

After Belfer Closes

When Dr. Norman Lamm began his presidency of Yeshiva University it was generally accepted that a strong leadership was necessary to overcome Yeshiva's many difficulties. Dr. Lamm was charged with choosing the direction and molding the future shape of YU. He evoked intense dedication to Yeshiva as a *makom Torah*, along with his complete commitment to the idea of synthesis. As for appropriate action he said: "...we shall consult, we shall think, we shall ponder, and we shall act."

Dr. Lamm has since made numerous revisions in the university structure, one of which, the phase-out of the Belfer Graduate School of Science, must have required much consultation and thought. The results of this action are manifold and complex, with time being its supreme judge. Its short range effects on the Religious Studies Divisions will seemingly be minimal. If, as it should be, these divisions were less isolated from the mainstream of the university, then the effects of phasing out Belfer could be disastrous. But, as of now, Torah does not seem to be at the core of Yeshiva University, and although this saves the religious divisions from repercussions, it presents other, very basic problems.

Torah Outlook

There are obviously many people and many lives involved in the discontinuation of any educational program. When lives are involved it is expected that, no matter what the situation, a Torah institution would be guided by Torah ideals. HAMEVASER, therefore, is dismayed that these ideals have been virtually ignored on both sides.

Dr. Lamm presented the Belfer and Yeshiva community with a *fait accompli*. As of June 1977 a one year phase-out of the Belfer Graduate School had begun. While it is unfortunate that the administration did not

cont. on page 2

HAMEVASER

A Student Publication of Traditional Thought and Ideas
Published by The Jewish Studies Divisions of Yeshiva University

Vol. 16 No. 2 Copyright © 1977 NEW YORK CITY October 25, 1977

Rov Discusses Yamim Noraim

by Chai bar-Moshe and Ronald Mitnick

On September 19, 1977, on the eve of the 8th day of the Ten Days of Repentance, Rabbi J.B. Halevi Soleveitchick delivered his annual *t'shuvah shiur* to an assembly of over 3,000 people at the 92nd Street YMHA. The shiur, delivered in Yiddish, traditionally deals with either internal problems in a *Rambam* on the prayers and laws of *Rosh Hashana* or the services of *Yom Hakippurim*. Last year, the rov discussed the preparation which precedes *Yom Hakippurim* and analyzed various prayers in the *Avodah* service. He continued with the *Yom Hakippurim* theme

this year, speaking for three hours in an attempt to analyze and explain the basic philosophy which underpins *Yom Hakippurim*.

The Rov began with a basic question: why does *Yom Hakippurim* have three essential names? What is signified by the titles *Yom Hakippurim* — Day of Atonement, *Shabbat Shabbaton* — the Rest Day of Rest Days, and *Tzom Heasor* — the Fast of the Tenth. By understanding these names, we can appreciate the significance of this Holy Day.

The Rov began by asking why the name of the holiday is expressed as *Yom HaKippurim*, cont. on page 6

YU Opens in LA Shiurim Start at Gruss

by Robert Moskowitz

As part of the effort to spread Yeshiva University's unique Torah experience throughout the world, two new institutions, Yeshiva University at Los Angeles and The Gruss Center in Jerusalem, both providing Jewish educational programs under Yeshiva University auspices have been opened.

YULA is presently operating four major programs; the Jewish Studies Program (JSP), the Yeshiva Program (YP), a *kollel* and the Outreach program. The Jewish Studies Program, headed by Rabbi Landes is the western counterpart of JSS and has attracted seventeen college students in its first year. Rabbi Zevulun Charlop feels that JSP will perform an important, central function in Los Angeles' Jewish community. He stated that a permanent, concrete YU presence can accomplish much more than a weekend seminar. "Before, no one came to JSS unless they were already ignited. Our presence will ignite as well as serve as an easy access (to

Torah)" Rabbi Charlop said. He feels that bringing students into a *Beit Midrash* can have a powerful effect on them. Presently, no credit is granted at JSP but Dean Rabinowitz said that in the future an AA degree similar to that given in JSS may be awarded.

The second program at YULA, the Yeshiva Program, presently has nine students. This program is similar to the Yeshiva Program here in that no *semikha*

YULA's educational programs.

The coordinator of these educational activities is Rabbi Meiselman, a *musmach* of YU. As part of YU's responsibility, it made faculty and administrative appointments. However, as Dean Rabinowitz stressed, YU's responsibility is only to the educational program and is not related at all to YULA's finances. All the funds for YULA's expenses (including one million dol-



is granted but rather students learn in preparation for *semikha* or for the sake of *torah lishmah*.

The *Kollel*, which is the third program in Los Angeles, consists of seven men, four of whom are from YU. These four *shluchim* will help stimulate the *Kollel* learning. The final program, the Outreach Program consists of thirty-five men and sixty women (off campus) who are registered for evening Jewish study.

lars for their present facilities) were raised on the West Coast.

Los Angeles has the second largest Jewish population in North America (450,000) and so the need for YULA is great. Yeshiva University had a program in LA but it was phased out due to lack of community support and student interest. However, with the help of YULA's dynamic Dean of Administration, Rabbi Heir, the opportune moment for opening YULA recently arrived. Rabbi Heir's ability to motivate the community and Yeshiva University's expertise in education combined will make an impact on LA's Jewish community. This impact was exemplified by the crowd of 400 people who came to YULA for *Simchat Torah*. The figures on whether or not enrollment from California has dropped were not ready by press time. However, regardless of the outcome, Rabbi Charlop feels that the small number of students possibly lost to YU does not compare to the number gained to Torah as a whole.

The second institution to make its debut this year was cont. on page 3

Inside This Issue

Jewish Communities	page 4
Rosner on Genetics	page 5
Doctor's Right to Charge	page 5
Book Section	pages 8,9
Israel Column	page 10

Mashgiach Reflects on New Position

In response to many requests from students for more personal guidance in the areas of Jewish identity and spiritual heritage, Rabbi Yosef Blau has been appointed *Mashgiach* (guidance counselor) at Yeshiva University. Rabbi Blau had been an educational administrator for the past seven years in Elizabeth, New Jersey. His appointment, as noted by Dr. Lamm, rounds out the broad range of expanded undergraduate counseling services which include career guidance, as well as academic, personal, and psychological counseling. To further his rapport with the students, Rabbi Blau and his family have moved into Washington Heights.

