the source of instruction, guidelines, and direction for all the days of the year.

I wish to dwell on one particular teaching that has to do with the central place that man occupies as the "crown" (4) of Creation, and the one on whom depends (5) the fulfillment of the entire Creation, as indicated above.

Rosh Hashanah teaches and reminds every individual about the tremendous powers (6) which have been vested in him; powers which enable him not only to attain personal fulfillment in the fullest measure, but also to influence and direct - and transform, if need be (7) - the whole world around him.

The very fact that **Rosh Hashanah**, which is also the Day of Judgement of the entire world has been set not on the day when everything was created **yesh me-aviv** (10) (ex nihilo) but on the day when man was created, clearly indicates that the outcome of the judgement of this entire creation depends on him.

From which it follows that he has been given the capacity to influence and direct the whole of Creation.

All this is explicitly brought out and emphasized by our Sages of blessed memory in their narration (12) (which is also Torah, "instruction") (13) about the first man, Adam, on the first day of his creation: No sooner was Adam created than he looked around and pondered on the Created world and recognized that it was all "Thy works, O G-d" - everything is "come, I and you, let us go. . . and accept upon us the kingship of Him who created us". This means that right at the time of his creation, man was given the extraordinary power to raise himself and all Creation with him to the highest level of perfection, through the fullest recognition that finds immediate expression in a basic and concrete manner.

And as explained in many places (14) in our Torah, the manner of creation of the first man, Adam, and the details thereof, are duplicated in many respects (15) in every Jew.

From what has been said above follows a crucial point, which though really self-evident, needs to be emphasized nevertheless, especially in the present day and age: The above mentioned conception in general and the conclusions that follow from it as to the extraordinary **Zechus** (privilege) and responsibility - all of this is not a "private" matter which concerns the in-



dividual alone. For, as has been stated, it is the duty of every individual to elevate not only himself to the expected height, but to elevate also the whole of the created order, for which purpose he was created and endowed with tremendous powers.

As for the claim that the task of elevating the environment can be accomplished by others, leaving the utilization of his capacities as his private affair - the Torah tells us (16) that the first man was created single in order to impress upon everyone of us that each individual is (like Adam at creation, an only one, hence) - the entire world.

Consequently, just as Adam had no one to shift to the G-d given task of bringing the whole world to the realization of "Come, let us accept the kingship of Him Who created us," so it is also with every individual regarding his responsibility, it is not transferable.

And when one comes to recognize this responsibility and privilege, all hindrances and difficulties encountered in the way become negligible. For, considering the far-reaching implication of every action of each individual, not only for himself, but for everyone else, reaching to the very end-purpose of creation - surely, all difficulties must be trivial by comparison.

As in the case of other matters in Torah which are expressed in succinct terms, the teaching expounded above is likewise brought out in a few words in the Written Torah in conjunction with a brief explanation in the Oral Torah.

The very first verse in the Torah, "In the beginning (17) G-d created the heaven (with all its hosts) and the earth (with all its hosts (18))." thus embracing the whole of Creation, elicits the immediate commentary of Oral Torah to the effect that the first word, **Breishis** implies that "For the sake of two things called **reishis** (inferred from the letter **resh** and **reishis**), namely, the Torah and the Jewish people, was the whole world created." In other words, the whole world was created and is constantly renewed, (19) vivified, and fulfilled by virtue of the conduct of a Jew in accordance with the Torah.

(Continued on Page 7)

The Return: The Story Of A Bael T'shurah

by David Perkins

When the Rabbi, who had been a major influence in my change of direction towards traditional Judaism, asked me why I wanted to become "religious," I had a very hard time finding an answer. The whole move seemed to have many complex causes which did not lend themselves to a one-line reply. At that moment, all sorts of detailed rationales ran through my mind, but I realized that all of them were just the embroidery of what I really felt. I told him, therefore, that "it's the right thing for me to do," and "it seems like the right direction." I relate this conversation to introduce the often paradoxical emotions and thoughts of a person who has changed his whole way of life in a very short time.

I was born in a Jewish neighborhood in Brooklyn about 19 years ago. Six of my eight great-grandparents were Orthodox Jews, none of my grandparents were, and neither of my parents. I went to afternoon Hebrew school (after Public School) in a Conservative synagogue until my Bar-Mitzvah. Six months after my Bar-Mitzvah, my family moved to a small town in upstate New York where the only synagogue was Reform. My parents joined and became very active members. They attended services every Friday night, a completely new phenomenon for them. My mother lit the candles and my father made Kiddush and I, of course, joined the Temple Youth Group.

