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Student Councils Plan Active Term

By Barry Snow
and Joseph Rosenbluh

Various moves to both lighten the student's load as well as provide religious services were announced by the student councils of the respective Jewish Studies Divisions.

SOY Active

At a recent SOY meeting, President Irwin Gross announced that SOY would subsidize a sofa to be in the bet medrash every Wednesday to check (fill in) for six dollars. Noting that he expects the receipt of about 200 m'zuzot to be placed on those classrooms and dorm rooms that are presently lacking them. President Gross expressed the hope that a random sampling of existing ones could be taken to see how many need to be replaced. In addition, students may bring in their present dorm m'zuzot to be checked for fifty cents. Work on the sefarim drive was also announced and will begin the week of December 9.

Looking ahead to next term, President Gross told HAMEVASER that he expects to organize a shatnes drive whereby students can have their garments checked for a minimal fee. A revised edition of last year's Haggadah and a revised Kashrut guide, which will contain information about the K symbol, as well as new halakhah bulletins are expected to be published next semester. SOY also hopes to sponsor a Yom Iyun along with a lecture series on Medical Ethics.

The Soy will sponsor once again this year the annual Chanukah chagigah on December 26. Since SOY will absorb all food expenses and the Mizmor Shir Orchestra has agreed to play for free, all proceeds from the fifty cents admission fee are going to Israel, Rabbi Beril Wein, the newly appointed director of the UO Kashrut Division, has agreed to speak at the chagigah.

JSS Meets

At the JSS student council meeting of Thursday, December 6, President Michael Bloom commented on the recent Shabbaton as not being "a phenomenal success, but a marginal success". As for the JSS Sefarim Drive, independent of SOY, he expressed the hope that JSS would sell more books this year than last year.

In agreement with HAMEVASER's Editor-in-Chief on the need to unite all Jewish divisions under HAMEVASER, President Bloom encouraged the representatives to allow money in the JSSC budget. For HAMEVASER newspaper, this, and another request for the allocation of a sum to WYUR, was tabled until next meeting when the financial report will be completed.

The first meeting of the JSS Student Faculty Committee will take place in the near future. Representing the faculty were Rabbis Besdin, Fulda, Gorelick, and Oratz; while President Bloom and three other students represented the students. Among the grievances that were to have been discussed were the institution

system to replace the present P-F system and the emphasis on more Hebrew Language courses.

EMC Organizes

EMC student council has stipulated that for a one year trial period uninhibited cuts will be granted to students who have attained either an 85 average for the last two terms or a 90 average for one term. Council also hopes to put into effect a motion to allow students to get the most benefit out of study week by taking the final exam during the last class period, provided that they make up the last class with their instructor. A rearrangement of the credits needed for the Hebrew Studies or Hebrew Teachers-Diploma, as well as the limited abolition of the final exam necessary for graduation, is also being discussed. President Victor Sasson noted that money had been allotted to be sent to Israel and to purchase Tephillin for Israelis. He also remarked that he expected the HAMASHKIF editor, who recently returned from the battlefield, to publish a first hand account of the situation there. Tentative plans to purchase a 3D map of Israel to aid students in Biblical courses and to publish a Hebrew yearbook, NIR, were also mentioned.

JSS Summer Kollel Revisited

By Mark Kutner

Some define a kollel as a post-graduate talmudic college. Others define it as a Beit Medrash where Yeshiva bachurim, most of them married, sit and learn all day. However, for many former and present JSS students, Kollel is a way to spend an enjoyable summer vacation and simultaneously undergo one of the greatest religious experiences of one's life.

The JSS kollel, established in 1965, is held each summer at the teen campus of Camp Morasha, Lake Como, Pa. Last summer, twenty-one JSS students, (this reporter being one of them) boarded the campus buses anxiously looking forward to experiencing a summer of total learning. And learn we did.

On the average, we spent seven or more hours a day in the Beit Medrash doing chazarah "laining," and having a shiur in Gemarah. Three times a week we learned Chumash and every now and then a Mishnah Brurah Shiur was given. Besides the scheduled shiurim, many of us established private sedarim in just about anything that struck our fancies. Believe it or not, we found ample time to eat, sleep, swim establish a basket-ball team (we were 3 and 0) and even playing ping pong at the canteen.

One of the reasons that Kollel has been so successful all these years is because of its Rebbe-Rabbi Sherman Siff, Asst. Professor of Talmud in JSS. Learning with a Rebbe on Amsterdam Ave. is one thing; living with him in Lake Como, Pa. is something else. The way he and his lovely family conducted their daily lives served as a

Based on notes of Joseph Adler as revised by Nathan Kahan

The following shiur, titled "Insights into the Sedra of Chaye Sarah," was delivered by Rav Soloveitchik to the Rabbinic Alumni on Nov. 12.

We are all members of a covenant that G-d established with Abraham. We see that there are two covenants: the first, which G-d concluded with the Patriarchs, and the second, which G-d concluded with Moses on Mt. Sinai. The nature of the Sinaitic covenant was a commitment to the fulfillment of commandments. It is a bond of obligation. The Patriarchal covenant, on the other hand, has no commandments included in it, with the exception of circumcision. Yet the two are connected. At the Sinaitic covenant, it says *vezecharti et briti* — "I will remember my former covenants." It specifically mentions there the Patriarchal covenant. The Sinaitic covenant relates to the human deed. The Patriarchal covenant relates to the fundamental essence of a person. It teaches man how to feel, or to experience, as a human being. The Sinaitic covenant teaches us how to act in the Jewish community. The Patriarchal covenant teaches us how to feel our Jewishness.

Man and woman are both included in the covenant, just as they



are together included in the Creation. Adam alone would never have been accorded the title of Man. Human experience is a dual one. The fact that "in the image of G-d" applied to both male and female shows that Judaism never considered woman the inferior sex. They were both created not because they differ physically, but rather metaphysically. They represent a dual destiny which together form one perfect ideal. The covenant cannot be carried on by Ishmael, who represents only Abraham. It requires Isaac, who represents both Abraham and Sarah. No covenant is possible without her. Also, we are told about the change in Sarah's name in the past tense, for it had already taken place at the same time that Abraham's name had been changed. Not only did man and woman achieve dignity together at creation, but also the covenant of G-d was formed with both.

When Sarah died, Abraham not only lost his wife but also realized that he had completed his covenantal role. Abraham outlived Sarah by 38 years, yet no events are recorded about his life in this period, with the exception of the purchase of a burial ground for Sarah — the Mearat Hamakhpelah — and the acquisition of Rivka for Isaac. The latter was important not for Abraham's sake, but rather because of Rivka. The Patriarchal covenant could now continue and be

passed on to Isaac and Rivka. No other events related to Abraham are recorded, because his task had been completed. Upon the death of Sarah, the Torah says, "And Abraham came to mourn for Sarah and to weep for her" — *leSarah yelvkota. Bekhya is not mourning. It is an emotional outburst of feeling, a relief of tension. Heaped, on the other hand, is calculated thought of what has been lost. Abraham mourned his personal loss, but he was also concerned about the covenant with G-d. Without Sarah no covenant is possible. What Abraham did first was lispod. First he appraised the situation, as to her contribution to society, mourning in objective terms. In this, all could share with him. Then — only after he had made a reevaluation — did he first mourn his own tremendous personal loss.*

What role did G-d assign to Sarah? What kind of a person was she? The first Rashi in this weekly portion says, "At 100 she was like 20 as regards sin... and at 20 she was like 7 as regards beauty." This whole midrash is very strange. First of all, might not we suggest a better girs, stating that at 100 she was like 20 as regards beauty, and at 20 she was like 7 as regards sin. But still even with the old text, what does the midrash want to convey to us? Normally when we say *shnei chayei*

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Panel Of Sephardic Jews Discuss Educational Problems

By Yitzchak Kaplan

The past, present, and future educational problems facing Sephardim in both Israel and the Diaspora were the topics of a symposium held at Stern College on Sunday morning, December 2, 1973.

The panel was introduced by Rabbi Herbert Dobrinsky of Yeshiva, and was chaired by Rabbi M. Mitchell Serets, director of Sephardic Community Activities at Yeshiva. Two of the three panelists are members of the Yeshiva University faculty. Dr. Yitzchak Sabban, a native of Libya and a former representative of Libyan Jewry at the World Sephardic Federation, is currently an instructor of Hebrew in the Sephardic studies program at Yeshiva's EMC. Dr. Paul Raccah, a native of Tunisia, has been recently appointed professor of physics at Yeshiva's Belfer Graduate School of Science. The third panelist, Dr. Maurice Rounmant, is a native of Bengazi, Libya, and currently lives in Jerusalem, where he heads the

English-speaking division of the Sephardic Department of the World Zionist Organization.

Sephardic Education

Beginning the discussion, Dr. Sabban analyzed Sephardic education and the obstacles impeding Sephardic identity. Dr. Sabban first discussed the significant impact on Jewish education made by centuries of Ottoman rule, within whose empire lived the vast majority of the Sephardic Jews. "The Turkish rulers had a practice of giving Jewish communities, especially in the European parts of their empire, autonomy in religious matters, providing the Jews kept out of politics. This was part of their custom of supporting all non-Christian groups in heavily Christian areas like Greece," pointed out Dr. Sabban. "On the other hand, the Jews in areas like North Africa were often subject to severe restrictions and religious

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must be assumed. It is, however, becoming increasingly obvious that until self sufficiency is reached it is unreasonable to expect SOY alone to bear this financial obligation considering it has had to limit other worthwhile activities, including Hamevaser.

Hamevaser asks that all councils at Yeshiva share in financing these important undertakings. They should also expand their involvement in similar activities on campus. We urge the formation of a joint council committee to study other means of furthering the religious atmosphere on campus, and ways of increasing student involvement in these or similar activities.

Ding. Whrr. Tilt

The recent reopening of the Student Lounge in furst Hall has stirred up both favorable and unfavorable comment on campus. While no one can deny the need for such a lounge to offset the stresses of daily university life, some have objected to the way it has been furnished. Complete with pooltable and pinball machines, 024 has the noisy atmosphere of a Coney Island "Playland" moved to Yeshiva. Such an atmosphere represents a spirit contrary to that which YU stands for.

The present situation clearly must be improved. There is no reason for the lounge to be open while classes in all Jewish Studies Divisions are in session. The noise level must certainly be held down as not to disturb classes in session in the vicinity. And most importantly, the lounge must represent an atmosphere which is proper for Yeshiva University.

It is therefore necessary to revise in some fashion the operation of the Student Lounge. Changes are needed which will modify or eliminate some of its more objectionable features so as to make it a more popular and acceptable addition to the atmosphere at Yeshiva.