Rabbi Blau, 39, graduated from Yeshiva University with a

Bachelor of Arts degree in 1959, received his Master of Science degree from the Belfer Graduate School of Science in 1960, and received *s'micha* from the Rabbi Isaac Elchanan Theological Sem-



inary in 1961. He was a graduate assistant in mathematics in 1960-61, a graduate fellow during the

years 1961-64, and a teaching fellow the following year. He also pursued post-*s'micha* studies at the Elchanan Seminary.

Rabbi Blau served as Associate Principal at the Maimonides School in Brookline, Massachusetts from 1965-67. He was Principal of the Yeshiva High School, Hebrew Theological College of Skokie, Illinois during the year 1969-70. Since 1970, he has been Principal of the Jewish Educational Center in Elizabeth, New Jersey. He was also a lecturer at Stern College from 1973-76.

In communal life, Rabbi Blau served as National President of *Yankeh*, the National Religious Jewish Students Organization in 1963-64, and is now a member of cont. on page 3

Assisting Kiruv Rechokim

If we are foolish enough, we may allow an invaluable program involving thousands of young Jews to slowly grind to a halt.

During the course of the summer months, most YU students direct their energies at such activities as working, learning, studying, teaching or traveling. There are, however, a number of students who spend the summer combining all of the above pursuits into something called "Seminar," "Counterpoint" or "Realidad."

"Seminar" is not a new phenomenon at YU. What is new, though, is the vast range of communities traveled to two communities in the United States, one in Canada, three in Australia, three in South Africa, and for the first time, to two communities in Latin America. Hundreds of kids were effected this summer.

The aim of Seminar is to take as diverse, committed,

energetic, and experienced a group of young "Modern Orthodox" men and women as possible, and send them all over the world so that they offer an alternate way of life, our way of life, to the thousands of non-religious and non-committed youth they work with.

It would be an understatement to say that these programs are of immense value to the Jewish community and a huge success.

The efforts of *kiruv rechokim* on the national and international level were conceived of and are now directed by Dr. Abraham Stern, director of Youth Bureau, Department of Community Service. To him and to all of the dedicated advisors, whose compensation is spiritual and psychological rather than financial, HAMEVASER offers a well-deserved *yeyasher kochachem* for their creative contribution to Harbatzat hatarah throughout the world.

Expansion is a sign of success in any program and Seminar is no exception. It has now reached four continents, but therein lies the problem. Advisors seem to have unlimited energy when it comes to the seminar program but because of this expansion, more people are needed to become advisors. These people, however, are not coming forward. There is an urgent need now for talented, capable and as of now uninvolved people to get involved and make an invaluable contribution to seminar. HAMEVASER strongly urges anyone with even the slightest interest in any of the programs sponsored by the Youth Bureau, to remember that they need you now.

Belfer

cont. from page 1

operate *lifnim mishurot hadin* in handling the situation, it is equally unfortunate that those involved felt it necessary to protest in a manner unbefitting not only a Yeshiva University, but any university.

HAMEVASER feels that the time has come for the wrangling between the administration and the Belfer community to end. An obviously irrevocable decision has been made and nothing but further loss of dignity will be gained by accusations, especially when they are taken outside the confines of the university. The administration may have acted with a business outlook instead of a Torah outlook, but that is now past.

Yeshiva is at a major crossroads, both for *timudei kodesh* and *timudei chol*. There are new programs in the Torah and secular realms and for Y.U. to survive and grow, there is a need for unity. HAMEVASER urges that the entire Yeshiva community, from undergraduate and graduate students to financial supporters and University Administration, united around a core of Torah ideals so that Yeshiva University can rise to its deserved position as the leading Torah institution in the world.

HAMEVASER was saddened to learn of the recent passing of a well-known and respected member of the Yeshiva College faculty, Dr. Irving Linn of the English Department. Dr. Linn epitomized the attributes of loyalty that typify Yeshiva University. His passing will leave a large void in the Yeshiva community.

May the mourners be comforted along with the mourners of Zion.

HAMEVASER

500 West 185th Street, New York, N.Y. 10033. Editorial and Advertising Office 781-5440. Published monthly during the academic year by the Student Organization of Yeshiva James Striar School Student Council and Erna Michael College Student Council. The views of signed articles are those of the individual authors and do not necessarily reflect the opinion of HAMEVASER or Yeshiva University. Editorial policy is determined by majority vote of the members of the Governing Board. Advertising rates are available upon request. Subscription rate: \$2.50 per year.

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From the Editors Desk



Incoherent Thoughts of a Besieged Editor

Ephraim Simpson

Finding myself unable to put together one coherent thought long enough to cover an entire column, I'll dispense with formality and present a few comments on issues relating to HAMEVASER and YU. But before I begin I would like to thank my entire governing board, including Jay and Joely (you just made it). It was their hard work on such short notice which helped put this issue out at this early date. Which brings me to my first topic...

...HAMEVASER has been around for over a decade now. Many times it has been surrounded by criticism, usually concerning its existence. There are always people, students and administrators alike, who voice objections to the need for two newspapers in an institution that is constantly short of operating fund. It is, therefore, appropriate for me to discuss at this time my ideas on the purpose of HAMEVASER.

I am in agreement that there certainly is no need for two newspapers in YU since *Commentator* is capable of covering all the news that concerns the Yeshiva community. But in a strict sense HAMEVASER is not a newspaper. While it does present certain news articles, HAMEVASER is essentially a publication of the Jewish Studies Divisions, namely a Jewish studies oriented paper. This orientation encompasses articles such as those on news concerning the Jewish studies student, columns by these departments' student leaders, features on topic of an orthodox nature, and, of course, articles of traditional thought. HAMEVASER tries to inform, to entertain, and to plant the root for thought and intellectualism. So aside from its obvious public relations role, HAMEVASER does serve the students and YU in providing this forum for "traditional thought and ideas." Along with its service to the students and the Yeshiva

comes a certain responsibility, such as reporting on...

...Tuna Fish...

which has raised considerable consternation around YU. Of course, I, as editor, take full responsibility for the article printed last May, since I did, contrary to administration belief, give it much thought. I feel that when an important issue arises it is HAMEVASER's duty and responsibility to bring it to light. We did not make any halakhic decision nor did we decide what brand of tuna our readers should eat. Rather, the author quoted respected and accepted halakhic authorities and asked people to "take care" and consult "your local Orthodox Rabbi."