For the first time in my life, I was pressured to meet and become friendly with the other Jewish kids and not to get too friendly with gentile girls. My reaction to all my parent's entreaties was lukewarm. I went to temple sometimes and then exited quickly to join my non-Jewish friends at YMCA dances or parties. I went to a number of Shabbat "conclaves" that were attended by youth groups from other congregations in the region and got my first taste, albeit a "reform" one, of Shabbat. I was never really excited by any of the events.

After two years, we moved back to the New York area where my parents retained their Reform affiliations. I gradually drifted away from my loose ties with my parents' form of organized Judaism. For the next three years, I was in a synagogue a few scattered Shabbatot and the High Holidays. Judaism, until the beginning of my sophomore year in college, was not an important element in my life.

I attended Emerson College, a small liberal arts institution in Boston, for two years. I spent a good deal of my freshman year involved in campus politics where I became a participant in a losing battle over academic affairs. After the year had ended, I felt like a masochist: having been sorely beaten and not having accomplished anything substantial. When my sophomore year began, I decided to devote it completely to my class work. My studies prompted me to begin reading books on Jewish topics, slowly at first and later profusely. A small group of Emerson students started having Friday night dinner together in the college union, and for the first time I felt "at home". As we davened, sang zemirot and studied a little Torah, I became interested in doing more of the same. One of the boys suggested that I go over to the Boston University Hillfel-House for Shabbat services. My girlfriend and I went there on a Friday night and

we liked it. We signed up for a Shabbat "retreat" with the Rabbi. He promised us the experience would cause us to make a "significant change in our lifestyle." The Rabbi concluded our talk with a sketchy description of the retreat, which concentrated on the fact that techniques from the Jewish mystical tradition would be utilized.

On Friday afternoon, about 30 male and female students from the Boston area arrived at the Hillfel House. We engaged in what were to be our last "social" conversations until after Shabbat. As soon as the Rabbi arrived we began our preparations, which included covering up the clocks, doors, and windows with paper, removing all unnecessary furniture such as T.V.'s, lounge chairs, and couches from the room.

"I can't be sure during what part of the davening it occurred, but there was a moment, having never occurred to me before, when I felt that the presence of G-d was in the room, very close to me."

Then we were given an introductory talk during which we sang the first of many nigunim and were presented with a book which was to be our "companion" for the duration of the retreat. The selection of works had a definitely mystical orientation.

Immediately following the Rabbi's talk, we held a study session in G'marah (using English translations) with a partner. I felt absolutely lost, as did many of the others who were having their first encounter with the Talmud. We then sat down in a small, dark hallway, lit only with candles; there were more nigunim and two long Chasidic stories told by the Rabbi's student-assistants. By now, it was already Shabbat and we went upstairs to change clothes. When I arrived downstairs and walked into shul, I saw something that was completely foreign to me: tables, covered with white table cloths, chairs instead of pews, and a M'chitzah down the center aisle. By this time, we were already in one of the periods of silence which were to occur at various times during the retreat. The Rabbi explained what davening was really about and we were encouraged to sway, sing or chant the prayers aloud in English or Hebrew. We also did some talking on a simple but mystical level, on the meaning of Shabbat. I had never seen anything quite like the davening on that Friday night. It was like another religion in comparison to the Reform temple that I used to attend. We danced after L'ehav Dodi, nearly working ourselves into a frenzy.

At the meal, there was absolute silence except for the Rabbi's d'roshtat amens, b'rachot and p'chaims. This attempt at not speaking was extremely difficult, but well worth the while for people who have never realized that a dinner table can also be a "holy altar." We bentched (my first time) and we immediately retired for the night, still under the agreement not to speak. In the morning, we studied some p'sukim in sh'mot with partners and again listened to the Rabbi talk about Freedom, Holiness, Am Yisrael, the Exodus, Pesach and Shabbat. I had never heard of any of these concepts, which should be of central importance for any Jew, explained in this manner. It became clearer and clearer to me that the Judaism I had

Known was a dead one, or at least a terribly weak one, while the retreat reflected a religion which was very much alive and exciting.

