

HAMEVASER

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Rav Soloveitchik Studies Dual Aspect Of Purim

by Pinchas Weinberger

On Monday evening, March 4, 1974, Rabbi Joseph B. Soloveitchik addressed the student body of Yeshiva University. The evening of Torah study was dedicated to the memory of Mrs. Tanya Soloveitchik and Dr. Samuel Soloveitchik. The following is a synopsis of the "Rav's" remarks.

The Talmud in Tractate Megilah 4a, establishes the requirement for the reading of the Megilah at night (Purim night) and its repetition during the day. Rabbi Yehoshua ben Levi quotes as a basis for this practice from the 22nd Psalm, which shows man in despair

aware of the difficulty of being involved in both elements of Purim simultaneously instituted the Fast of Esther on the day preceding Purim. The Fast of Esther then becomes the day of supplication and prayer. Purim day is the day of celebration and thanksgiving. Yet, the Fast of Esther is an intrinsic part of the Purim experience and not an unrelated addendum.

In what metaphysical phenomenon is the dialectical aspect of Purim found? It is found in the human experience. Man is a frightened being, not in the psychological sense, but rather in the ontological and metaphysical sense. Man is a creature full of anxiety who unlike the animal lives not only in the perceptual reality present but also experiences the realities of memory and anticipation.

Man's Fear

The reality of anticipation has man looking toward the future, his uncertainty breeds "fright." The reality of anticipation leaves man in a constant state of need. Man cannot judge his state by his present circumstances alone hence man always finds a constant need and purpose in prayer. The uncertainty inherent in the human experience is reflected even in the prayer of thanksgiving-Hallel. Hallel is comprised of glorious praise for G-d, as reflected by Psalm 114 (B'tzait Yisrael) - a Psalm of praise to the Almighty for redeeming Israel from

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CTI: Liturgy For The Rabbi

by Joseph Rosenbluh

Rabbi Issac Elchanon Theological Seminary (RIETS) has instituted a new program for Semicha students, namely that they may take two Cantorial Training Institute (CTI) courses in lieu of one required Supplementary Rabbinate (SR) course. CTI gives instruction in cantillation for the Torah and Megillot; chants for the Ashkenazic and Sephardic yearly cycle; Shofar blowing; history of Jewish and general music; as well as courses in music theory, ensemble, and piano. Since a Supplementary Rabbinate course is scheduled for two hours, two CTI courses, lasting an hour each, are an equivalent substitution.

In Ashkenazic Lands

As far back as the fourteenth

National Religious Party Plays Decisive Role In Israeli Politics

By Y' Shaya Shalchon

The Israeli political scene is never dull or peaceful. After every election, there is the inevitable political maneuvering and jockeying for power on the part of individuals and political parties. Governments are only formed after haggling and compromising in which different parties, sometimes, ideologically opposed to each other coalesce into a coalition government.

The aftermath of the December 31 election proved no different.

News Analysis

Though political solidarity was in order as the Israelis had only recently emerged from a devastating war terribly scarred and were in the midst of delicate negotiations with Kissinger and the Arabs, the December 31 election was the most divisive election ever.

The ruling labor coalition lost its majority in the Knesset and was forced to seek other parties with which to unite to form a viable government. Traditionally, the National Religious Party, Mizrahi, has been the junior partner in every government since 1948. However, Mizrahi this time has been extremely hesitant to join the government. Without the Mizrahi in its coalition, the labor party will either have to call for new

elections or form a minority supported government. Ironically, it is not issues such as defense matters or territory withdrawal that threatens to bring down the government, but rather the issue of "Who is a Jew."

The "Who is a Jew" question is only a single manifestation of a deep rift among Israelis and the political parties representing them. The Mizrahi, as the major religious party, feel that all religious matters should be left to them. On the other hand, the secular parties representing the non-religious Jews such as the Independent Liberal Party believe that it is unfair and a "bridgement" of certain basic freedoms for religious Jews to impose restrictions (such as the curtailment of bus service on Saturday, prohibition of selling pork, etc.) on irreligious Jews. It is for this reason that the "Who is a

Jew" is so important for the resolution of this issue will determine who will have the right to dictate religious policy in Eretz Yisrael.

The situation is further complicated by dissension and rift within the Mizrahi. Certain leaders of the Mizrahi wish to leave the government because of "Who is a Jew." These leaders feel that such a drastic step as leaving the government would prove to the rank and file membership that Mizrahi is idealistic enough to surrender all the privileges it would gain from being in the government in order to uphold its religious principles. It would also show that Mizrahi's actions are not politically motivated, but rather are motivated and determined by the guidelines set down by the G'dolim. Such action would strengthen and consolidate

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Rabbi Tendler Initiates Medical Ethics Lectures

by Chaim Brickman

"There is never a point of conflict between Halakha and good medicine. When Halakha doesn't make allowances for 'M'chabehem' then life isn't worth living."

Having laid this firm foundation, Rabbi Dr. Moses Tendler began his first in a series of lectures entitled, "Medical Ethics, and Sabbath Observance in Medical School."

On Wednesday evening, February 20, Rabbi Tendler addressed a mixed audience of both students and alumni on the critical issue of euthanasia. Dr. Tendler opined that the entire question of euthanasia is

not a situation ethics which may change or be suspended under certain conditions. The Torah society uses an objective yardstick, while other societies apply subjective yardsticks. For example, the Torah condemns a robber no matter how desperately impoverished the perpetrator of that crime may be. Good and evil are absolute values that transcend issues of time and place.

Rabbi Tendler explained that the fundamental basis of Torah medical ethics is the infinite value given to human life. Consequently, Jewish ethics teaches that since a human



calling to G-d during the night and day. On the other hand, Rabbi Chebo in the name of Olah quotes as a basis for this practice from the 30th Psalm which expresses man's need to sing in glory to G-d.

Rabbi Yehoshua bep Levi identifies the reading of the megilah with petitioning of G-d from the depth of misery. Rabbi Chebo identifies the megilah reading with a total thanksgiving to the Almighty. Its recitation is a jubilant expression of praise of G-d. In fact, both of these elements are found in the megilah. On the one hand, the megilah represents the cries and supplications of distressed man before his creator. On the other hand, the megilah is also the expression of praise and song to G-d for redeeming His people.

Dialectical Character

The dialectical character of the megilah is also found within the Purim experience. It is well known that Purim is a day of gaiety and celebration. However, Purim also includes an element of prayer. It is a day of deep meditation. Chazal

century Jacob ben Moses Ha-Levi Mollin (Maharil), the great Ashkenazic rabbinic authority functioned as a Shella'ch Tzibbur. Israel Abrahams, in describing the rabbis of the fourteenth century, and particularly Rabbi Mollin, called them members of a "class of clerical musicians." In recent years the rabbi has again taken on this religious function. It was felt, therefore, that he should be formally familiarized with the chants of the liturgy and the cantillations of the Bible, for he himself is often called upon to lead the congregation in prayer and to chant certain sections of the Bible. In addition, since the rabbi is the overseer of all religious activities in the synagogue, he should be thoroughly familiar with the prayer patterns (Nusach) in the musical service.

In an interview with HAMEVASER Cantor Nulman, director of CTI, cited from Even Shlomo-Toldot Rabbenu Elyahu zti Mirvina, "the Gaon would say, that a person cannot understand the trop (te'amim) of Tanach, the songs that were played on the duchan (platform) of the Bet Hamikdash, and the secrets of Tikunei Hazohar (a Cabbalistic commentary) unless he has studied Chakmat Hamuzik (musicianship). And this was not meant for rabbis alone, but for each member of Klal Yisrael." Cantor Nulman added.

To date, nine semicha students have registered for the Spring 1974 semester, bringing the total of CTI registration to some 200 students.



Rabbi M.D. Tendler

inextricable linked to the question of abortion. "Society has been attuned to accept the question of euthanasia because it has already accepted abortion. If a child that's almost alive is not alive, then a man who is almost dead is not alive. If I can catch you on the first part of the life cycle, I can catch you on the second part of the life cycle as well." Rabbi Tendler called this the Domino Theory in Ethics, namely, once the issue of abortion fell, the stage was set for the fall of euthanasia along with it.

Terms Defined

Torah ethics, according to Rabbi Tendler, is universal and non-negotiable. "Halakha is applied to specific cases; Halakha is not revised to fit specific cases." Torah

life is of infinite worth, then a little human life is also of infinite worth. Mathematically speaking, one may say that a piece of infinity is also infinite. Rav Tendler concluded his introductory remarks by pointing out that every society, with the exception of a Torah society, puts a price tag on human life. Torah society, therefore, is the only safe society, for in all other societies one must always fear that someday someone will be willing to pay the price on your tag.

The American Orthodox Jewish community, according to Rabbi Tendler, has expended a disproportionate amount of energy arguing the question "Who is a Jew" while the question of

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HAMEVASER

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Rav Zaks' 1

HAMEVASER along with all the Bnei HaYeshiva note with extreme sorrow the passing of Rav Menachem Mendel Zaks. Both as a teacher and bochen, Rav Zaks devoted thirty years of his life to the bochurim of our Yeshiva. His renown as a great scholar was not limited to Yeshiva University but extended to all Orthodox Jewish circles. As the son-in-law and literary executor of Rav Yisroel Meir HaCohen, the Chofetz Chaim of blessed memory, Rav Zaks supervised the publication of many of the 'sainted Chofetz Chaim's works including his magnum opus, the Mishna Brurah. HAMEVASER extends condolences to the Zaks' family and to those who were close to him. May the Almighty comfort them amongst the mourners of Zion and Jerusalem.

It was unfortunate that many students were unaware of the passing of Rav Zaks because of the administration's failure to apprise the student body of his death. No official announcement of regret was made at the time. HAMEVASER does not feel that a passing reference in a YU public relations release does justice to this great Tzaddik. We hope that in the future such a situation will not recur.

Letters To The Editor: YU Underground

To the Editor of HAMEVASER:

Over the past year, we have grown accustomed to the public penitence of bright young men, each outdoing the other in exhibitions of shame. No longer amused by tales of smoke-bombs at Muskie headquarters, mice at Muskie speeches etc. etc. etc., many Americans believe that their activities represent a madman's degradation and the abuse of the political process. I, for one, do not find it incongruous that the most cheerful and unreluctant of those involved, full of scorn for the "18th century morality of fair play," hail from a background of shmei, a fact

which he denied, of course, as vehemently as he did any suggestion there was something wrong with his conduct.

I was, therefore, somewhat perturbed by your article "The Secret Papers of the Yeshiva Underground," dealing with "Anti-Jesus Commandos" who devote much of their time to the disruption of "Judeo-Christian" missionizing activities. Many of their tactics, as described in the article, are highly commendable; others are less so. Let me note one particular episode; reporting on the disruption of a Beth Bar Shalom

display at Port Authority Terminal in Washington Heights, the author of the article writes:

"When the police finally came to disperse the student group, contingency measured had already gone into effect; someone had 'inadvertently' spilled a bottle of smelly dye onto the box containing most of their literature."

Was this a reprisal for similar actions on the part of missionizing groups? Has smelly dye been, however, "inadvertently" spilled on Lubovitch, Mitzvah sheets? Have missionaries occupied all the seats at the Rav's Yahrzeit Shiva and then

From the Editor's Desk

So What Else Is New?



by Joseph Epstein

About a month ago I was walking in Furst Hall when my erstwhile friend, Jeremiah ran by me almost knocking me over. Quite startled I grabbed hold of my attacker. "Jermy," I yelled, "What is the matter with you?"

"I am trying to save the world," he screamed back. "Are you crazy? There are enough nuts in the world. We don't need any more problems!"

Annoyed, Jermy began to give me a lecture on the problems he was going to solve. Like the prophets of yore he lashed out at everything. "Just look at the problems of Israel," he said. "We don't even know who is Jewish. These lousy converts are messing up our nation. The Religious parties are all split up over politics. To join or not to join, that is the question. Even the Lubavitcher Rabbe is involved in the Israeli politics. And the war. Why people can't live there! The inflation is so bad, prices are so high, things are just so expensive! Better dead than alive — its cheaper. What about those missionaries in Israel which no one seems to be worried about. We should burn 'em out, get rid of them. Everyone is split, everyone hates each other. Golda Meir resigns, new elections, oh so many problems. Even our leaders show their lack of unity. Why even Rav Goren and Rav Yosef don't speak to each other — publicly they blast each other. We don't have enough tzarot. The Arabs are ready to kill us any day. How can life continue under such pressure. What about the religious status-quo — the spirit of Israel. No one understands, all too few Jews even care!"

Flustered and sweating, my friend Jermy couldn't continue. The strain showed. I tried to calm him but he broke away from me. His energy amazed me. Looking up with his firey eyes, he murmured: "Oh G-d, look at your suffering people. Look at all the problems. Not only in Israel, but also here in America. It's just as bad here — even worse."

What was I going to do with my friend. This was not the same Jeremiah I had grown up with and knew for so many years. He had turned into a real pessimist. Everything was going wrong for him. The poor guy had the problems of World Jewry on his mind — he couldn't rest.

Breaking out of his temporary trance he continued passionately: "Look in America! Look at the assimilation-rampant! Inter marriage — one out of every three Jews marries out of the faith! The Reform movement is almost dead: their members are no longer Jews. Their Temples are shells, we have lost a third of our people. The Conservative movement is a threat to true Judaism. They want recognition of their practices but the fakes will get theirs. They misrepresent Judaism. Jewish education is failing; it doesn't reach enough of the youth. Not enough kids go to the day schools or to Yeshiva. And even the Yeshivah don't live up to their responsibilities. Most of them don't educate. They turn off their students. The teachers should be better, the schools should have more money. No money for any good Jewish projects. The best institutions are going bankrupt. We are so split up. What Jewish leader is going to open his mouth tomorrow and split the Jews in another direction. So many problems: Kashrut, Shabbat, the secular influences, mazzeirin, agunot, no end to the tzarot."

I had to interrupt him. A crowd had gathered and they were ready to lynch him: I dragged him out to the street and warned that if he wanted to remain in one piece he had better keep quiet. I knew he wouldn't listen. We needed another problem as if we didn't have enough problems already.

The last I heard about him was that he had immigrated to the Holy Land. I guess after he had solved all the problems here, he wanted to try his successful techniques in Israel.

So what else is new.

Special note must be taken of the efforts of the staff of HAMEVASER in publishing this double edition. Special thanks are extended to Rabbi Benjamin Blech, Dr. Aaron Levine, Morris Mann, Eleazer Diamond and Moshe Berlove for their intensive efforts in preparation of their research articles which are appearing for initial publication in this issue of HAMEVASER.

It is also significant that this edition of HAMEVASER is being published and sponsored by all three student councils of the Jewish Studies Divisions. This is the first time in several years that HAMEVASER is being published under this united sponsorship. Personally I hope that this significant step of unity and harmony will continue into future years for the betterment of our yeshiva and its ideals. I must thank Irwin Gross of SCY, Michael Bloom of EMCSC for their efforts in this area.

The new 5735 (1974-75) HAMEVASER general staff will be chosen shortly. Positions are available on the Governing Board, Associate Board and Staff. All interested students are urged to apply. Please submit your name, address (room number where applicable), position requested and past experience to Joseph Epstein (M219), or Chaim Brickman (M509) before Thursday March 21, 1974. Present HAMEVASER staff members are required to reapply for new positions unless they prefer remaining in their present position.

ignored him? If so, I'm sorry the author of the article didn't mention it. Do we see fit to exhibit the same zeal when confronted by other obnoxious trends? When unconscionable Abortion Laws are proposed, do we feel the need to counterbalance the vociferous support these measures enjoy within the assimilated Jewish community? Do we urge the use of unheroic, civilized, methods, such as the ballot box, to express our moral disapproval? Or do we courageously pour

smelly dye on pro-Abortion literature, perhaps heckle a behavioristic atheist into the bargain? One wonders how much this violent anaphylaxis to the red cape of the label "Christian" is vestigial to the culture-attitudes of assimilationism, for which Judaism was defined as the opposite of whatever one thought Christianity believed in. (One can't help thinking of the gutsy Conservative rabbi on Long Island who invited a

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JSS President

Moving Forward

by MICHAEL J. BLOOM



As we near the mid-point of the second semester, the JSS student council is working very diligently to make this year's Seferim sale a most successful one. I would like to take this opportunity to thank the Treasurer of the Council, Stan Frohlinger for his tireless efforts as Chairman of this event and hope that this year's sale will prove an even greater success than ever. In addition, I would like to say that our student-faculty committee, which did finally meet, conducted its most important business in a most cordial, cooperative and refreshing manner. The proposals which came before the committee received a very thorough airing. Progress made on several salient issues was smooth and effective.

One of the committee session's major accomplishments was the conditional approval of a modified P-F grading system in JSS. A student may designate a subject (a 2 credit course in JSS) to receive a P if he passes, an A if he earns an A, or an F if that is so earned, namely an A, P, F system. In addition, the committee has conditionally approved some of the tentative plans of the Halakhah L'Maseh Committee which will be formally announced as soon as the tentative plans have become definitive.

In addition to the already functioning committees, a special effort has been made to revive the planning of the Shabbat Committee which will try to work toward the development of a meaningful Shabbat program here on campus. I have also felt that there was a certain gap that has been crying to be filled, namely, Shabbat activities. I am hopeful that the JSS student council can make positive steps to fill this gap.

SOY President

YU In Retrospect

by IRWIN GROSS



The question has been put to me several times that if I am so dissatisfied with the way the Yeshiva and the university is run that I don't simply leave for another Yeshiva and-or college. The answer is, of course, that in spite of my many misgivings about the institution I have basically found what I was looking for. A Yeshiva where I could learn by five talmidei chachamin and still be enrolled in a for the most part a respectable four year bachelor degree granting program. And seeing as how I very much doubt that I could find this somewhere else I have been able, over the last four years, to stomach the meaningless courses forced upon me, the endless red tape and the nasty secretaries that give one the feeling that it is the university's responsibility to support them and that students are an unnecessary nuisance. (Ten Kabim of such secretaries and red tape descended to the world, and YU took nine.)

My major t'aneh (Complaint) against the administration is that almost nothing is done to encourage increased religious commitment on the part of the students. While we have a dean and registrar who zealously defend the sanctity of the liberal arts nature of our college, there is no one to uphold the religious nature of our school. The administration has decided that a student is too ignorant to choose a college program on his own without certain basic requirements, yet whatever religious commitment a student chooses to make is fine with them.

Synthesis is a myth to all but geniuses. Studying is done in college not for learning *leshma* but rather for the "Ace." Kaplans and those Aces get students into graduate schools, not the "high level of instruction" found in the college. What is most tragic of all is, that to many, the double program does not exist. To many students it is more like a one and a fraction program.

Pressure on students is very great, and because there is more pressure to "get the Ace" than to do well in *lamudi* *kodesh*, many sacrifice their religious growth for good grades. Four years later when the students graduate they find that their amount of Torah knowledge and observance is at the same level at which they entered (if not lower), and surely it will not increase in graduate school. They are not prepared for living Torah directed lives. How does the administration expect its graduates to keep *hilecht nida* if they never learned the dinim? How can they keep Shabbat?

Seniors cannot turn the clock back, but let us hope that underclassmen will learn from their experience. The reason for coming to YU is the opportunity to learn Torah, the *ikar* in life. There are great rabbim here BUT you must take the initiative. Growing in Yiddiskeit in the face of an administration which emphasizes the secular while ignoring the religious is not easy but, "Know before whom you toil, who your Employer is and who will pay you the reward of your labor." *Hatzilachah Rabah!*

Mafdal Holds Key To Stability

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(the National Religious Party which in recent years has suffered from internal strife and as a result has lost some of its seats in the Knesset.

Other leaders in the Mizrahi, who would prefer to remain in the government, point out that leaving the government is *not* without its serious drawbacks. For one, Mizrahi would lose control of several important ministries including the Ministry of Interior and the Ministry of Religion. Once these ministries come under the control of a completely secular government, there will be nothing to insure that conversions would even be de facto *K'halkhah*. (While Mizrahi was in the government, and controlled the Ministry of Interior, all conversions in order to be registered had to be *K'halkhah* even though there was no specific provision for this in the "Law of Return.") Therefore, these leaders argue, it would be better, pragmatically, if the Mizrahi remained in the government if only to prevent the non-religious parties from taking over completely all matters pertaining to religion.

The leaders of the Labor party find themselves embroiled in this imbroglio. Of course, Labor would prefer to see the Mizrahi regain within the coalition. The ten seats that Mizrahi controls would give the Labor alignment the mandate it needs to rule decisively. It is for this reason that they have left the ministerial portfolios usually occupied by Mizrahi vacant. However, the Labor party can not readily accede to Mizrahi's demands for several reasons. First, elements within the coalition have views diametrically opposed to those professed by Mizrahi. By submitting to Mizrahi's demands, Labor would alienate these parties and in the end gain nothing.

Second, amending the "Law of Return" would be a slap in the face for conservative and reform Jews as their conversions would be invalidated under the new law. Conservative and reform organizations might retaliate by withholding or cutting back altogether their donations to the State of Israel.