Chazak Chazak

On the occasion of Dr. Belkin's 30th anniversary as President of YU and 35th anniversary as Rosh Yeshiva of RIETS, it is fitting that the entire Yeshiva community feel a sense of gratitude to Dr. Belkin. His untiring devotion over the years has led to the growth and development YU to a position as a world-renowned center of Jewish learning and ideas. Under Dr. Belkin's direction, YU has obtained its highly respected position in the world Jewish community.

HAMEVASER salutes Dr. Belkin on this occasion. We hope YU will continue to grow in all areas under his residency. The burdens placed upon his shoulders, we realize, are immense.

Yet we hope for continued strong leadership in the years ahead which will help YU continue from the growth of the sixties to the Torah of the seventies.

From the Editor's Desk

Do Not Fear, My Servant Jacob



by Joseph Epstein

It was in the twenty-fifth year, in the sixth month, during the rule of Dyecksius and Alessius; and G-d appeared to Shlomo ben Yosef, Hay Roshaim, the prophet. Stand by the gate and announce to all of Israel. "The old and young shall fearken, give ear my children. I have made you small amongst the nations; you are greatly despised. My people are stiff necked; they anger me; for they have gone astray. Children I have raised but they have rebelled against Me. Yisrael, you do not hearken to My Torah, its laws lay forsaken. My Sabbaths are profaned; your prayers are without devotion. Will you steal, murder, commit adultery, swear falsely and worship foreign Gods — and then come and stand before My presence and say "I did no wrong." For the L-rd has a quarrel with you because there is no truth, no kindness and no knowledge of G-d in the land.

The land is full of silver and gold, yet the fatherless and poor remain oppressed. Your brothers cry out from slavery; their voices are not listened to. The land is full of idols, everyone worships the work of his own hands. Oh sinful nation, your leaders lead not. My name is profaned in public. You hate your fellow brother, your evil words strike from afar. I can no longer bear the burden of your insincerity. Your thoughts are not My thoughts and your ways are not My ways, so says the L-rd.

And the Divine word came to Shlomo ben Yosef: I have taken you from the exile and given you the land of Israel. I have maintained you throughout the ages and delivered you from your enemies. And now you inhabitants of Jerusalem and Judah, judge between Me and My beloved vineyard. I have chosen the best place and planted in it the choicest vine. I have cleaned it of its stones and I have built in its midst a strong tower. What could have I done more to my vineyard that I have not already done? Yet it has brought forth sour and bitter grapes, no good has come forth. And now come and hear; I will tell you what I will do with my vineyard. I will let weeds grow in it and its fences will fall. Part will die, part will wither, all will suffer. For the vineyard of the L-rd of Hosts is the land of Israel and the vine is my people, Yisrael.

And it happened that in the seventh month on the tenth day, that a large army invaded the land of Israel. The borders were breached, the land was thrown into battle. Fathers left their families; Grooms left their brides. The big bear from the north came to murder, the lion from the south began to tear and kill. The beautiful vineyard lay wasted and withered. The hordes of the enemy advanced and many fell. The cities were under siege, the country was thrown into mourning. The rivers flowed with the blood of the murdered and from every house the cries of the oppressed rose up to the L-rd. The wounded scattered the battlefield; the prisoners were taken into exile. The children of Israel were isolated and cut off, no one came to help, for hate ruled the world.

And G-d saw His children suffering. He heard the cries of the widows and fatherless. A breach was made in His land, a portion of His people were taken away. The bear and the lion roamed the land-killing and despoiling. He saw His people worry about their brothers and the people looked to Him and prayed. The L-rd heard their cries and saw their enemies all about. And the L-rd of Hosts became jealous of His land and He remembered His people.

And G-d appeared to Shlomo ben Yosef: What do you see? And I said, a scroll of the law with its crown pointing to Jerusalem. Its letters sparkle and its words are clear. And around it a fire burns; but the fire does not consume the Torah.

And G-d spoke to me saying: From Jerusalem the words of the Torah shall go forth and from Zion G-d shall rule. I will not forsake my people; their battle is mine, their sufferings I feel. And a fire will go from Jerusalem and it will eat up the land of Edom. The House of Jacob will be a flame and it will devour the remnants of the house of Esau. On this day Esau will be cut off for he oppressed my children. Damascus will lay in waste, no one will build there. Egypt will become a desolate land and Edom will become a desolate wilderness, because of the violence against Judah on whose land they have shed innocent blood.

For the days are approaching that I will assemble all the nations of the world and I will take them to the valley of Yeshophaphat and I will hold judgment with them there because of my people and my heritage Israel, whom they have scattered among the nations and for my land which they have bloodied. As they have done to you, so shall it be done unto them. The heavens will tremble, the earth will quake for judgment has been given. Jerusalem shall be holy and strangers shall not pass through her anymore.

Behold! Listen! Upon the mountains can be heard the footsteps the messenger who brings good tidings and publishes peace. Oh house of Jacob, let us walk in the light of the L-rd. Do not fear my servant Jacob, for G-d is with you.

All In Moderation

In the past five years a remarkable change has taken place at Yeshiva and Stern. Yeshiva University has come of age — in the Jewish Sense. With a few notable exceptions, namely Yeshiva Seminar and SSS, the scope of student involvement in the past was limited, almost exclusively to campus activities. Today it can be said that Yeshiva and Stern are in the mainstream of Jewish destiny. One can not only find large numbers of students involved in almost every worthwhile Jewish cause and project, but also one can meet many students in important leadership roles. Indeed, in terms of Jewish activism Yeshiva has become "the place to be."

The new spirit of concern and involvement has contributed to the formation of Dirshu and Techiya. Aside from the valuable activities these organizations conduct off-campus, Dirshu and Techiya members have had a positive affect on the atmosphere at Yeshiva. It is almost taken for granted that students who give themselves for Russian Jews, and non-observant Jews, gain as much as they give. A student who has spent the evening putting up Mezuzot in a Stony Brook dorm will find that "Mezuzah" now means more to him. In effect, Dirshu and Techiya have become the in-service training program that the Jewish Study Divisions have failed to develop fully.

Both Dirshu and Techiya are organizations that deserve the support and involvement of the student body. It is hoped, eventually, that both organizations will be able to establish a broad financial base to obviate their dependence on student funds. Leaders of both Dirshu and Techiya are working towards this goal. In the meantime the funding of these organizations

Letters: Mr. Buchwald Replies

Rabbi Martin Gordon's strongly worded letter to Hamevaser (November 26, 1973), questions the propriety of my attempt to identify the "factors" contributing to the outbreak of the Yom Kippur War. Because of these difficult times, it is almost understandable that one will be "appalled" and "outraged" to see words of criticism directed at one's own community. Nevertheless, I defend the correctness of my attempt, as being, not only halachically acceptable, but necessary.

1:14-17. (cf. Hilchot Teshuvah) points out that when trouble befalls the Jewish community, Teshuvah, as practiced throughout the year, is insufficient. Normally, it is not necessary for man to do Teshuvah for sins of which he is unaware. However, when troubles befalls the community, man is not only required to do Teshuvah, but is specifically obligated to search his deeds in order to identify the sin for which he suffers. The Rambam, in fact, concludes Phalakha that on each fast day undertaken by a community beset by troubles, the court and the Elders are required to

remain in session at the synagogue, to examine into the conduct of the citizens, and to remove those transgressions which serve as obstacles to righteous living. (Hilchot Taanit 1:17, based on Megillah 30b.) It was with this sense of awesome responsibility, that I undertook, what Rabbi Gordon correctly regards as, a "profoundly forbidding task." (vide: Kol Dodi Dofek, Rabbi J. B. Soloveichik, paragraph 11, long footnote.)

Rabbi Gordon cites the verse from the prophecy of Bilaam, in (Continued on Page 3)

Bulletin Board

During the recent Yom Kippur War, many Sifrei Torah and other Tashmehai K'dushah were lost. Presently over 5,000 pairs of teffilin are desperately needed, and there are on record over 1500 requests for Sifrei Torah. A campaign has been launched by the Religious Ministry of the State of Israel to satisfy this urgent need for general Tashmehai K'dushah. Anyone who can help in this area is urged to call Consul Shlomo Levin of the New York Israeli Consulate, 697-5500. The contact in YU is Rabbi Mitchell Serels of the Community Service

Division, Furst Hall, fourth floor.

Registration for RIETS for all Semicha and pre-Semicha students will take place G-d willing January 2, 3 and 7, 1974 from 10:30 A.M. to 1:00 P.M. in the Registrar's office. All RIETS students must register at this time even if they are not adding any new courses. All questions concerning RIETS registration should be directed to Mr. Larry Wachsman, registrar. (Continued on Page 3)

SOY President

Bimakom Sh'Ein Ish



by IRWIN GROSS

Now is the time of the year when SOY is in full swing with a chagiga being planned... a tefillin and mezuzah drive in progress...

While the administration was able to come up with money from alumni to buy a much needed pool table, pinball machine and juke box for the student lounge...

Right now SOY is the only student council trying to do anything to make this institution resemble a Yeshiva. The other "Jewish Studies" (not chas visholem religious) Divisions' Student Councils have done disappointingly little to help the "Yeshiva" of YU this year...

SOY is trying to give YU a religious atmosphere, but it is confronted with formidable opposition.

An administration which can't afford anything having to do with improving sh'merat ha'mitzvot among the students, a student council whose objective is to make YU into a regular kichol ha'goyim college...

In spite of all obstacles we plan to persevere to try and put the Yeshiva atmosphere back into YU. Although it may seem an impossible task...

JSS President

A Retrospective



by MICHAEL J. BLOOM

It is hard to believe that as this issue of Hamevaser goes to press, we will be nearing the completion of the first semester of the 1973-74 Academic Year. There are many accomplishments that we have made in the JSS Student Council...

Our Council meeting which was held on December 5 was a very unique one for me. It was at this meeting that I saw for the first time a united representation of JSS classes working together to discuss not only practical matters of JSS Student Council policy...

Finally, I would like to take special note of the efforts of Joe Epstein not only to create a qualitative publication in Hamevaser, but to encourage a sense of unity among the three Hebrew divisions within the framework of its publication.

Bulletin Board: Continued

(Continued from Page 2)

Over thirty former talmidim of Yeshivat Kerem B'Yavneh who are now studying at Y.U. gathered on December 5 to hear alumni coordinator Rabbi Louis Herring discuss the plight of the yeshiva...

war, and the talmidim committed themselves to its support.

Questions regarding the kashrut of any product in the cafeteria or of any of the food in the vending machines, should be directed only to the mashgiach, Rabbi Melech Shachter. The SOY Kashrut committee does not give hashgachah to any product or establishment.

RIETS Pioneers Geriatrics Program

By J. Goldberg

Besides its role as the leading institution of Jewish education in America, RIETS has been a pioneer in a whole number of areas involving the American Jewish community.