Before we went downstairs for Shacharit we were told not to speak at all with other students who might be davening. Our silence kept our emotions and thoughts focused on Hashem, Torah and Shabbat. I remember how the Rabbi explained a crucial concept which I had never heard associated with Judaism before, although I had studied it very recently in my Philosophy and Psychology courses. He advised us to concentrate on "limiting" the influence of our eyes and sensual needs in order to give a greater ascendancy to our N'hamaah where our true spiritual potential exists.

We davened up to Bar'khu on our own, each student retreating to a corner of the room. I had a hard time concentrating, but for some minutes, at least, I lost my feelings of self-consciousness. I understood that I was actually davening, not reading words, but calling to Hashem. Previously, all religious services had been quiet and mechanical, full of decorum but lacking the presence of God. Now, the praying was exaggerated, loud, even grotesque. But all this was necessary to break down our inhibitions and misconceptions about prayer and our relationship to Hashem. I could no longer hide silently in my seat while watching the "program" on the bimah. At that moment, I was the only performer and the success of the drama was left entirely up to me. I can't be sure during what part of the davening it occurred, but there was a moment, having never occurred to me before, when I felt that the presence of G-d was in the room, very close to me.

Our morning meal was again eaten in silence. Afterwards we went outside for a half-hour walk by ourselves. When we returned, we talked about what we had experienced. I was full of contradictions, full of paradoxical emotions which seemed unreconcilable: G-d and man, G-d and the physical world, Jews and non-Jews, religious Jews and non-religious Jews, birth and death, moments and eternity. Shalosh S'udot was eaten, after more singing and stories, in a dark room where the only light was the glow of the moon. I have yet to experience another meal quite like that one. We sat on the floor in a circle, and it was absolutely impossible to speak even one word.

After Havdalah we reorganized the room to what it was during the week, and sat down, exhausted but extremely content. But the most emotionally charged part of the retreat was yet to come. The Rabbi, who happens to have a Chasidic background, called it a "neofabrengem." All of us returned to the floor and gathered around a table on which were placed a bottle of vodka and 30 shot-cups. Each of us received an initial drink, which we downed with strong and loud p'chaims. The Rabbi brought out his guitar and we sang a very long nigun. We were asked to give our feelings about the retreat, without censorship, and making sure to communicate our own emotions rather than reactions to others. The imagery of the comments was spontaneous and free-flowing, metaphorical but very real. I talked about being on the "edge of a cliff" and not knowing if I should take another step, or whether the cliff

was really there at all. A girl screamed that she no longer needed Jesus since she had found the true G-d of Israel in Judaism. The ones who spoke were given more shots of vodka. The stories broke into nigunim and then into a circle around the Rabbi and his guitar. I cried then for the same complex reasons that I am now at Yeshiva.

My lights were turned on and the conversations about the usual, social, "get-to-know-each-other" topics began. We were released and even relieved. But the M'leveh Malkah with which we had escorted the Shabbat away also took us into a week which would be different from all other preceding weeks. The Rabbi seemed as if he had been more deeply affected by this Shabbat than any of us. He put on his hat and coat, took his son by his hand, said a very quick Shavua Tov and walked out of the building. I wrote down some addresses, promised to see everyone next Shabbat and went home.

The retreat gave me my first taste of Traditional Judaism, something I didn't believe to exist. Unlike the Reform conclaves, the retreat struck a very deep chord inside of me and suddenly I was not able to go about my daily life as usual. I spent the whole day after the retreat in conversation with my girlfriend about the experience. She had been affected too but was not really interested in pursuing the new "avenues" that had been in- opened to us. It was on that

Sunday that I made the decision to become a religious Jew. At that time, I felt that the only way for me to test my true interest in Torah and Mitzvot was to go ahead and start. This occurred last April.

I became acquainted with more and more mitzvot throughout spring and summer. Most of the latter I spent in Madison, Wisconsin, where I attended classes at the University. My girlfriend and I decided to leave Emerson and go to school in her home state. Madison is a veritable desert as far as Judaism is concerned. I found that there was no possibility of building a strong Jewish foundation for myself in Madison. So, I applied to Yeshiva and was accepted in August.

HAMEVASER wishes to gratefully note the extensive efforts of Abraham and Joseph Blank in decorating the Yeshiva Succah this year. Their work was appreciated by the many students and guests who used the Succah.

The Editor-in-Chief and Governing Board of HAMEVASER wish a hearty mazal tov to Mark Spangelet former Projects Editor, upon his engagement to Judy Deer.