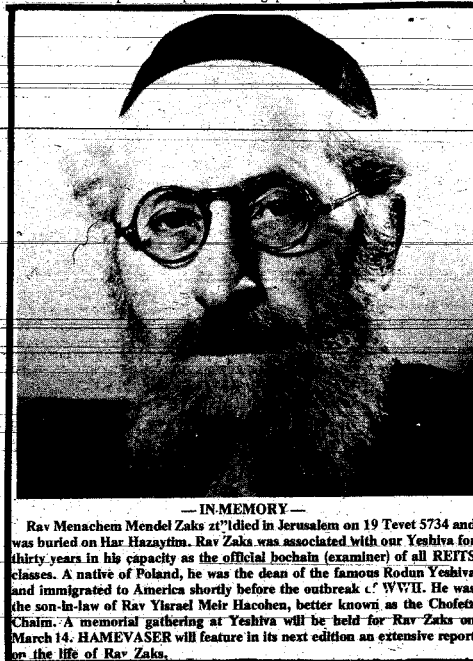
From all this, it is obvious that there is no easy solution to the present political crisis; since the participants are so far apart in their views. Any solution would entail great compromise, and in all probability, such compromise would only be a patch on a schism that will always be inherent in the Israeli body politic.

Abortion Laws, but then I am as poorly qualified to know of his activities as he is to know of mine.

As far as Rabbi Berkowitz's "Wipe that smile off your face" ad, I thought it quite appropriate and deserving of praise. Nevertheless I am in no position to judge whether it was the Berkowitz ad, or the acts of the "Anti-Jesus Commando" or some other factor that caused Sar Shalom. Nor can I definitely tell you, why the Beth Sar Shalom building was sold to the Baptist Church, or why Arthur Katz, their best missionary, broke with the Hebrew-Christians. If Mr. Carmy can, then, and only then, is he in a position to mock the efforts of those who espouse an approach different from his.

Finally, Mr. Carmy, (sic) as you can see, typographical errors do occur. We'll try to be more careful in the future.

Ephraim Buchwald
Contributing Editor



—IN-MEMORY—

Rav Menachem Mendel Zaks zt"l died in Jerusalem on 19 Tevet 5734 and was buried on Har Hazayim. Rav Zaks was associated with our Yeshiva for thirty years in his capacity as the official bocham (examiner) of all REITs classes. A native of Poland, he was the dean of the famous Rodun Yeshiva and immigrated to America shortly before the outbreak of WWII. He was the son-in-law of Rav Yisrael Meir Hacohen, better known as the Chofetz Chaim. A memorial gathering at Yeshiva will be held for Rav Zaks on March 14. HAMEVASER will feature in its next edition an extensive report on the life of Rav Zaks.

Buchwald Replies To Letter

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representative of Key 73 to speak from the pulpit; he almost lost his job, but he got what he wanted; a shocked congregation expanded the budget of the Hebrew School — even the most cursory expenditure for Jewish Education would only be justified as counter-Christian propaganda! As we grow in self-confidence, it ill befits us to leave uncriticized this "theology of Moshe Kappoyet," with its insipid echoes of the unhappy mother and her dead baby.

One also wonders about the author's eagerness, which surfaces, like a Wagnerian leitmotif, throughout the article, to convince us of the virility of YU students. Here is the last paragraph:

"The lesson of this narrative is clear... Next time you observe a young and innocent-looking talmudist pouring over the pulpitic passages of an obscure commentary (Pouring what? I hope not smelly dye? S.C.), don't dismiss him as a reticent naive scholar. For all you know, he maybe (sic!) 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"

This paragraph (except for the first sentence and the spelling) reminds one of those Reader's Digest pieces extolling the virtues of the latest breathtaking treatment that transforms asthmatic youngsters into mighty linebackers in six, fun-filled, months.

When the by-now notorious ad depicting the Jews who are wearing "that smile," appeared in the Times, it was promptly countered by one reading "Wipe that smile off your face." This counsel, so ap-

propriate when directed against the public-relations-travelling-salesman rictus of the missionary, is perhaps no less appropriate regarding the delighted Erlichmannic chorle of enthusiastic "dirty tricksters." The paranoia's ultimate offense against himself is not his belief that he is threatened (in this, like that of us, he is usually correct), but rather his willingness to order so much of his life around that belief.

Shalom Carmy
Instructor of Bible, YC.

Mr. Buchwald replies: I find it quite difficult to accept Mr. Carmy's (Instructor of Bible, YC) attempt to portray the Hebrew Christian movement as the innocents being harassed by the wicked. Perhaps, one day I will have the opportunity to document to some of the dirty tactics the Hebrew Christians constantly employ when dealing with Jews, (e.g. the missionaries who operate in Yeshivot, and in Jewish organizations like SSSI) Maybe then, Mr. Carmy will show equal concern for those Jews who have been caught in the clutches of Beth Sar Shalom, as he has shown for the Meshumadim who run the operation.

Furthermore, Mr. Carmy would be hard put to substantiate that pouring dye into a box of missionary literature, is "immoral, particularly from a legal Jewish sense. At most he could claim that it is counter-productive. And this is a matter of opinion.

Since I've never spoken to Mr. Carmy, and I don't recall him being a student of mine, I doubt if he is qualified to even imply knowledge of how much or how little effort I expend comforting "other obnoxious trends." I don't recall reading his position papers on the

Ex Libris Hamevaser

Ivrit L'College (College Hebrew), by Yitzhak Sabban. Published by Erna Michael College of Yeshiva University, 289 pages. Reviewed by Moshe Sokolow.

A new book is always welcome, a novel book is awaited with eager anticipation. Mr. Sabban's "Ivrit L'College" is a novel book, and I am pleased to say that my anticipation has been amply rewarded. If, as Horace wrote; "The man who makes the experiment deservedly claims the honour and the reward," then Mr. Sabban has a just claim on all who utilize this book.

Recognizing that the knowledge of Hebrew is the most fundamental and rudimentary step in 'Limudei ha Yahadut' and that, to the Y.U. student, it signifies somewhat more than an effective means of ordering lunch at the Sova cafeteria, Mr. Sabban has designed a steady and geared for students with some previous background (Yeshiva high school, apparently) in Hebrew, and has spiced it richly with thematic and descriptive material particularly

oriented towards the needs and interests of the Y.U. students.

The book consists of twelve study units with accompanying appendices and tables. He deals initially with such matters as the recognition of, and distinguishing between such similar sounding consonants as *ateph* and *ayin*, *hay* and *chet* (the inability of which the Gemara in Megillah 24b tells us disqualified the residents of Haifa and Beth Shean from being Shlichei Tzibur) and proceeds to discussions of grammar. The grammar is minimal, but functional, and available but not overstressed. Each lesson is accompanied by passages for practice in reading comprehension and the selections range from Peretz to Nechama Leibovitz, to the ethical teachings of the Rambam, to anecdotes which I have found to be the odds on favorites of the students, whose opinions on the book I randomly sampled.

Most important, and impressive I (Continued on Page 11)

The Euthanasia Controversy: Three Views

by Louis Solomon

Recent "secular" thought concerning the question of euthanasia in America today falls primarily into two camps. Both pro. Those espousing passive or negative euthanasia follow the procedure of allowing a terminally ill patient to die while the other major view, positive euthanasia, endorses the procedure of actively helping certain patients die. It seems that the notion of positively working and supplying treatment to a patient, even a terminally ill one—a view which I consider to be the "Jewish Halakhic" one—is no longer even an issue.

It would be worthwhile, I feel, in view of the definite Halakhic opinions expressed by Rabbi Aaron Solovitch in his recent lecture at Yeshiva University, to analyse and contrast these two opinions concerning euthanasia in relation to the "Jewish Halakhic" viewpoint.

Positive euthanasia is described by Joseph Fletcher, visiting professor of Medical Ethics at the University of Virginia, in his book "To Live and To Die." Dr. Fletcher utilizes a "humanistic, personalistic" outlook towards man and feels that "ethically speaking," humaneness and personal integrity are of a higher priority than biological life and function in the determination of a patient's fate. He writes, "Many of us look upon living and dying as we do upon health and medical care—as person centered. This is not solely or basically a biological understanding of what it means to be 'alive' and to be 'dead'... it is personal function that counts, not biological function. Humaneness is understood as primarily rational not physiological."

This doctrine puts man and reason before life and maintains that being "human" is more valuable than being alive. Since a person's well-being is the highest good, Dr. Fletcher argues that "either mercy killing or suicide could be the right thing to do in some exigent and tragic circumstances."

Dr. Fletcher states the basic ethical question involved is whether or not we can morally justify the hastening of death out of reasons of compassion for the "humaneness" of man. His answer is yes.

For Dr. Fletcher and others agreeing with the view of positive euthanasia, the end of life, as a release from pointless misery and "dehumanization" justifies the means of actively taking a life. That which justifies this end is the notion that since human happiness and well-being are the highest good "any ends or purposes validated by that standard or ideal are just, right and good."

When discussing passive (or what he calls "indirect and involuntary") euthanasia, Dr. Fletcher feels that morally there is no difference between active and passive euthanasia since in both cases the patient is dying. Because of this Dr. Fletcher rejects passive euthanasia feeling that a great injustice is done a patient by not taking a firm stand on the issue and just "letting him go." Furthermore, Dr. Fletcher feels that the question of passive euthanasia has been solved. He states, "everyday in a hundred hospitals across the land, decisions are made clinically that the line has been crossed from prolonging genuinely human life to prolonging only subhuman dying. Arguing pro and con about negative (passive) euthanasia is therefore irrelevant. Ethically, the issue of whether to let the patient go is already settled."

In other words, Dr. Fletcher

wishes to pray that because passive euthanasia is being practiced, the question has therefore been ethically decided. This attitude of "what is, is justified" simply because it is, ignores the ethical question completely. The practice could exist and flourish without the question of whether it ought to exist—the ethical question—ever being asked.

A person who does question but attempts to justify the morality of passive euthanasia is Leonard J. Weber, an assistant professor in the religious studies department at Mercy College in Detroit.

Dr. Weber states as the fundamental principle of medical ethics the concern "that people be treated with respect; thus, violation of the human person is unethical." In answer to the question of what is human, Dr. Weber has a broader definition than do the positive euthanasists. Dr. Weber feels that man is a combination of soul and body. The body is an integral part of the human person and therefore should be a major concern of

medical ethics. This aspect of the human being, according to Dr. Weber, is neglected by Dr. Fletcher's sole concern for the personality of man in determining his worth. Not only is the quality of any life important to Dr. Weber, but there is a sanctity to life itself; "each person's life is sacred, beyond the realm of legitimate interference by another." In contradistinction to Dr. Fletcher's view that certain lives are more worthy to be saved than others, Dr. Weber and the passive euthanasists feel that "all lives are of equal value... there is no need to prove one's right to life, and there is no justification for saying that the taking of one person's life is less of an evil than the taking of another's. Such a starting point would seem to be necessary if we are to respect a person because of the very fact that he is a person."

This respect, which Dr. Weber feels is inherent in being human, does not stem from a viewing of man as a creation, who should be

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Medical Ethics; Sabbath Observance

(Continued from Page 1) euthanasia slipped by unprotested. Ray Tendler believes, however, that euthanasia is a problem even more critical than "Who is a Jew" simply because we must decide "what is a man" before we can discuss "Who is a Jew."

Cases Cited

Dr. Tendler pointed out that the issue of euthanasia warrants special consideration not only because it provides a perfect backdrop for future lectures concerning the Sabbath where Jewish law becomes inconsequential in the face of saving even a single, frail life, but also because the problem of euthanasia is as current and as pressing as ever. In fact, three court cases involving euthanasia have been decided within the last two months.

The first case involved a man who murdered his paraplegic brother in order to save his brother the agony of never being able to ride a motorcycle again!

In a more recent case a jury acquitted a doctor accused of injecting potassium chloride into a "vegetating" patient. After the trial the jury explained that they had not based their verdict on the facts presented by the court, rather they couldn't conceivably condemn a man whose actions were altruistic and sincere with regard to his fellow man. In other words, the jury simply asked, "What's wrong?"

The most recent case involved a severely deformed infant in Maine who was operated on under court order contrary to the doctor's advice and the parent's wishes. The parents had requested the hospital merely to feed the child and to suspend all additional medical treatment (passive euthanasia).

Torah Ethic

The key to euthanasia, Dr. Tendler explained, is the definition of what is man, but of equal concern in practice is the question of what is a physician.

Nachmanides in his commentary on E'chukotai wrote: "The physician was granted permission (by the Torah) to cure, but the Torah did not give the patient the right to be cured." Ray Tendler offered the following interpretation: A righteous person who deserves no retribution will not become ill: ONE WHO IS LESS RIGHTEOUS WILL BECOME ILL, AND God will eventually heal him; but the sinful man who ails, God will not

heal, and he will be forced to appeal to mere flesh and blood for a cure. This in itself is a terrible punishment. We pray every weekday, "And David said to Gad, I am exceedingly troubled; let us fall into the hands of the Lord for he is merciful, but let me not fall into the hands of man." But, says the Ramban, the physician must realize that he was given permission by the Torah to function under the natural laws which God endowed with curative powers. The sick must not think that he has the right to be cured by merely following a prescribed treatment. A physician works within natural law, but whether natural law will fulfill the patient's needs is up to God alone. Thus, the physician was given the permission to cure, but the Torah never gave the patient the right to attribute the cure to the physician or to natural law. In the words of Ray Tendler, "Only God can play doctor, and no man can play doctor."

Dr. Tendler stressed that mortal doctors must recognize the reality that science is limited, thus, there are times when a doctor must realize that his license has temporarily expired. There are times when a doctor can do nothing but, perhaps, pray. For a doctor to perform an operation where the chances of success are nil is certainly not within a doctor's rights. A physician must say to himself daily, "I am a doctor only as long as I know what I'm doing." Consequently, when a doctor asks himself, "I have a patient whom I cannot cure. Can I kill him?" the doctor is actually saying that he is no longer a physician, and the answer to the question is obvious. Had the doctor who injected potassium chloride into his patient recognized the fact that he was no longer licensed to practice on that patient, he would have never committed that heinous act. What he should have done was simply walk away after he had realized that his patient was beyond medical treatment.

Obviously, this is an extreme case. Certainly, no religious medical man would ever ask himself whether he has the right to murder his patient. The problem we are confronted with today, is whether or not we can pull the plug. This is the issue involved in euthanasia, and this was the question involving the deformed child. Must a doctor do everything possible to keep a "vegetable" alive?

Heads Up On Kippot!

by Steven Mandel

Where do we find the custom of wearing a kippah (headcovering)? If we look in the Torah, we find no commandment regarding the covering of one's head. The kohanim (priests) while they were ministering in the temple did however wear head coverings. The regular priest wore the mitsne or mitre and the high priest also wore the migbah or turban (Exodus 28:4 and 40). It was the custom in ancient Israel to cover the head during a time of sorrow or mourning... and David went up by the ascent of the mound of olives and wept as he went up and had his head covered (II Samuel 15:3).

Talmudical References

When we come to the period of the Talmud, we find a great deal of discussion on head covering. In Rosh Hashana (17b) and Hagga (14b), we find instances where the head and face is concealed as an expression of awe before the Shechina (G-d's spirit), especially while praying or studying. Rav Huna (Kidushin 31a) never walked

more than four cubits (six feet) without a head covering. However it would seem that only great scholars followed this custom and only if they were married. Rav Hammuna (Kid. 29b) is asked why his head is not covered and he replies that he is not married. In Pessachim (11b), the type of head covering worn showed how advanced a scholar was. Finally the Talmud tells us in Nedarim (30b) that men sometimes covered their heads and sometimes did not and Rav Ashi (Kid. 8a) explains that a great man needs a scarf for his head but not people in general.

Maimonides in the Book of Knowledge (5:6) tells us that "it was a great modesty that the scholars practiced" to cover their heads. Samson Raphael Hirsch in Horev defines modesty as "never to leave the head uncovered under the open sky in order that we may be aware of the limits of animal nature in humans and know where the human sphere ends and the sphere of divine activity begins."

Medieval Period

During the medieval period, French and Spanish rabbis viewed the covering of the head during prayers as a custom. Some of the rabbis themselves prayed with bare heads. Ashkenazic Jewry adopted the custom of covering the head as a continuation of the practice started by the great sages in Babylonia (Kidushin 31a). Ashkenazic rabbis saw this as a worthy custom and insisted that wise men should keep their heads covered. But they also agreed that it was no sin to pray without a head covering. The Maharshal (Sh'aylot Utishuvot) in response number 72 tells us that he knows no prohibition of praying or making blessings without a head covering. He explains the passage in Kidushim 31a "only deals" with walking four cubits not praying and that this was a measure of piety (Medat Chassidut) which Rav Huna enforced only on himself. He also points out that this measure of piety was practiced in public but perhaps not inside the home.

In the seventeenth century, the Taz (Moger Dovid) claimed that since Christians now prayed bareheaded it was prohibited from the Torah for Jews to pray that way also. He invokes the prohibition called Chukat Hagoyim. This prohibition stems from the verse, "and you shall not walk in the practices of nations (Leviticus 20:23)."

But the Vilna Gaon who lived in the 18th century and saw the Taz explains that there is never a prohibition to be with an uncovered head, except before a great man, even in the time of prayer. Rather it is ethically proper (to cover the head while praying) and the holy ones (Scholars) who stand before G-d constantly (should keep their heads covered) all day long.

In Our Time

Today, in the 20th century, when the idea of constantly having the head covered has been accepted within the Orthodox Jewish community, the question of the size of a kippah has been asked. Rav Moshe Feinstein in a response entitled "The partial covering of the head with regard to walking in the street and making blessings" (Orach Chayim 1:1) concludes that even though now that Israel has considered this (uncovered head) as a prohibition but because the custom is not to be more stringent than what is apparent by the Talmud and Shulchan Aruch, therefore if the head is covered in a manner that could be called a covered head, it is permissible to walk in the streets

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Rabbi Soloveitchik Analyzes Purim, Megillah, And Man-Satan

Kippah Cont.

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(Continued from Page 1) Egypt. Yet Hallel also includes fervent petitioning for Divine benevolence and protections reflected by the **Ana Hashem-Please G-d, save us!** Similarly Purim is also dual in character. The miracle of a doomed people being saved merited **song and praise**. However prayer and petitions were also in order since circumstances can change quickly. Achasveirosh was fabled to do away with Esther as he did with Vashti. The duality of Purim is based, then, on man's vulnerability.

Vulnerability of man is not simply a tragic truth but rather an ethical postulate. It gives rise to modesty and humility in man. How can a man rich in accomplishments, successful in all endeavors, be expected to be humble? How can he suppress his arrogance toward those who have failed in life?

The answer lies in man's vulnerability toward change. Suddenly, without reason, a man can be cast down from the throne of success to the pit of despair. Man's vulnerability serves as a cathartic and ennobling factor. Humility then is the expression of man's awareness of his vulnerability.

Indeed the whole Purim miracle was possible because Mordecai was aware of his nation's weakness. Had Mordechai allowed arrogance to overcome him and tell everyone that he was the uncle of the queen, the miracle of Purim might not have taken place.

Reflected in Halakha

The concept of man's vulnerability is reflected in Halakha as well. The numerous laws of safety in the Torah stem from the Halakha awareness that man cannot master his own fate. The concept of "making a fence around the Torah" through Rabbinical

ordinances, is also based on man's susceptibility toward failure on the spiritual level. It is man's vulnerability which allows sinful man to stand before his creator in judgment. G-d aware of all the forces to which man is exposed approaches man with a spirit of forgiveness.

Man's exposure to fate however is not viewed as tragic or accidental in the eyes of the Halakha. Unlike the Greeks who felt that fate was the source of human tragedy, Judaism feels that fate has order and purpose.

The purpose of fate is usually above human comprehension. At times, however, man can see in retrospect the hand of G-d guiding fate. In analyzing an experience, man can ask what is to be derived from the experience.

Four Conclusions

What then is the message of the Purim experience? Purim leaves us with four conclusions. Firstly, man discovered that "all men are deceitful." Man, created in the image of G-d, can replace his divinity with total evil. Haman awakened the Jews to the fact that man can link up with Satan and become a total sinner, devoid of any divine spark. The concept of man-Satan is called by the Torah Amalek. Amalek represents the incarnation of total evil in man. Amalek can be encountered in every generation. Hitler and Stalin represent in our generation—the man-Satan. Amalek's destruction will only be realized in Messianic time.

The second message of the Purim experience is that Amalek's hatred extends to everyone. His primary pre-occupation, however, is with the

Jews. In causing suffering to the Jews he finds his greatest satisfaction. The origin of his hate is clouded under many names — social reform, economic reform or religious necessity — however the hate is senseless and arbitrary. The Jews of Persia were awakened to the fact that someone hated them. The mere existence of the Jews disturbs the man-Satan.

The third conclusion of the Persian experience is that the hate of Amalek is all embracing. All Jews, religious or assimilated, are hated by Amalek. At the time of the Purim drama many Jews were prominent citizens in Persia. Twelve thousand Jews were invited by Achasveirosh to his party. Haman hated all Jews and wanted all destroyed. The decentralized Jews were awakened to realize that they all share a common destiny. Though the Jews were divided by geographical boundaries, separated by language, and enjoying different lifestyles, they were all included within Haman's evil plans.

Inspiring Message

There is also an inspiring message arising out of the Purim story. Whenever Amalek rises against man, he is met in battle by a messenger of G-d. Just as Mordecai and Esther rose up to defeat Haman, so too in all such moments of crisis man is used as an agent to implement G-d's scheme. In Sanhedrin 99a Rabbi Hillel states "Israel has no Messiah for they joyed him in the days of Chezkiah." Rabbi Yoseph said "May G-d forgive him." This exchange may be understood in the following terms. Rabbi Hillel envisioned the redemption of Israel and possibly without a human emissary of G-d.