In response to a call for help from the Samuel Shulman Institute for Nursing and Rehabilitation, a part of the huge Brookdale Hospital Center in Brooklyn, RIETS, under the direction of Dr. Belkin, has undertaken to establish a religious and cultural program for its residents.

At first, each of four carefully selected and committed students will spend one month (four Shabbatot) at the institute. After that they will spend one Shabbat a month there on a rotating basis.

While spending Shabbat at the institute, the students will be left on their own in experimenting with arranging services and learning groups consonant with the needs of the residents...

In trying to 'sell' this program to the Semicha students, Dr. Schiff, in a meeting conducted in Rabbi Charlop's office, pointed out the extremely serious problem of the N.Y.C. Due to a tragically low Jewish birth rate, the percentage of the old in the Jewish population is higher than in the non-Jewish population.

Although the Shulman Institute

does have an experienced and dedicated chaplain, he is limited, by a busy schedule which includes visiting other institutions, to coming to the Shulman Institute only on Thursdays.

This new program, although now limited to the Shulman Institute, is expected to become a model for a far-reaching series of such programs. It is also contemplated that a full three year course in theory, visitation and clinical work in this area will become integral to the Supplementary Rabbinic Program.

In fact, the Brookdale Foundation is providing a half million dollars to RIETS and an equal amount to Teachers Institute for Women (TIW). A portion of these funds will be used to permit a considerably larger number of students to learn in the RIETS Kollel.

Hopefully, this new program will instill into the field of geriatrics the notion that the proper treatment of the aged is at least the equal of any possible physical therapy.

Family Unit Focus Of Yeshiva Seminar

During the Thanksgiving weekend, a Torah Leadership Training Seminar was held at the Lido Beach Hotel in Long Island.

The seminar was sponsored by the National Commission on Torah Education which is serviced by Yeshiva University. Rabbi Robert Hirt, Director of NACOTE, discussed with HAMEVASER the methods and goals of the seminar as well as the effects of the entire Yeshiva Seminar program.

According to Rabbi Hirt, the purpose of the seminar was to provide the 260 students from the four Yeshiva University High Schools, Flatbush, Ramaz, Hillel, HIROC and HANC with "an opportunity in Jewish living where they could see learning as integral to their lives, as well as the relationships that they should develop with parents and other members of society."

Participants to express their problems to qualified Rabbis and educators who were present.

The theme of the seminar was the Family. A sourcebook was distributed which contained ideas about man and the concept of chovav, different roles of man and woman, the halakic role of women, sexual and non-sexual relationships in the family, all treated with traditional and modern sources.

Aside from providing experiential aspects of Jewish living in an informal manner, the Yeshiva

Seminar program desires to stimulate the student's interest in his learning when he returns to school. To this end, several follow-up programs in the Yeshiva high schools have been established.

The success of the seminars is widespread and well deserved. As one Yeshiva high school student said, "I learned more in five days at A Seminar than I learned in twelve years of Yeshiva education."

Letters Continued: East Side, BRGS

response to my assertion that General Elazar lacked traditional Jewish sensitivity when he promised to "break the bones" of the Egyptian army. "G-d who brought him forth out of Egypt, is for him like the lofty horns of a wild-ox, he shall eat up the nations that are his adversaries, and shall break their bones in pieces, and pierce them through with his arrows" (Numbers 24:8). While it is true that these words are similar to General Elazar's, there is one fine, but crucial, difference. Bilaam attributes the bone-breaking to G-d, Elazar does not.

Furthermore, I cannot help but feel that Rabbi Gordon weakens his own effort to show how inappropriate it is for any man "to pass judgement on any segment of Keneset Yisrael," by resorting to a personal attack on me. You may disagree with my conclusions, but it is certainly inappropriate to invoke a host of invectives, in order to discredit an honest and halakhically valid attempt to identify those factors which caused sorrow and

suffering to befall the Jewish nation. With all due respect to Rabbi Gordon, I firmly believe that it is frightfully tragic when people, instead of making an attempt to learn from eit tzarah, despair of ever trying to explain the causes for evil befalling the community.

Ephraim Buchwald

To the Editor:

In your November 26th issue, the front page article "Lower East Side Jews..." by Aryeh Guttenberg and Steven Staupp, makes one grave error in reporting that there exists only one Yeshivah on the Lower East Side. The fact is that there are three Yeshivos-Rabbi Jacob Joseph Yeshivah, Yeshiva Tifereth Jerusalem, and our own Yeshiva Rabbi Joseph Konvitz in addition to the Beth Jacob School. The RJI has a full High School, the MTJ has an Elementary School and a High School, the Beth Jacob School has an Elementary and High School and our YESHIVAH KONVITZ has for these past 29 years a full Elementary School, from Kindergarten through the 8th Grade.

It is enough that our beloved East Side has been reduced in size and quantity-we do not wish for anyone to further minimize the excellent Yeshivah services rendered to our stabilized Jewish community.

Rabbi S. Sulman, Dean, East Side Torah Center

To the Editor:

While your recent article on the Bernard Revel Graduate School Student Council was informative and appreciated, it did contain one fact that must be updated. When the original draft of this article was completed early last year, Yeshiva was still in need of a head librarian to bring some order into the chaotic condition of the Gottesman Library. Since then, Professor Tishbi has been appointed as Director of the Libraries, and he has already begun the process of reconstruction and improvement.

It is my hope that future editions of Hamevaser will be able to record even more successful enterprises of the B.R.J.G.S. Student Council.

Daniel Kramer

Financial Squeeze Persists At Yeshiva

By Abe Rosenberg

With the end of the High Holidays and the return to our regular study routines in the aftermath of the Yom Kippur War, came the sharp realization that the evil acts of the Arabs had reverberated well beyond the borders of the Middle East to inflict tangible damage upon the programs and activities of Yeshiva University. For these past months, during which all resources within the Jewish community were directed toward support for Israel in its time of travail, are the very months during which the University annually receives its highest income from fund raising.

Thus, for those who carry the responsibilities of leadership at

Yeshiva University, the burden of these past months has been twofold. The devotion of Yeshiva University to the State of Israel is inherent; its familial concern for the problems and progress of the State are exemplified in the sense of kinship expressed by the more than 1,000 alumni who have made permanent aliyah to Israel. In its commitment to Jews everywhere, but to Israel especially, the University and its leaders know that Israel must, at all costs, survive. They know, too, that Yeshiva University, "little Israel in America", must also survive as the chief instrument on these shores for the perpetuation of a dynamic Jewish community, a community with the strength and influence to

reinforce the State of Israel and to promote the well-being of Jews everywhere.

For clarification of Yeshiva's current financial position, I called upon Rabbi Herbert C. Dobrinsky, who, as Executive Assistant to the President of the University, shares with President Samuel Belkin and with Mr. Abraham Zeitz, the Director of Development, concern for the preservation of our programs of study.

Rabbi Dobrinsky spoke with deep feeling about our alumni in Israel, about the forthcoming opening of Yeshiva University's Joseph and Caroline Gruss Center in Israel, and about the thousands of students and (Continued on Page 6)

Chanukah, A Rededication

By Mr. Moshe Sokolov

I don't suppose that this Chanukah will be greeted in Israel as joyously as it has been for at least the past six years. I don't really suppose that anything will be quite the same for a while, but somehow Chanukah seems all the more likely to be affected. Perhaps it is because we have grown overly fond of thinking it as our "Festival of Triumph", that we're wondering what elusive battlefield victory it commemorates now.

Indeed, one of the more problematic issues of our generation is militarism, and the seemingly contradictory fact that it is specifically Israel, the Jewish State, whose national existence has been

most inextricably bound up with war. Worse yet, it appears that in certain circles consistent loyalty to traditional values, and the martyrdom of Jewish heroes, have been regarded as contradictory.

To make at least this much abundantly clear, there is no greater antithesis than that between militarism and the Jewish tradition. Witness G-d's injunction against King David—perhaps the greatest of our military heroes—prohibiting him to build the first Temple because "you are a man of war, and have shed blood." Rather it has been the dreidel of history which has spun us into the defenders of a faith, and forced us to spill blood, rather than ink, in its defense.

Consequently, we have had to blend together these otherwise contradictory elements in order to fashion a philosophy of life that—over and above anything else—enables us to continue living. Surely it would be folly if, having withstood the pressures of 4,000 years, we conscientiously—objected ourselves into oblivion.

The desire for peace and the preparedness for war are not mutually exclusive only if they are predicated, as is the Jewish tradition, upon the realization that our innate humanity extends itself to our "enemies" as well as our friends. Just as the angels were prevented from singing praises when the Biblical Egyptians drowned in the sea, many Israeli soldiers risked their lives to give aid and comfort to today's Egyptians at the Suez Canal.

It is only when we abandon tradition, and yield to the temptation to record our successes as purely military ones, that we defeat ourselves by failing to recognize that that very tradition is the real source of our strength.

Perhaps this Chanukah, with its long tradition of rededication after a difficult struggle should be utilized as an opportunity for this kind of moral introspection, and—hopefully—this most recent triumph of the few over the many will also see the light of the menorah.

Panel Airs Sephardic Jewish Community Problems

(Continued from Page 1)
persecution, which hampered educational development there." Dr. Sabban remarked in explaining the educational problems of the Sephardim in many areas of the Middle East. The year 1860 saw the beginning of modern attempts to bring modern education to the Sephardim of the crumbling Ottoman empire, with the founding of "kiach" (Kol Yisrael Chaverim), also known as the Alliance. While praising the Alliance's efforts and intentions, Dr. Sabban stressed that "we cannot ignore the fact that Kiach tried to introduce a system of education which was "totally strange to these communities." In turn-of-the-century Aleppo, for example, elementary children were expected to absorb a curriculum which included five languages; namely Turkish, Arabic, French, Hebrew, and English. "In addition, the Alliance was often very short on manpower," he stressed. The work of the Alliance was sometimes opposed by the Jews themselves, especially in Tunisia. "In the Turkish island of Dejelba, which was known for its religious Jewish community, the Jews were alarmed by the rising assimilation in countries like Algeria, and boycotted Alliance schools when they were built," Dr. Sabban noted.

This, he said, accounts in part for the limited success the Alliance had in educating the Jews of the Sephardic world.