I cannot really say whether my personal experience is a manifestation of a larger trend. If it is, I hope, with God's help, it is growing and I believe it is incumbent upon us to help it along.

Rabbi's Letter (Continued from Page 6)

This—as mentioned above—is one of the basic teachings of Rosh Hashanah as the "head" of the year—in the sense of directing all the days of the year as the head directs the functions of all the organs of the body. That a Jew must every day be permeated with the awareness that his every deed, word, and even thought affects not only himself and the immediate environment, but also the totality of the world (20). At the same time he must remember that being "A branch of My planting, the work of My hands, (22)" he is given the fullest capacity to carry out his task as it was given to the first man, Adam, "formed by G-d's own hands" (23)—the task of advancing himself and the world around him to the acme of their perfection.

And this power is given to him generously, the way G-d generally gives, and even more so in the day and time of which it is written, "And G-d saw everything that He had made, and behold it was very good." (24)—from His full, open, holy, and ample (25) hand.

With blessing for a Keivto vachashmo tolvto, For a good and sweet year,
Signed: Menachem Schneerson

THE ABOVE LETTER WAS WRITTEN BY MOREINU RA'AV HAMEVASER SCHNEERSON, SH'LITA, THE REBBI OF LUBAVITCH, TO WORLD JEWRY.

Footnotes

- 1) יום השישי בפנים לחשונו הנפש נבונן לחדש העצור (בי השחיחה הישיגי (1) בדיקת ילי לעינינו. (2) שנהר הי נבנ חלנו של עונם (ביכ רשימי). זמן של עילתו גרו של עולם (יודיש שבת פיב הייל) יורה מהו בחיאי משרשיא (ריה כו א) אכילא על גבא שוב ובר קודם ברחא אדם. (3) עשרת ימי בחולות. (4) קודם לכל מעשה בראשית באשון באשון יודיש ריש חודשי. בחיי עש) וראה לקיחת דריה ביום השמיני שלח. (5) אכילא הי אשון בא למחנה כלל אשון. (6) להחיות. מוביל לעצמו (אם שפירא הי מופיע). וכל גיא שונה כ. י. אן זה מפלו כלל כ' (אם מתבאר בזה הייה) עוד ברור כ' (קוטנים וקצני שישם במחויא מרשית (ריה כו א) לחקר מבר כשיא וחיג' מ' א לקיט לוי יצחק חלוי לה. (7) לחקר מפרים (בראשית א. כח) מלא: את הארץ ובהשוה וררו גרו לקיחת אשור לה. (8) ראה חבורות (אם א) בדקתי ילי לעינינו. (9) מפרקים כו. ה. הובאה רין ליהי מיה מ'ב ובמיוס תגלה חוקיך שוהו דין ג' וצבא מרות ובכחאחרייל. בכחות זולו י' דריה (מ'ב) הבהות. שפתי וכו'. (10) אם העקר מבני בראת אדם (11) וילי שפרומם בני מליכם במיני: ג' אשון למלך וזקתן לבן מלך (כלל ישראל מליכם ובני מליכם ויודיש) כ' ב תקיני במקומה א. א שבת כו א. (12) ורדו פיה' ג' ע' אשון ארץ ארץ החלים עבר ארץ. (13) פוררריא מייא הנהומם מקודו י' חקויז תביה. (14) ראה ח'י (קב) א. ה'א סיפור סאוררריא כור. כ' ל' א שם לה א הנהומם ש' עדי. (15) א'י שלח ב'קום וילי וצבאחרייל כולם שישם במחויא כיון שחוקיהם כפי' ל' אשם הנהומם של אדרי. ועדי ד' מפרקים בראת (ברכות כ' א) אכריא ד'ר כלל עיקבא מ'ב ב'רונא אקריא (ח'י) ו' (16) מ'ה ש'ם עוקי. (17) בארשית א. א מרשיי ש'ם. (18) ב'ר איה. (19) ובחייא (לא כ' ובחייא לכל העיני. (19) יודיש במחייא הוא בכל יום חמור ובוחרת הכעסי' (תנא ח'יב בחולות). (20) ראה רבנים הי העובה (פיג הי): י צירי כ' אשם שיראה עצמו כל השנה כונה כ' (21) ובחוקי ח'ימי: ד'ר מה לעקלה כפי' מ' ד'ר של מ'ה שפלקלה הוא כפי' אור חודשי: קרוב ח'ימי: (22) ראה ח'יב א' האמרת (ההית' ב'ה'א. (23) האמרתים ח'יב' ועוד: (24) ל'ש' (25) ובחייא (לה) א. ורשה על אדם וזוהי. (25) קי'ר ע'ת' א. א. א. בראשית א. א. א. וזקתו מדריל' טוב מאד זה אדם (ב'ר פי'י ה). (25) כ' הוא קרוב הנהומם וברכה' ג' וברחיני.