A member of the administration has asked that I use more discretion in the future. The problem then arises where to draw the line between being discrete and being irresponsible. Which is exactly what has recently occurred. The situation is as follows: Yisroel Auerbach has presented me with a *t'shuva* written by Rav Yosef Eliyahu Henkin *zt"l* in 1964 concerning the need for *hashgacha t'midit* on fish. He expressed a strong desire for HAMEVASER, as a responsible publication of the students of YU, to print and thereby publicize the responsa. I, on the advice of most of my governing board decided to wait and if after a thorough check of all the details we deem it proper, we will then print the *t'shuva*. The only difficulty is our feelings of responsibility to our readers and supporters who may be unsure about what is or is not kosher. I ask, therefore, that you comment by letter or in person about your feelings on this situation. The *t'shuva* is available to all who request it from HAMEVASER or from the SOY Kashrus Committee.

Funds

Another topic that concerns HAMEVASER's exist-

ence is the need for funding. There have been complaints that HAMEVASER is an "SOY paper" and therefore EMCSC and JSSSC need not provide support. If we say that HAMEVASER is an SOY paper because of its religious nature, does that mean that JSS and EMC students are not religious? I ask then if it is possible that JSS or EMC students do not want to read about the most recent *Rov's drasha* or read an article on medical ethics or on tuna fish. I challenge all those critics to take a closer look at the most recent issues of HAMEVASER where articles appeared concerning the JSS summer *kollel* the Counterpoint-seminar program; the Jewish funeral racket; legal theocracy; and the Israeli religious parties, to name a few. If these are all YP-RIETS oriented articles then JSS and EMC students are certainly out of tune with basic Jewish issues and ideas, which I am sure Rabbis Besdin and Rabinowitz vehemently deny. Obviously, HAMEVASER serves all YU students equally and, therefore, needs the support of all YU students and all Jewish studies student councils.

In This Issue...

...we are presenting a few new features which we hope our readers will enjoy. There will be a series of articles on Jewish communities around the world, commencing this issue with an article by Dr. Sol Roth and one on the Los Angeles Jewish community. Also, there is an expanded book review section and a number of articles on *halakha*. Alas, there are no letters to the editor since no one wrote.

It seems that with all this random thinking I have run out of space. For all those "classy" people who object to this format all I have to say is that HAMEVASER does not have to... well that's food for another column. Shalom.

Interview With Rav Blau

cont. from page 1

its National Advisory Board. He has been National Vice President of the National Conference of Yeshiva Principals since 1974 and worked as an educational leader of the "Counterpoint" outreach program in Australia during the summer of 1974.

In the following interview, Rabbi Blau reflects some thoughts about his new job:

Q—What are your specific functions and responsibilities as *Mashgiach*?

A—My responsibilities are on an individual level and on a yeshiva-wide level. On an individual level, I'm going to try and provide guidance and assistance to any student who approaches me, or I approach, in any area concerning *Yiddishkeit*. Whether it be a personal problem, a philosophical question, or any other type of problem.

As far as clearly defined

functions, I'm giving one class in *machshavei Yisrael*, which is on the role of the Jew in the world. I'll try and deal with modern problems, everything from science-religion issues to feminism to attitudes towards various cultural phenomenon, because somebody who is entering the rabbinate has to be exposed to these things; otherwise, you can't talk to an audience about modern-day topics. You have to know how to deal with the world we come in constant contact with. Not that I'm going to give them my answers, but rather make them aware of what's been written.

Goals

One of my goals that I spoke to Rabbi Lamm about is an attempt to inspire a greater number of *musmachim* to take an active role in the Jewish community. Let the Jewish doctors and lawyers realize that they

have an ongoing commitment to the Jewish community.

Where's YU?

Q—How is Yeshiva University unique in comparison with other *Yeshivot* that you've been at?

A—Probably one of the problems of YU which makes it unique from any other place is how do you maintain the balance in the contradiction which is inherent in "Yeshiva" and "university"? "Yeshiva" isn't only a place where you learn Torah; "yeshiva" means a certain atmosphere of a yeshiva. "University" doesn't only mean secular

studies, it means an open environment where any idea goes. Now, there's an open contradiction between the two, so a certain amount of tension is always going to exist. To find a certain amount of balance, to give direction without compulsion, is what I'm striving to help achieve and attain.

Q—What types of problems do you deal with specifically?

A—At the outset, I'd like to say that I'm not a psychiatrist. If someone has deep psychological problems, I'll refer him to the appropriate person.

Appropriate Classes

The problems that have come to my attention so far, aside from arranging *chavrutot* for JSS students and for high school students, have been problems of not knowing where students belong. Where should a student, whose academic background fits into EMC, who was inspired to come to Yeshiva because he was exposed to *yeshivot* in Israel—not that he ever learned there for more than a week or two—go? Now, he is caught. Should he go to the yeshiva which inspired him to come, although he's not prepared for the Yeshiva Program, or EMC, where he's prepared academically, but they don't project the model he's looking for? Many of the freshmen are looking to find themselves in the framework of *Yiddishkeit*. Many come because of conflicts at home, questions that they themselves have, or to deepen their appreciation for *Yiddishkeit*.

ISRAEL

Q—Will you stress the importance of dedication a year or more to learning in Israeli *yeshivot*?

A—I've always encouraged boys to learn in Israel. Especially in this type of environment, it's the only opportunity to expose them to a total learning experience. I don't think that the Yeshiva should restrict its students to going only to yeshivot affiliated with it. I think that would take away greatly from the type of learning experiences that are open. Certainly, the boys who have learned in Israel shouldn't suffer as far as shiur placement when they come back. That you stayed in America and learned until three o'clock every day, you get pushed ahead, but if you learned in Israel day and night for more months and more hours, you get pushed aside. I think it's absolutely scandalous!

SOY President

Gevald Yidn, Zayt
Mir Nisht Meyayesh

Henry Kamioner



Last May — for those of us who can remember that far back — the Yeshiva College Language Division and Faculty Assembly met to once again take a great step backwards in the development of Yeshiva University. I am, of course, referring to their decision regarding the Yiddish language. It was unanimously recommended by the Language Department not to accept Yiddish as a language which one could learn to fulfill his language requirement. The proposal met its final demise in the Faculty Assembly, where it lost by the narrow margin of just one vote. Why the Faculty Assembly chose so wisely is totally beyond me — it seems to me that a *yid* without Yiddish is like Y.U. without synthesis!