Family and Congregation

With the mass influx of Sephardic Jews into Israel came a development which has continued to affect



Professor Yitzhak Sabban

education of Israeli Sephardim to this day—the breakdown of what Dr. Sabban termed the two basic features of Sephardic life in the Diaspora: the family and the congregation. "In Israel, the father was no longer the leading family figure. He was termed 'old old-fashioned', unable

to speak the Hebrew language properly. The status of the Sephardic congregations similarly declined." The EMC professor went on to stress that he was "not going to blame anyone," but the result of this decline in traditional Sephardic community structures is obvious—"the Sephardic child in Israel no longer has a traditional Sephardic image to identify with," as he put it. To make matters worse, until recently little attention was paid by educators to the educational needs of Sephardic children. Although 60-70 per cent of Israeli children in religious schools are Sephardim, until 1971 no attention was given to Sephardic history or religious customs. Dr. Sabban concluded by calling for Israeli educators to accept Sephardic children as Sephardim, and to foster Sephardic identity by respecting the customs of the Sephardim.

Come From Within

Dr. Raccach, on the other hand, in his analysis of the problems facing Sephardic identity in America, stress that the actions must "come from within," that American Ashkenazim are glad to respect Sephardic minhagim in schools, but the Sephardim must show that they are interested in Sephardic identity. Calling the recent Sephardic Youth

Convention in Atlanta "an historic event," Raccach went on to stress that the American Sephardic youth "are magnificent," and the Sephardic adults need to show a similar commitment. "I can understand but not condone the adult lack of interest," remarked Dr. Raccach, "but now the adults must also organize in support of education for our Sephardic youth."

Economic Factors

Dr. Roumani concluded the symposium with a detailed analysis of various economic factors which have frustrated so many Sephardim in their attempts to fully integrate into Israeli society. Dr. Roumani spoke of a "vicious cycle" of disrupted home life, poverty, inadequate housing, and lack of adult education which has tended out to alienate the Sephardic community. Calling on "Ashkenazim" throughout the Diaspora "to recognize their responsibility to help solve a national Jewish problem", Dr. Roumani noted that "Sephardim in Israel face a better future due to greater understanding of their problems by the Israeli government, and greater recognition by Sephardim of the need to cooperate with the government."

Rav Soloveitchik Addresses Alumni On Chaye Sarah

(Continued from Page 1)

Sarah—"the years of the life of Sarah"—it would answer for us the question of how old Sarah was. But in this case this would be redundant because we had just been told the answer to this question. Here, the question is "Who was Sarah? What were her characteristics?" The answer is she was a very strange girl. She was a seven year old innocent child even when she was twenty. And even when she was ripe in years, she was still a twenty year old lady. The biography of Sarah is told in three short words—shnei chaye Sarah. Maturity did not destroy the child. She grew up, developed, and matured. As an adult she might have reached the greatest intellectual heights, but this development did not destroy her experiences of childhood. She retained within her personality the young bold outlook of a youthful girl of twenty. For her—the covenantal woman—these experiences of the different ages were not one followed by the other. Rather, they existed simultaneously within her. And this is the description of the covenantal character.

We have here four basic types of commandments—learning, prayer, faith, and love. Learning, talmud torah, is an intellectual process. For learning you need a mature mind.

The ideal is a man ripe in years who has already accumulated a wealth of knowledge. The trained mind of an adult is what is desired. In talmud torah we must not be so obedient. We must have the ability to criticize. We see how Rav Yochanan sorely missed his companion, Resh Lakish, who constantly argued with him. Reb Elazar ben Pedat, who always agreed with him, was of no consolation to him. Torah was given to man because he can achieve great heights.

However, when it comes to prayer, we find another situation. We have forgotten the art of prayer. When one prays, the scenery changes completely. The adult, proud mind, the genius, is not admitted to the sanctuary of prayer. Prayer requires self-negation, helplessness. It is generated by despairing. Prayer is surrendering. It is the realization that one is finite and valueless which is the springwell of prayer. The only one who knows how to pray is the infant. The infant realizes that his existence is dependent on someone else.

There is also another act which only a child is capable of. This is Emuna. Faith is complete reliance and trust in someone. We can only have faith in G-d, A little infant, for

example, can have absolute faith in his mother. And this is what is required for prayer. But Faith requires more than this. It requires suspension of judgment and suspension of logic. You must act even though you may not understand. You must at times do away with the principle of passing judgement. Only man-child has this ability. The adult, in relation to G-d, must act in this manner. Such a performance was required of Abraham. Abraham no doubt preached against murder and the pagan practice of child-sacrificing. Furthermore, G-d had told Abraham that through Isaac he would become the father of a great people. So how could he now be expected to go and offer this same Isaac on an altar as a sacrifice? Yet Abraham did not ask for any explanation. Indeed, he did not utter a single word. He suspended his logic, his own humanity, and was willing to sacrifice Isaac. Only a child could have this total faith. Today, too, we should not try to rationalize all commandments. This lack of willingness to suspend judgement has been the seed to the radical changes being proposed by the Conservative movement. Abraham, who had nature ripe judgement, was able to transform himself to a child when necessary.

Torah requires manhood and maturity, childhood and innocence. Sarah was at 100 like at 20. At the same time full of vigor and yet mature and resolved. The little child cannot fight for justice. Neither can the old man. Only the young man, the twenty year old, could merge all these qualities. When Abraham fought in battle, he fought like a youngster.

What kind of a person is the covenantal man and woman? He has an awareness of greatness and at the same time an awareness of helplessness. And this is the biography of Sarah. Throughout her whole life, she was seven, she was twenty, and she was one hundred. We, too, must merge these qualities together and form the perfect being.

There is a great difference between historical dynamics and covenantal destiny. In historical dynamics one event follows another. History is viewed as mechanical. The past is responsible for the present. However, the covenantal event is sustained by the covenantal promise. The future is responsible for the present. For example, the experience of the Land of Israel is a covenantal one. It cannot be explained in terms of historical dynamics. The cause of Eretz Yisrael is not an event of the land

but rather its cause is the fulfillment of a promise. The covenant has created a new concept—destiny, meaning destination. What determines the historical experience of the Jew is not the point of departure but rather the destination of Klal Yisrael.

Jews have always lived among Gentiles and dealt with them, just as Abraham dealt with Efron. Consequently, we share in the historical experiences such as famine, war, and immorality with the rest of mankind. We have no right to tell mankind that these problems are delegated for non-Jews only. The trouble with our non-Jewish neighbors is that they can't understand the holiness of our covenantal commitment. They view us as a strange, enigmatic people, and would like us to identify with them. Yet Abraham realized that you can have the covenantal commitment in addition to the universal one. When he said to his lads, "Sit ye here with the donkey and I and the boy will go yonder," the two lads only had a general commitment of "here," representing the present, the universal commitment, whereas Abraham and Isaac were also reaching for "yonder" representing the future, the covenantal commitment, as well.

Israeli Alumnus Reflects On The Yom Kippur War

by Rabbi Dr. A. Rakeffet

Editor's Note: Rabbi Dr. Aaron Rakeffet, an alumnus of many YU's schools, is well known to many students and alumni of Yeshiva. Formerly a rebbe in YUHSB-M and a Rav in Maplewood, N.J., Rabbi Rakeffet presently resides in Jerusalem, Israel, where he teaches at Bet Medrash L'Torah and Mikhalah L'Banot. Hamevaser asked Rabbi Rakeffet to write of his impressions and feelings from Yom Kippur War. The following article is excerpts of a letter he sent through Joseph Epstein, Editor, to the students and alumni of Yeshiva.

The hour was exactly ten minutes to two when we heard the sirens. We ran out into the street and the sight was unprecedented. All over there were men with Kippot, and even wearing tallitot and kittels jumping into cars.



Loudspeaker trucks were going up and down the streets telling us to turn our radios on. (As you undoubtedly recall, there is always no radio in Israel from 2 P.M. Erev Yom Kippur until a minimum of one hour after the conclusion of the fast). On the streets we were told that it was war and the radio cautioned us to go into our shelters immediately. We somehow finished our Mitzva and Nefilah although there were additional air-raid warnings.

The overwhelming emotion felt all over was that of Achdut Israel. All barriers came down and the whole nation was united into one people before G-d and men. Religious and irreligious, Ashkenazi and Sephardi, oleh Hadash and vatik were one. I pray that I shall never experience war again, but I humbly trust that I shall never forget that divine feeling of achdut which we all felt at that time. I spent the morning giving lifts to people on the streets in response to the directions on the radios since there were no buses. The buses were all being used to transport the boys to the front.

On Monday together with my students, we started building Succot for my neighborhood. By Tuesday this became a city-wide project as the radio announced our services for families who had no men to construct their Succot. On Wednesday evening, I was one of thirteen Jews to greet the holiday of Succot at the Kotel. When you consider that the year before there were endless thousands that evening, one really feels the tension of the hour.

All of Succot one could not help but be overwhelmed by the demands of his emotions by the mitzvah of simchah and the immense sacrifices of life and limb that were being offered on the battlefield. By Simchat Torah we already knew that among the fallen was our own B.M.T. madrich of last year, Sarel Birnbaum, H.Y.D. From the mikveh of Erev Yom Kippur to the fast to his tank in the Ramat Hagolan

battlefield, he fell at the age of twenty-three so that we may continue to live. During: Hol Hamoed I daily taught either at Machon Gold or in the army. I lectured on all topics which pertain to War and the Kohen Mashuach Milchamah. In the army I was at the Jordanian Front where chativat Jerusalem was dug in. All over the Sinai Desert there were Succot and even Hoshanot reached the boys at the front, follow by the dictum of the Talmud (Megillah 3a) even under such conditions the Israeli Defense Forces still study Torah. I shall always cherish the memories of these lectures at the front and the warm appreciation of the men who were protecting our freedom. These talks were arranged by Geshet in cooperation with the Army educational branch. Geshet was to play a key role in sponsoring Hakafot Sheniot and entertaining the troops.

That week I gave a two hour talk to the entire Yeshivah on the problem of festival joy at a time of national sorrow. To best summarize my conclusion: I would refer you to the Magen Avraham, to Shulchan Aruch: Orach Chaim 552:10. My boys and girls really did their share during this entire period. All gave blood and the girls taught classes in local schools; led youth groups at youth centers, and assisted at the hospitals. The boys baked bread, drove trucks, worked at kibbutzim, and did the heavy work at the local hospitals. Every spare minute was utilized for limud torah and tehillim. Thanks to them and all the other volunteers, all the basic essentials continued to get through for the duration of the period of total mobilization.

The military victories greatly revived our spirits. However, there could be no real joy in our hearts since the price was so high. We learned of the substantial losses of the Heder Yeshivot and the pain was great. On Monday, the first day of Behah, the Chief Rabbinate proclaimed a fast. It was widely observed and that afternoon thousands gathered at the Kotel to recite Tenillim. Once again, it was the feeling of Achdut Israel which prevailed among the masses united in sorrow and determination at the Western Wall.

If there is any message I attempted to derive from the events since Yom Kippur, it is similar to a point you made in your letter: "Israel would have few problems if

"Mercy Killing"

For the Dead of Yeshivot
Har Etzion
and Kerem B'Yavne. A Lament.