Israeli Oil: In A Nutshell?

by Chaim Brickman

Prime Minister Golda Meir, addressing members of the press in Tel Aviv this past July, complained, "Of all the countries in the Middle East, Moses had to choose the only one without any oil!" Well, recent advances in industrial lubricant research might prove Moses' choice to be much wiser in this respect than many had originally expected.

Sperm-whale oil is a unique wax extracted from the blubber and head cavities of the sperm whale. This versatile oil is of particular importance in various lubricant applications such as automotive transmission fluid, metalworking oils, industrial and automotive gear lubricants, and tractor hydraulic fluids. (1) Treatment with various catalysts and chemicals transforms this wax into sundry industrial products that are used as wetting agents and extreme pressure additives. Sperm oil consumption in the United States alone averaged approximately 50-55 millions of pounds per year for the last decade! However, growing concern with the diminishing populations of the sperm whale has resulted in their inclusion in the "Endangered Species Act of 1969". Consequently, America's supply of this valuable oil is quickly going dry while the rest of the world is faced with imminent shortages.

The unique composition of sperm oil has made the search for a substitute painstakingly slow. Sperm oil has excellent solubility in a variety of base oils, it retains its viscosity at high temperatures, and it resists the tendency to gum or to turn rancid.

As of May, 1973 no single natural or synthetic substitute with the unique qualities of sperm oil had been found: (2) Yet what may prove to be a viable replacement for this valuable lubricant actually grows wild on the arid rocky hillsides of Western Mexico, Arizona, and California. *Simmondsia chinensis*, also known as jojoba, is a hardy evergreen shrub which has the distinction of being one of the few life forms able to survive the extreme temperatures of the southwestern United States deserts. The

jojoba pronounced (hohobah) plant produces a seed, approximately the size of a coffee bean, which contains a liquid wax similar in physical properties to whale-sperm oil.

Dr. Demestrios M. Yermanos, of the University of California at Riverside, has headed a team of agronomists attempting to cultivate the jojoba plant. (3) According to Dr. Yermanos, "Potential uses of the jojoba oil appear almost limitless. Because it doesn't become rancid, it might well replace ordinary vegetable oils where rancidity is a problem. Solidified jojoba oil, which is a hard white crystalline substance, could be used in waxes for floors and automobiles." In view of the moisturizing and conditioning properties of jojoba oil, several cosmetic companies have expressed interest in the bean, while a Mexican company is already producing a jojoba based shampoo. The California team has also reported that jojoba seeds, once their oil has been extracted, can be ground into a healthful, satiating, low-calorie meal for people with a weight problem.

Mr. David Chasan, an alumnus of Yeshiva College who resides in Cherry Hill, New Jersey, with his family, has recently been testing the jojoba oil to evaluate its use as an industrial lubricant substitute. Mr.

Chasan, who is employed by the Franklin Arsenal in Philadelphia, explained to this reporter that two major problems have arisen concerning the jojoba plant. First, the wild crop of this "manna" is insufficient to meet wide commercial demands. Second, the jojoba plant becomes fatter and rounder as it grows older and more productive, and, consequently, seeds falling to the ground tend to disappear while ripe seeds still on the bush go unseen.

Mr. Chasan also pointed out the fact that Israeli agronomists have shown increased interest in developing a jojoba industry of their own. Israel's semi-arid and arid lands are not unlike the deserts of the Southwestern United States. Consequently, the Department of Deserts and Arid Lands at the

by Ephraim Buchwald

When war breaks out in Israel, on Yom Kippur, and Arab armies score uncharacteristic successes in the early hours of fighting, then it is time for Jews to realize that these extraordinary developments are intended as a divine premonition to the Jewish people. With all the uncertainty and confusion that war brings, one conclusion appears beyond doubt. If this war fails to motivate Jews to soul-searching and introspection, then only G-d knows what will. And if recent events are any indication, then even that assumption, at times, appears dubious.