Rabbi Joseph viewed such an outlook as bordering on heresy, and hence prayed that Rabbi Hillel might be forgiven. Intrinsic to the redemption process is the participation of a human redeemer. A titanic confrontation between the messenger of G-d and man-Satan must take place in order for redemption to occur.

Why though is this struggle a necessary element in the redemption process; as manifested clearly in our redemption from Egypt? The Jewish experience in Egypt underlies the morality of the Jew. The Jewish morality is a unique ethical code. It expresses itself in a warm and tender approach to man.

Tender Nature

This tender nature of the Jew is captured best in the word **Rachman** which means love and sympathy. The word **Rachman** is derived from the word **Rachaman**, the possessor of love and compassion. The word **Rachaman** carries with it a different meaning than the word **rachaim** which means one who exercises love and sympathy. A **rachaim** has the capacity to love or not to love to sympathize or not to sympathize.

A **Rachamon** is compelled by his nature to be compassionate. He has no choice but to love. This quality of **Rachaman** describes the Jewish morality. The Jew has not only the capacity to love, but has the need to love.

How did the Jews acquire this trait of **Rachman**? The Egypt experience internalized the trait of **Rachman** within the Jewish people. Only an encounter with man-Satan can instill in man the capacity of **Rachaman**. The encounter of Egypt sufficed for the first commonwealth, but was revived once again through the Purim experience.

and even to make blessings. The apparent conclusion is that as long as one can recognize that another person's head is covered, this would be considered a good head covering.

In summary we find two basic reasons for today's practice of wearing the kippah: not to follow the religious practices of the Non-Jews and as a sign of piety and awe before G-d. We also see the dynamic evolution of "head covering" from a limited custom in the time of Talmud to a widespread observance in our own time.

Third Reason

This author would like to propose a third reason which has sprung up in our own time though the use of a moshel—a comparison. When the black people of the United States were liberated at first they tried to become part of the white society by following the path of the whites. Finally in the 60's and 70's, the Blacks realized that this type of assimilation does not gain the goals of equal acceptance by the white community. They felt that only by becoming more aware of their own particular culture and heritage would they become respected by the rest of the society. In colleges, for instance, they demanded Afro-American studies. A Black can not change his skin color while a Jew can easily blend into the general society by removing his kippah.

Thus when a Jew does put a Kippah on, he actively shows his connection to the Jewish way of life. He is proud to follow in the footsteps of his forefathers, fulfilling the commandments and rejecting the allurements of the outside world. He knows the truth that only as a religious Jew can he deal honestly with society, contribute to society and be respected by Jew and non-Jew alike.

Israeli Yeshivot Alumni Hold Shabbaton

By Emanuel Adler and Michael Muschel

On Shabbat Zachor, the Boguei Yeshivot Eretz Yisroel (Alumni of Israeli Yeshivot) held their annual shabbaton at Yeshiva University. The atmosphere of the Israeli yeshivot which were represented pervaded the shabbat refeit, sichot, and seudot. Through this atmosphere, the experience of shabbat at an Israeli yeshiva was simulated for the nostalgic boger.

Rav Aharon Lichtenstein, shlitza, Rosh Yeshiva of Yeshivat Har Etzion, was the guest of the bogrim. Rav Lichtenstein gave two sichot during the course of shabbat to the nearly 200 who participated in the shabbaton. Following the seuda Friday night, Rav Lichtenstein spoke of the halachic aspects of Parshat Zachor. He discussed the various views of the rishonim as to how many mitzot are involved in this parsha. According to the Rambam, three separate mitzot are involved, namely, Mechiat Amalek, (destruction of Amalek), Zechirat Amalek (remembrance of amalek) and Lo Tishkoch (prohibition against forgetting Amalek). The Ibn Ezra maintains that Lo Tishkoch is not a third mitzvah, but merely a rephrasing of zechira. Rav Saadia Gaon stated that the only mitzvah is Mechiat Amalek, and the other mitzot are merely aspects of this mitzvah. Rav Lichtenstein discussed the difference between Zechirat Amalek and Lo Tishkoch according to the Rambam's view. Another halachic aspect which was considered is the question of whether remembrance of Amalek is a collective obligation or an individual

obligation. This, too, may depend on whether the remembrance of Amalek is dependent upon the destruction of Amalek or not. The Minchat Chinuch extends this concept of dependence on Mechiat Amalek by exempting women from the mitzvah of remembering Amalek since they are not involved in the mitzvah of destroying Amalek. Rav Lichtenstein concluded by summarizing the stands of the rishonim on these various issues and showing their possible interdependence.

Seuda Shlishit

On shabbat afternoon, during seuda shlishit, Rav Lichtenstein discussed the philosophical implications of Parshat Zachor. Certainly the term "Zachor" (remember) does not refer to a mere nostalgic "remembrance of things past" as Prout suggests. "Zachor Et Yom Hashabbat L'kadsho," for instance, obviously means more than a nostalgic recall of some shabbat in the past. Nor does the term "Zachor" refer to the synthesis of past experience with present thought as Wordsworth would have it. The concept of "Zachor" is a call to action in the present, based on experience of the past. Rav Lichtenstein said that the experience of a year in Israel should not merely be looked back at nostalgically in a vain attempt to recapture the past, but rather that the experience should present a call to action in the present, ideally a call to the fulfillment of the mitzvah of setting in Israel.

Melaveh Malkah

The weekend activities continued on Motzaei Shabbat with an S.O.Y.—sponsored melaveh malkah

at Parker's. The guest speaker was Rabbi Norman Lamm, Professor of Jewish Philosophy at EMC, and Rabbi of the Jewish Center in New York City.

Rabbi Lamm was introduced by his nephew Shalom Kelman, who served together with Jay Fenster as chairman of the Shabbaton. Rabbi Lamm dealt with the theme of responsibility, particularly the special responsibilities of bogrei yeshivot. These responsibilities are in the spirit of "Kol Yisroel Arevim Zeh Lozeh" and they can be best understood in the etymological content of the word "achrayut" the synonym for arvat. For four years of Jewish studies at Y.U. to be maximally fruitful, it is vital that they be supplemented by a year devoted strictly to Torah study. It is therefore incumbent on every boger yeshiva to persuade his fellow students to invest in a year of learning in an Israeli yeshiva, which is the ideal setting for carrying out this goal. However,

while Israel may be an ideal place for Torah study, this is certainly not because of any lack of quality Torah institutions in America. Unfortunately, however, many Israelis possess the untrue, naive belief that Torah study can thrive only in Israel. Consequently, the boger has a second responsibility—to help dispel this myth. As for the methodology by which these responsibilities should be implemented, Rabbi Lamm followed the Rambam's "golden mean" and emphasized that neither an over-forceful persuasion, nor an over-delicate, unsteady encouragement would bring desirable results. Maximal results can be obtained

Three Views On Euthanasia

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respected because of his Creator. Rather Dr. Weber feels that happiness starts first of all with respect for man as man. Human life is sacred because it is, he opines, and while life should not be actively ended solely because of some "compassion" for the personality of man, it should likewise not be actively continued past a certain predetermined point. Although he does not specifically draw that line, his statement that "respect for a dying person may demand that we stop the art of healing so that we can help the patient practice the art of dying... a peaceful death in the midst of family," as well as a general opinion throughout his essay, it is clear that "letting a terminally ill patient die" is on the desirable and ethically justified side of it. So while we see a definite concern for the respect of the human being, his body and its inviolability in the views of Dr. Weber, practically we see no action stemming from this concern.

In understanding these two theories in relation to Jewish law we see that both, although differing in only two firm, yet gently communicated persuasion. It was precisely this method that G-d used in encouraging Am Yisroel to accept the Torah.

"Kafa Aleihem Har K'gigit" does not mean that G-d forced Bnei Yisroel to accept the Torah, as a perfunctory glance at the gemarah would tend to indicate. Instead, Rabbi Lamm dealt with the use of the word "gigit" (barred) in another gemarah, which in this context would mean that G-d was firm when dealing with Am Yisroel but used delicate persuasive tactics.

degree of dissimilarity are still quite far from those views discussed by Rav Aaron Soloveitchik. Based on his interpretations of Jewish law, Rabbi Soloveitchik said that positive euthanasia is "strictly forbidden under any circumstances," and that Judaism would place it in a category of homicide. Possibly because "Jewish thought" places man, not as the sole arbiter dealing with his life as he wills, but subservient to a higher order, one which places human-life sanctity over human-life quality, is this practice forbidden.

But, at least superficially, this reasoning used by "Halakhic Judaism" against euthanasia is similar to the views espoused by passive euthanasia. However, crucial distinctions exist. The first is that although in certain specific instances, Jewish law may draw a similar line to the one Dr. Weber draws, that line is in direct relation to the respiration of a patient and nowhere near the point of "letting a terminally ill patient die." There is a further, more important distinction. In "Jewish thought" man can be seen as having a two-fold responsibility; one to the Creator of man to treasure the gift of life, and a further, responsibility to each and every man to attempt all possible procedures to keep another man alive. Without this active participation in living and helping others to live, Dr. Weber's sanctity of life notion is worthless, because along with the theorizing goes no practical action.

While we may think Dr. Weber's view closer to that of "Jewish law" than the view of positive euthanasia, they are still very far from the kinds of positive actions which Judaism demands. Frightfully far.

Jewish Magic: Halakhic Responsa Thru The Ages

by Eliezer Diamond

A movie called "The Exorcist" has been making headlines recently. Aside from achieving unusual financial success, the film has created a great deal of controversy because of depicting a young girl who is possessed by Satan. Some theologians have praised the movie for dealing with a phenomenon which is more widespread, they believe, than is generally acknowledged. Others have expressed fear that the movie will encourage many to find the source for their problems, and their solution, in magic and the occult rather than within themselves.

The terror caused by "The Exorcist" is symptomatic of the dilemma faced by many religious individuals in relating to the supernatural. On one hand, theistic religions posit that God is concerned with and participates in the sphere of human activity. On the other, to attribute too direct a role to spiritual forces other than man's own conscience and free will is to abdicate responsibility for one's own actions. God as Prime Mover

The Torah encourages us to believe in God's personal concern for klal yisrael. The First Commandment links God's role as the Prime Mover with His role as the Redeemer of Israel. In light of this connection many rabbinical sources interpret this commandment as demanding not only belief in God, but acceptance of His kingship as well. (1) The Torah is replete with miracles that are both a sign and a fulfillment of God's promise to lead the Jews through the desert with a strong hand and an outstretched arm. Even such "natural" events as military engagements are closely monitored by God. Only by lifting His hands in prayer to God (2) can Moses bring victory over Amalek. The very encounter with Amalek is, says Chazal, (3) a punishment for the Jews' having asked whether God was really watching over them.

In an atmosphere so charged with divine immanence, the Torah carefully excludes certain avenues of communication with the supernatural which it considers illicit. The Torah forbids (4) most forms of soothsaying (5), telekinesis (6), animal hypnotism (7), communication with the dead (8), sorcery (9), and astrology (10). Certain forms of legedemaim may also be forbidden (11). Punishment ranges from *makkot* (in *onen*, *m'nachesh*, *kosem*, *chover*, *chaver*, *dorech el hamayim* to *sheket ba'al ov, yidoni*). By demanding belief in a personal God while threatening those who practice magic with severe punishment, the Torah forces the Jew to distinguish between legitimate religious experience and superstition.

The tension created by these demands is fully expressed in the Talmud. While many *jananim* (12) and *amoranim* (13) rail against popular practices which border on sorcery, others speculate on matters of astrology (14), have their dreams interpreted (15), or plot their actions according to certain signs (16). To understand the Talmudic attitude towards sorcery we must raise two questions. Firstly, what inherent evil did Chazal perceive in the practice of sorcery? Conversely, what legitimate value did they assign to supernatural and possibly superstitious practices, if any?

Rambam's Attitude

Let us begin with the Rambam. In attempting to explain the gemarot concerning sorcery, Rambam actually imposes his own philosophical notions upon the gemarah and the

Torah. The Rambam suggests that a primary reason for the biblical prohibition against sorcery is that sorcery is a hocuspeens based on erroneous notions. Consequently, says the Rambam, "it is not proper for (the Jews) who are extremely wise to follow this foolishness or to believe that it has any value" (17). When pressed to explain the humorous cases of tanna'im and *amoranim* who either practiced some form of sorcery or believed in its efficacy, the Rambam replies that these are minority views which are contradicted by empirical evidence. (18) The Rambam does admit that certain people are *clairvoyant* but says that their powers are flawed



and limited. (19) The Rambam states further that sorcery has always been intimately connected with idol worship. For this reason too God forbade sorcery. (20) Finally, the Rambam posits that the sorcerer assumes that man's existence can be controlled almost entirely by external forces. Such a notion is inimical to the concepts of free will and divine providence. Rambam comes down hard on astrology which embraces theories of predetermination, theories as dangerous as they are erroneous. (21)

All customs based on the belief that a certain act or incantation is medically efficacious in an occult manner should be discouraged, says the Rambam. Anyone who practices such customs is not only a sorcerer but a "heretic (*kofar*) for he makes the words of the Torah a bodily medicine and they are solely a spiritual medicine". (22) Though Sa'nehdrin (101a) states that one may whisper scriptural passages over a wound on Shabbat, thus implying they have a therapeutic value, Rambam explains that this is permitted only for the psychological well-being of the patient who believes in the incantation's effectiveness. (23) It is this statement which caused the Vilna Gaon to lament that the Rambam was "led (astray) by philosophy". (24)

For the Rambam, who thought that all forms of sorcery and astrology are worthless, it was easy to dismiss them out of hand. For those who believed that many of these practices are scientifically correct, the problem of distinguishing between forbidden and permissible forms of *kishuf* was more relevant and more difficult.

We can approach this problem by raising another. What do we mean when we speak of the occult? Is anything that cannot be scientifically explained, even if empirically proven, in this category? Shall a Jewish doctor who does not accept the *ying-yang* theory regard acupuncture as a form of sorcery?

Rav Ettlinger Responds

A responsum written by R. Yaakov Ettlinger (25) is very instructive. Rav Ettlinger, an 18th century German rabbi, was asked whether one could seek medical aid from a hypnotist. Since the reasons for hypnotism's effectiveness were unknown, the questioner felt he might be involving himself with "kochot hatumah". Rav Ettlinger responds that since our knowledge and understanding of nature is limited we do not assume that any process beyond our ken derives from an illicit source. We assume, rather, that such a process is part of the natural order unless we have reason to believe otherwise.



Rav Ettlinger adds that since the doctor performing the hypnosis believes that he is utilizing a force of nature, the patient cannot be regarded as participating in an act of sorcery. Two limitations then are placed on sorcery. Firstly, there must be a reasonable basis for assuming that what one is doing involves natural rather than supernatural forces. How are we to distinguish, however between natural and occult forces. To this Rav Ettlinger responds that one must believe that one is engaged in scientific rather than magical activities. The subjective state of the practitioner, therefore, is as essential as the objective nature of his practice.

These two elements are reflected in R. Johanan's statement, "Why is sorcery called *kishuf*? Because it is *makshish* the heavenly court." (26) *Makshish* can be understood in one of two ways. (27) It may mean that sorcery weakens, so to speak, God's power (in the sense of *kachush*). This would imply that sorcery is a power outside of the normal system of nature which can oppose God's will. This idea raises the problem of dualism, but one can simply posit that God has given occult forces limited power and independence in the same way he has granted man these faculties.

R. Johanan may also be saying that *kishuf* denies the supremacy of God (in the sense of *kachash v'chazav*). While the first explanation emphasizes the potentially harmful effect of *kishuf*, this second interpretation emphasizes the arrogant and rebellious attitude of the *mechadesh*. Let us now examine some of the Talmudic practices in the light of these definitions of *kishuf*.

Astrology Exemplified

Astrology can easily be exempted from the category of *kishuf*. The Rambam notwithstanding, many *amoranim* believed that the stars had at least a limited effect on one's character and destiny. Thus it was an accepted part of "science" and Chazal readily dealt with it without

regarding as a derivative of "kochot hatumah".

The problem of *maaseh sheldim* is more difficult. The Gemarah records cases of rabbis exorcising and invoking spirits. (28) King Solomon was familiar with the various spirits and he even employed one to help him build the Temple. (29) Rashi (30) tries to explain these gemarot by delineating between "kochot hatumah" and "kochot hataharah." While sorcery involves the use of powers outside of God's dominion, so to speak, the rabbis only called upon God Himself to aid them, often by invoking his name. The Rambam could not accept the use of God's name as an in-



cantation. For Rashi and others who take the idea of "istakel b'oraita n' ubara almah" quite literally, however, G-d's name is not merely a symbol but a spiritual force capable of shaping material reality.

The Rambam (31) follows Rashi but he distinguishes between different methods of sorcery rather than their different origins. Any magic performed with an instrument is *ma'aseh sheldim* and is permissible. Only sorcery which uses incantations is *ma'aseh keshafim* and is forbidden. The Rambam bases this distinction on Abbaye's statement, "That which requires an instrument (involves) *shedin*; that which does not (involves) *keshafim*". (32)

The Rambam seems to be distinguishing between the natural and the occult. That type of sorcery which requires an instrument is merely a natural phenomenon. The practitioner is using a force of nature though he may not understand its workings. The magic produced by incantations, however, is an appeal, to the occult and therefore illicit. In this connection one should note that the Rambam lists "Tamin tiyeh im Hashem Elokekha" as a separate mitzvah which includes the belief that "He alone does all and He knows the true future; from Him alone shall we learn about the future, either through His prophets or through His pious followers". (33) In other words, God has supplied man with sufficient means for understanding what we need to do about the universe. To search for power and information elsewhere is arrogant and dangerous.

A second major approach suggested by both Rashi (34) and the Rambam (35) is to view the incidents in the gemarah as exceptional cases. None of Chazal practiced magic regularly. However, when a life was at stake for some major religious objective could be achieved through *kishuf*, Chazal made use of it. As a corollary to this interpretation Rambam notes that most instances of *kishuf* involve exorcism of spirits rather than their manipulation. In

essence, this approach assumes that it is the use of spirits for one's own ends which lies "at the heart of *kishuf*". Thus it is not the use of the occult per se which is forbidden but its immoral use.

Given the gemarot's belief in *kishuf*, there is a great deal of common sense in this approach. While the Jews were not permitted to use sorcery, they lived among people who used it, often against Jews. Chazal could not refrain from countering the threat of sorcery, and they therefore had to study sorcery and use it on given occasions. They may have found support for this in the *drashah* which permits the study of *kishuf* in order to understand it and teach it. (36) For Chazal such understanding was a practical as well as legal necessity.

Magical Practices

As for the other magical practices, Chazal tended to regard them with a certain healthy skepticism even as they indulged in them. While they discussed astrology they concluded that the stars do not control Israel. While they interpreted dreams they also spoke of interpreters who modified their interpretations according to the amount they were paid. (38) While they heeded the words of schoolchildren, they did not base their every action on such signs.

In short, Chazal believed that God has many ways of communicating with man, some more reliable than others. Never did they abandon their sense of personal responsibility to blind obedience to signs from the beyond. They related to God as does a son to a father, knowing that he is always under his father's watchful eye, but knowing too, that he must mature and make his own way in the world.

Footnotes

- See, for example, *Mekhilta Vitro, Parshah 6 s.v. lo'yivhe; Sefer Mitzvat Katan (Amudei Golah)-Asaf*.
- Shmos 17:11 (see Torah Trumash ad. loc.); Rosh Hashanah 29a.
- Shmot Rabbah Parshah 26:2.
- Shmos 17: Vayikrah 19,26,31; 20:27; Dvarim 18:10-13.
- Nichush See Sanhedrin 65b and 66b.
- This problem comes under the general heading of *kishuf*. See Sanhedrin 68a and Responsa Tur Taam Va Daat of Rav Shlomo Kluger (3rd edition, II, No. 48). Rav Kluger suggests that Isaiah 65:11 may be referring to telekinesis.
- Chover *chaver* may involve a form of telekinesis. See Rashi Sanhedrin 65a s.v. umshani and s.v. ehad.
- Chover *chaver*. Thus Dr. Jacob Baxar in his *Ma'amot HaChoshim* (Jerusalem, 1968).
- Dorech el hamayim. Also ba'al ov (see Samuel I, 28). Sanhedrin 65b distinguishes between them.
- Baal ov or yidoni, also *kishuf*. See Sanhedrin 65a and 67b for their definitions.
- Moran according to R. Akiva (Sanhedrin 65b) Astrology may also be forbidden because of "Tamin tiyeh im Hashem Elokekha." See Pesachim 113b and Tosafot Shabbat 156b s.v. Kaldai.
- See Sanhedrin 65b and 67a. Also see Rambam, *Hilchot Avodah Zarah* 11:14 and Kesef Mishneh ad. loc.
- Sanhedrin 60a; Pesachim 113b.
- Sanhedrin 67b.
- Shabbat 156a.
- Shabbat 156a.
- Chullin 95b.
- Hilchot Avodah Zarah* 11:16.
- Rambam in his "Letter to the Margulies Congregation" *Igrot Ushvut Harambam* (Jerusalem, 1968).
- Ibid. Also Guide to the Perplexed (Trans. Friedlander) II, chapters 26, 37 (pp. 225-228) 2b. Guide to the Perplexed, III, chapter 29 (p. 317).
- Rambam in his "Letter".
- Hilchot Avodah Zarah* 11:12.
- Ibid. 11:11.
- Blumi HaGiga Yoreh Deah 17b, 13.
- Response Binyan Tziyon I, No. 28.
- Sanhedrin 67b.
- See Response Rivash No. 92.
- See, for example, *Shabbat* 81b and Melah 17b.
- Gittin 68a ff.
- Sanhedrin 81b s.v. ammi.
- Tashvot HaRashoa HaMeyuchasht LaRamban No. 283.
- Response Binyan Tziyon I, No. 28.
- Also addenda to Rambam's *Sefer Hamitzvot*, *Leish* 8.
- Chullin 105b s.v. amri.
- Ibid.
- Sanhedrin 68a. See also *Sifmo* on Vayikrah 19: 26.
- Shabbat 156a.
- Be'arshot 26a.