I cry out
not to the God of Vengeance,
though,
I should.

I cry out
not against the God of Mercy,
though,
I should.

For I lie
here, amidst ashen effigies of ec-
stasy and aspiration
Here, weary from the whimpers and
the wails
Here, in the Promised Land—
promised and eternal clegy by
History

I'm tired,
tired from tears and tales,
too tired to excite Passion and Zeal
to arouse the God of Vengeance.

I'm languid and baffled,
enfeebled and confused,
too confused to animate Audacity of
a Job
to castigate the God of Mercy.

I lie
here,
enticed only by Thattatos,
With strength-enough
to cry
out
to only One God

The God of Peace

Moshe Sokol

six million Jews were there. . . . I stated to my students that this is the great sin of American Jewry since the 1967 War: They have not come on Aliyah in numbers that matter and figures that count. If Israel would have five million Jews today, the entire picture would be changed — economically, socially, and militarily. It would be infinitely stronger, and the Arabs would be less likely to think that they could economically and militarily destroy the Jewish State. I need not add that a substantial Aliyah of religious American Jews would intensify the achievements of Torah upon the Israeli scene. The influence and integration of those who did come after the 1967 War must serve as a guide for our future course and commitment. Physically and spiritually American Jewry has a vital role to play as the third Jewish Commonwealth continues its saga before G-d and man.

Money Isn't Everything

A recent survey of Congressional offices indicates that the early mail was strongly pro-Israel. There is now an increasing wave of isolationist messages warning that we must avoid any kind of American involvement. Pro-Arab organizations are increasing their telegrams and messages to all members of Congress. It is essential and very urgent that we increase the numbers of telegrams, letters and postcards to Senators and Congressmen thanking them for their sponsorship of the Resolutions towards helping Israel, and urging their continued support of Israel, Soviet Jewry, and Arab Jewry.

1. Use your own personal stationery
2. Write to: e.g. Dear Senator or Congressman
3. Use your own words
4. Write to thank President Nixon, Secretary of State Kissinger, Senators and Congressmen for past actions and future support.

5. Your letter should include one or two of the following points:
 - a. support continued economic and military aid to Israel.
 - b. Israelis and Arabs should sit down together and negotiate directly.
 - c. the U.S. or the Russians should not impose peace terms
 - d. urgent need for a prompt and full exchange of prisoners.
 - e. Israel's need to have safe, secure and recognized boundaries.
 - f. Russia should not be allowed to send its troops into the Middle East for any reason.
6. Write follow-up letters indicating that you appreciate knowing what your Congressman have done about your original letter.
7. At luncheons and meetings, have everyone sit down and write.
8. Mail a few letters every day, instead of in one batch. Keep it up!
9. Use your home address and have your parents write also.

Israel Correspondent: To Lose Is To Be Annihilated

by Gary Elsensock

In Tel Aviv an old man with a disheveled beard and an old grey suit stood pleading with the youthful soldier to let his son remain in shul. On every bimah in Israel, the rav called out the names of those who had to leave to defend Israel once more. At the Kotel Hamaravi only the Shechina remained. The war of Yom Hadin had begun.

Unlike the previous three wars this one found Israel and the entire world totally unprepared. No one was expecting a conflict to erupt, least of all on a day when almost every Israeli is in shul, when transportation and radio broadcasts are at a standstill. But Jewish History was never devoid of such ironies, and there had been many instances of persecutions on our most sacred occasions. And now, at the beginning of a new year, the Arabs chose to threaten our existence once more. Only by completely overwhelming in numbers and military equipment were the Arabs able to make gains in the first hours of the war. Yet in Jerusalem, we were certain that there would be another swift victory, another hidden miracle.

"And there was evening and there was morning one day."

Darkness has a way of creating a very somber and melancholy feeling, but there is a completely different attitude in a total blackout. Even the moon doesn't help remove your sentiments of fear, helplessness and total dependence on G-d.

Despite the hard fought battles on the Suez and the Golan, normal activities must continue in the city. Hospitals need assistants; sugar, flour and gas must be baked for Shabbat. Succot have to be built.

"And you shall choose life"

Though our enemies have decided to wage war against us, and though they are being supplied by one of the greatest powers in the world, we will be victorious. We must be. "To lose is to be annihilated." And as Golda Meir continued her address, she stressed our deepest desires of finishing the war quickly, of emphasizing life over belligerency and strife. But on the Arab side there was only the shout of war, war and more war. In contrast to the Arab position, the mishnah states: Whoever destroys one soul, the Torah counts it as if he had destroyed an entire world; When one Jew dies, we must all mourn. Our forefather, Avraham, represented the highest level of self-sacrifice, but during our times one can see many cases of such behavior. During one point in the battle for the Golan, an Israeli soldier was separated from his company. Upon seeing a Syrian soldier wounded and bleeding badly, the Israeli went back and carried the Syrian until he rejoined, his own troops and acquired medical attention for him. "Anyone who saves a single life, the Torah counts it as if he had saved an entire world." In the sukhot you shall dwell seven days in order that your generation will know that I

caused the children of Israel to dwell in sukhot when I brought them out of Egypt." In the Sinai the War was intense, and we were, mostly on the defensive there. But despite the conditions, sukhot were built with the aid of tanks and thousands of etrogim and lulavim were distributed to the soldiers.

"Talmud Torah Kineged Kulam"

While most of us had jobs during the day, we tried to find time to learn Torah as well. "And there is no Torah like the Torah of Eretz Yisrael." Efforts were made in most yeshivot to have people learning in the beit midrash all day and in Mea Shearim, tehillim were recited around the clock.

The Diffidence

We can hardly remember the Six Day War now, although I recall listening to the radio that fateful morning on June 5. But on Yom Kippur 5734 I heard the zankot in Jerusalem, the United Jerusalem that was described by our prophets.



And the war was not several thousand miles away in galut, but two hours away in the Golan. We gave money in 1967, but we helped build sukhot in 1973. Our roommates were called away in the middle of the night to fight, and we saw soldiers in the streets in the hospitals, buying etrogim.

The devotion of the soldiers continued in the hospitals as well. Though many had suffered extreme pain due to their injuries, there were no complaints. Instead the wounded soldiers would visit each other. When some of us went to help them put on tehillim, we found that those who had arms amputated had an even greater desire to perform the mitzvah. One soldier had made a vow that if he would survive the war, he would wear tehillim every day thereafter.

There has always been a deep longing in the Jewish soul to return to a healthy normal state. And the fervent prayer we recite three times a day: "In mercy return to your city Jerusalem" has now seen its first fruits, its birth pangs. But we remain uncommitted, unsure of whether our affluence is good or not. Thousands of years of galut have entrenched a very antagonistic feeling in us. We deem our achievements in galut extraordinary, and yet they are not normal for us. For without the land, our achievements are nothing.

We cannot permit our desire for the support of Israel to weaken. There must be a renewed effort for aliyah; only with the strength of Torah can Israel continue to grow and prepare itself for the end of days.

Everything in the universe, says the Maharaal, has a distinct place. It is totally unnatural that Israel, whose place is Eretz Yisrael, should remain mired in galut. Can it be that we choose to remain in a state of dependence in galut, or will we reunite in our homeland?

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Dr. Mayer Herskovics Celebrates Twenty Year Association With Yeshiva

By Daniel A. Haberman

Rabbi Samson Raphael Hirsch wrote in his Commentary to Pirke Avot (6:3): "The proper understanding of the word of G-d is of such great importance; upon it depends to such great extent whether or not we can give proper directions to our thoughts, our endeavors, and our achievements; that we must honor as our greatest benefactor any man who has contributed to our better understanding of the Torah."

Yeshiva University students and alumni are greatly indebted to Dr. Mayer Herskovics for the teaching and guidance he has imparted over the years. Dr. Herskovics, who teaches various courses in Bible, Jewish History, and Tanach, has been affiliated with Yeshiva University for over twenty years. Students enjoy his classes, because they can tell he loves teaching them.

Because Dr. Herskovics will most likely be going on Aliyah in the near future, HAMEVASER did not want Y.U. students to miss the opportunity of hearing him speak out on key issues facing Jews and Judaism today.

In an interview with this reporter, Dr. Herskovics explained that he loves teaching, because "I feel the greatest satisfaction a Jew can have to transmit to the younger generation all his learning and knowledge." The responsibility of a teacher, that of preserving Torah-knowledge for the next generation, is an awesome responsibility. Yeshiva University has taken on this great task. Dr. Herskovics had this to say about Y.U.: "The combination by our institution of Torah-Umadah is not new. In all generations there were great men who sought to combine the two, proving that there is no clash between them if both are properly and not superficially studied. Yeshivot based on Torah-Umadah are especially necessary in the United States of America, where the greatest Jewish Community resides. In order not to lose a great part of our youth, we must offer them both sides of the coin, in preparing them to be good Yeshiva boys, and well educated University students." Dr. Herskovics continued: "The Kollel is our ultimate goal for those young

secular historians view Jewish history. But, wherever the secular interpretations of Jewish History deviate from the Masoretic one," he warned, "it is our holy duty and holy responsibility to stress the Masoretic and traditional viewpoint as found in Chazal. Jewish History," he said, "can never be divorced from



Biblical, Talmudic, or Midrashic sources."

Dr. Herskovics said he did not agree with those students in RIETS who want to fulfill their Tanach requirements in two years rather than in four. This entire problem in the Bible department is due to one basic misunderstanding," he said, "and that is when students equate secular subjects with Bible subjects. There should be no semester in all four years without exposure to Bible," he explained, "because Bible is not just a course for a grade or credit, but a basic artery of life. If one divorces himself, even for half a year, from a basic Biblical course, he loses contact with Jewish life."

When Dr. Herskovics goes on Aliyah, he will, no doubt, join the struggle to make Eretz Yisrael a land based on Torah Umitsvot. Many people doubt whether a modern state, like Israel today, can be run by the Halakha. Dr. Herskovics disagrees: "Rabbi Samson Raphael Hirsch interpreted so classically-Torah Im Dereh Eretz, when he said: 'The Torah is a way of life. With proper knowledge of the Torah, one would find that the Torah has foreseen all the possibilities... There is no such thing which is vital to the survival of our nation that cannot be incorporated into the framework of the Halakha, unless it is in diametric opposition to Jewish Hashkafa and Halakha.'"

There is a deep conflict in Israel today between the secularist and religious segments of the population. Secularists in Israel, stressing their rights as free human beings and the principle of separation of government and religion, object when the Halakha is imposed upon them. "We differ from all other nations in the world," Dr. Herskovics retorted, "in that our existence and survival cannot be a purely secular one." He explained that without the combination of Jewish values and traditions with modern life, "No Jewish State, and no Jewish people could survive... It is, therefore, our responsibility to make the State of the Jews a truly Jewish State. We are not imposing (on secularists)," he explained, "but rather trying to live up to our obligations as fellow Jews."