"I can forgive you for killing my sons, but never for making my sons into killers"

Golda Meir

For years now, Israelis, following the cues of their leaders, have nurtured an obsessive propensity for cockiness and braggadocio. Of all the important achievements of the Six Day War, its most apparent legacy was a euphoria of invincibility that infected Israel. It used to be that even those among the Israelis who made little effort to hide their contempt for the religious customs of their fathers, still retained a traditionally warm-hearted Jewish sensitivity, and

University of Boersheva has expressed optimism in his reports concerning the feasibility of cultivating this "miracle oil" on Israeli cooperative farms.

While industrial countries around the world scramble to perfect a substitute for fuel and heating oil, the U.S. and Israel press on in their search for a product comparable to the scarce sperm-oil lubricant. If the jojoba seed proves to be a viable substitute, this tiny nut may do a whale of good for the floundering Israeli economy.

Footnotes

- [1] *Encyclopaedia Britannica*, Vol. 16, page 657, 1967.
- [2] *From Status Report on Jojoba Oil by Mr. David Chasan*, May 15, 1967.
- [3] *Newsweek*, May 20, 1973, the above is 300

Reflections On The Yom Kippur War

spewed forth, often unwittingly, authentic feelings and expressions of Judaism. Golda's passionate cry to the Arabs after the Six Day War. "I can forgive you for killing my sons, but never for making my sons into killers," stands as a sublime expression of genuine Jewish feeling.

But, alas, the days have changed as have the hearts. The words thunder forth: "We'll break their bones." "We have begun the destruction of the Egyptian Army," bragged Lieutenant General David Elazar, the Israeli Chief of Staff, on October 9, 1973 - the very day of the costly Israeli setbacks on the Sinai front. In a news conference, Elazar was asked:

Q: General Rabin said in the last war he forgot about the triangle of land in the north of the Suez. Did the General forget this this time?

A: I shall ask General Rabin what he has forgotten and I will try to correct everything.

Who is this Spartan talking? and of what benefit could this attitude be? Did this boasting protect the Bar-Lev Line, the "invulnerable" defense system the Israelis had erected along the East bank of the Suez Canal? Did it serve the purpose of the "infallible" Israeli intelligence service? Is this the authentic voice of that same people who sing incomplete psalms of praise to G-d because through their deliverance their enemies drowned in the sea?

Where have we gone wrong? What strange compulsion has driven Israel to become a nation like all the nations? During the war, the *New York Times* published front-page pictures of an Arab and an Israeli praying. The Arab was Anwar Sadat of Egypt, kneeling in a mosque. The Israeli, a soldier, praying in a trench. How depressing to confront the reality that there could be no photograph of an Israeli leader of equal importance to display opposite Sadat's pose.

Now there are those who raise the accusing finger at the arrogant Israelis to justify G-d's vengeance.

For years Jewish thinkers, many of them Orthodox, have voiced strong objection to the assertion that the Holocaust was "Mipnay Chatsaynu" - a result of our sins. What vile and wicked sins, they asked, could possibly warrant the horror of the Holocaust? Furthermore, placed in an historical perspective the verse becomes more obscure. "Chatsaynu" - our sins? The message of the liturgy, however, is clear. There exists a collective sin of the Jewish people that reappears throughout Jewish history. The travails of the Jewish people, the destruction of the Temples, the Holocaust, and the wars of our generation result not necessarily from the sins of a wicked generation, but from the collective guilt of those who should have known better. It is not for their sins but for our sins that we have been exiled from the land.

It is not a result of the flagrant *Hillal Shabbat* in Haifa or elsewhere in Israel that war broke out on Yom Kippur; it is because we did not do enough to prevent *Hillal Shabbat*. It is not because an eros shop opened

world Jewry. Indeed he had a TASK at Yeshiva University - not a job. His life will be an inspiration for future generations; his memory will live forever in the hearts of his pupils, colleagues, and friends.

in the holy city of Jerusalem that suffering and sorrow befell the Jewish nation; it is that little effort was expended to educate the people to do otherwise. Neither is it due to the fact that an Israeli Knesset voted to liberalize the definition of "Who is a Jew?" that Jewish blood was spilt on Golan and in Sinai, but rather that the committed populace in general, and the religious authorities in particular, abnegated their responsibility to their non-committed brothers. And, perhaps in no other country in the world have the religious authorities succeeded in isolating and alienating themselves from the population as they have in Israel.