Biblical Cantillation: The Taamei Hamikrah

by Moshe Belevic

Although all Yeshiva students are aware of the cantillations - useful to the reader as a guide for intoning the Biblical text, but otherwise not relevant to Jewish culture and religion. A degree of awareness of the history of the trope - and the scope of functions which it serves will hopefully lead to at least a passive appreciation of these symbols and may serve thereby to inspire more study of the subject and practical utilization of the knowledge gained.

The work trope comes from the Greek word, "tropos," meaning turn. Two Hebrew synonyms are *niglat* (tunes) and *taamin* (accents), referring specifically to their musical and grammatical functions.

Four Functions of Trope

Several functions of the trope have been distinguished by Solomon Rosovsky, a pioneer in its scientific study.

1. The trope indicated word accents. By noting whether the *taam* appears on the last or second to last syllable, one can tell on which of these two syllables the accent falls. A few tropes don't serve this function, for traditionally, they are placed in a given position. For example, the *zarka* and *segol* are always placed on the last syllable, regardless of where the accent of that particular word falls.

2. A second function of the trope is punctuation: Just as modern language uses periods, commas, etc. to indicate different degrees of pause, so does the trope, albeit in a much more finely differentiated manner. In this way it is shown which words are connected as part of one phrase. Masorettes have divided the trope into *Mtachim* or *Mapholim*, rulers or pauses, or caesuras or connections.

Trope Has a Hierarchy

The rulers indicate that some degree of pause follows the word; the servants that the word is to be connected to the next as part of a phrase. Some scholars have even subdivided the rulers into emperors, kings, viceroys, and third-in-command, according to the degree of pause they represent. In this system only the *Haachtah* and *Sof Pasuk* are of emperor rank.

At this point one will rightfully ask: If one knows the tune of each trope, why is it essential to know whether the trope is officially a pause or a connection? The answer is that many rules of punctuation are based directly on the grouping of words into a phrase, only the last word of which takes a

pause to indicate the phrase ending. For example, the rule that a word ending in a vowel causes an initial "Beged Kefer" letter of the next word to lose its *dagesh* applies with a phrase only.

But why do the majority of Yeshiva students who do not read the Torah publicly have to understand they won't be able to understand much of the commentaries, including most, notably Rashi (2) and Abraham Ibn Ezra (3). "Don't pay any attention to any interpretations that don't follow the trope."

Musical Functions of the Trope

The third and most commonly known function of the trope is the musical one. Idelsohn (4), the founder of Jewish musicology, shows conclusively that the public cantillation of the Torah is a uniquely

A commonly neglected Halakha requires every Jewish male to read the Parshat HaShavua three weekly, twice in the original. From an inference, codifiers deduce that the trope is not a necessary part of this Mitzvah, but should be included if possible. (6)

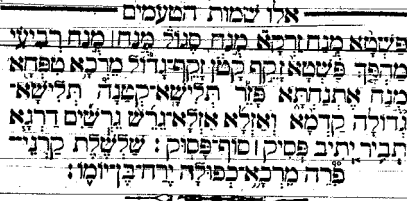
Rosovsky distinguishes a fourth function of trope. A verse recited according to the trope gives it a certain definite rhythm. Unfortunately, as of this time, very little study of this aspect has been undertaken.

The Origin of the Trope

The Orthodox view is that the trope was handed down at Sinai. The fact that (7) historical indications all point to any origin of the signs of the trope during that Ninth Century in Tiberias has led many historians and musicologists to assume that *tzep* is no

dicating the notes to the reader by means of hand-signals. Rashi also relates that in certain non-Ashkenazic communities the practice has survived. In our era we are fortunate to see this very practice in several far flung communities, and the names and written symbols of the Taamin are thought to be outgrowths of this ancient custom. A documentary on the subject, entitled "Jewish Chronometry," has been produced in cooperation with the Hebrew University.

It should be clear from the above discussion that those who dismiss the taamin lightly, be it in musical application or learning, are doing a great injustice to themselves in not taking advantage of the God-given aids in appreciating Torah more fully - esthetically, linguistically, musically, and therefore religiously. Space limitations only permit us to make passing reference to a few of the many influences that trope, our most authentic musical tradition, has had on Jewish music. These influences appear in various prayers (e.g. the *Zarka-Segol* motive used in *Tiferet Gdulah* of the *Shabat-Minchan* Service; The *Enachta* motive for *Miyom Kippurim* [Zeh in Kol Nidrei]) as well as in modern songs, such as "Jerusalem of Gold." Bearing this in mind, we hope that the Yeshiva student, learning Talmud on one hand, and vitally interested in Jewish music on the other, will no longer regret the student of Taamin, the point where Halakha and Jewish Musicology meet.



Jewish phenomenon, specifically invented to beautify and add meaning to those parts of the Bible read publicly. Thus, musical applications of the trope are confined exclusively to those books - the Pentateuch, Prophets and *Megillot* (Five Scrolls) - that are read publicly in the synagogue. Furthermore, Idelsohn has demonstrated a common musical system for all the trope systems. He therefore refutes those who point to divergent musical applications of the trope institution (Sephardic, Ashkenazic, etc.) as evidence of the non-authenticity of the trope. We can understand such variations are similar to the varied customs which certainly arise from the same Torah.

Again the reader will question: Why must one learn the musical application of the tropes? Two areas of Halakha can answer the question.

The Shma should ideally be recited according to the trope (only practical considerations remove this Halakha from the mandatory category.) (5)

more than eleven hundred years old. The faculty of YU's Cantorial Training Institute doesn't see any contradictions between the traditional view and the findings of historians. The trope was certainly handed down at Sinai, but was originally Oral Law like most old tradition. Just as throughout our troubled history more and more of the Oral Law had to be written down, to be preserved, similarly, during the Ninth Century, Tiberian scholars realized that contemporary circumstances predicted preservation of the trope on devising for it a written orthography.

Talmud Alludes to Trope

The Talmud alludes to trope, though not to specific notes, in many places. (8) Fortunately, one source gives us a clue about its transition from Oral to Written Tradition. The Talmud (9) says that the right hand should be given preference in certain situations as being the hand with which the "signs of the taamin are pointed out." Rashi (loc. cit.) explains this as a practice of in-

Footnotes

- (1) Rosovsky, Solomon - Cantillation of the Bible, translated by S. Bagatz, printed in "Jewish Music Forum" January 1965, Vol. X, pp. 35-36.
- (2) Many places in his Biblical commentaries, e.g. Genesis 18:21.
- (3) Ibn Ezra, Abraham, Moznanim, Offenbach 1791.
- (4) Idelsohn, A.Z. Jewish Music, Shoken Press pp. 35-71.
- (5) Shulchan Arukh, Orach Cham, 61:24.
- (6) Ibid 25b - Mishnah Berach 37.
- (7) Idelsohn, op. cit. p. 70.
- (8) Megillah 32a; Sanhedrin 107a, interalia.
- (9) Bakkot 82a.

Selected Bibliography

- Readers wishing to study the subject in more detail are referred to the following works:
- (1) The Cantillation of the Bible by Solomon Rosovsky, N.Y. 1957.
 - (2) Treatise on the Accentuation of the Biblical Prose by William Wickes, Clarendon Press, Oxford, 1887; reissued by Rav Publishing.
 - (3) Cantillation, by Francis L. Cohen, in Jewish Encyclopedia, 1900.
- Hebrew
- (4) Tzitzit Hamikrah, by Yitzchak Neeman, Mofeset, Tel Aviv, Israel, 1965.
 - (5) Psuk-Taamin-Shemamim, by Mordechai Baer, Jerusalem 1958.
 - (6) Sheurim Tilmud Taamei Hamikrah, Israel, Volumes I-IV.

Dedicated Rabbi Remains in Deteriorating Community

by Mitchell Weiss

The story of the crumbling Jewish community is unfortunately an all too familiar one. The article featured below is the result of an interview with Rabbi Meshulam. Rav of just such a community, conducted by Mitchell Weiss. As requested by Rabbi Meshulam, all names have been deleted for fear of repercussions. Rabbi Meshulam wishes to publicly express his thanks for the inspiration he received from Rabbi Herbert Goldstein z"l and Mr. L. Sur z"l.

My mother told me we were going to see a Tzadik, and so, when after a long ride we finally reached our destination and were ushered into his study, I naively asked: "Are you the Tzadik?" Before I knew what had happened, Rabbi Meshulam had disappeared into one of the other rooms. We had to wait for a few minutes before he would consent to come out."

This story was related to me by the girl who, though married now, had never forgotten the vivid display of humbleness by Rabbi Meshulam when she was but a child. With this incident in mind, I arranged a rendezvous with the Rabbi.

My friends forewarned me about the neighborhood. I was told "you have to see it to believe it." I didn't believe it 'til I saw it.

Actually, the story is by now a familiar one. One moves in; the wealthier Jews who can afford to do

so, move out; and the domineers begin to fall. It didn't take very long for a once small but flourishing Jewish community of one hundred families to fall by the wayside. "We haven't had a minyan on Shabbat for six or seven years," Rabbi Meshulam told me, "we hope to have one on Rosh Hashonah and Yom Kippur—but it is only a hope."

This is the story, not so much of how a Jewish community (if indeed it can be called that) of "maybe five or six families" makes ends meet. It is the philosophy of one man, Rabbi Meshulam.

Who is this man? Where is he from? What is he doing? Rabbi Meshulam is of short stature. His eyes twinkle when they stress a Talmudic point; they display warmth when he talks of his fellow Jews, and burn with fervor unlike any I've ever seen when he discusses his role in his community.

Rabbi Meshulam had learned in the great yeshivot of Europe before his family emigrated from Belarussia to the United States, a short while after World War I. When they came to this country, Rabbi Meshulam, then a young yeshiva bocher, enrolled and subsequently received his Semicha from Rabbi Isaac Elchanan Theological Seminary.

After a number of years in a few shules, Rabbi Meshulam was of-

fered the pulpit in a small but growing Jewish community, that which he still serves today. Little did he know then, how much his life and the life of his community would be intertwined.

For thirty years the community and the shul with it prospered. The Talmud-Torah became a place of learning, a retreat from the secular pressures of the day, for young and old, rich and poor, learned and not-so-learned alike. And as the shul and community grew, so did its Rabbi's devotion to his congregation. There were weddings to perform, bar mitzvah boys to prepare; a multitude of activities to occupy the already limited time of the Rabbi, who also had a family to raise.

As fate would have it, the community was too good to last. One by one they fled, leaving behind only the old and the sick, too poor and too ill to flee, until the neighborhood deteriorated to what it is today, a

dismal remnant of glorious days, now relegated to the obscure corners of one's memory, the bitter-sweet taste of nostalgia never to be erased from the minds of its former inhabitants.

Yet even as the community weakened, Rabbi Meshulam seemed to muster an inner strength. "Why did you stay?" was my very obvious question. To Rabbi Meshulam though, the answer was equally obvious, "I consider it my duty to serve the community in which I happen to live. Can a soldier on the front say: 'I don't want to guard this particular position?' I have no right to change my position for a more attractive one—as a matter of fact, whether it is more attractive or not is debatable. Further, I have discussed this matter with Rav Kutler zt"l and have received his personal approval."

"I remember one occasion years ago," Rabbi Meshulam continued, "I was offered a shetla in Boro Park and my wife and I were discussing it. Never shall I forget what my oldest son said to me: 'Father, have you already made all the people here religious?' Needless to say, I decided to stay and continue to serve the handful remaining families. You see, for me Yiddishkeit does not end with a minyan. The shul is nonetheless open every day during the week as well as Friday night and all day Shabbos. There are, yet many things to do. With Pesach quickly

approaching there is much to prepare—aside from the usual preparations there is much that the two or three students in the Talmud Torah must be taught before the Yom Tov. I still have to reach the hearts and souls of these children and through them, their parents."

Though he was mugged twice, Rabbi Meshulam persists. "A Rabbi and friend of mine, upon hearing of the mugging, told me he was convinced that this was none other than a heavenly sign that I must leave. I however, am just as confident that these incidents were nisyonoit, tests of my persistence to stay and serve my community."

I suppose that, after serving as Rabbi for thirty-eight years, no one would think lightly of leaving his shul, even in the unique circumstances surrounding Rabbi Meshulam.

Yet in my talks with him, I detected more than the stubborn persistence of a *litvak* Rav. You see, Rabbi Meshulam is married to his shul, his community, his neighbors—to the very life he now leads. He commands the respect and the love of all those who are touched by him, and they give of it freely. In his wit and wisdom he reflects the end of a long line of Rabbis, a generation of musmachim unlike that found today. Even in his fluent English, the spark of warmth which seems so lost in the world, emanates from—the Tzadik.

The Editor-in-Chief and Governing Board of HAMEVASER extend their sincerest condolences to Shalom Carney, instructor of Bible at YC, on the loss of his father. May he be comforted amongst the mourners of Jerusalem and Zion.

The Miracle Of Medinat Yisrael As 'Atchalta De-Ge'ulah'

by Rabbi Benjamin Blech

Ramban, "Guide to the Perplexed" Part 3, Chapter 36: "In this sense we must understand the passage, 'if you walk with me by chance ("bikeri"), i.e. If I bring troubles upon you for punishment, and you consider them as mere accidents, I will again send you some of these accidents, as you call them, but of a more serious and troublesome character. This is expressed in the words, 'if you walk with me by chance, then I will walk with you also in the fury of chance.'"

The Tokhachah portion of the Torah in Leviticus 26:27, according to a remarkable interpretation of Ramban and other traditional commentators, identifies the primary cause for the curses threatened as divine retribution with the sin implicit in the word "Bikeri": Failure to recognize the active and ongoing intervention of G-d in the affairs of man.

History for the Jew is not simply a record of events. It is rather the story of meetings between man and the Almighty. When Moses first asks Hashem, how shall I convey the reality of your being to the people? - the answer is not the oft-misquoted "I am that I am" but rather, "I will be what I will be." Tell the people that they will grasp me as I make myself manifest in the unfolding of history. God asks to be recognized via moments of historic encounter.

The purpose of the plagues was to make even the wise men of Egypt acknowledge the finger of G-d. And the need to acknowledge the finger of God in the story of man becomes for Yehudah Halevi and others the fullest meaning of the first commandment: "I am the Lord your God who took you out of the land of Egypt." The emphasis of identification is not God the Creator but rather God the ongoing guide and master; the fashioner of the world who is also Ruler.

To speak of historic events as reflecting nothing other than chance is to reject this basic principle and to commit the sin of walk with me by chance. Every Jew has an obligation to grasp the role of God as indicated by the headlines of his day. Does this then not become a major moral obligation of our times? Can our generation, which has lived through both the horror of the holocaust and the remarkable rebirth and redemption of our holy land, a generation which ElieWiesel has aptly called "the generation of Job and Jerusalem," not make every effort to place our existential confrontations with the Almighty into theological perspective?

The Halakic descriptive succinctly summarizing the Exodus from Egypt experience is "Seder." For what Pesach best represents is the antithesis to the deistic philosophy of "Let Din velet Deyan". Caprice, whim, chance - these are not the ways of a world over which SIS a concerned Creator.

What of the remarkable events of recent history in terms of the ultimate "Seder" for the universe? Can we recognize the finger of God in the form, content and sequence of their development? Did God express Himself at all in the holocaust and far more significantly in its aftermath? Was the Hester Panim of the first in some way rectified or at least refuted by a manifestation of the Almighty with regard to the establishment of Medinat Yisrael? Dare we rightfully claim for our age the highest form of Godly intervention possible - shall we posit for our times the reality of miracles? Or perhaps better put in reverse, dare we remain oblivious and insensitive to prophetic fulfillments which forcefully demand that we shout out, we have seen the mighty hand of God - and therefore, as the Jews of old who first witnessed the Almighty's intervention in history, must conclude: "And they believed in the Lord, and in his servant Moses."

What is a Miracle?

To answer the question properly requires that we correct the traditional concept of miracle. Two other moments in our past have halachically been accorded the stature of miracle descriptive. Both Chanukah and Purim are fulfilled via the recitation of a blessing in which we acknowledge "who did perform miracles for our forefathers, in these days, at this season." Furthermore, this proclamation requires publicity. Pirsume Nisa is a cardinal feature of proper halakic observance.

Upon reflection it seems somewhat startling to realize that these two holidays alone deserve the "miracle" appellation. Were there then no previous miracles warranting similar blessings? Passover, Shevot and Succot would seem to have far more miraculous aspects to them. Why then do we not say Al Hanisim, on any of those Biblical festivals? How can one understand the absence of the principle of Pirsume Nisa for those Holidays?

One answer is contained in a Biblical narrative in which the very same difficulty becomes obvious. The first time we find Moshe using the word miracle with regard to the exodus from Egypt is only after the successful victory over Amalek. It is then too that he builds an altar - i.e. an act of publicizing a miracle and calls its name "The Lord is my merciful savior." Why, one might well ask, was there not a similar compunction for acknowledgment of God's role previous to this, after plagues and the miracle of the splitting of the sea? Were the plagues the splitting of the Red Sea in any way inferior manifestations of God's intervention?

The solution for our sages stems from a profound difference between two Hebrew words, which unfortunately are often translated identically in the English. Neis and Pele describe events transcending logical, human, rational explanation. They differ however in this: Pele is a wonder, i.e. an obvious take suspension of natural law, a clear intrusion by God in the workings of the world. Plagues were under this category, so too may be hastened by repentance on the part of the Jewish people. There is an "appointed" and a "hastened" time for the to man, Pele is expressed by the tetragrammaton, the four-letter name of God which implies an unnatural event. This was represent the very latest, outer limits of time when Messiah

the method of Egyptian redemption.

Pele needs no Pirsum - for a wonder speaks for itself. What placed the war against Amalek in a different category was the fact that here God worked not far but through man, who also had a share in the battle. Moshe, Aaron and Hur stood on top of the mountain and prayed. Jewish soldiers in the valley below were forced to engage in fighting. As Moshe lifted his hands in prayer, the tide of war swung in favor of our people.

link with the Almighty was weakened and the leader's hands descended, the fate of the warriors took a turn for the worse. Israel did indeed win but there was an implicit fear from a spiritual point of view connected with this victory. Perhaps the soldiers might be foolish enough to believe that solely through their efforts was the successful outcome achieved. Perhaps they might not recognize that God works not only with the method of Hashem - counter nature - but also as Elokim, which, as the Kabbalists point out, equals Nature.

After the victory over Amalek, Moshe built an altar, for a miracle requires publicity. This was a declaration that the people recognized what had transpired was not an act of coincidence. The "natural event" became sanctified as the doing of the Lord of wonders.

Passover, Shevot and Succot - do not have the blessing for miracles simply because they do not require it. God's revelation there was in open and wondrous manner. Purim and

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Chanukah, however, are unique. In them man shared in the miracle with God. The Book of Esther does not have the Almighty's name mentioned even once. It is as if He above were in hiding, merely hinted at infrequently in the two-fold meaning of Hamelch according to Biblical commentary. It is Esther whose very name alludes to the hidden Hester aspect of God's intervention. Can we grasp that Purim, a lottery, fate, chance, coincidence are all part of a divine scheme of things? The Maccabees in the Chanukah story too fought and won the war. The possible error of post-Amalek thinking reared its head once again. Precisely in these seeming moments of human achievement it becomes all the more imperative and religiously obligatory to proclaim the blessing of a Sheasa Nisim. All other holidays may eventually become negated. But the festival of Purim, as prototype of the kind of holy day in which God appears in the form of Elokim, within nature, will be everlasting.

Let us therefore proceed to attempt to discover if we in our days have witnessed miracles as defined by our tradition, miracles which represent a testing of our spiritual faculties of recognition.

Birth Pangs of the Messiah

What is the first sign that will presage the coming of the Messianic era? "R. Johanan said, when you see a generation overwhelmed by many troubles as by a river, await him. As it is written, 'When the enemy shall come in like a flood, the spirit of the Eternal shall lift up a standard against him' - which is followed by, 'And the redeemer shall come unto Zion.' There were those who did not desire to live in the Messianic era for they prayed they could avoid the catastrophic preliminaries. This said, 'Let Him come, but let me not see Him.' Rabah spoke likewise. The sages expounded: It is written in Psalms: 'The Eternal will answer thee in the time of trouble.' This is likened to a father and son walking along the way. When the son grew weary, he asked, 'Where is the city to which we are going?' And the father replied, 'There is a sure indication before you. If you see a cemetery ahead, then you will know that the city is nearby.' Thus did the Holy one, blessed be He, address Israel. When you behold the hardships multiplying about you, at that hour shall you be redeemed. 'The Eternal will answer thee in the time of trouble.' (Talmud, Sanhedrin, 98b, 99a)

The graveyard is to be a sign that the Messiah is near at hand. But Jewish history is replete with eras of hardship. At what point may we realistically look forward to redemption? Are there any clues, other than calamitous holocaust, which may serve as harbingers of Messiah? And is there a period of time more propitious than any other?