Dr. Herskovics reprimanded those religious Jews who sit in the United States, while criticizing Israel for not being religious

enough. "Do not sit here (in America) and preach for them there (in Israel)," he scolded. "More and more religious people should go on Aliyah, in order to create more religious Kibbutzim, more religious Moshavim, and more religious voters. The problem will then solve itself." Dr. Herskovics stressed that we must understand and be sensitive to the difficulties of living in Israel: "We should not sit here, enjoying luxuries, and give the people who are going through so many hardships in Israel advice on how to live their lives," he said. "Things in Israel are more difficult than here, due to the fact that Israel, ever since it was born, has constantly been struggling for its survival... The religious Jew in the diaspora should wake up to the fact that his only constructive contribution to the problem should be going there, living there, and building Yeshivot there... This is the only way a religious majority will ever take over in Israel."

Arab propagandists today claim that Zionism is merely a product of Western imperialism, denying that Jewish attachment to the land of Israel is rooted in religion. "The word Zionism," answers Dr. Herskovics, "to every Jew, is a part of Jewish life, including both religious and national feelings." In Judaism, "one cannot be religious and not be nationally inspired; one cannot be nationally inspired without being religious. There is no Zionism without religion; there is no religious person without true Zionism—and by true Zionism I mean as explained in the Amidah, and all over Talmudic and Midrashic literature. Jewish national feelings and attachment of the land is a religious commandment, Yishuv Eretz Yisrael is a mitzvah."

The Yom Kippur War and the upcoming Peace-talks in Geneva have again stirred debate as to whether Israel should return the occupied territories, in exchange for a peace settlement with the Arabs. "Rabbi Soleveitchik, Shlita, said a long time ago," recalled Dr. Herskovics, "that the leaders of the Israeli State are to be considered like doctors. As a doctor knows what the patient needs in order to be cured and in order to be healthy, so the ministers of the Cabinet of Israel are the ones to decide what are secure and healthy boundaries, and what are not. If the Jewish State feels that certain border changes must be made, or else its security would be threatened," said Dr. Herskovics, "then those territories cannot be returned. It would be suicidal to do so," he said, "knowing that we cannot rely on any other country in the world, because of the energy-crisis. We have seen that Asian, African, and European countries have all sold their principles for oil. Any state that sells its principles for material gain," reflected Dr. Herskovics, "is doomed to lose both."

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Financial Squeeze Persists

(Continued from Page 4)

alumni here in America who have been at the forefront of communal efforts to forward the cause of the State, not only in this time of War, but during times of peace, as well.

"Nowhere is the spirit of 'Kol Yisrael Arevim Zeh b'zeh' given more profound expression, than in the halls of Yeshiva and in the homes of its alumni," he said. "And never in the history of the institution," he continued, "have our own needs been so great."

Recalling Dr. Belkin's succinct summary of Yeshiva University's financial situation in the statement made several years ago: "The Jewish community is Yeshiva University's only endowment", Rabbi Dobrinsky went on to cite examples of how the appropriation of communal funds to Israel has affected the institution.

The Synagogue Campaign Division was faced with a virtual suspension of all its activities in the wake of the war. Nearly every synagogue breakfast, testimonial dinner, parlor meeting, and events of similar nature, was with the consent of Yeshiva University, cancelled or postponed by the congregations during the period beginning immediately after Yom Kippur and ending just two weeks ago.

A case, typical of the many, many examples culled by Rabbi Dobrinsky, is that of the New England supermarket chain which had for some years annually contributed \$1,500 toward a scholarship, and this year cut its donation to \$100.00.

"You must recall," said Rabbi Dobrinsky, "that our financial picture was grim before the war broke-out." He emphasized that the major fund raising campaign announced at the dinner, Dec. 9, honoring President Belkin's 30th Anniversary of inspired leadership, had been planned months earlier as one facet of a long and wide ranging fund raising program aimed not only at bringing the University's budget deficit to a minimum, but also geared toward providing funds for significant expansion of the Jewish studies and other related curriculums.

"Although the sum pledged at this event may seem large to the average person, it is substantially less than the University had hoped to receive before the war began. Furthermore, in terms of the University's needs, it can only be considered a first step toward acquiring the vast sums Yeshiva University must have if it is to establish the stable base for the curricular development which it must embark on to meet the educational commitments and Jewish communal needs challenging the University in the months and years ahead. An effort of this kind depends upon sustained support from congregations, corporations, organizations and individuals."

"As I indicated earlier," said Rabbi Dobrinsky, "we can no longer rely upon the unreserved generosity of these. Each day, I receive reports from our field coordinators who travel to other cities to work with alumni, rabbis, and friends of the University on fund raising events. They are finding unprecedented obstacles in communities where Yeshiva University has been a highlight in the local calendar of events for years. You can imagine the difficulties they are encountering in new areas."

Rabbi Dobrinsky went on to reaffirm that while the war has aggravated Yeshiva's plight, there are many other factors influencing the University's situation. "Beyond such ills of the late '60's and early

'70's as federal cutbacks in funds for education, inflation and the erratic fluctuations in the national economy which brought reductions in contributions to the University at the very time that its costs rose steeply, we have an underlying ongoing problem within the American Jewish community."

"Recent studies have begun to make public what many of us have long known — namely, Jewish education has traditionally been given very low priority in the allocation of funds by agencies and organizations in local Jewish communities. Surveys of giving preferences indicate that all but the more orthodox segments of American Jewish communities fail to recognize that in the long run Jewish education is the first essential for Jewish survival. This is a complicated subject that deserves an article of its own. I touch on it now, to suggest to you both reasons for

Yeshiva University's financial problems and the reasons we feel compelled to develop our programs of service to American Jewry now, despite our budgetary limitations." He continued, "Each and everyone of us, students, faculty, alumni, administrators — all of us who are intimately acquainted with the needs and goals of our University, must pledge now, more than ever before, to make known the cause of Yeshiva University — to recall that this University was essential in the creation of a flourishing Jewish community in America; that now more than ever before in our history, Israel and world Jewry depend upon the strength of American Jews for their preservation; and therefore, now more than ever before in our history, we must reinforce our programs training the rabbis, scholars, teachers, and communal leaders to guide the destiny of our people today, and in the years ahead."

"All of us who are linked to Yeshiva University share glowing ideals, ideals which Dr. Belkin, more than any other individual in our midst, has enlivened through his work to build what has become the nation's foremost center of higher Jewish and general scholarship — of life-saving research, and of life-enhancing educational and communal service programs benefiting all mankind. Like he and the other leaders of the University, students must strive to recognize that the realization of noble visions is achieved, not only through unswerving dedication, but through relentless financial costs. Our current budget is \$97 million. We do not talk of meeting it, but of minimizing the vast and threatening deficit which now exists."

Rabbi Dobrinsky emphasized that students can have a major role in this endeavor to sustain the University, by bringing the story of the institution's growth, of its achievements, and unchanging dream, home to their native communities, and to the congregations within the metropolitan area with which they have some association. Said Rabbi Dobrinsky, "on the thirtieth anniversary of his presidency, Dr. Belkin gives new meaning to the concept 'Shloshim la-Koach'. At this milestone in the life of the president, of the institution which he has built, and of the community which has flourished as a result, let students join with all other beneficiaries, leaders, and friends of the University to reinforce our capacity as a major resource in Jewish life and thus, in revitalizing the great vision upon which Jewry of tomorrow depends."

All members of the Teshiva University Community are urged to participate in the Blood Drive which will be held on Thursday Dec. 20, between 9:45-3:15 in Room 024.

men selected by their Rabbanim to dedicate the lion part of their lives to Torah studies and to secure the concept of Torah-Lishmah for the generation to come. For those that cannot adjust to the Kollel system," he said, "as regrettable as it might be, they must be given another platform to become good Jews and good Americans. This is where Torah-Umadah comes in."

Dr. Herskovics feels that Yeshiva University has met its responsibility. "Yeshiva University may pride itself with the success it has achieved ever since the establishment of the institution," he said. "Many American Jewish Communities are only alive in Torah today, thanks to the spirit of the Moosmachim of our Yeshiva."

Dr. Herskovics teaches Jewish History in the perspective of Chazal. He feels that "it is incumbent upon an instructor in Jewish History to show his students both the source material, the way both Chazal and

Come to the Annual SOY Chanukah Chugga, Wednesday, December 26, 1973, the last day of Chanukah. The Special Speaker will be Rabbi Berel Wein, Director Keshet Division UOJCA. Band, Mizmor Shih Orchestra. 8:30 P.M. in the cafeteria. Latkes and other refreshments will be served. 50 cents donation. All proceeds to go to Israel.

Techiya Offers Red Carpet For Soviet Immigrants

Dr. Herskovics

Interviewed

(Continued from Page 6)

Rabbi Heschel Reichman

"New every morning, great is your truth." (Lamentations 3:23). Said Rabbi Alexandrai, "From your daily renewal of us, we know that great is Your truth to bring our dead back to life." (Breishit Raba 75)

"The dawn's chirping birds, the first rays of sunshine, the opening of one's eyes to a fresh sparkling world—these are the daily signs of the coming rebirth of the dead during the Messianic era."

"New every morning, great is your truth." Said Rabbi Alexandrai, "From your renewal of us in the morning of the Kingdoms, we know that great is Your truth to redeem us." (Breishit Raba 78)

Every exile brings a new awakening to the Jewish people, helping them cope with a new and hazardous environment. The Mishnah was composed after the destruction of the Second Temple.

The Babylonian Talmud kept the Jewish people alive throughout the long oppressive day of Christianity and Islam. As the ghetto walls fell, ushering in a dangerous, new era of assimilation, Chassidism rekindled the Jewish flame. As modern, secular, national anti-Semitism developed its sadistic, ultimate "final solution," the drive for a national homeland was reborn. Today in the midst of the dark, communist day in the Soviet Union, a rebirth of Jewish feeling is attracting all Jews to their land and heritage.

The Messianic era will be marked

by two major events—the physical rebirth of the dead and the spiritual redemption of Israel. The physical rebirth will be effected by God alone. Just as the world awakens every morning—the sun's rising, the birds' chirping, the eyes' opening—so too will physical rebirth be a part of God's natural creation.

Not so spiritual redemption. Just as Jewry's historical awakening in face of danger was due to human responses, the boys and men whose study produced the Mishnah and Talmud; the fiery souls who charged Chassidic thought; the heroes who braved poverty and hunger to create a new Jewish homeland—so too will ultimate redemption come through the Jews' own efforts. "The Jewish people will be redeemed only through repentance." (Rambam, Hilkhot Tshuvah 7:5)

Soviet Jewry

Soviet Jewry is in the midst of its own physical rebirth. A seemingly dead body of Jews has become charged with life, and Soviet Jewry is now coming to Israel.