Breast-beating should not be limited to Israel. It is not because of reports that inter-marriage in the United States has already reached the alarming proportions of 48 percent, that hundreds of young men's bodies are laid to rest in the graves of the Holy Land; it is because the sheep have strayed and there is no leader to bring them home.

The sins have been committed, the punishment has been exacted, only the paths of repentance await. In the very moments of despair the signals of hope are seen. It is the Jewish way of history and of life. The Bar-Lev Line fell, but a major catastrophe was averted only by the courage of the front-line garrisons manning those lines. And in those garrisons were scores of Yeshiva header boys serving their tours of duty as is customary in the mouth of Tishrei. Even Israeli leaders have begun spouting a different line. Moshe Dayan now speaks of victory "with the help of G-d and our soldiers." Jews the world over have responded as never before to aid their country. Even those Jews who hardly knew, or wished to know, of their Jewishness.

There is another consideration that bears review. In the seat of the Chief Rabbi of Israel today sits a man, notwithstanding his faults, who has within him the proven ability to lead and inspire a nation. There is hardly a soldier in Israel who has not been moved, at one time or another, by the *Massot Hitorarot*, revival campaigns, led by Rav Goren. He has in his grasp the propitious moment to change the direction and complexion of the nation.

This now is the challenge that stands before us. It is a challenge that must be met if we are to live. Those who would say that the Yom Kippur War is not as "appropriate" a moment as the Six Day War, which had the religious significance of the return of Jerusalem, are condemning themselves to repeat the debacle of 1967, when the world religious establishment collapsed in face of this challenge.

At this moment a war has broken out anew. Its front lines span the circumference of the globe. It is a war that must not be lost. While front-line soldiers ready to do battle are few, combat potential is great. Reports to the contrary notwithstanding, reserve units of great skill do exist, and require only an uplift of morale and commitment. And, the army needs generals.

The Yom Kippur battle has ended and the smiles are at last reappearing. Smiles that belie tears of contrition. "Please E-d, teach us to laugh again. But G-d, don't ever let us forget why we cried."

Dobrinisky

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university's various divisions. On the academic level, Rabbi Dobrinisky teaches a course called "Rabbinic Practicum" which is offered as part of the Supplementary Rabbinics program of RIETS. In teaching this course, Rabbi Dobrinisky draws on his experience as the former spiritual leader of the Beth Israel Synagogue in Halifax, as well as on the knowledge he has gained as a result of having placed over 400 rabbis in various congregations. The course has enabled him to give guidance to Semicha students in a "close and friendly capacity." Rabbi Dobrinisky also founded the pre-Semicha Society and is willing to meet with any student about matters with which he can be helpful.

Says Rabbi Dobrinisky, "In order to effectively communicate the image of YU to the outside community, I hope to never lose the pulse of the inside community and I will maintain a very close relationship with the student body at all levels."

The Voice: Dr. Adler z"l

(Continued from Page 3)

for assistance. He also served as a board member of the National Jewish Music Council sponsored by the National Jewish Welfare Board.

Reminiscences

Those who were privileged in attending Dr. Adler's classes will remember him for his qualities as mentor, teacher, and pedagogue. He was not one who was concerned only with departing knowledge but he took an active interest in his students' physical and spiritual well-being. Often when a student did not have sufficient money to pay his tuition, Dr. Adler lent him the money. He also gave money to students to get a decent meal. Each and every student was motivated by his vibrant personality and clarity in teaching. Never did he fail to attend mid-term or final examinations which activated him into probing for ways and means to perfect the methods, curriculum, and system of Jewish music education. In addition to demanding technical skills of the student, he insisted on enunciation

and articulation of the text of the Siddur and Mahzor as prescribed by the *Shulhan Arukh*. He encouraged piety and Torah learning from students enrolled at the Cantorial Training Institute. He arrived at Yeshiva at 9:00 a.m. and stayed far beyond 10:00 p.m., planning programs and solving problems that beset the cantor and Jewish music education. Musicians came to see him, from around the world for advice and help. His door was always open. No one left without assistance. He went out of his way to help and befriend persons in need. His love for Yeshiva knew no bounds. He was deeply concerned with the physical appearance of Yeshiva; the chairs, walls, lights - everything was his concern. Even after his retirement he would ask, "How are things going with Yeshiva, financially; how are the classes at C.T.I.; what about the student body?" He continually inquired about his colleagues. He succeeded in improving the image of the cantor and Jewish musician in the eyes of