The story of Creation, in Kabbalistic thought, stands as prototype for all history that is to follow: for a thousand years are in Thy sight like a day, and every day of creation prophetically corresponds to a thousand year period which is to follow. Adam, the apex of creation, appeared on the scene on the sixth day. And the Zohar 117-118 makes clear that it is in the sixth's thousand year cycle - that is to say from the year 5000 forward - that Messiah's coming will of necessity have to take place.

(Of course it is always recognized that this longed-for era may be hastened by repentance on the part of the Jewish people. There is an "appointed" and a "hastened" time for the arrival of God's anointed. The dates projected by Chazal all letter name of God which implies an unnatural event. This was represent the very latest, outer limits of time when Messiah

must appear, no matter what the state of piety of our people.)

Can one be more specific? The Gaon of Vilna cites the Talmud in Sanhedrin, 38B, concerning the creation of Adam. There it is made clear that it was on the fifth hour that Adam "stood on his feet." The exact time in the sixth millennium when the Jewish nation would be able to stand on its own feet would therefore correspond to the particular hour when Adam was completed by God and enabled to stand erect. Rabbi Abraham Yelton in his work Geulat Yisrael made the necessary calculation and prediction: If a twenty-four hour period equals a thousand years, every hour of a day of creation is equivalent to 41 and 2/3rd years. Adam stood on his feet at the fifth hour of day. That is to say after twelve hours of night and five hours following. The twelve hours of night are the equivalent of five hundred years. The additional five hours of day are another two hundred and eight. The particular year then predicted for the nationhood of Israel, the moment most clearly coinciding with God's redemption of our nation would be in the sixth millennium, i.e. 5,000, plus another 708. The year in English with which that date is identical is of course 1948 - the very year that witnessed the establishment of the State of Israel. History confirmed prophecy. Dare we not recognize it as miracle?

There is yet another way in which the exact date of the birth of Israel was foretold in Scriptures. Verses in the Torah, according to Kabbalah, are deemed to have definite relationship with the years of creation that they parallel. Beginning with Genesis, count the sentences in the Bible and you will find that the 5,708th verse is Deuteronomy, Chapter 30, Verse 3: "And the Lord Thy God will turn thy captivity and have compassion upon thee and will return and gather thee from all the peoples whither the Lord Thy God hath scattered thee." Is it mere coincidence or is it miracle that the self-same verse which Ramban and all traditional commentators long ago associated with the first-stage of redemption, the sentence which describes the in-gathering of exiles, as the initial step in the eschatological process of Messianic fulfillment, precisely matches its historic parallel, the very year 5708 of its occurrence within our own lifetimes?

How remarkable, too, that if we look backwards in Deuteronomy to those sentences corresponding to the years immediately prior, we note that the section closing Biblical verse 5705 (1945) and before, speak of a period of curse and of plague; a time of catastrophe and desolation, and era of brimstone and salt, and of burning compared to the overthrow of Sodom and Gemorrah. The holocaust too thus found its way into Biblical prophecy. And if one asks the ultimate question of questions: How can one find a religious rationale for the problems of Auschwitz? - the closing verse with which the Bible brings to an end this period, i.e. verse number 5705 (1945), is - by every standard the best and only possible theological response: "The secret things belong unto the Lord our God but the things that are revealed belong unto us and to our children forever that we may do all the words of this law."

It is clear then that the graveyard to which the sages referred as presaging redemption is the one containing six million of our brethren: "The Eternal will answer thee in the time of trouble." And the response to the holocaust was God's creation of the State of Israel.

The Zohar (139a) linked the specific year for redemption with the verse in Leviticus 25:13: "In this year of jubilee ye shall return every man unto his possession." Note the Hebrew word for "ye shall return," Tashuvu, is spelled defectively. Why this seeming grammatical error? The written word, if read as the number is 708. Coincidence or miracle that in the sixth millennia - the thousand year "day" of Adam's creation, 708 proved indeed to be the year of return. "You shall return," said the Torah, and we did - on the very date that is the Gematria of the "mis-spelled" Biblical Hebrew equivalent.

How shall the rebirth of the State of Israel take place? What form shall this longed-for deliverance take? This too was prophesied. The guiding principle for a religious interpretation of history is that what occurred to the forefathers in microcosm would be repeated by their ancestors in macrocosm. For example, when Abraham left Egypt "heavy with cattle, with silver and with gold," it presaged the manner in which the Jews left Egypt with great wealth. The terrible illness which the King of Egypt suffered because of Sarah foreshadowed the plagues the Egyptians were later to endure via his descendants. Abraham's life would be paralleled by the first third of his descendant's history. Isaac would be the prototype for the second. The final chapter of our story would be the sequel to Jacob. Jacob, whose years were a non-ending struggle with adversaries, represents the Jew of the exile, the diaspora. It is in his life therefore that we are to find contemporary fore-tellings.

Jacob was a man of light until one moment of great technical import. Running from Esau, fleeing from Laban, fearful of the final confrontation with his brother he at last decides to engage Saro Shel Esav in battle. He is wounded by a blow to the shin bone, which we still commemorate halachically by the law of the Gid Hanasah. It is a blow to the reproductive area which symbolically, according to the Midrash, represents a prophetic vision of loss of countless number of descendants - read "holocaust." But in its aftermath Jacob is blessed by his adversary who then gives him the name Yisrael, "Israel."

Ramban, from a careful reading of the Torah, long ago made clear that the birth of Israel would take place via "the obtaining of a charter from the nation accompanied by a miniature in-gathering of the exiles." (Deuteronomy 33:3). It is Esav in

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Opportunity Cost As Treated In Talmudic Literature

by Rabbi Dr. Aaron Levine

The alternative or opportunity cost doctrine has provided modern economic investigations with an invaluable tool of analysis. This doctrine conceptualizes the cost of production of a commodity as reflecting nothing but the payments needed to attract the inputs involved from their next best remunerative employment. Alternative cost theory makes both demand and supply dependent upon utility by tracing all costs back to utilities foregone.

Opportunity cost analysis lies at the heart of Haberler's reformulation of Ricardo's Comparative Advantage theory; it forms the essence of competitive wage determination theory; and, finally, is at the crux of modern cost-benefit analysis. Despite its paramount importance as an analytical tool, scant reference to this concept is made in the economic literature prior to the appearance of Wiesser's full scale treatment of it in the 1870's.

Talmudic Literature

Talmudic literature recognizes the phenomena of opportunity cost and discussions abound regarding its legal ramifications in a variety of circumstances. Examples of where opportunity cost assumes halakhic significance occur in the following settings: 1) loss of earnings incurred by individuals in the process of discharging mitzvot (1); 2) loss of earnings suffered by assault victims during their convalescence (2); 3) loss of earnings occasioned by the breaking of contracts (3); and 4) usury violations arising out of business transactions that call for one party to desist from his usual earning activities as a precondition to receiving working capital (4).

This article will explore the halakhic ramifications of opportunity cost described in settings 1 and 2. Investigation of setting 1 will, however, confine itself to the mitzvot of hashavat aveidah.

Opportunity Costs Incurred In Connection With Hashavat Avedah

Chancing upon the lost property of his neighbor, the Jew is duty bound to salvage and return the lost object to its rightful owner and may not demand nor accept compensation for so doing. (5) Exegetical interpretation of the verse "Save that there shall be no poor among you" (6) has, however, limited the incumbency of this obligation to instances where its discharge would not impose a financial loss on the retriever. (7) Consequently, if one chanced upon a lost object and was at that moment engaged in his own work or in the process of rescuing his own property, he need not discontinue these activities in favor of returning his neighbor's property. In the event the retriever incurred an opportunity cost in the process of restoring his neighbor's property, his ability to exact a legal claim on the owner to recoup his foregone earnings depends on the circumstances surrounding the recovery. Three distinct cases can be identified.

(I) In the event the returner stipulated a fee with the proprietor for undertaking the rescue operation, the Smah (8) is of the opinion that the agreed upon fee is only binding to the extent that it covers the feasible foregone earnings of the retriever. Any amount in excess of this cannot be exacted by the retriever, as the proprietor may claim that that part of his stipulation was made in jest (meshata ani boch). The ktzof disputes the reasoning of the Smah and is of the view that as long as an opportunity cost was in fact incurred on the part of the retriever, he has a valid legal claim to any amount agreed upon by the owner, even if it is in excess of his feasible loss. The dispute between the smah and ktzof holds regardless of which party initiated the agreement.

Once payment has already been received by the rescuer, the proprietor cannot reclaim any part of the agreed upon fee on the grounds that the stipulation was made in jest. (10)

In the absence of the owner, three individuals constituting a Bet Din can act in the interest of the owner and offer a bystander compensation for the successful recovery of the lost property. Their offer may extend as high as the value of the lost article itself, as we are certain that the owner would be pleased with this arrangement. This follows from the fact that restoration of the lost article spares the owner the nuisance involved in replacing it. In addition, when the lost property in question is an animal, we are certain that the proprietor prefers its restoration even if the rescue fee would be as high as the animal's market value, as the subjective value of the animal to him exceeds its market value by virtue of the fondness and attachment he feels for it. (11)

When the bystander is offered full compensation for his foregone earnings, does he have the option of refusing the offer, claiming a preference to engage in his own work, or is he obligated to accept the offer and discharge the mitzvah of hashavat aveidah? The Bach offers the opinion that if the opportunity cost of the bystander consists merely of his foregone earnings he is duty bound to accept the offer. However, if at the time he was confronted with the offer he was engaged in restoring his own property, whether or not it is incumbent upon him to accept the offer is a subject of dispute between the Rosh and Rif. (12)

(II) A variation of the above case occurs when the retriever undertakes the recovery operation without first stipulating a fee with the owner. Under these circumstances the returner cannot exert any legal claim for his lost earnings, as the proprietor can claim that he, the owner, would have salvaged

the lost object himself. Nevertheless, the rescuer can recoup at least a fraction of his foregone income. The owner is obliged to compensate him with a fee equal to the minimum remuneration an unemployed worker would for performing rescue work of the nature at hand, or the minimum compensation a typical worker in the restorer's line of employment would demand if asked to abandon his work in favor of idleness, whichever is lower in value. Here we invoke the principle of "anan sahadi" that the owner would incur, at the very least, the smaller of the above expense in order to secure the restoration of his property. (13)

(III) A third variation of the above case occurs when neither the owner nor a Bet Din of three were present when the rescue operation was in progress. In this instance, the amount of compensation the restorer is entitled to is a subject of dispute among the Rishonim.

Talmudical economic analysis is an unfamiliar subject to many. The economic principles which underlie the legal sections of the Talmud as set down in Halakhhah are very advanced when compared to modern economic analysis. In this original paper, prepared especially for HAMEVASER, Rabbi Dr. Aaron Levine, a musmach of Yeshivat Rabenu Yaacov Yosef and Chairman Department of Economics in Yeshiva College, explores a significant concept in modern economic thought—The Opportunity Cost Doctrine. Dr. Levine examines this doctrine as it pertains to two halakhic situations: Opportunity costs incurred in connection with Hashavat Avedah and opportunity costs incurred by victims of criminal assault.

The Rambam (14) and the Bet Yosef (15) are of the view that the restorer is only entitled to a fee equal to the minimum amount he, the retriever, would have demanded if asked to abandon his work in favor of idleness. The variability of this measure is explicitly recognized by the Rambam. He points out that the eagerness on the part of the worker to trade part of his wages for leisure is directly related to the irksomeness of his work experience. Hence, we would expect the blacksmith and metal worker, engaged, as they are, in arduous and unpleasant work to express a relatively stronger preference for leisure than one performing pleasant and light work, i.e. a money changer. The disparate work-leisure preference scales of the money changer and blacksmith would be reflected in the amount of reduction in wages each would willingly absorb given the chance of abandoning their work in favor of leisure. (16)

The proportion of the worker's total wages involved in the proposed exchange would, as it appears to us, also influence his valuation of a single unit of leisure. Following the principle of diminishing marginal utility, the subjective value of a unit of leisure would increase while the corresponding value of a unit of leisure would diminish as the proposition of trading wages for leisure is presented to the worker on a larger and larger scale. In addition, long periods of idleness could very well be perceived by the worker as adversely affecting his health (17) and exerting a corrupting influence on his moral character. (18) Another consideration that would doubtless enter into the worker's work-leisure preference scale would be the time of day the offer of exchanging work for leisure is made. The proposition would apparently appear most attractive if made toward the end of the work day when fatigue has taken its toll and less inviting if made at other times of the day. Finally, the spending habits of the worker would doubtless play a role. The greater his need for money, i.e. large family, large debts, expensive tastes etc., the less willing he would be to trade work for leisure even at the margin.

The Rambam expresses the view that most people, given the chance, would substitute wage units for leisure at the margin. (19) This assumption illuminates the underlying logic for the discount element called for by the Rambam in case III. The retriever cannot claim title to his foregone earnings in full, as he did not experience the disutility of his usual work in the time spent on the recovery. At the same time, no upward adjustment is made to compensate him for the effort expended in the rescue operation, as no remuneration may be demanded or accepted for the performance of a mitzvah.

The above explanation forces the conclusion that the Rambam is in agreement with the opinion of the ktzof in case I, that is, in the event of stipulation on the part of the retriever, legal claim exists only to the extent the stipulated fee covers the feasible foregone earnings. In that instance the restorer can claim full recovery of his foregone earnings, as prior stipulation establishes himself to be of the minority, preferring no substitution of leisure for work even at the margin.

Rashi, (20) however, offers an alternative formula of compensation for case III. According to his view, the remuneration of the retriever is equal to the minimum fee he would demand if asked to abandon his work in favor of restoring the lost article in question. This calculation, assuming the original work was more irksome than the effort involved in restoring the lost object, will result in a higher compensation than would occur under the Rambam's formula. This follows from the fact that Rashi's formulation

allows compensation for the effort expended in retrieving the lost object. Evidently, it is Rashi's view that compensation for the performance of a mitzvah under these circumstances is permitted. (21)

The Pnai Y'hoshua (22), interpreting Rashi's view, limits the applicability of the above formulation to instances where it would work to the advantage of the owner. Hence, in the event that the original work was less burdensome than the work involved in restoring the lost object, the restorer has a legal claim only to an amount equal to his foregone earnings. — A third formulation of compensation for case III is devised by Rabbenu Channanel. (23) No discount is admitted on account of the work-leisure trade-off discussed above. The formulation does, however, introduce a new element into the analysis by explicitly recognizing the variability of a worker's earnings during the course of the year in response to fluctuations in the demand for his services. Hence, in close proximity to Yom Tov, the services of the tailor are in heavy demand and accordingly he earns a relatively high compensation for his work. At other times of the year, demand for his work tapers off considerably and is reflected in his relatively depressed earnings. Time lost from work in retrieving a lost object is, according to this view, compensated not by the retriever's actual foregone earnings but only by the estimated earnings he could have commanded for his work during slack periods. Only in the event the recovery coincided with a slack period of employment for the retriever, would the restorer recoup his foregone earnings in full. (24)

Indemnity For Enforced Idleness
In cases regarded halakhically as criminal assault, the Torah directs the offender to compensate the injured party in all the dimensions his injury could have extended. These areas include nezek, tzaar, reepoy, shevet and bosheit.

Shevet is an indemnity to the injured party for the loss in earnings he sustains in consequence of his required convalescence. A panel of experts is charged with the responsibility of establishing the shevet liability. After estimating the probable length of the convalescent period, an assessment in regard to the type of work the injured party would be capable of performing subsequent to his confinement is made. His earning capacity in this period serves as the base period for the purpose of setting a value to his foregone earnings during his period of enforced idleness. In consideration of the fact that the injured party does not experience the disutility of work during his confinement, the shevet liability is reduced to a payment equal to the minimum compensation the victim would demand if asked to abandon his base period employment for a length of time equal to his confinement in favor of idleness. (25)

It appears to us that application of the above discount does not significantly reduce the shevet liability. This follows from the assumption that the eagerness on part of the typical worker to trade wages for idleness is not only related to the irksomeness of his work but also to the attractiveness of the alternative offered him. For the purpose of calculating the shevet indemnity, the relevant alternative to work is not leisure but rather idleness in the form of confinement. In as much as confinement is a much less palatable alternative than leisure, the typical worker could be expected to be much less eager to trade wages for the former than for the latter. Moreover, given the length of the convalescent period, the relevant consideration is not the worker's work-leisure preference scale on the margin, but rather the value he attaches to idleness when asked to trade sizeable chunks of his wages for this commodity. The supra-marginal preference for idleness, as explained above, can be expected to be much weaker than the marginal preference for it.

The shevet indemnity is a lump sum levy. Its value is fixed at the outset of the injury, and remains immutable regardless of the actual time it took the victim to recuperate. This arrangement was established to benefit the offender, as it is not uncommon for the actual convalescence to exceed the expert estimate on account of laxity on the part of the injured party, while unanticipated speedy recoveries are statistically rare. (26)

Culpability in regard to shevet can, of course, occur in the absence of liability in respect to the other four punitive payments. Thus, if one led an individual to a chamber and locked him inside, thereby preventing him from performing his work, although no legal claim exists in regard to nezek, tzaar, reepoy and bosheit, the offender incurs liability in regard to shevet.

Culpability in regard to shevet can only be incurred in cases involving adam hamazik. When damage, however, is inflicted by an individual's animal or property, the sole indemnity prescribed by the Torah is nezek. (27)

Moreover, the indemnity of shevet can only be incurred in instances where damage was inflicted directly on the person of an individual. Thus, if one detained an animal that is usually available for hire, though its owner sustains thereby a loss in foregone earnings, shevet liability is not incurred as no direct damage or injury was inflicted to the person of the owner.

The ktzof is of the opinion that cases classified as garmeo incur liability only in respect to nezek, but not in connection with the four other punitive payments. (28)

Jewish Education In The 'Old Country'

by Morris Mann

This article is an exploration of the Jewish educational systems in Aleppo and Damascus at the turn of the 20th century; their similarities and differences. The bulk of the information in this paper is based on personal interviews with members of the Brooklyn Jewish Syrian community. The majority of the members of the community trace themselves to Aleppo (Haleb); the minority to Damascus (Schwamm).

Preceding the mass emigration of Syrian Jews in the early 1900's, there was a sophisticated system of Jewish education in Syria. Aleppo, a business town, was situated on one of the middle eastern trade routes, and many of its Jews were successful businessmen. They formed a wealthy community firm in its religious beliefs and prone to the traditional Talmud-oriented education.

First Level of Education

This education began in the *Kittab*. The *Kittab* was organized by a rabbi who gathered a group of 30-40 children, holding classes in a Heder. In Aleppo, there were three or four such classes. A child would enter the *Kittab* from 4-6 years of age—at whatever time the family decided. The tuition would be a sum agreed upon by the father and the rabbi, family finances usually being considered. Students arrived in the morning, about 8-9 o'clock, ate lunch in the Heder, and stayed till 4-5 o'clock. The *Kittab* was open 6 days a week, with the students getting out a little earlier on Fridays to prepare for Shabbat. When the exception of being off for all religious holidays, the *Kittab* was open year round. In the Heder, the rabbi would separate the students into two groups, the *Ash-tachta* and *Asa-char*. The former would study vowelizing Hebrew letters; the latter would concentrate on reading whole words. After succeeding at this the child learned how to pray and how to read Parashat Hashavua and the Haftarah with Taamin. Together with the Parasha, the student studied the Shaarech, which is roughly equivalent to the Yiddish Teich. But this explanation was in "Shakespearean" Arabic, difficult to understand, and therefore requiring explanations of the explanation.

Second Level

After mastering all reading skills in the *Kittab*, the student moved on to the *Kittab Aelli*, the second level of education. As an entrance test, the rabbi from the *Kittab Aelli* opened a *Tanach* at random and asked the student to read a passage with Taamin; in order to pass the student would have to read it flawlessly. (Such a level of reading accomplishment was usually achieved by 8-9 years of age.)

The *Kittab Aelli*, had 30-40 students. Its hours were the same as the *Kittab*, except that older students came at 7:00 in the morning to pray Shacharit with a Minyan. Upon his admission to the *Kittab Aelli*, the student learned Ein Yaakov (the Agadat of the Talmud) or one of the easy Masechot (Berachot, or Megilah.) Only the superior student would begin with a hard Masechet such as Baba-Metziah. The student learned the Peshat of the Gemarah for a year, until he was introduced to Rashi and Tosafot. The following year he would study the Maharsha, and eventually the major Reeshonim. Parallel with his Talmudic study, he learned Parashat Hashavua and Haftarah with the Peyrushim clearly explained. This *Kittab Aelli* was usually run by two rabbis; one taught the easy Talmud and the other the more advanced *Jesai*. Each gave one Shiur in the morning and one in the afternoon, each Shiur for different students. At the age of 13 or 14, after spending some years in the *Kittab Aelli*, the student was ready for an in depth study of Talmud on a higher level: the Midrash institute.

A student came to the Midrash for Minyan Shacharit, had Chazara for the rest of the morning, and in the afternoon heard Shiur. At approximately 16 years of age the student would leave the Midrash to begin work.