Let me explain. How many of our grandparents spoke Spanish or, for that matter, Scientific Russian? The fact is that our ancestors had much more in common with Mendele and Shalom Aleichem than with Unamano and Tolstoy. Please don't misunderstand me — there's no crime in learning to speak or study the literature of any language, but at the same time it is no *mitzvah* not to know Yiddish. Take a stroll down Essex Street. Come back and tell me what language you've heard; no doubt it was Yiddish. Try the Garment District, the Diamond District. Listen! Hear! The streets flow with the "mama loshen! Yiddish has a history and a literature that dates as far back as the 10th Century. You could share the beauty of *Dos Meserle*, the tragedy of the *shtetle*, the secrets of a Yiddish *shiur* — and you might even discover what your grandmother has been talking about all these years.

Yiddish has also spread to this country's academic institutions. Columbia and Brandeis University are but two of many major institutions that have already accepted Yiddish as an accredited language to fulfill the requirement of a liberal arts diploma. The Jewish Theological Seminary has already gone as far as developing an extensive Masters Program in Yiddish Literature. Meanwhile, the institution which represents the Orthodox community, which should appreciate Yiddish the most, will not even recognize it as a language!

Now, so why not Y.U.? Is there anywhere a more appropriate place to further, if not at least maintain, Yiddish culture? The answer is an emphatic NEYNI! Yet, a majority of the faculty has managed time after time to frustrate the potential bounties of the study of Yiddish at Yeshiva University. Granted, there is at least one Yiddish course per semester, but it doesn't satisfy any official requirement. Why shouldn't Yiddish be given the same weight as the other languages that now fulfill the requirement at Y.U.? Unfortunately, to this question, I have no answer.

A century ago, it was said that Yiddish is a dying language. It's been 100 years and Yiddish is still alive and well. However, the survival of this important part of our culture rest upon our shoulders, and it is up to us at Yeshiva University to keep it flourishing.

To a good friend and one-time writer of this column, Mourie Bach, Mazei Tov and lots of naches....sls.

Progressive Programming

Michael Weiss



Very often there exist preconceived notions of people, ideas institutions, etc. that may have been true at one time but no longer are. Such is the case with the common misconception as to the purpose of, and the type of students attracted to the Erna Michael College of Hebrew Studies. To clarify this misunderstanding, I shall briefly state the goals of EMC, the possible motivations for students to enroll therein, and then I will describe my feelings on how criticizing the EMC mentality would be the equivalent of undermining the foundations of YU that have been established from the latter's beginning.

EMC's program has been designed so that not only would it provide its students with a broad education in all areas of Torah, but also so that they would understand the problems facing world Jewry (in particular American Jewry) with the ultimate hope of developing future leaders in the Jewish community. Philosophical problems are also exposed, often to the dismay of those who prefer to remain in intellectual shells all their lives. Such a program assumes that objective study of Hebrew Literature can lead one to a stronger belief in G-d. Sometimes such a program backfires and can turn a person away from *Yiddishkeit*, but that is the price that must be paid for objectivity. Although some Rabbis have held the view that even if only one Jew would be estranged from Judaism through studying Torah in such a way it should not be done, there are others (Maimonides) who believe that exposing existing problems essential to our faith with the ultimate goal of obtaining solutions to such problems is not only permitted but is a command for those who are aware of them. Not only is the EMC program challenging to both students and faculty because of the above, it is also because of the conduction of classes in our "lashon Ha'kodesh."

One might wonder what kind of effect this type of program has on its students. An objective study of any subject has the effect of broadening the individual on that subject. Such is also the case with the EMC program. I believe the average EMC student to have a broader outlook on all aspects of Judaism and Hebrew Literature that what could not have been attained otherwise. The effect this has is on the students personality — more openness and greater sincerity on questionable topics. This attitude is often misinterpreted as "apikorsut."

The mere fact that many of EMC's students have come from Yeshiva High Schools that have stressed a more traditional Hebrew Studies curriculum (heavy concentration on Talmud) and have now chosen EMC's relatively "progressive" curriculum indicates their desire for a modification of the methods of Yeshiva education that have prevailed for hundreds of years throughout Europe. Many of the firm believers in the traditional Yeshiva curriculum find this breaking away from it as something that is not particularly desirable. Thus EMC, to many obtains its second rate status. Its true that a minority within the school treat it as a joke but that applies to all schools of YU or any other college for that matter.

So, although an ancestor of EMC may have been a refuge for those who desired an easier way of making it through Yeshiva's Hebrew programs this no longer applies to EMC today. Furthermore let's not forget the slogan — "Torah and Science", two phenomena that superficially are in contradiction with one another. The program and methods of study in EMC are particularly suited for resolving such diametrically opposed entities. If there exists one major drawback in its program, it is that too few courses are being given and the relatively small student body is the cause. The reason for the small student body, I believe, is that not everyone can handle such a program both academically and intellectually.

The next EMC article will deal with EMCSC's plans for the year.

Another point I think is worthy of mentioning is the problem of readjusting, which is a result of the fact that the learning here is structured so differently. In Israeli *yeshivot* and by large, the emphasis is not on the shiur. Here, however the shiur dominates the learning. A boy coming back from Israel is asked to fit into a different system and, too often, the tremendous growth which a boy experiences in learning in Israel is lost when he returns, because he isn't able to relate it to the environment here. It's a shame not to be able to transfer the impact of a year's learning in Israel to the American scene. We have to find a way in which these boys can readjust so that this beneficial impact is not lost, but rather, can be shared by all.

Machgiach

Q—Is there a difference between the term "*mashgiach*" used today as compared to the term as used in European *yeshivot*?

A—I would say yes. A *mashgiach* in YU can't be a *mashgiach* in Slobodka. He would be unsuccessful. The pressures are different, the atmosphere is different, the demands are different. I think that it's harder to be a

Mashgiach here than to be a *mashgiach* in Europe because, here, the *mashgiach* has to be a *talmid chacham*. In Europe, the realm of *lumdís* was left to the *rosh yeshiva*, while the *mashgiach* dealt with personal problems. Here, at 9:15 in the morning when a boy asks me a question in *Gemarah*, if I don't know the answer, he won't come back to me to talk about his personal problems either.