But Soviet Jewry's spiritual redemption can come only through repentance—a return to spiritual roots and heritage. Otherwise, the Jews of Russia will become a living body without a Jewish soul.

The vast majority of Soviet Jews have had no formal Jewish education. Jewish identity for most came as a result of the Six-Day War in 1967. Orthodox Jews know that "Jewishness" is a vast complex experience, encompassing much

more than simple identity with a Jewish homeland. How will Soviet immigrants to Israel discover their heritage?

Techiya—Past and Present

Techiya, founded by Y.U. students, has been working for the past year on just this problem. During the past winter and summer, it has conducted fifty shabbatoinim. Hundreds of religious articles have been distributed. Hundreds of people have met orthodox Jews on an intense personal level. Much of this work was done during the past summer when thirty-three American students went to Israel and worked day and night for six weeks in the



Techiya program with those already there. A teenager putting on tiffin for the first time, an engineer reading Shema, a little child seeing a mezuzah—all these are measures of Techiya's success.

... And Future

Now, more than ever, there is an overwhelming need for Techiya volunteers. The war has reduced

normal staffs at absorption centers. But immigration has risen—over 4000 Jews from the Soviet Union in October. In face of the terrifying tragedy of the Yom Kippur War, the people are examining their Jewish roots. Orthodox Jews must now spark a spiritual rebirth to bring redemption from suffering.

The Jewish Agency has created a Sherut Le'Amim Techiya program, providing such an opportunity. For the first time a uniquely religious program exists, bringing Orthodox college students together with immigrants in a social, educational and religious program. The target date for beginning this program is next June, with Techiya in charge of religious programs to be conducted in absorption centers throughout Israel.

Techiya needs volunteers now. Efforts are being made to provide college credits for the program, and to arrange part-time yeshiva study.

The success of this program is critical. With it, Orthodox Jewry can avoid another "Children of Teheran" experience, in which thousands of Oriental Jewish children were torn from their religious backgrounds during the immigration process.

Anyone interested in the Techiya program should contact Moshe Solov in the Riets office or the Techiya secretary of CSD. At Stern College, Debby Sternberg, sister of Techiya co-ordinator Miriam Sternberg, can be contacted.

As Americans begin to suffer the inconveniences and economic hardships of the oil-crisis, the suspicion grows that the Jews will be blamed. Dr. Herskovics commented: "I have seen a sticker on a car that said, 'We want oil—not Jews.' Do not be surprised," he warned, "if you find in the near future certain stickers, or see certain signs, or hear certain slandering remarks. Remember... he cautioned, "we cannot expect in a nation of two hundred million, that all will see the oil-crisis our way, even though it is the way of justice. They will see it through their cold rooms, and through the man laid off of work. There will be bitterness all around," said Dr. Herskovics. "It might even lead to clashes, because Jewish militants will not tolerate fearing those kinds of remarks." We have to be prepared," he said. "We should not be surprised; we should not be taken aback and feel desperate, because these things are going to happen." Dr. Herskovics expressed his hopes that the United States will recognize that, ultimately, its interests coincide with Israel's.

This is a time of crisis for the Jewish people and the Jewish State. Our very survival is threatened on many fronts. Strong spokesmen for the Jewish people, such as Dr. Herskovics, are needed, now more than ever.

Beth Sar Shalom Outwitted By YU Agents

(Continued from Page 8)

along with their son's story. Stuart's front was simple. He posed as an atheist student searching for "truth".

During the weeks that followed Michael became very involved in Beth Sar Shalom. He appeared to be very interested in Messianic Judaism

"They were especially pleased when Michael brought along "friends" who were "interested" in the movement."

and participated in all functions that did not compromise Halakic standards. (Author's note: All of Michael and Stuart's actions were done with the direction and approval of a competent Rav.) In order to escape participating in public prayer sessions Michael let his new friends at Beth Sar Shalom think that he was not yet entirely convinced and couldn't bring himself to pray. But he always left them with the impression of being interested, sincere and most of all, a good "catch" for the Hebrew Christians. They were especially pleased when Michael brought along "friends" who were "interested" in the movement.

Before long Michael was a respected member of Beth Sar Shalom whose genial personality endeared him to many of the worshippers. And, of course, he was looked upon as someone who was "on his way to seeing the light". Many members were particularly impressed when, on occasion, Michael would come in all the way from upstate just to attend a special lecture session. His relationship with Richard Briefstein and Rev. Eisenberg flourished and soon Michael was privy to much of the organization's private information and plans. This information was to prove to be of vast importance in

combating the movement.

Michael's inside information, enabled others to head off or disrupt numerous Hebrew Christian events. Based on Michael's reports Y.U. students were waiting at the Port Authority Terminal at 179th Street in Washington Heights when the missionaries from Beth Sar Shalom came to set up their table in the lobby. The Y.U. students were able to encircle the entire table area, blocking the Hebrew Christian displays from public view. The students then monopolized the attention of the missionaries, thus

eliminating the possibility of their speaking to anyone else. When the police finally came to disperse the student group, contingency measures had already gone into effect. Someone had "inadvertently" spilled a bottle of smelly dye onto the box containing most of their literature. Also, while some of the Yeshiva students had surrounded the table, other students were assigned to walk over and pick up some of the literature displayed on the table. This literature was then brought to a locker, where it was "corrected" by the Y.U. students who slipped a specially prepared article countering the Hebrew Christian polemics into the folds of the literature. This literature was then stealthfully returned to the table top and the next pile of Jesus literature was then "corrected".

Michael's tips were also helpful in alerting his fellow commandos to the dates and locations of Briefstein and Eisenberg's public lectures. So, for instance when Richard Briefstein was scheduled to speak at Columbia, students from local colleges (Y.U., Stern, Columbia, JTS, NYU) were mobilized. They arrived early to pack the hall and left hardly any standing room. When Briefstein began his talk, they ignored him. As soon as they were assured that all the people who were

interested in coming to this lecture had left because they couldn't get in, the students picked themselves up and left Briefstein alone to speak to the walls.

Without a doubt the infiltrator's most important contribution was the work done on an individual basis with people who entered Beth Sar Shalom. Their function was to greet all the first-time visitors at the fellowship, and welcome them in the "name of the Lord". The greeters enthusiastically threw themselves into their new assignment. They welcomed all newcomers warmly recorded their names and address, and made them feel comfortable. Some time during the following week the newcomers to Beth Sar Shalom received a call or a visit from Rabbi Shalom Hecht, the director of Lubavitch's Machne Yisroel House. Many newcomers to Beth Sar Shalom never returned for a second visit during this period of Michael and Stuart's activity.

Details of the exposure of Michael and Stuart's true identities are still unclear, but it appears to have resulted from an unfortunate mistake by a fellow operator. Beth Sar Shalom's relationship with Michael took an abrupt turn for the worse one day when Richard Briefstein walked in on Michael, in a dark room, "looking for a Bible" in Briefstein's personal file.

Even the disclosure of Michael and Stuart's true identities led to positive results. When Briefstein and Eisenberg were to fully comprehend the extent of the damage done by Michael and Stuart, they were incredulous, and their reaction to the shocking disclosure was to prove even more damaging. No longer were newcomers to be greeted with an enthusiastic welcome. In an attempt to ferret out visitors with dubious intentions, first-timers were now subjected to a volley of probing, sometimes hostile, questions. The

effects of the hostile atmosphere was soon apparent. Attendance at Beth Sar Shalom dropped sharply and the complexion of the society was soon to change.

It appears quite certain that the glamour of the Hebrew Christian movement throughout the United States has faded of late. While Beth Sar Shalom is still operating, and some Jews are still being caught in the web of Messianic Judaism, Beth Sar Shalom will never be the same. Richard Briefstein has left. (In fact he toyed with the idea of coming to Slichot Services at Lincoln Square Synagogue). Rev. Eisenberg is a picture of anxiety. He was particularly distressed by the cancellation of the Les Crane "Jews for Jesus" program, and the threatened public disclosure of the fact that his mother was not Jewish.

There remains one more chapter to this chronicle. Michael and Stuart were gone from Beth Sar Shalom but word was received that Richard Briefstein had been invited to speak at a Young Judea Conclave to be held at Camp Tel Yehuda in Monticello. The organizer of this "intellectual" event was an Israeli known as Binny. When Binny was contacted and told of the hazards involved in such a meeting he brushed them off and asserted his determination to proceed with the event. The American Zionist Youth Foundation headquarters was contacted to pressure him to cancel Briefstein. But Binny stuck to his guns and rejected even the pleas of high level Zionist leaders. Things looked desperate until a compromise was agreed upon: The meeting would take place at the camp as scheduled, but Y.U. would be allowed to send up 5 or 6 representatives to counter Briefstein. It was a poor solution, but better than nothing. The six students drove up to Monticello on Erev Shabbat to prepare the Young Judea teenagers for the encounter

with Briefstein, who was scheduled to arrive late Saturday afternoon. Before the Y.U. students left for Tel Yehuda it was decided that a final act of desperation would be attempted: A phone call was made to Briefstein. The caller identified himself as the Chairman of the American Zionist Youth Found-

"But Briefstein never showed up. Some people thought he got cold feet. Others knew better."

ation. Briefstein was told that an emergency meeting of the executive committee of AZYF had just concluded, where it was decided not to allow Briefstein to address the students at Tel Yehuda. Briefstein's reaction was subdued. He expressed his regret at the Board's decision and was certain that the Young Judea Youth would be greatly disappointed. He was told that if he would nevertheless, attempt to speak he would be barred from the grounds by the local police.

Saturday arrived at Camp Tel Yehuda. The Y.U. students had spent many hours preparing the young students for Briefstein's arguments. But Briefstein never showed up. Some people thought he got cold feet. Others knew better.

The lesson of this narrative is clear. Never sell Y.U. short. Next time you observe a young and innocent-looking talmudist pouring over the pilpulistic passages of an obscure commentary, don't dismiss him as a reticent naive scholar. For all you know, he may be an anti-Jesus commando in the process of dreaming up a brilliant new scheme of attack on Beth Sar Shalom; that will leave you incredulous, but brimming with pride.

Contributing Editor

The Secret Papers Of The Yeshiva Underground

Ephraim Buchwald

Let's face it folks, Y.U. isn't much of a University! No sit down strikes, no occupation of buildings, no ROTC. What kind of academic atmosphere can flourish in an environment bereft of long-haired radicals and bomb threats? There isn't even an SDS chapter, let alone a Weatherman faction. How can we have a riot if napalm manufacturers don't even attempt to recruit Yeshiva graduates? Can a student who's never seen the butt of a National Guardsman's rifle hope to be educated for contemporary society?