There was a small group of students who wanted to continue their studies beyond the Midrash. They gathered with an esteemed rabbi who taught them and was responsible for their progress. To support them, there was a Hevrat Talmidim that saw to it that the students received a small stipend, so they wouldn't have to worry about money and could devote all their time to learning. It was these Talmidim who eventually became the rabbis of the community.

In contrast to the *Kittab*, of which there were 3 or 4, there was only one Talmud Torah with about 250 students attending. Students who entered were from poorer families, and didn't pay anything; the school was supported by the community.

The Talmud Torah was much more structured than the *Kittab*. There were a set amount of teachers, each with a delegated position. They, in contrast to rabbis from the *Kittab*, had a set salary. The schedule and sequence of learning was the same as that in the *Kittab*, *Kittab Aelli* and Midrash.

Community Control

In general these schools worked on the principle of "community control." Each Bet Knesset organized a com-

mittee to check the student's knowledge and progress. On Shabbat, a group of Baalei Batim would act as voluntary supervisors and test the students. They would ask the students of the *Kittab* *Ken*, *Midrash* and *Talmud*. Tough questions about Parashat Hashavua and the Haftarah. If the student had too many mistakes they would reprimand the student's rabbi. If the student didn't improve they might make it known that the rabbi was a poor teacher.

In addition to his religious studies in the *Kittab* and Talmud Torah, the student learned the bare necessities in secular studies. When he was 12 or 13 years old, a teacher came to the Heder for an hour each day to teach Arabic, the language of the land. Most students knew how to speak it, but their language and grammar was poor. They were first taught autography, the writing of something by hand; then the writing of the Arabic letters; finally the composition or a formal letter. With the successful completion of these three levels a man was considered ready to enter the business world.

Students interested in a much more in-depth secular education could attend the French Alliance Israelite Universelle. The Alliance had secular courses (language, history, and math) but only one hour of Hebrew a day. A rabbi would come in the morning and try to teach whatever he could; the remainder of the day was devoted to secular

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students. There were 200-300 students in the Alliance schools in Aleppo—which included a boys' and a girls' school. The religious authorities in the town strongly discouraged students from attending this school.

Religious or Secular

Most students had to choose between a religious or secular education; it was only the exceptional student who was able to combine the two. He would begin his education in the *Kittab* until he was at the level of the Midrash, then, at about age 14, while studying in the Midrash during the day, he would have a private tutor come to teach him secular studies 2 hours a night. After approximately two years with the tutor, he would reverse his system of learning. He would go all day to the advanced level of the Alliance (comparable to high school), and learn for two hours in the Midrash at night. This schedule would continue until he finished his studies in the Alliance, and then he would begin working.

Only a rich family could afford to give its child such a thorough education, but even the very poor had good educational opportunities. In addition to the Talmud Torah, there was a *Kittab Yitomim*; about thirty orphans who couldn't go to Talmud Torah studied there. This *Kittab* was also supported by the community and the students were supplied with clothes before Pesach and Rosh Hashanah. The system of learning was the same as that of the other *Kittab*.

There was some dispute regarding education for girls. Some went to the girls branch of the Alliance; others were from households who adhered to the traditional attitude that girls should remain in the home. Their education consisted of whatever they learned from their mother and father.

Education did not end with the beginning of a career. Each day after Minyan in the morning, a rabbi would hold a class in Chok Yisrael for the Baalei Batim. Chok Yisrael entails the reading of Parasha and Haftarah, Mishlei, Mishnah and Talmud, Zohar, Musar, and Halakha Pesukah. The class would last for 15-20 minutes.

In contrast to Aleppo, the children's education in Damascus was centered around the Alliance. The Jews of Damascus were not as rich as their brothers in Haleb and the religious education of their children suffered. The majority of families could not afford to pay a rabbi enough money in order to sustain a *Kittab*, and because of this many rabbis were bought out by the Alliance. The Jewish community of Damascus, living in the capital of the country, was under a more western secular influence than the Haleb Jews. This situation, plus the monetary problems encountered, were the two factors influencing the education of the children in the community. Therefore, the majority of children went to the French-run Alliance school.

In some cases, as in Aleppo, a child's education began in the *Kittab*. A child entered the *Kittab* at 3-5 years of age, and learned how to read the Tefillah, and then how to read the *Tanach* with Taamin. There were about 15 students in 2 or 3 small *Kittabs*.

The Alliance

In most cases, however, the student entered the Alliance at the age of five. The French Alliance Israelite Universelle was organized in 1860 with the purpose of helping to "raise the

HAMEVASER CONGRATULATES Rabbi Israel Miller, Vice President for Student Affairs, on his assuming the chairmanship of the Conference of Major Jewish Organizations. The Conference is composed of 31 national Jewish religious and secular groups dealing with the problems of Jews the world over.

standards" of the Jew in the Oriental world. It was for the poor downtrodden Jew, who upon completion of his years in the Alliance would be educated and be able to hold up his head with Jewish pride. The school was organized by a group of French philanthropists and got most of its funds from Eastern European Jewry. In 1912, the Alliance had 100 boys schools and 67 girls schools, containing 50,000 pupils and 1,350 teachers in Turkey, Asia Minor, Mesopotamia, Persia, Syria, Palestine, Egypt, Tripoli, Tunisia, Algeria, and Morocco. A pupil in an Alliance school received the fundamentals of education, the elements of Hebrew, the language of the country and at least one European language (usually French).

The Alliance divided its students into grades, beginning with kindergarten or 12th grade, where he learned the essentials of reading Hebrew, French, and Arabic. All learning was very fundamental and elementary. A student who had learned in the *Kittab* would enter the higher Hebrew level, but would begin the elementary French and Arabic lessons. The advancement in study was parallel to that of our elementary schools in America; the only difference being that the language spoken during secular courses was French. Beginning 10th grade the student started learning a little math, history and geography. By the time a student was in 6th grade he was studying the natural sciences, world history, and geography, in addition to his Hebrew and language courses. He would continue his education, learning more and more each year (till 3rd grade (comparable to finishing elementary school).

In the boys' Alliance school, the Hebrew studies were more intense than the girls'. (It must be taken into consideration though, that many of the secular teachers were not particularly orthodox and never insisted, for example, that boys wear their Kippot in their secular classes.) In 10th and 9th grades, after they had learned how to read and pray, they were taught about Jewish holidays, and then began learning Chumash. The study of Jewish history and Chumash with Rashi was taught in 8th and 7th grades; in 6th through 3rd grades the student learned Tanach, Hebrew grammar and began a little Talmud. At the conclusion of 3rd grade, the student took a government test and was awarded an elementary school diploma. The student was about 13 years old at the time he received his diploma, and had to decide whether he would continue his education.

No Compulsory Education

Education was not compulsory, and therefore there was no minimum to the extent of a child's education. Since so many families were in a poor financial situation, many boys ended their education at an early age in order to go to work and help support the family. Those that were interested and able continued their education past the 3rd grade level. Some went to the Midrash and studied Talmud (as many did in Aleppo), while others continued their secular studies in the Alliance or Lycee. They finished 2nd grade, 1st grade, and terminale, when at the age of 16 they received their Baccalaureate. An exceptional student who wanted to become an official teacher had the opportunity of going to France (Paris for men, Versailles for women) and study in the Alliance's Normal School (which is tantamount to a university). But the travel and school costs were very expensive and hardly anyone went.

The Alliance was not the ideal setting for a child's religious development. There were many reports of rabbis fighting with the principal over religious atmosphere and studies. Concerned parents who were financially able would send their son to the *Kittab*. (The curriculum was similar to that of the *Kittab* in Aleppo.) The higher *Kittab* was called *Kittab Szud*, and it was from here that the student went on to learn in the Midrash. In the *Kittab Szud*, a student would learn Talmud all day and a little Arabic. But only a small percentage of boys learned in the *Kittab*. Because of the economic conditions, most Damascus boys had to end their full time education at an early age and begin working. Many, however, would continue learning an hour each night in the Midrash. This educational system continued till the majority of the two communities emigrated before World War II.

Focus Shifted

The focus of Syrian Jewry has shifted from Syria to Brooklyn, N.Y. where there is a strong, close-knit Syrian Jewish community, started when people began immigrating to America from Syria in 1910. They settled in Manhattan's East Side and established a Talmud Torah. In the late 1920's they moved to Brooklyn and established two Talmudei Torah; one by the Schwamm (Damascus), and the other by the Haleb (Aleppo) community. Classes at these Talmudei Torah were held for an hour each day after public school. In the early years, the teachers were Arabic-speaking rabbis from Syria but the students were American, born and English speaking. It was not until 1950 that the community established the Magen David Yeshiva. The Yeshiva grew slowly, and only in the last five years has its student population increased noticeably. (There are about 700 students attending at present.) Two years ago, there was what proved to be an unsuccessful attempt to open a community high school. In

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Book Corner: Ivrit L'College Dirshu Holds First Annual Convention

by David Perkins

(Continued from Page 3)

... must add, are the Pirkei Tachfir - the lessons in Hebrew syntax and sentence structure - which I thought to be the most novel and utilitarian portions of the book, the blue-prints as it were - for the construction of a proper Hebrew building out of the raw materials of grammar and vocabulary. Incidentally, in addition to the standard tables of verbal conjugations the book includes four rather unique charts dealing with the definition and construction of a Hebrew word - an excellent schematic presentation of how to run an etymological and semantic check - and with the parts of speech and types of sentence structures most common to Hebrew.

Mr. Sabban brings to this book a wide range of knowledge and personal experience. As a student of Psycho-Linguistics and a native speaker of Arabic-along with a knowledge of Aramaic as well-he is remarkably well equipped to handle the requisite grammatical and lexicographical material which forms the backbone of the book. As a former supervisor of Hebrew language teachers in Israeli high schools, and-most relevantly-as an instructor in the Erna Michael College (where portions of the book were first utilized by his students in tablet form) he is well informed, and most sensitive to the needs and abilities of the students for whom the work is intended.

My major criticism of the book lies in the nearly total absence of explanatory or instructional notes in English. Mr. Sabban correctly explains that the text is designed exclusively for use in the classroom context where the teacher will supplement the lessons however he sees fit. And how right he is in my experience the teacher is the single most influential factor in successfully teaching a foreign language, more so even than the text or audio-visual aids. Nevertheless, I think that a glossary of Hebrew grammatical and syntactical terms might have gilded the lily.

Perhaps Mr. Sabban will now consider revising the text and supplementing it with complete English notes and explanations thereby making it available for self study as well.

A Shabbaton Weekend was held organization composed of Yeshiva in Long Beach, New York on the University and Stern College weekend February 22nd through students and dedicated to reaching 24th, 1974. David Perkins covered college-age students in New York with the message of Torah.

HAMEVASER, below is his report. holding a Shabbaton at an aging hotel in Long Beach. About 135 students have already arrived as to get to the Promenade Hotel in car pulls into the hotel.

My roommate, Paul, attends Nassau Community College. He comes from a family that sent him to a Conservative synagogue where he was "Bar Mitzvahed." However, (Continued on Page 13)

Rabbi Blech Explores Concept Of Messianic Redemption

(Continued from Page 8)

modern garb, the United Nations of the world, which will grant the limping Jacob, decimated by the loss of six million, the long-sought blessing of "Israel." Is it merely coincidence or is it miracle that the Biblical story of old so accurately replayed itself in our times?

1948-5708 did not however bring the Messiah. It merely represented the first fleeting footsteps of a redeemer whose coming is symbolized by the halting gait of the donkey. For this reason Rabbi Yudan says (Midrash Tehillim, 18:36). "The redemption is like unto the dawn. Because no hour is darker than that which precedes the dawn. And if the sun should rise at that hour while people are asleep, they would be caught unawares. But the pillar of dawn rises first and gives light to the world. Then the sun comes to give light and people are not caught unawares. As it is said: 'And the path of the righteous is like radiant light.'" (Proverbs, 4:18)

There are stages to the Messianic story. Chazal recognized that redemption was to be a drama with several acts. And Ramban has given us a prophetic description of their particular sequence, indicating that the major moments would be three in number (Ibid).

The first story of Godly intervention on behalf of our people also consisted of precisely three distinct stages. We commemorate the exodus from Egypt with three Pilgrimage Festivals: Passover, Shevuot and Succot. And just as the deliverance of old consisted of these three stages so too has it been projected that the final deliverance will consist of three similar periods.

The first stage in the story of old out of Egypt was a physical freedom, which primarily took the form of an in-gathering of the exiles. It corresponds fittingly to spring in nature, in which trees blossom beautifully, buds mark the beginning of birth, but a nation with Torah still has not born any fruit.

The festival of first fruits is Shevuot, the second step of the process. Here was the spiritual dimension through which bloom of birth ripened into fruit of religious fulfillment.

Succot is the Festival of Harvest, the time of gathering of all produce, in nature as well as in history. It is meant to allude to ultimate fulfillment.

Today, Israel's rebirth is commemorated in accord with the mandate of the Chief Rabbinate by two modern-day holidays corresponding to stages of contemporary deliverance. The first is Yom Haatzmaut - Israel Independence Day. It bespeaks not a spiritual but a physical festival of freedom. Its best halachic descriptive might well be the one used for Passover, the first stage of redemption in the Biblical story of old: Zman Chereuseinu.

Merse. As Monachem Kasher points out in his book, Kol Hator, it is not far more than coincidental that in the War of Liberation, it was on the first night of Passover, 5708, on the 15th of Nissan, that the major battle around which revolved the outcome of the war was brought to a successful conclusion! The saying throughout the country had been, "As Haifa goes, so goes the War." Haifa was captured by the Israeli army on the night of the Seder, and during the same month of Nissan the Israelis conquered Jaffa, Tibetias as well as a host of other strategic places. How remarkable that the rebirth of Israel should coincide not only conceptually but even calendrically with its Biblical counterpart. How fitting, too, that Yom Haatzmaut itself is celebrated closest in time to Passover - the festival whose major message is the theological fact of Seder to history.

R. Joseph Karo z'l, the author of the Shulchan Arukh, pointed out long ago that by means of the traditional Kabbalistic code of "AT-BASH" Passover gives us a key to the order of all other holidays as well. Whatever is observed as Aleph, the first day of Pesach, coincides as day of the week with Taph, the day in that year when we commemorate Tisha B'Av. The Bet is the equal of Shin, i.e. whatever is the second day of Passover in the days of the week will also be the same as the beginning of Shevuot. The Gimel is Resh, Rosh Hashana; the Daled is Kufi, Krist; Haterah; i.e. Simchat Torah; the Hey is Tzad, Tzom, i.e. Yom Kippur; the Vav is Pey, i.e. Purim of the year past; and that is as far as Karo was able to go. There was sadly no Ayin parallel to Zayin, the seventh Biblical day of Passover. Unfortunately the Kabbalistically accepted scheme for Seder rooted in Passover proved to be defective with the last day of the holiday.

Is it merely coincidence or is it miracle that in our age we at

last perceive the completeness of this sign unto the generations? For we now discover - post 5708-1948 - that whatever is Zayin, the seventh day of Pesach, always corresponds to Ayin, the celebration of Atzmaut, Independence Day of modern Israel. Strange to reflect that the last day of Passover always carried a hidden prophecy for that holiday in the future which would bring its very miracle of in-gathering of the exiles to end-of-days Messianic fulfillment.

Both Pesach and Yom Haatzmaut are but beginnings. They represent nothing more than physical festivals of freedom. Without Torah, the nation lacked completeness. And without Jerusalem, the land too lacked spiritual wholeness. How could one speak of the fruits of deliverance, when the mountain of the Lord still was not ours?

Shevuot, Festival of Sinai, still had no modern-day parallel. So the Lord had to show his hand once more in our generation. In the Amidah, there is one blessing for the gathering of the exiles. Jerusalem has another blessing of its own, for its deliverance was always viewed as a separate, independent event. When was it that Jews, after millennia of dispersion, would first be able to celebrate a holiday in complete possession of both mountains which symbolize our spiritual heritage? When - for which holiday - would Sinai an Moriah finally be ours? Was it merely coincidence or was it a miracle that Shevuot 1967-5728 marked the second step of our final deliverance?

How fitting that just before Shevuot we regained possession of our Holy City - and created the new holiday of Yom Yerushalayim. How fitting that precisely on Shevuot we might well say, in Biblical terms, the first fruits of Jerusalem were added to the Passover Yom Haatzmaut miracle of freedom, the ingathering of exiles.

There is but one last contemporary event projected as parallel to the Biblical holidays. It is interesting that Succot has as its descriptive Zman Simchatetain. Whereas the first two holidays of the set speak of specific events which have already taken place, the historic identification of this last festival in the trilogy seems rather unclear. To which Simchat does Succot seek to make reference? Our sages believe the Hafarah readings for this holiday, which are directed towards the future, portray the true fulfillment of this festival of in-gathering to be in the days to come.

Succot is the Yom Tov with most meaningful Messianic implications. And in the story of present-day sequel to the Exodus, it is to Succot that we must look for the final act of the story we have been privileged to witness unfold before our eyes in our lifetimes. The nations of the world, we are told in the Hafarah reading, will come to Jerusalem to celebrate the Festival of Succot. It is on Succot, not Shevuot, that we rejoice for Simchat Torah. It is then that we wave to the four corners of the earth with Lu'lov and Etrog, indicating that the nature holiday of the final harvest of the fields, will find a counterpart in history with the fulfillment of the eschatological Zman Simchatetain.

We do not of course have a third modern-day holiday as yet. Yom Haatzmaut and Yom Yerushalayim, the sequels to Passover and Shevuot, are as of now our sole present-day heritage. But dare we not then recognize theological significance to the fact that the recent Yom Kippur War, a war which by virtue of its date of outbreak represented a clear attack not only against our people but against Kedushat Yisrael as well as against God Himself, saw its major turning point on the days of the third and last of the Biblical holiday of redemption?

Was there ever clearer communication of divine intervention in our destiny than the "coincidence" of Hafarah readings and newspaper headlines? Scriptural readings punctuated the period of hostilities with such unnerving accuracy as almost to turn the holidays themselves into ritual observances of the progress of the war. Compare: First day of Succot, News; Fortunes of Israel in doubt. Hafarah; Zachariah 14, "I shall gather all the nations against Jerusalem for war." Shabbat Chol HaMoed, News; Israel marching to Syria on northern front. Hafarah; Ezekiel 39, "I will bring you Gog up from the uttermost parts of the north"... and upon the mountains of Israel you shall fall, and all the peoples that are with you." Simchat Torah, News; Israel marching through Syria and Egypt destroying their armies' capacity to war against her. Hafarah; Joshua 1, "From the wilderness and Lebanon and as

far as the Euphrates shall be your border, that no man might stand against you. The day after Simchat Torah, Shabbat Breishit, News; Having crossed the Suez, Israel is marching undaunted toward Cairo. Hafarah; Isaiah 42-43: When you shall not be quenched, for I am bringing you victory. I have given you Egypt as your ransom. The day after that Shabbat, the Security Council approves a cease-fire in place.

The war of Yom Kippur and Succot has not been concluded as of this date. But what ought to be uppermost in the mind of everyone is the fact that the history of our times is at last convincingly and unquestionably expressing the long-for intervention of God in terms of Messianic prophecies. The modern-day parallel to Succot seems close at hand. Can we, the generation that has lived to celebrate Yom Haatzmaut and Yom Yerushalayim both, can we the privileged generation of the sixth millennia corresponding to the sixty day of creation, fail to recognize that we stand on the very brink of the Sabbath of Il of history?

The words of Maimonides ring in our ears. Events may not be viewed simply as chance or coincidence. We have seen miracles in our days - the clear beginning of redemption of Eretz Yisrael. Will we fulfill the Mitzvah of Pirsumei Nisa or God forbid fall prey to the terrible crime of Bikanai? This is the moral challenge to our age - which has but to open its eyes to see that, "This is the day which the Lord hath wrought, let us rejoice and be glad thereon."

Syrian Education

(Continued from Page 10)

1960, Ahi Ezer Yeshiva for girls was founded and in 1963 it opened classes for boys. This yeshiva has grown also, and now accommodates 800 students. Ahi Ezer Yeshiva, however, has many teachers from Eastern European Ashkenazic descent, and the students in the school who are Sephardic Syrians lose much of their Sephardic heritage. The community also supports a Yeshiva Gedolah: the Sephardic Institute for Advanced Jewish studies.