Gross Opens

cont. from page 1

Gruss. Sixteen students from REITS are now at the Gruss Center. Of the sixteen, six are pre-smikha, five are smikha, and five are post-smikha students. The academic head of the program is Rav Aaron Lichtenstein. *Rosh Yeshiva* of *Yeshivat Har-Etzion*, who gives two shiurim a week at Gruss. Rabbi David Miller is an instructor who assists Rav Lichtenstein. The big advantage of learning in the Gruss program is that one can avoid the pressures of being at college so that one can devote time to learning which goes along with the opportunity of being in Aretz.

Jewish Communities Worldwide

The Push to Community

by Dr. Sol Roth

Ed. note: Dr. Sol Roth is a visiting Professor of Philosophy at Yeshiva College and has recently written a book entitled *The Jewish Idea of Community*, which is reviewed in this issue of HAMEVASER.

The Jewish thrust to community is three pronged. Jews are prodded to come together by three types of forces — fear, institutional pressure, and religious commitment. The first two appear to be most effective in contemporary American Jewish life. The third is most important logically and historically.

There is, to begin with, the fear of anti-semitism. The individual Jew who is concerned about his survival in a potentially, if not actually hostile social environment seeks the company and participation of others in his quest for personal security. The idea of a Jewish community invariably presents itself as the best formula for the achievement of this purpose. A community generates strength in two ways — through numbers and organization. It is well known that an organized few can often dominate and even more frequently resist the disorganized many.

Jews feel impelled to flock together in a community association for purposes of self-defense.

There is also institutional pressure. Successful Jewish living requires the presence of a variety of institutions — the school, the synagogue, the *mikvah*, the cemetery, philanthropic agencies, social services, etc. — whose establishment and maintenance depend on the participation and involvement of many. Since genuine Jewish life is difficult, if not impossible, without these institutions, committed Jews do indeed seek each other out in order to create them, but once created, they became independent forces pulling more and more Jews into their spheres of influence.

Religious Factors

The most important of the factors that bring Jews together in community, however, are religious in character. There are a number of Torah ideals whose pursuit by the committed makes the creation of Jewish communities inevitable. These are judged most important because the constitute the rationale for the es-

tablishment of such communities in the first place. The response to fear in the form of Jewish self-assertion, rather than denial and the submission to institutional pressure, make sense only because of the positive values inherent in Jewish living. Such values are logically necessary to justify the struggle to create communities. From a historical standpoint, some of them have also supplied the strongest incentives for the push to community. Attention will be directed to a few of these.

Separation

One principle explicitly requires the separation that is characteristic of community, namely *havdalah bein yisrael l'amin*. This concept has been interpreted and implemented historically in two ways. Jews frequently chose to live in a ghetto in which they could achieve almost total separation from the non-Jew. But many interpreted this idea, as we do, in cultural rather than physical terms. Jews are to be separated from non-Jews, not by bricks and mortar, but by patterns of conduct. It is well known, however, that the Jewish character of an individual's behavior will normally not survive insulation from Jewish community life. The im-

pact of society on individual conduct and attitudes is considerable. Many believe it necessary for a Jew to be a member of a Jewish community (a pocket of Jewish life) simultaneous with his involvement in the larger American society if he is to succeed in his battle against assimilation.

Ahavah

There is also the ideal of *ahavat yisrael*. Love is expressed in two ways — in unselfishness and in relation. One who loves seeks to give of himself as a manifestation of his love. But he also strives constantly to be in the presence of his beloved and desires to influence and is prepared to be influenced by those who are the objects of his love. This drive to secure relation and involvement with other Jews is an essential impetus to Jewish communal life.

"The most important of the factors that bring Jews together in community, however, are religious in character"

There is the ideal of *brit*. Ancient Israel responded to the covenantal Sinaitic proposals, the ten commandments, with the words *na'aseh v'nishma*, not I but we will obey and we will listen. The implication is that each assumed the obligation to abide

by Torah precepts himself and to prevail upon others to do the same. Upon entering *Eretz Yisrael*, the Israelites made still another commitment at *har gerizim* and *har eival*. There, each assumed responsibility. *Arevat* in addition to obligation (cf. *Sanhedrin* 43b). He agreed to accept the consequences of the transgressions of others. Jews could not fulfill the obligations that these undertakings imposed upon them unless they lived in a Jewish community.

There is the goal of *Eretz Yisrael*. The ideal condition for the Jewish people, biblically prescribed, is life together on its own land, governed according to Torah precepts. Even in the diaspora, where Jewish self-government in the fullest sense is not available, Jews can realize at least a portion of the ideal condition by living in community.

These and other Jewish values (the above list is by no means exhaustive) have historically provided Jews with powerful incentives to gather in structured association. Even today, when so many Jews try to find a secular basis and justification for Jewish life, no analysis of existing Jewish communities will be adequate if it fails to take into account the religious motives for communal living.

Hopalong Cassidy and the Jewish Problem

Editors Note:

The following represents the first of a series of articles scheduled to appear in Hamevaser this year, each dealing with a particular aspect of one of the many varied Jewish communities across the globe. To honor both the opening of Y.U.L.A., as well as our formidable World Series opponents, this month's selection describes a problem faced by the many talented Jewish writers who live in Los Angeles and earn their livings by working for the television and film industries: whether or not to "package" Jewish themes for general consumption by incorporating them into their scripts. This month, we are proud to have as guest contributor Shimon Wincelberg, creator of TV characters the likes of Nathan Shatnes and Vaid Klezmer, as well as co-author of the recently published *Samurai of Visbograd*, an excerpt of which appears in this issue as well. As the sole orthodox Jewish writer in Hollywood, Mr. Wincelberg remains a prominent force in the L.A. Jewish community. And, of course, with this essay, he becomes the only man to have ever written for *Have Gun Will Travel*, *Police Woman*, *Mannix*, *Medical Center*, and *GE Theatre*, as well as Hamevaser.

J.K.

by Shimon Wincelberg

Back in the pioneer day of TV, I once gave a talk under the facetious title, "Hollywood and the Jewish Problem," in which I commented on the inflexible response I would encounter when, as a

writer, I might try to burden even a minor film or TV character with so much as a Jewish-sounding name. At this someone from the back of the room shrewdly demanded, "Does it really make any difference to the audience whether or not Hopalong Cassidy is Jewish?"