Unbeknownst to the general Yeshiva community, an underground society has been operating secretly on campus. An organization so secret that even the activists at Yeshiva are totally

unaware of its existence. Only recently have limited details of their activities come to the fore. But the full extent of their actions and accomplishments will probably never be disclosed.

The society has no name. Some members are unaware of fellow members. At Yeshiva, they pose as Talmud students, but in many cases don't study in the Rav's shul. But when in action, they operate as non-observant Jews, without kippot, and are often seen entering a churchlike structure on West 72nd Street. They are members of the Anti-Jesus Commando.

In December of 1971 a full page advertisement was placed in the New York Times by the Beth Sar Shalom Hebrew-Christian Fellowship. It pictured a group of

twenty people under the bold legend "So many Jews are wearing 'that smile' nowadays." It went on to explain that these people have found solace and fulfillment in their acceptance of Jesus. When the ad appeared a second time in March 1972, individual members of the yet unnamed "Anti-Jesus" Commando group began to visit Beth Sar Shalom to ease the joint.

Initial attempts to disrupt the prayer meetings were generally unproductive. One public confrontation, however, is memorable. Two Commandos showed up to listen to Rev. Arthur Katz expound on his Hebrew-Christian philosophy. In the course of his lecture Mr. Katz underscored his belief that all his activities were divinely directed. He appeared on local television in Rich-

mond and God told him exactly what to say. When he lectured to students in Stony Brook, he received a sudden revelation from Jesus who opened up the hearts and minds of the audience. "In fact," he said, "this very morning Jesus appeared to me and pointed out the verses of scripture I should refer to today." The Commandos swung into action.

A recently ordained rabbi, raised his hand, and asked a question, "If Jesus was really the Son of God-how is it that Mary, his own mother, refused to acknowledge this fact?" Arthur Katz began his response by citing various verses. His answer was unclear, hesitant and obviously inadequate. He told the questioner that the question was indeed a good one, that he would like to think about it, and that he would be only

too happy to discuss it after the meeting.

The Commando's partner, who sat in a different row, rose to go in for the kill. "I don't understand something Mr. Katz," he said arrogantly. "During your lecture you've spoken about God's revelations to you, on television in Richmond, at the Stony Brook meeting and even this very morning. If God is always with you why don't you have a revelation now to answer this young man's question. Has Jesus eluded you?" Mr. Katz was flustered. Members of the audience began to shout the Commando down. "Such arrogance!!!!!!" "Blasphemer!!" "Sinner!!" "Praise the Lord!!"

The second Commando resumed his seat, all the while muttering quite innocently to the people in his vicinity. "I don't know what I said wrong. My Rabbi would have answered me, I'm sure he would have." A stout, but sick-looking woman turned around in her pew, gave the Commando a fierce look of contempt, and swore to him "You're gonna burn for that brother, you're gonna burn!" The Commandos sat back in their seats and watched Arthur Katz vainly attempt to regain his composure and complete his lecture.

Plan I of open confrontation, was soon abandoned. By the time of the above incident, Plan II was already in effect. It was far more cunning and involved a possibility of physical danger. Among those in the "Congregation" during Arthur

The Editor-in-Chief and Governing Board of Hamevaser wish a hearty mazel-tov to Barry Kochanowitz, Production Editor, on his engagement to Leah Schreier.

Katz's lecture were two young men Michael and Stuart. When the audience shouted down the "arrogant" Commandos, Michael and Stuart, who sat apart from one another, rose to add their voices to the chorus of vituperation heaped at the "insolent" young men. Michael had been attending meetings at Beth Sar Shalom religiously for two months. He was already a trusted member of the fellowship and had gained the confidence of Rev. Charles Eisenberg, the director of Beth Sar Shalom and Richard Briefstein, the administrator.

Michael had entered Beth Sar Shalom posing as a young real estate agent from upstate who was in the city for weekends only. This "front" enabled Michael to avoid being hassled during the week and reduced the possibilities of their discovering his true identity. He told Briefstein to leave messages for him at his parent's home only if absolutely necessary and never to mention Beth Sar Shalom, since his parents were unaware of his involvement. Actually Michael's parents had been briefed on the entire scheme and agreed to play (Continued on Page 7)

Associate Editor

Guide To The Pre-Med: Part I

Chaim M. Brickman

Maimonides, court physician to Saladin, the sultan of Egypt, and the Jewish philosopher of the medieval Moslem world, addressed his "Guide of the Perplexed" to the "religious thinker whose studies have brought him into collision with religion." In a sense this guide was prepared with the same "religious thinker" in mind—the Yeshiva student whose sights are set on graduate school. I have chosen to address this article to the prospective medical school applicant, in particular, simply because (in the words of Rodgers and Hammerstein) "I've been there once or twice so I should know."

There is little doubt in my mind that the most critical problem facing the orthodox medical school candidate is that of Sabbath observance. The dilemma is simply, whether a medical student is obligated to seek training at an inferior quality medical school where there are no classes, labs, or exams on Shabbat or Yom Tov; or should one try to get the best medical education available regardless of the conflicts that might arise concerning Shabbat and Kashut observance?

A recent halachah bulletin issued by the Medical-Dental Section of the Association of Orthodox Jewish Scientists was devoted to a consideration of this problem. The following halachic opinion was provided by Rabbi Moses Tendler and was approved by Hagoon Rabbi Moshe Feinstein.

"A physician must seek association with the most reputable and prestigious hospital possible to insure excellent training and continuing education."

At first glance this responsum seems to be a carte blanche for any medical student willing to train in a program without the slightest regard for halachic considerations. However, Rabbi Tendler provided an additional comment:

"Jewish law requires that the physician acquire maximum skill and competence to practice his chosen profession. Therefore, he should forego the personal comfort and convenience of training in a hospital that is sympathetic to his religious needs in favor of the hospital that will provide him with the best possible training, provided that he is certain of his fortitude in maintaining all halachic requirements despite the less favorable environment."

In essence the halachah clearly establishes at least two criteria for the selection of a suitable medical

school. First, one must strive to obtain the best medical education available to that applicant. Second, the prospective medical student must honestly feel confident that he will be able to maintain all halachic requirements while training in the environment has selected.

Just as medical school policies and programs vary from one school to the next, so the religious environment differs from campus to campus. Still the most accommodating medical college from the religious student's point of view, Albert Einstein Medical Center offers a complete kosher kitchen, daily morning and evening services, a Jewish lecture series, Torah study sessions, plus all the advantages of being located in New York. While Einstein boasts of having one of the best neurology departments in the United States and is associated with several large metropolitan teaching hospitals, Einstein was also the first medical school to initiate a three-year M.D. program.

While only three years of medical school may seem very attractive, I suggest extreme caution before anyone leaps headlong into any such program. Indeed, there are several advantages in completing one's general training in only three years, yet a countless number of students on this program told me that they find "hundreds of important facts go flying by and you only have a chance to catch relatively few".

Without exception every medical academician I've consulted concerning this abbreviated program has had high praise for Einstein's achievements since its relatively recent inception, however, each has also expressed some degree of skepticism over the success of the three year program. In fact, an editorial in the Journal of the American Medical Association concerning such programs said, "There is no question that many of the teachers of interns and first year residents are complaining about new M.D.'s who are both immature and unskilled in dealing with patients." Science magazine recently reported that both Yale and Harvard were reverting from the Pass-Fail-Honors grading system to the traditional letter grades and that they were considering dropping the revised three year curriculums in use since the sixties. A member of the admissions committee at Einstein told me that the curriculum committee of that school has also been considering a similar reversion to the four year program.

Mount Sinai Medical School has never accepted a Yeshiva graduate and New York University along with Cornell University have no Jewish facilities on their campuses. However, all three schools have excellent four year programs with no labs, tests, or lectures on Saturday. In addition, Mid-town Manhattan is a religious medical student's delight; Numerous synagogues, kosher meat and dairy restaurants, shulim, hospitable religious families, libraries, as well as museums are all within walking distance of these three New York City medical school campuses.

The College of Physicians and Surgeons of Columbia University is located on 168th Street in Manhattan. Nestled within a predominantly black neighborhood, Columbia is just one subway station south of Yeshiva's uptown campus. Unfortunately, the jungle between these two campuses has become too dangerous for white pedestrians by day or by night. There are no kosher food outlets on campus, however, students either bring meat from home and store it in refrigerators or else they invest seventy cents in a "way ride up to the Yeshiva. One Yeshiva graduate attending P & S told me that the administration and faculty have been most accommodating and cooperative whenever school policy conflicted with his religious convictions.

Students in the middle of their second year at P&S begin their clinical clerkships in one or more of Columbia's six teaching hospitals which includes a hospital in Cooperstown, New York. This poses a potential problem for the religious medical student for reasons that should be obvious to the reader. New York Medical (formerly Flower and Fifth Medical) moved its basic science program in 1972 to a second campus in Westchester County. This has created a problem for religious students since there are no kosher food outlets nor are there any synagogues in the vicinity of the school, according to an alumnus of Yeshiva College with whom I recently corresponded. This fourth year medical student, who wishes to remain anonymous, explained that any problems he has had in the past were dealt with on an departmental level, usually to his satisfaction. He did cite, however, isolated cases where certain faculty members refused to cooperate e.g. one surgeon refused to allow a yarmulka into an operating room while another instructor refused to excuse him from an orientation session held on Shabbat.

In concluding Part I of this article I would like to print the closing paragraph of a letter I received from Dr. Michael Lisherman, YC '70. "The time to learn hilchot refuah, hilchot Shabbat as they apply to medicine, etc. is before one is confronted with these problems. Since there are so many pre-meds in Y.U. it is regrettable that such courses are not readily available." Dr. Saul Wischnitzer, Myron Beer, and I are presently formulating this type of lecture series.

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Shabbat observance at New York Medical during the clinical years is not an impossibility (and this is true for numerous medical institutions) since one can easily find a Gentile classmate willing to swap his Sunday or weekday rounds for your Saturday duty.

During the past several years, the religious faculty members and student body at Downstate Medical Center have merged into a strong, vibrant, and well-coordinated organization. Located in southern Brooklyn within walking distance of several orthodox synagogues (though, I suggest any walking be restricted to daylight hours), Downstate is equipped with its own kosher sandwich machine located in their main cafeteria plus a kosher meat facility in the Student Center. Jewish medical students at Downstate have arranged lectures, classes in Jewish law and ethics, synagogue services, socials, and other activities while they have also been successful in establishing a "Shabbat observant internship"—the first of its kind—whereby religious students may officially file a request to be assigned to weekday rounds.

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