Many students who graduate the Magen David Yeshiva attend the predominantly Ashkenazic high schools of the Yeshiva of Flatbush and Yeshiva University. In addition, there is a significant number of Sephardic students at the Yeshiva of Flatbush elementary school. But in truth, the Brooklyn Syrian Jewish community has a way to go in order to duplicate the rich, traditional heritage of Limud Torah that has had in the "old country"

Economics In The Talmud

(Continued from Page 9)

Footnotes

1. v. Choshen Hamishpat 9: 34, 264, 265, Yoreh Deah 240, 252, 312, 336.
2. v. Choshen Hamishpat 420.
3. v. Choshen Hamishpat 333, 334.
4. v. Yoreh Deah 177.
5. v. Rambam, Gzeilah Vaaveidah XII, 4.
6. v. Rambam, performance of mitzvot v. Rambam in Torat Haadama Sheer Hasakanah D'hashavat Goy; Chidushai Chazam Seder Baba Metzria 68a, and Even Haazrei, Gzeilah Vaaveidah XII, 3.
7. v. Deut. XV, 4.
8. v. Baba Metzria 33a.
9. v. Choshen Hamishpat 265.
10. v. Ibid.
11. v. Rama, Choshen Hamishpat 265.
12. v. Tosphot, Baba Metzria 27b.
13. v. Bach, Tur Choshen Hamishpat 265.
14. v. Smah, Choshen Hamishpat 265.
15. v. Rambam, Gzeilah Vaaveidah XII, 4.
16. v. Bet Yosef, Tur Choshen Hamishpat 265.
17. v. commentary of Rambam on Mishnah Bkhorot 23b.
18. v. Rambam, Deiot IV, 2, 4, 15.
19. v. Ktavot 57b.
20. v. commentary of the Rambam on Mishnah Bkhorot 23b. For two exceptions to this generalization, v. Baba Metzria 77a and Rama Choshen Hamishpat 334.
21. v. Baba Metzria 31b.
22. v. Tosphot, Baba Metzria 31b.
23. v. Baba Metzria 31a. This is also the view of the Rif, Rambam, Rasha, Rivah, and Ravvad.
24. For alternative explanations of R. Chanane's View, Chidushai HaRama Baba Metzria 31a, Oruk Hashulchan Choshen Hamishpat 265, and Even Haazrei, Gzeilah Vaaveidah II, 3.
25. v. Choshen Hamishpat 420.
26. v. Choshen Hamishpat 420.
27. v. Choshen Hamishpat 420.
28. v. Ktavot, Choshen Hamishpat 333.

An Honest Opinion Of EMC

by Norman Arnsel

Erna Michael College (EMC) is not TI—fortunately. The school TI (Teachers Institute), with all its connotations, died several years ago when Dean Jacob Rabinowitz took over and started improving and renovating the program. The identification, however, of a student of EMC as the old "TI boy" has not changed—unfortunately. The purpose of this article is not to discuss the EMC student image and argue whether it is valid or not. This is rather a personal evaluation of the EMC program in terms of a meaningful Jewish Education. This article hopefully also will enlighten much of the student body as to what EMC really is. I feel that I am uniquely qualified for this dubious task since I am on "both sides of the fence," having been an EMC student with EMC friends while also being in "the Yeshiva world" (a year of learning in Yeshivat Karem B'Yavneh last year, and being part of that Chebra also).

Prior to evaluating any program, one must decide which type of student the program is being evaluated for. Naturally, each type of student looks at a program differently. There are many students who come to Yeshiva College caring little, if at all, about the Yeshiva aspect, i.e. their Jewish education, and put all of their efforts into the College aspect, going only for the B.A. or B.S. For them, TI used to be a haven. It was possible under the "old" system, to have classes fewer hours a week than other programs, (including Sunday when nobody would show), do little or no work in all courses except in the transfer course, if there was one. Under Dean Rabinowitz's new program, most of these "advantages" have been removed. EMC students must go to class four hours a day, must transfer a composite mark for at least two years, and must pass all courses (except one p-f course). In addition, attendance is more strictly enforced than before. The new answer for these students, unfortunately, has been the Yeshiva program (Y.P.). Now this program is looked upon as the easiest program to get away with doing no work. Transfer credits are not mandatory —EMC requires 18. Absence between 9 and 12 is rampant (even if

it doesn't say so on the attendance sheet), and numerous other factors facilitate the total lack of learning and commitment. This is not a "knock" on the Yeshiva program, only a statement of facts explaining the shift in the past years of this type of student to Y.P.

I will deal, then, with the student who wishes to get something out of his Jewish education and evaluate the program accordingly. It must be noted, firstly, that there is a fundamental difference in theory between the YP approach and the EMC approach. The YP approach is basically the one of the traditional, "yeshivah," which says that everything is contained in the Gemarah (Talmud) and that nothing else need be studied. EMC believes that Talmud study is as important as, if not more important than, the other areas, but the other subjects involved in Jewish education must be studied systematically, such as Bible, Philosophy, History and Education. There is no doubt in my

mind, that theoretically, if a student dedicates his life to studying Talmud and learns for twenty or thirty years going through Shas thoroughly once or twice, that he will come away with a knowledge of all subjects in Judaism far surpassing all possible knowledge obtainable from EMC. This, however, just does not happen very often. The vast majority of YU students will not learn all Chumash and Nach (the entire Bible) through Gemarah study. The administration and students of YP recognize this fact and have begun to offer more courses of study in the morning as well as afternoon. But these certainly do not come near imparting the amount of knowledge the YP student is missing in his Jewish education.

The EMC experience can only be evaluated by this writer from a personal point of view. Honestly speaking, a good part of the information taught in EMC I had previously obtained through my years of a good Yeshiva (day school) education. However, for the first time, the material was introduced in a new light and context as well as organized and defined more clearly. For example, my Chumash (Bible study) in the past had been on a relatively high level including the study of many commentaries. But after beginning study at EMC my whole outlook changed. In the first Chumash course, the whole history of Parshanut (Exegesis) was studied and the method of extracting Shitot (themes within each commentary) was learned. Why and when certain commentaries said things in certain situations began to become understandable, even predictable. On the final exam, a commentary of a Pasuk was given and, based on style and content, the student was to tell who the author was. After this introductory course other specific courses are offered, including Braishit-Noach with all the philosophical and technical problems of understanding those stories, and Kedoshim dealing with all the Mitzvot between man and fellow man, with all their practical applications. Topics and concepts in Chumsh were taught, rather than simply Psukim and commentaries.

Another aspect of EMC is the wealth of information that is imparted, much of which is not taught in almost any other classroom in the world. Courseis Jewish Sponsorship, Rambam's Guide for the Perplexed, the Kusari, and the Rambam are but a few of the examples of subjects which are delved into in detail and cannot be properly learned without a teacher. Knowledge of all of the prophets is accumulated in two requisite freshman courses. It is not to be inferred that every EMC student graduates a Jaon. But the information is there for the taking, and those who view EMC as important as, if not more important than, their Yeshiva College (and that number has been steadily increasing due to the many students returning from BMT and many dissatisfied YP students) can gain a multitude of knowledge as well as insight into Judaism.

This article is not EMC propaganda and there are some criticisms to be raised. Firstly, unlike JSS or YP, the classes are formalized, so much so, that there is little emotional contact between teacher and student. The warmth of a Rebbe-Talmid relationship is practically non-existent. I believe that there are Rabbeim and teachers in EMC capable of transmitting a Haskafah to the students but the program as it now is set up leaves

Local Collegiates Enjoy Unique Weekend

(Continued from Page 11)

Paul was cut off from Judaism until he met Dirshu at an earlier Shabbaton and something still undecipherable, brought him back. We head downstairs to shul for Mincha which is followed by an introduction to Kabbalat Shabbat by Shalom Carlebach. His words are just and mystically vague, but his immense eyes draw me to listen to him. He seems to focus in on all of us: speaking on multi-various levels at the same time.

CREDITS

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Our spirits are very high and when we say "Gut Shabbos", we really mean it. There are people here who feel as if they have been liberated for a weekend. At home or in school, they must struggle in small groups or even alone in an attempt to keep their fledgling Yiddishkeit alive. Now they are one with many just like themselves. They feel strong and confident that their observance of Torah and Mitzvot is truly the right way. However, there are others at this Shabbaton who have felt an emphatic "Gut Shabbos", washed their hands with a Berakohah, or experienced the movement of Jewish prayer.

Friday Night

We walk excitedly to our tables in the dining room. Jane, an old friend of mine whom I have personally invited to the weekend, is sitting next to me. She has had no Jewish education or background. She is bright, idealistic easily offended and a Transcendental Mediator. Shlomo has excited her, but her inability to read Hebrew has caused her to feel lost during the services. Jane is amazed at all of the singing and smiling faces during the Tephillah and whispers to me: "David, do you know what's so nice about Judaism? People are happy when they pray to G-d." At the other end of the room, the dancing and singing is going at full force. I direct Jane and the others at my table to join me in the dancing. Some come reluctantly, as a little shy, but they're all willing to give it a try. Everyone in the dancing circles have let their emotions take control of them. An elderly Chasid, a resident of the hotel, watches the scene from a corner and cries with joy. For those students here whose Judaism has been confined to the High Holidays and funerals: this feels like a very different religion. It is calling them to return to their tradition which they have forgotten

very little room for this informal transmission of feeling for Judaism. Another element that has always bothered me is the way the Talmud-Derment is set up. Do not get me wrong. Those students who continue Gemarah study into the higher Shurim after their Sophomore year are getting a Shiur on a level as high as, if not higher than, most YP Shiurim. The problem begins when the student leaves EMC — he is not capable of learning on his own even if he wants to. There is no place in the program to teach the student how to make a "Laining" (learn Gemarah without a Rebbe), and courses to this effect should be instituted. Aside from these two criticisms, there are really no other major faults in the EMC program that are not present in other programs.

but has been inside of them all along.

Cindy, a senior at Hunter, is sitting across from me at our table. She had nothing to do with Judaism for twenty years until a friend persuaded her to see Rebbitzen Jungers at the Garden. An indefinable spark has been lit inside her and she feels torn by her present conditions at home that prevent her from being observant. She has come to the Shabbaton to learn more and has already remarked to me that some of her stereotypes of religious Jews as "close-minded" and backward simply do not hold true. We chant Birkhat Ha-Mazon together; we sing it strongly.

Purim Story Told

Rabbi Gold of West Hempstead presents the key-note talk after dinner on rededication to Torah, centering it around the Story of Purim. Then, at midnight, Shlomo returns to give us a Shiur in Chassidut. His words are filled with fervor and his messages permeate the audience. Some of the people who likened him to an "actor" after Kabbalat Shabbat have changed their attitude to one of respect, and possibly love. It is now almost 2 A.M. and the singing continues. Small groups have scattered around the lobby to talk about their feelings. A half-hour later, my exhausted state has forced me to call it a day.

In the morning, after Shacharit, we break up into small groups for Kiddush and discussion of Trumah, the Parshat Ha-Shavua. We return to shul for Kriat Ha-Torah and Musaf. Right after davening, the singing and dancing has started again on an intense level of emotion. I hope to myself while dancing in the circle that some of these kids will be able to package this ruach and return it to their home campuses and spread it to others.

Besides Cindy and Jane, our table had been joined by Larry, a student at Brooklyn College, who was also a mediator. Shlomo came over unexpectedly to our table. It was apparent that all three of them felt very strongly about Shlomo and listened to his words intently. All of us had spoken earlier about Transcendental Meditation and how it seemed to be holding them back from a commitment to Torah. I should have realized that decisions of this nature are not made in one moment. A Dirshu weekend can only plant a seed which may grow later into a deeper commitment. Shlomo exuded an aura of patience and acceptance; I prayed that his words were pouring fresh water all over the little seeds inside of Jane, Larry and Cindy.

Mavdalah

After Maariv, a group of the women, in a row of twos holding their candles together, explained the significance of the Mitzvah of Havdalah. We joined together, arm in arm, swaying and singing. It was 10 PM already; we refused to allow Shabbat leave us. Shlomo joined in and chanted to us about how we could make Shabbat into a new vitamin: Vitamin "S". I looked around for Jane; I didn't want her to miss this special Havdalah. There she was, swaying back and forth in line with the other women-smiling. I could not decipher her feelings. They were probably much too complex at that moment. Ultimately, there may be no way to express them since they are too enmeshed in the deepness of her soul.

Then the candles were extinguished and we danced until our physical exhaustion told us that it

was time to stop and the week had begun. We couldn't bring ourselves to say "Gut Voch" until later in the evening when the Kumsitz began. There was more singing and dancing. I lost track of how long it lasted and retreated to the hotel lobby. Small groups have left the Kumsitz and have collapsed on the couches. Our group from the dinner table sits down together joined by a few other students from YU and Stern. Martin, a Yeshiva student, tries to illustrate students some crucial philosophical points about Judaism to Jane. She admitted that intellectually at least, it seemed acceptable but she didn't feel that it was a good enough reason to accept Torah in its totality. Jane couldn't see what was contradictory about taking a little bit of "guidance" from many sources, by trying to continue something from Judaism with smatterings from other religions and philosophies. There are no simple answers to these questions, for in the beginning, the decision of acceptance will rest partially in the non-rational realm of belief. The conversation lasted for hours, taking various turns. We spoke intently, wanting all of our words to teach these kids and turn them to their own tradition. At one point, Jane remarked to me that she felt sort of lost during the Tephillah because of her lack of understanding of Hebrew. The girls sitting next to her would preface any explanation by, "When you learn Hebrew..." as if they expected her to learn it soon and were so sure that her decision was already made. I thought back for a moment about previous conversations between Jane and myself; how she felt that few people really cared about her and that most of her acquaintances at school were apathetic about her, themselves and life in general. Then, I answered her, "Jane, at least these people really care about you and your life. They believe that they understand what is the best path for you in life and want you to begin as soon as possible." She had to agree: these kids on the weekend were indeed of a different character than the kind she was used to at her school. At 4 A.M. my vocal cords stopped functioning and as if in a complete daze, I pulled myself up from the couch and went to sleep.

Sunday Morning

Breakfast lasted for three or four hours on Sunday morning since few of us awoke on time. A table that had been set up at the head of the dining room with books for sale was almost empty. Addresses were exchanged and goodbyes were said. Small groups at the tables were talking quietly. They spoke of the next Shabbaton, when they would see each other again or their general plans for the future. I, like others, tried to gather my thoughts into a coherent whole. Slowly, arrangements were made for the trip back to school or home and the group dwindled.

After the cars pull away, no one is speaking; enough has already been said on the weekend. I wonder about its effects on the 135 students. All great changes come slowly and what can be a greater change than that of a human being from one way of life to another? I suppose that sometimes we, in the religious community, expect too much, too quickly. As the car returns to Yeshiva, their singing echoes back to me while remaining a memory of young and tender faces washed in the light of Mavdalah: I feel a little bit like a spiritual gardener; the seeds have been planted and we pray for rain while waiting for spring.

Serious Condition Of Israeli Yeshivot Seen Thru KBY Letter

Editor's Note: Rather than print an extensive, dated report on the rapidly changing conditions in the Israeli yeshivot, HAMEVASER has decided to include the following newsletter published by Yeshivat Kerem B'Yavneh which details the situation in a much more vivid manner. While this first-hand report concerns this yeshiva in particular, it generally reflects the state of affairs of numerous other such institutions in Israel.

Dear Friends:

This brief report is being written with considerable delay and no apology will excuse this fact. You will appreciate, however, that it has been most difficult to return to what is normally routine work, at least since Yom Kippur, and indeed, even now it is difficult to write clearly and coherently.

The impact of recent events are

still too fresh in our minds. Certainly for Kerem B'Yavneh all of it was a traumatic experience — the revolutionary change from a somber, awe-inspiring Tefillah on Yom Kippur to the sudden, most unexpected call to arms. For eight of our most wonderful students the Yeshiva Yehonah had special significance which they did not live to realize. Each and every one of them was a real Ben Torah, a jewel whose value we have not yet been able to appraise fully.

Life at the Yeshiva seems almost a paradox. On one hand Rabbi Goldvicht is doing everything within his power to continue the learning as well as conditions permit. The student body is composed of about 75 foreign students and 45 Israelis, almost all of whom are first-year talmidim. In many ways they do not feel the full impact of the situation,

not having known personally those who will never be their "chevrutot" in the future. Almost 140 students are still on active duty, most in the front lines where they man the essential tanks.

On the other hand much of the work at the Yeshiva is devoted to those in the Army. At the moment one of our Ranim is spending 2-3 days visiting in Goshen (Egypt) with our soldier-students, seeking them out in various parts of the front lines in order to strengthen them with a "devar Torah." Other Ranim, together with Kollel students, are visiting groups of our boys in the Syrian Golan. Last week, during one of these visits, a sheur had to be interrupted when Syrians began shelling the area and our boys were alerted and had to man their tanks. Within a short time they shed their helmets and resumed participation in the sheur.

Among the students at the Yeshiva are those who are engaged in the publication of regular material containing Divine Torah, sent weekly to all our boys away from the Yeshiva. Others are in charge of sending food packages; others make certain that mail flows constantly to each and every student in uniform, some replace drafted teachers in nearby Bnei Akiva Yeshivot and in Kibbutz Yavneh's High School so that students not miss Limmud Torah — all in a considerable effort.

And to top it off, Continuous visits to students in hospitals from Zefat in the North to Beer Sheva in the South. Thank G-d just about all

have been released, some temporarily, awaiting additional treatment, transplants, etc. — And then the heart-breaking "shiv'a" visits and contact with our bereaved families after the shiva; visits to the Bate Kevarot; contact with the Army, and the parents of one of our students who "hopelessly" is a prisoner in Syria. His picture appeared on French TV and in a Persian newspaper. He and another of our students had spent Yom Kippur on the Hermon Mountain conducting services for our soldiers. His writing will never return.

I am trying some of these details to you with a heavy heart, knowing how your thoughts and sentiments are linked at all times, and surely nowadays, with Israel's security. I know your special feelings for our Yeshiva and feel that you will want to share our joy and sorrow. You will

receive shortly some of the letters that our students sent us from the battle lines, imbued with deep Jewish faith and spirit which gave us another reason to be proud of Kerem B'Yavneh's unique system of Torah education. These letters reflected their minute-by-minute struggle to observe Mizvot despite the obvious grave difficulties, and their wonderful Emunah, and dedication has immensely affected our life at the Yeshiva. We know that the firm-wish of our students away from the Yeshiva was that learning at Kerem B'Yavneh and the efforts to maintain it should not be interrupted. This lends otherwise more regular work a holy significance.

Sincerely yours,
Eli Klein
for Yeshivat Kerem B'Yavneh



Medical Schools Examined For Their Jewish Environments

(Continued from Page 16)

Johns Hopkins, Penn. and Yale, who generally had only high praise for their respective schools and profound respect for their teachers. Interestingly, a fourth-year student at Johns Hopkins told me that many instructors at that school address their students as "Doctor" even during the first year!

The next medical school I'd like to visit with you is nestled away in the heart of New Jersey, is bounded by corn fields, and overlooks the Raritan River. Rutgers Medical School in Piscataway, New Jersey (just forty-five minutes by car from Manhattan) opened its doors in 1972 offering a two-year basic science program. In 1973 this heavily-endowed, state-funded school established a third and fourth year clinical program open to a select group of their most promising fifty or sixty students. The medical school unveiled just last year plans to build a teaching hospital on campus and, consequently, to expand their clinical program. On February 20, 1974 Governor Byrne announced plans to expand the New Jersey College of Medicine and Dentistry into southern New Jersey, with 210 students assigned to hospitals in Camden or the Atlantic City areas.

Since 1972 the State of New Jersey has made millions of dollars available to this burgeoning school simply because there is but one other medical school in the entire state of New Jersey, the second most densely populated state. Several other departments of the Rutgers University Graduate School of Science share the mile long medical school campus. This affords medical students the opportunity to register for interdepartmental classes and research projects.

One major innovation introduced at Rutgers deserves mention. Students are given at the beginning of each semester a large desk which includes several locked cabinets.

These cabinets contain all the equipment each student will need for the courses he will be studying that semester. Students, therefore, need not change rooms for each lab, rather instructors change classes while students merely take out the equipment required for the next lab. Lectures and anatomy labs which may require additional equipment are held in neighboring halls. All these rooms are open twenty-four hours a day. This enables a student to return to his desk at his own leisure and to review all his slides or specimens without having to leave his designated desk.

Rutgers College of Medicine and Dentistry has no classes, exams, or labs scheduled for Saturday. Classes and exams scheduled for the Yamim Tovim are usually rescheduled since a considerable portion of the student body is Jewish. There are no kosher facilities or mikvaot on campus, however, the nearby Rutgers campus in New Brunswick has a kosher Hillel House and an Orthodox minyan. Most medical students live near the New Brunswick campus due to the lack of cheap dorm facilities on the Piscataway campus. Apartments are available within walking distance of the Hillel House, and the University supplies a shuttle service between campuses for easy commuting during the week.

Rutgers has recently opened a psychiatric institute on campus which serves as a catchment area of a quarter of a million people. The University will soon complete the buildings which will house the School of Dentistry which is presently located at an interim campus in Newark.

New Jersey residents should seriously consider this growing medical school, especially as the clinical program matures.

Having covered some of the major medical colleges south of New York, I would like to turn our attention for a moment to the medical schools in

the New England area. Massachusetts is the home of one of the most prestigious medical schools in the world. I use the word "prestigious" simply to avoid using such meaningless superlative as "best." No medical school can be best, just as no ice cream flavor can be best. A medical school which is best suited for my purposes may be inadequate for someone else! Although Massachusetts is my native state, I have never had the opportunity to visit any of that state's medical schools.

Once America's pride and joy, biomedical research has just about fallen to its nadir during the Nixon Administration. Just last month, for example, I met a Ph.D. in neurobiology who was driving a cab on the streets of Philadelphia in order to support his family. As Rabbi Fendler said recently, the government has deemed it more important for America to drop bombs on Cambodia than to seek cures for the common diseases which affect American citizenry. Consequently, medical schools around the country are showing greater interest in applicants planning to practice and to teach medicine than in those planning a career in medical research. As I had anticipated, the majority of interviewers I faced posed this simple question: "What are you planning to do with your degree after you complete your medical training?"