Now, the answer of course, is that on the level of a 1930's C-budget Western, no character needed more than a reasonably warm body and a black or white hat, as the case might be. But, on any level higher than that, it did matter. Simply because in those innocent days, characters in the mass media (always excluding gangsters) had no identity at all. Family, religion, politics, social views, personal idiosyncrasies, none ever came equipped with anything not needed to further the immediate bare bones of the plot.

In consequence, the characters you were paid to create were, by and large, bland, featureless dummies with equally bland Anglo-Saxon names, and I suspect that, aside from the hypnotic novelty of home TV itself, they could not have been any more fun to watch than they were to write.

Minorities

Of course, the all too short-lived Golden Age of Live TV, a wholly-owned spinoff from the New York theatre, was in a class by itself, and frequently violated even the iron-bound Madison Avenue principle that interesting drama was happened to people who made over \$10,000 a year — which in those days put you firmly into the upper middle class. In Hollywood, it was not until the success of such maverick shows as *Have Gun, Will Travel* and *Naked City* that it began to be possible even to hint that the U.S. also harbored such indigestible minorities as Jews, Armenians, Blacks, Asians and

Spanish-Americans.

Recently, of course, the pendulum for most minorities has been firmly held in the opposite direction. But, possibly as a result of over-exposure, that tendency too seems already to have passed its peak, except in situation comedies where, presumably, mid-American is not expected to identify with their more exotic fellow-citizens so much as to patronize them.

At the same time, in drama and melodrama (which in TV are one and the same), conspicuous minority actors have

"Nowadays even accepted veterans of the Yiddish stage find an occasional supporting role in front of the camera."

largely dwindled to the status of second banana, a kind of modern-day Tonto, demonstrating, just like in real life, that the races can work in harmony — so long as each knows his place.

Where it comes to using an identifiable Jewish character in the fabric of a TV series, the situation too has vastly improved over the "no niggers or chinks" *diktat* laid down by at least one network executive in the early 60's. Nowadays, even accented veterans of the Yiddish stage find an occasional supporting role in front of the camera. Beyond that, however, I suspect that, both to the manufacturer and the consumer of mass entertainment, the Jew — unlike other unassimilated American minorities — still seems somehow too mysterious, too exotic, too burdened with history, too painfully real, to fit easily into those neat, two-dimensional, four-act narratives which so expertly help us dispose of our leisure time.

The Jew (that is, the conscious Jew, not merely the character with a Jewish

name or a comical Jewish mother), considered as a significant character in filmed drama, seems clearly to be viewed (by as many Jewish as gentile producers) with the same guilty unease as that passionate *nudnik* of an Ancient Mariner, who, with his long grey beard and glittering eye, interminably buttonholed passing wedding guests to do all sorts of heavy numbers on them.

Thus even today, when American society is finally acknowledged not to be a melting pot after all, but a self-conscious, abrasive multi-ethnic society, a writer proposing a story about a specifically Jewish character still tends to end up feeling as tactless as a wedding guest who'd barged into a church wedding and wanted the groom to stomp on a glass in memory of Jerusalem.

I quote from Koestler's *The Act of Creation*: "In no ancient civilization was the tension between the Tragic and Trivial planes more intensely felt than by the Hebrews." If some faint echo of that strenuous condition still applies to us today, then perhaps it is only now, when it has finally become respectable to openly contemplate the pleasant prospect of other hands finishing Hitler's rudely interrupted job on us, that the visual mass-media are grateful to leave the dramatization of such creepy things as concentration camps to the less profit-minded (although not quite disinterested) hands of a Billy Graham (*The Hiding Place*, 1975).

One could, I suppose, take this as an unwitting compliment to the somehow still lingering image of the Jew as the raw, exposed nerve of Western Civilization. And perhaps, instead of deploring this unsought (and sometimes painful) distinction, try a little harder to live up to it.

HAMEVASER wishes Naomi Gersh-kowitz of the High School office Mazeltov on her recent engagement to Mr. Stanley Lipnick of Brooklyn.

On The Rov: Writings and Essays

Ed. Note: The following is an in-depth analysis of two books in which are incorporated *shiurim* and *drashot* of Rav Soloveitchik. It will be presented in two parts the first consisting of background material for the second, which will be the actual analysis of these two works. The second part will be published, please G-d, in our November issue.

Al-Hateshuvah (On Repentance): From the oral discourse of Rabbi Joseph B. Soloveitchik; Written and edited by Dr. Pinchas H. Peli (Published by the Torah Education Department of the World Zionist Organization; Jerusalem, 1975). /Heb/.

Chamesh D'rashot by /Rabbi/ Joseph B. Soloveitchik; Translation by: /Rabbi/ David Telzner (Machon Tal Orot; Jerusalem, 1974). /Heb/.

I wish to preface this two part review of the *Rov* with the following:

My first major interest in the *Rov* began as a student of Rabbi Haskel Lookstein, principal at Ramaz School. From 1971 onward I have attended the *Rov's* annual *Teshuva D'rashot* and other occasional talks. As a student last year at Beit Hamidrash Le'torah (Jerusalem Torah College), under the guidance of Rabbi Dr. Aaron Rakaffet-Rothkoff my general interest developed into a concerned penetration of the thought of Rabbi J.B. Soloveitchik, his treatment of reality in the framework of historical perspective and the relationship of his *Teshuva* thesis — with its concentration on *Halacha* — to the concept of *Geula* as a component in the entity of *M'dinat-Yisrael*.

Here at Yeshiva, I am privileged to see and hear the *Rov* more than casually... And I wish the *Rov*: "Orech yamin b'mishnah, osher v'chavod Bismolah".

It is out of great respect to the consentiously elected dean of Modern Orthodoxy that I deal with the *Rov* and his thought — *Bedchilu u'r'ichinu -ktal-mid lifnei rabol*!

While I gained from many people, I alone am to be kept responsible for the ideas expressed.

J.C.K.

Of late, there is a resurgence of *Hashkafa* literature. Various books by the *Chofetz-Chaim* (Commentary on *Siddur*, *Pirkei-Avot*, etc.) are being reproduced in Hebrew and in English.

Also, the classical books (ie. Halevi's *Kuzari*, Ibn-Pekud's *Chovot-Halevanot* and Luzzatto's *Mesilat Yesharim*) are gaining new critical editions and there seems to be widespread desire in translations and annotated versions. Particularly following the Yom-Kippur War, a great interest developed in the thought of Rav Kook. Even the Israeli press echoes this excitement. *Haaretz*, for years the organ of the secular thinker began publishing extensive articles on Rav Kook and his teachings: Ma'riv and Yediot Achronot, in their traditional journalistic manner, tried to uncover the source of attraction for the youth and discover the renewed potent in present times and Hatzofe which carries a special series (edited by: Rabbi M.Z. Neriyah) and features weekly *iyunim* in his thought.