The question is, obviously, silly! I am a pre-med student and not a clairvoyant. So, I played the same game. My standard reply made it perfectly clear that I would like to enter a career in practical medicine, and perhaps in academic medicine as well, with only some of my spare time devoted to research. Finally, at Yale University, after nine other interviews, I told the truth.

Yale University, the only medical school in the State of Connecticut, is located ten minutes from downtown New Haven and within walking

distance of the undergraduate campus. Yale's medical school is part of the Yale Corporation — a private institution which is heavily endowed by both friends and alumni. Consequently, both the Yale Corporation and the State of Connecticut funnel large sums of monies into the Yale University School of Medicine. Medical students entering their clerkships at Yale are given a wide selection of teaching hospitals available for clinical training, while students seeking research positions and/or summer employment have little competition from students training at out-of-state medical schools.

There are no kosher facilities available on the medical school campus proper, however, there is a kosher cafeteria on the nearby undergraduate campus, there is at least one kosher meat outlet in New Haven willing to deliver orders, and there are two orthodox synagogues within walking distance.

Yale is one of the few medical schools which still have funds available for its bio-medical research programs. In fact, the presentation of a research dissertation has been one of the requirements for a degree of Doctor of Medicine at Yale for over a century! Each student is encouraged to originate his own problem and to select a faculty member with whom he will work. Conduct of this research is continued during free periods and often over one or more summer vacations. Fellowships are available to aid students who cannot otherwise afford to remain in residence during the summer months. Faculty members, too, are encouraged to undertake research projects. Students explained to me that several of their professors had a habit of beginning each lecture with textual material and then quickly wandering into the esoteric realms of their respective research projects.

Yale's campus is typically conservative. I was amused by the fact

that many of the newer buildings on campus are either tucked behind older buildings or hidden behind facades imitative of Roman or American Colonial architecture. Actually, Yale has been quietly innovative in several areas.

First, Yale requires only one-and-a-half years of basic medical sciences.

Second, Yale has retained the letter grading system, however, students may request to be graded on the basis of their exams, or on the basis of a seminar course and presentation, or on the basis of a research paper. One female student I met at Yale told me that she had asked to be graded on a research paper. Her paper was accepted early in the semester, yet, she never missed a single lecture even though she had already been graded on the course!

In general, the faculty and administration at Yale were extremely helpful and understanding. My interviewer had not only taken the time to read and underline my application, but had also typed an outline of my application plus a list of questions she wanted to ask.

Yeshiva students have the boorish habit of asking: "Do we really have to know that?" Senior pre-med students are no exception, and the question inevitably arises "Why do I have to take Physics? The course is irrelevant to my major." "Fiddlisticks! While visiting Yale University, I decided to sit in on an anatomy lecture. For two-and-one-half hours the lecturer discussed the applications of Hooke's Law to venous and arterial expansion. Seniors, a little knowledge is a dangerous thing, drink deep from the "springs" of knowledge!

In the third and concluding section of this article, I will discuss such vital issues as the MCAT's, applications, and interviews. This article will appear in the next regular edition of Hamevaser.

YU's Destiny

(Continued from Page 16)

major setbacks as the Israel campaigns syphon money from their coffers. The great social-justice institutions of American Jewry, the American Jewish Congress and the American Jewish Committee, are looking for causes to espouse in order to justify their existence. The Reform movement is in the throes of a major theological confrontation on the issues of rabbis performing mixed marriages and the reintroduction of traditional observances. The Conservative movement is also divided, and some observers even predict an eventual amalgamation of the Reform and Conservative movements. Not only have the Reform and Conservative movements failed to make any significant progress in the recent past, but they have actually retreated. In short, most of the basic institutions of the American Jewish establishment are on the verge of bankruptcy, either financial and/or ideological.



Above: Rabbi Shlomo Caribach entertaining a full house of YU students at recent concert sponsored by YCSC, SOY and Dirshu—February 21, 1974.

Senior Editor

YU — Four More Years

by Benjamin Yasgur

Four short years ago I made the one-block downtown move to Yeshiva College. There were new aspects to college life. College was less confining, more varied, and filled with an air of independence. Yet there were features of Yeshiva life which carried over. The intimacy and sense of belonging unique to both high school and college life, are favorable features. I am irritated though by certain other features. Let us examine for example the "MTA Huddle". This club will meet in class usually before nine or at recess time. Unfortunately though it knows no time boundaries and will often conduct meetings after school hours. It appears that these meetings are largely unsuccessful as their agenda, and minutes, read the same always. The subjects of these huddles are: What's wrong with Yeshiva, Why I hate YU, and How I can't wait to get out of this place.

MTA graduates carry this trait with them to Yeshiva College with many other freshmen picking up this skill. The college huddle is more sophisticated. Few students are in class before nine and even a fewer would waste valuable free time between classes. The new college man postpones his meetings until meal time or the one A.M. dorm bull session.

Not once have I heard these students continue their discussion, if it could be called such, on a higher level asking what could be done about certain shortcomings of the university. One begins to feel that one just isn't with it, is odd, if he doesn't join the bandwagon. And how many do just that.

It's sad to think that there are many unhappy students here at YU. How does one rationalize four or possibly eight years of unhappiness? What does one say each morning to give himself strength to continue not only through the day, but perhaps through three more years? What does an unhappy student take away with him when he carries away his diploma?

When I look at Yeshiva University I see before me an innumerable Rabbis as has Yeshiva. Even Reform and Conservative rabbinical students openly admit that, barring two or three exceptions, there are no young personalities among the Conservative or Reform religious leaders who provoke the impact and the dynamism of men like Rabbis Lamm, Riskin, Tendler, Bulman, Blech, Beriman, Lichtenstein, Weiss and a host of others.

This is the emerging reality of the

stitution which struggled not only through hard times but through the troubles that all Jews suffered while attempting to establish themselves. I see before me a Jewish university which has built up numerous undergraduate and graduate divisions all dedicated to the ideal of Torah Umesora. Do I see the faults and shortcomings? Some I admit I do not; but I am not blind or insensitive. I am anything save insensitive to this institution which has imparted to me not only a dual education, but a strong identification, pride, and insight to our heritage.

I begin to understand the members of the "huddles". I feel sympathy for those who look upon YU as a mere educational experience. But herein lies the explanation. YU as an educational experience becomes subject on the same level, to all the criticisms of any other university, and surely there are shortcomings. But Yeshiva University is more. It has been more to me as to many others. We feel part of Yeshiva's goal. We feel part of Yeshiva's life, part of its family. We may not be picaune about every detail, but we will not rationalize its faults by name calling.

I always looked at Yeshiva in its uniqueness as being able to culture a loyalty among its students. Loyalty carries not only the individual, but the university as well. What is of the loyalty of the student who crosses Amsterdam Avenue, looks at Furst Hall, sneers and complains? He seems to be dedicated to sharing his unhappiness, grudges, and descriptions of YU with all his peers. I have often witnessed looks of surprise on the faces of those peers when they hear someone say, "I like YU."

It would be wrong to overlook the faults of this institution; but equally as wrong to criticize without the dedication of rebuilding. As I view the present with memories of the past and visions of the future, I hope that all of us will take advantage of the unique experiences which can be ours here at YU.

American Jewish scene as I see it. There is much for which Yeshiva deserves legitimate criticism. Many aspects of Yeshiva need to be further developed and improved. But only if we learn to appreciate the critical role Yeshiva has played, and will play, in forming the Jewish community, can we hope to see the day when Yeshiva will become the leader of American Jewry, and America's Jews will learn from it the values of traditional Torah Judaism.

Ahavat Yisrael: The Jewish Love Story

By Menachem Schrader, Feature Editor

Perhaps one of the Agadot that pierces most deeply the nature of human personality is the story of Choni HaMagel.(1) Choni is put to sleep for seventy years, and upon his reawakening, he strolls into the Beit Medrash he once learned in, recognizing no one. He tells someone he is Choni and his son has died quite a while ago, and that his joke was hardly funny. Choni's grandson, however, is pointed out to him, now already an old man. He sits down to listen to ashiur, in the Beit-Medrash where his word was once taken as law, and hears hatafah after halacka quoted in his name, as the names of the Kotz and Netivot are quoted to us. Choni is not a live person, in their eyes. He is a historical figure, a great Chacham of the old days, who lives on only by his psakim. Here is Choni, alive and well in his own Beit Medrash, realizing he is condemned to isolation for the remainder of his days and cries out to G-d to end his life. It was Ravah who summed the story up in one phrase: either friendship or death.

It was not least that Choni was lacking, at love in the way we refer to it in the mitzvah of Ahavat Yisrael. I am sure anyone in the Beit Medrash would have lent him money if he needed it; would have protected him from any danger. And those of us who are able to truly love every Jew throughout the world, I am sure would love him just the same, whether he was Choni or not. Love and affection could not have comforted Choni. He needed someone who knew who he was, who could relate to him not only as another Jew, but as the specific individual he was. He needed someone who knew him as Choni. In short he needed a friend.

Of course there are certain types of love that are especially associated with friendship. It is these types that are referred to in the famous mishnah in Avot.(2) Any love that is dependent on something, when that something is gone, the love goes with it. But the love which is dependent on nothing never dies. What is an example of dependent love? The love between Amnon and Tamar.(3) And what is an example of love dependent on nothing? The love between David and Yehonatan.(4) The mishnah seems to distinguish between two types of friendship that differ in that one has a base and is in danger of losing it, while another has no base at all, and will continue forever. But the Rambam gives the mishnah a different twist. All friendship is based on something or other, but that thing can be either lasting or temporary. The friendship can exist as long as its base is around. If its base is temporary the friendship will last only as long as its base. But if its base is everlasting, the friendship will last forever.

But friendships do not differ only in their durability. The Rambam, in explaining the mishnah "Knei lecha chaver"(5), analyzes the different relationships possible between two friends, and finds that there are four categories of friendship. The first and lowest is what may be called the "official" friendship, such as the relationship between people who do business with each other, or the ties between a superior and the people who work under him. Necessity forces this relationship. This friendship may lead to close ties between two people in a very meaningful way, but these ties will have nothing to do with the business they are running. There are cer-

tainly many cases of people being friends only in the "official" way.

The next two types of friends the Rambam puts under the general category of the "useful friend." The first type in this category is the "pleasure friend," and the example the Rambam gives of such a friend is the woman with whom one sleeps.(6) But the second type, the "guy you trust," is of quite a different sort. When you are with him all your psychological defenses relax; you can act the way you please in front of him. You can tell him anything about yourself, good and bad, without causing insult to yourself or anyone else. You can



Rabbi Moshe Zvi Neriah speaking to a group of students in Rublin shul on February 7, 1974.

trust him with any information, and tell him all your pent up secrets that you would tell no one else. Such a friendship is clearly very useful and is quite relieving after a day of trying to impress others with one's qualifications and modesty simultaneously.

But the highest form of friendship according to the Rambam is none of these. The truest friendship is one where the desires and purposes of two people exactly coincide, and each one tries to help the other so that they may reach this goal together. It is this friend that the mishnah refers to when it says "Knei lecha chaver". It is this friendship that the Rambam ascribes the saying associated with Choni, "either friendship or death."

The Rambam sees the fulfillment of this friendship in the rebbetmal relationship. Rabbi Soloveitchik sees its fulfillment in marriage.(7) But wherever one goes to seek it out this friendship, he must remember the verb used by the mishnah when advocating the formation of this friendship. "Knei" - Buy at any price.

FOOTNOTES

1. Taanit 23a
2. 5:15 The translation of the Rambams commentary by Kapach
3. Shmuel II 13:15
4. Shmuel I 18:1
5. Avot 1:6
6. This categorization of the husband-wife relationship sounds quite strange, and perhaps the Rambam did not have a marriage relationship in mind at all when he gave this example. For the Rambam's opinion of the ideal relationship between husband and wife, see ishah Torah, Sefer Nashim, Hilchot Ishut, chapter 15, paragraphs 17-20. For the Rambam's view see his commentary on Bereishit 2:24.
7. As heard in a lecture at Stern College two years ago.

Contributing Editor

The Manifest Destiny Of Yeshiva University

Ephraim Buchwald

I throughout the world there exist significant pockets of Jews who indulge in a favorite pastime called "Let's Knock Yeshiva!" For most, this indulgence is only a hobby. These hobbyists, make every effort to have some spicy gossip about Yeshiva available for the next parlor meeting. For others, it has become a major preoccupation. These experts are always at hand with a bad word or two, deftly prepared and timed to strike a sensitive nerve in the public or private image of Yeshiva. To be sure, some of the most astute and effective knockers are, or were, at one time or another, members of the faculty or of the student body of Yeshiva.

It's such a lovely game. Since Yeshiva attempts to be all things to all people, it is invariably open to criticism from those people who feel

Yeshiva is largely nothing to anyone — neither a Yeshiva nor a University. For the right-wing orthodox — it's a makom tumah. To the left-wing it's too ch'nakish. To liberal Jews, it's too parochial; to conservatives, it's too catholic.

Aside from the hobbyists and the professionals, there are also the bandwagon critics, those who aren't particularly enamored or particularly resentful of Yeshiva, but since everyone else is doing it they do it too. This category is probably the most popular of all, and the category into which most students at Yeshiva fit. I myself have been a member of the bandwagon critics for many years and, believe me, it's a lot of fun. Today I can look back nostalgically on those thoroughly exciting moments of confrontation: The Homecoming weekend and the

Dean's Reception controversy; Irving Grgenberg's "Mikvah and the Single Girl" issue; the Semicha Students' Coalition and the great Albany affair, the Mowshowitz appointment crisis; the Dr. Samuel Belkin Fan Club, and many more. Whether you agree with the issue or not is irrelevant. The fact is that it makes for lively evenings, and that's what counts.

In 1968, as a student at Yeshiva, Keren B'Yavneh, I was, for the first time, confronted personally with the issue of Yeshiva's public image. The Jerusalem Post ran an article about the use of drugs by American students spending the year at Israeli Universities. The article caused a great stir among Israelis and Americans who did not, until then, consider the use of drugs as a serious problem among Israelis. For

the first time students spoke openly about the availability of drugs and its common use among foreign students at Hebrew University.

What heightened the outrage, was that among all the foreign students in Hebrew University at the time, the four selected for the interview were, or had been, students at Yeshiva or Stern. The Israelis had a field day. Students from the "room" Yeshiva took particular pleasure in salting the wounds with their caustic remarks. For YU students in Israel at the time it was a most humiliating experience.

As a long-time member of the bandwagon critics I was tempted to join the chorus of "I told you so." But the more I thought about it, the less inclined I became to do so. In fact I soon found myself defending Yeshiva's image.

As I look back upon my experience in Israel in 1968-1969 I realize how much it served to strengthen my already deep attachment to the land and its people. After six months I was ready to call Israel my home, in a physical sense. And yet, in a religious sense Israel left me with a profound sense of homelessness. I was uncomfortable in its synagogues. I felt little in common with its Rabbinate, and even less with its religious political parties. For the first time, the vast difference between the American Orthodox Community and the religious establishment of Israel suddenly crystallized before me. I realized that in America I could walk in to any one of a number of Jewish communities, in cities throughout the land, and feel at home. There were, in America, a host of American rabbis with whom I could identify. And the more I sought to understand the reason for this disparity, the more I came to realize that in America, Yeshiva had, in effect, created an American Orthodox Community that related to me (and, I imagine, to tens of thousands like me) in a very real religious sense. I began to see Yeshiva in a new light.

The realization that I first gained in Israel, heightened my interest in the constantly changing political and religious currents of the American Jewish Community, and the role Yeshiva played as an influencing factor in those patterns. It appears to me, that the past few years have seen Yeshiva emerge as a dominant force in American Jewish life. As American Orthodoxy in general has become more activist and vociferous, Yeshiva's leadership role has become more pronounced. Throughout the country, recently graduated YU Rabbis and laymen have assumed positions of leadership and power, to the extent that much of the new assertiveness, even aggressiveness, of today's Orthodoxy, centers around former students and associates of Yeshiva. While these developments are significant, what is in store for the future appears to be even more dramatic. To put it simply, the recent shifts in the power structure of American Judaism could conceivably produce a situation in which Yeshiva University would emerge as the dominant force in the American Jewish Community.

Consider the following factors. On the surface the state of religious life of American Jews is quite depressing. Latest statistics indicate that only about 8 percent of American Jews attend synagogue regularly, as compared to 30 percent and 34 percent church attendance for American Protestants and Catholics, respectively. Inter-marriage has reached an all time high. Jewish identity continues to decline. Even the big money and big name Jewish Organizations are in trouble. Jewish federations and welfare organizations have suffered

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Associate Editor

Guide To The Pre-Med: Part II

Chaim M. Brickman

While the inscription on W. C. Fields' tombstone reads: "I'd rather be here than in Philadelphia," the fact of the matter is that many a pre-med would jump at the opportunity to attend a medical school in that city. Philadelphia boasts of five medical schools: University of Pennsylvania, Jefferson, Hahnemann, Temple, and College of Physicians, a small, medical school (which only recently opened its doors to male students) with a preeminent medical library.

The University of Pennsylvania School of Medicine began its life literally without a peer. When the facility opened in 1765, it was the first and only medical school in the thirteen colonies. The school is located in the heart of the university's campus and is only ten minutes by car from the center of this historic city. The fact that the medical center, graduate schools, and undergraduate facilities all share the same gorgeous campus is an important plus when you consider housing, research opportunities, recreation facilities, interdepartmental studies, as well as the relatively large Jewish faculty and student community associated with the university.

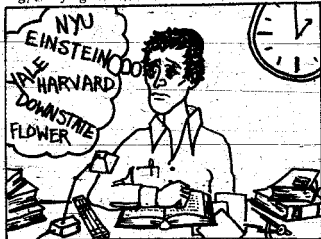
Unfortunately, interviews for Penn's medical school are scheduled exclusively on Saturday, while several basic science classes meet on Saturdays and on Yamim Tovim. These problems are far from insurmountable for the committed and improvisatory religious student. Students invited for interviews and who require a place to stay for Shabbat should contact Michael Eleff, a Penn undergraduate student, at 4010 Spruce Street. Mr. Eleff is President of the Jewish Residence House — a dorm and kosher cafeteria created through the initiative of several orthodox students on campus. There is also a Hille House, only two blocks from the medical college buildings, equipped with a kosher kitchen as well as a traditionally, orthodox synagogue.

The University of Pennsylvania schedules two interviews per applicant — one with a faculty member and one with a medical student who also sits on the Committee of Admissions. Upon arriving at the University on the morning of your interview, each applicant is given a name tag and a sheet of paper which specifies your

interviewers along with their building and room numbers. Since all interviews are given on Saturday, one must consult a qualified Rabbi before leaving for the interview whether it is permissible to carry these items through the halls of the hospital and, if necessary, through the courtyard between buildings. I, personally, found it impossible to commit all the information on the sheet to memory.

The City of Brotherly Love is, ironically, a divided city — both geographically as well as socially, as a result of these divisions and the absence of a strong, unifying force.

Consequently, Temple University Medical School, is no longer rated, by many physicians, as high as it was a mere ten years ago, while Jews have become an endangered species on campus. Classes and exams are often held on Saturday and I know of no Orthodox synagogue in the immediate area of the school. I would strongly discourage any Yeshiva student from applying to Temple, except in the case of a state resident who can afford the thirty-five dollar application fee and who could make the necessary arrangements to stay elsewhere for Shabbat.



Everything in Philadelphia is an exciting city. In many respects it is a miniature New York City with less of the hustle and bustle but with an added, historical flavor. Unfortunately, the city is socially dead for the religious student who lives out of town. However, as in many of the major cities along the East Coast, with a little bit of ingenuity and "with a little bit o' luck" one can overcome most, if not all, obstacles.

Of all the medical schools I have visited, one stands out for the first class treatment and attention it gives its applicants. If this attention is at all indicative of the concern shown by this school for its students, then Johns Hopkins School of Medicine deserves special consideration.

Located about twenty minutes by car from the Jewish community in Baltimore, Hopkins is one of the oldest and most prestigious medical institutions in the country. The medical school is located in a Black area of the city, however, the hospital and several of the surrounding buildings are interconnected by a series of subterranean passages. Classes here, as in most other medical schools, end before dark so this should cause no

serious problems for students walking to their apartments. Arrangements must be made by religious medical students to live off-campus for Shabbat since there are no synagogues nor minyanim in the vicinity of the school.

While visiting Johns Hopkins I met two religious students on campus who shared an apartment nearby. These students told me that they order their meat from a local distributor who delivers directly to their residence. Obviously, one should always make thorough inquiries of this sort with a competent Rabbi or acquaintance before accepting any school. A Yeshiva graduate attending Johns Hopkins told me that a car is a necessity for any student attending Hopkins, and especially in the case of a religious, single student, because of the school's location.

Johns Hopkins has several outstanding departments and research facilities, however, this university is especially noted for its work in the areas of mental and physical handicaps. The Kennedy Family alone has pumped millions of dollars into their research facilities which, consequently, bears that family's name.

Since the average medical school applicant has never been trained in curriculum evaluation, it is, therefore, necessary for an applicant, especially any medical school to be especially sensitive to those simple qualities which might be indicative of that school's quality of education. For example, students I interviewed at two medical schools childishly advised me not to come to their school. At these same schools I noted that students in anatomy labs were hip and immature, both marriage has reached an all time high. Jewish identity continues to decline. Even the big money and big name Jewish Organizations are in trouble. Jewish federations and welfare organizations have suffered

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