Among these new thought-provoking books, are two quite recent volumes which claim to reflect the teachings and represent the *Hashkafa* of one who epitomizes in his person the *Torah-Umada* synthesis idea of our Yeshiva (the *Ish Ha-halacha*) who is fully integrated in society.

I am obviously referring to one of our *Roshei-Yeshiva*, *Horav Hagaon Yosef Dov Ha'levi Soloveitchik* (*shlita*). Recently, two books have appeared in Hebrew relating Rabbi J.B. Soloveitchik's current (or quite recent) trend of thought. Peli, once a student of Rav Soloveitchik, presents, in book-form, his notes, previously serialized in *Panim el Panim*, of Rav Soloveitchik's *Lecutes* on *Teshuva*, while Telzner, formerly active in the R.Z.A., presents the *Drashot*, homiletical talks, Rav Soloveitchik delivered before the Religious Zionists of America.

I believe these two books merit not only indepth reading, but also a special review.

The *Rov* as he is affectionately called in Modern-Orthodox circles, is not known for publishing a great deal; There is a certain reluctance on his part to appear in print. He wrote doctoral dissertation at the University of Berlin (in 1931) on Hermann Cohen's philosophy. Cohen was one of the most distinguished European philosophers of recent times and was considered the founder of the

neo-Kantian school of thought as well as an eminent Jew who, after being alienated, found his way back to Judaism. While this first scholarly piece by the *Rov* is not a real indicator of his future intellectual interests, it creates, his general dialectical approach.

Hence, the *Rov* has himself published very little. In *Tradition* (vol. 6, No. 2) 1964 he first appeared in English, his essay "Confrontation" dealing with the sensitive issue that faced world Jewry then, — in which the American Religious Establishment was particularly involved — the issue of Dialogue. here the *Rov* deals with all the people walk, each on in the name of his god, and we shall walk in the name of our Lord, and we shall walk in the name of our Lord, our G-d forever and ever."

Subsequently, the *Rov* contributed a searching analysis of the religious experience in *Tradition* (vol. 7, No. 2) 1965, entitled: "The Lonely Man of Faith," in which he dealt with Man, and not G-d, as the center of Creation. Here, for the English-reading public, the *Rov* deals essentially with the basic points he raised in his magnum opus, *Ish-Halacha*. It is

identity is for man a unique station in nature and renders him "dominion over the works of Thy hands," "crowning him" with glory and with honor. But the *raison d'être* of humanity requires further elaboration. Man "is receptive and beholds the world in its original dimensions" but he is also blessed with the mandate to be a "creative agent of G-d." The "man of Faith" is dignified by means of his disciplined way of life. Through his sense of duty, this Man also attains the dynamic power and zest to create, to develop, to enhance. This man, as a Jewish personification, is the *Ish-Halacha*. But why must the "Man of Faith" be lonely? The *Rov* quotes the Psalmist: "out of depths I have called thee, Oh G-d"; when one is aware of Hashem, he sees how low he is and this awareness causes him to struggle and strive. Each man has his own pace to tread; to be sure, however, man lives in a "Composite" and needs a partner.

While the first essay "Confrontation" implores the Jewish People to hold steadfast to their faith, not to *chabla* barter their religious *weltanschauung* for "cosmetic" changes (advocated by non-Jews) — "The Lonely Man of Faith" is a portrayal of the Nature and Destiny of the Divinely imbued Man who is struggling in this highly technological age, not only to create materially but primarily to be spiritual create, to establish his identity in this "computer period" as well as to enrich it, giving *raison d'être* to the existence of religion and its devotees in our so-called secular world, urging Israel to be creative and to give relevance to its mission.

This brings us to the *Rov's* magnum opus, *Ish-Halacha*. For the Jew, the only viable possibility, in an authentic manner, for Creativity, is through *Halacha*. The *Rov* tried to interpret the meaning and explain the substance of the *Halachic* content and its impact. As one who learned the *Halachic* Codes with his grandfather, Reb Chaim of Brisk, as well as with his father, Rav Moshe Soloveitchik, the *Rov* has a vast amount of knowledge and insight into *Halacha* and its processes. Utilizing this information, the *Rov* fuses the technical *Halachic* prescription with the psychological and philosophical perception of a thinker. Thus, the *Rov* relates the *Halachic* system to the basic realities of human life. He conforms to the times in that he develops a unique terminology of *Halacha* for the modern student of *Halacha*. The *Halacha*, containing in itself a way of life, maintains the *Rov's* thesis of inherent creation and development. Nevertheless, the *Rov* states that the *Halachic* Personality is firmly attached to the concept of "*Torah Lishma*" — *Halacha* is not only a means; it is also a goal in itself. Therefore, he cannot tolerate compromises in the application of *Halacha*. *Halacha* is a totality and must be safeguarded from those who might intend to change it or abuse it — either way making it meaningless.

Viewing reality from the vantage point of an *Ish-halacha*, the *Rov* maintains a positive attitude toward the State of Israel. He observes that it is a unique G-d-given phenomenon, the establishment of which he believes is a historical process of tremendous importance.

These two elements, *Teshuva* and *Geula*, as reflected in two new books containing the *Rov's* "*Torah*" and philosophical approach, will be reviewed in the second part of this installment. In this part we dealt with the *Rov's weltanschauung*, composing the background of our next analysis.



the meaning of Creation, stating the ambivalence the Jew faces regarding the changing of attitude and emphasized the exclusiveness of the eternal bond between G-d and His servant Jacob. As was bound to occur, his position had far-reaching repercussions on future developments; this articulation of approach was seen as the source of guidance by the Orthodox Rabbinate, the R.C.A., when it resolved its open willingness to entertain discussion "focused on temporal aspects of life," nevertheless clear on its inability to "join-in" on theological matters. As if quoting the *Rov*, the Rabbis finally established the verse from *Micha* (IV,5) to be their position in the Confrontation — "Let

his understanding that as Creation is, through continued Divine Providence and Omnipotence, a continuing process, so *Halacha* continues, intellectually and not necessarily practically — to imply continued "creativity." This creativity originates in *Hashem*, who is Master of Creation and Creativity. Based on the two accounts of the creation of man, the incongruity of which is not attributed to two different sources but lies in the duality of man, the *Rov* points out that man (adam) is charged with two tasks: "to fill the earth and subdue it" and "to cultivate it, and to keep it." The Eternal places man in the world "to be 'man', to be himself... to discover his identity..." This

Ex Libris HAMEVASER

The question of whether there is a Jewish *Weltanschauung* is pivotal and consequently has been the center of much discussion.

In *Jewish Philosophy, A Study in Personalism* (Yeshiva University Press, 587 pages) Dr. Leon Stitskin, a professor of Jewish Philosophy at Yeshiva University, is in plenary divergence with early historians and maintains that a most definite Jewish philosophic outlook exists which is the fountainhead for all Jewish philosophic thought.

This wellspring, Dr. Stitskin explains, is elucidated most cogently in the refrain by Jewish philosophers of "Da et Atzmecha philosophers of "Da et Atzmecha v'acher kach et bor'ekha" — know thyself and then you will know your creator. Dr. Stitskin, who has written several other scholarly works on philosophy, received his B.A. and M.A. degrees from Hiram College and his doctorate from the Bernard Revel Graduate school of Y.U. He was ordained at the Rabbi Isaac Elchanan Theological Seminary.

Intensities

The author writes: "Yehudah Halevi's formulation of the notion of *Inyan Eloki*, is likewise an attempt to define this doctrine of the divine idea in the context of the degree of divine activity manifests itself in each soul. Just as the rays of the sun are reflected in varying intensity, according to the nature of the object receiving its light, so is the extent of the ramification of the *inyan Eloki*, the unceasing, ever-sustaining divine activity,

dependent upon the nature of each soul. Hence it is the character of the soul that ultimately determines the manifestation of the Divine Presence."

Reconciliation

Indeed, Dr. Stitskin maintains that just as *Torah she b'ol peh* exists in the halakic realm likewise did it exist in the philosophic realm but was lost during times of persecution.

This conception of Dr. Stitskin's stands in direct contradiction to historians and philosophers who have maintained that the Jewish philosophy of



Letters of Maimonides. Translated and Edited by Dr. Leon Stitskin: Yeshiva University Press, 199 pages. Reviewed by Joseph Zupnick.

In his preface to *Letters of Maimonides*, Dr. Leon Stitskin explains the purpose of his work, stating: "A study of the letters of Maimonides is crucial to an understanding of the authentic modes of the classical Jewish philosopher. The letters constitute an exploration into the philosophical mind of Maimonides. They reveal an intellectual independence that rejects unsupported, dogmatic doctrinal beliefs as stifling rational inquiry and impeding skillful application of sources." This task is fulfilled quite effectively throughout the book.

Positive Life

Dr. Stitskin illustrates to us why Maimonides is considered the classic Jewish philosopher, believing in such Jewish philosophies as "philosophy is self-knowledge," and "know thyself and then know thy Creator." We clearly see that Maimonides' letters show that "...the dynamics for commitment... [are] grounded in a positive life, affirming gradually unfolding spirit based upon man's infinite potentialities for self-fulfillment."

Unity

Dr. Stitskin consolidates two separate projects, each very readable and informative on its own, into a single unit in which each work complements and enhances the other. The first part

of the work is the General Introduction in which Dr. Stitskin "...makes an attempt to examine the methodology and the authentic insights of Maimonides' philosophic mode of discourse in light of his letters." He raises the well-known problems of apparent inconsistencies in the writings of Maimonides — mainly contradictions between his halakic and philosophic works. Quoting Leo Strauss in *Persecution and the Art of Writing*, he states that "Maimonides teaches the truth not plainly but secretly..." and reveals it to those who understand, while hiding it from the vulgar. In responding to the question as to which of the contradicting statements is correct, Dr. Stitskin answers that "...the letters of Maimonides tend to clarify the authentic position of the great master and project the differences as only apparent and not real."

Synthesis

Dr. Stitskin reveals to us the crux of Maimonides' philosophy — that Judaism is a "system" of learning and education on a variety of levels, [the highest being] conceptualization [which] reflects an understanding of G-d." The author feels, therefore, that Maimonides' view of philosophy and religion were not distinct; rather, "religion and philosophy were one... Reason and Judaism taught the same truths... G-d is realized in thought as in action."

The second part of the work consists of three divisions: an introduction to each letter, the

actual text of the letter, and explanatory notes. The introductions are short summaries of each letter, "focusing on the major theme of the particular letter." In addition, a brief historical background is given for each letter. These introductions give us a better insight into the letters themselves and focus our attention in the right direction. The letters themselves have been translated by Dr. Stitskin, based on a comparative study of each letter in the various versions of the correspondence. These translations make the words of Maimonides flow smoothly, making for easy comprehension of the meaning of the text. Each letter is followed by notes which embody a critical analysis of the text and its content.

The letters in the book range from one of his earliest writings, "*Iggeret Hashmad*," which deals with Maimonides' intolerance of those who are illogical and hasty in the decision-making process, to his last will and testament, "A Letter of Moral Instruction to his Son, Abraham," in which he discussed the need to be moral and ethical, and to have patience with the ordinary person.

Applications are now being accepted for advisory positions for this winter's Eastern Leadership Seminar. Applications can be obtained at the Youth Bureau (Furst Hall 4th floor).

Jerusalem Besieged

A Will to Survive, John Phillips, Dial Press 14.95 197 pages, 1977

For many of us the Israeli War of Independence in 1948 is just another of the many important events leading up to the present situation in Israel. The date May 28, 1948 is not one that we remember as being of much importance, or unusually eventful. But on that day *ha'ir ha'atik-ah*, especially the Jewish Quarter fell into Arab hands. At approximately 4:35 P.M. on that tenth and last day of harrowing combat, the handful of soldiers left in the Old Quarter of Yerushalayim surrendered to Arab forces. An Algerian-born Welshman named John Phillips was there on assignment for Life Magazine and he photographed many poignant scenes.

Twenty-seven years later the imaginative Mayor of Jerusalem, Teddy Kolek, invited Mr. Phillips to return to Israel and complete the story. Mr. Phillips proceeded to trace fifty-one of the people he had photographed in 1948.

A Will To Survive is the culmination of Mr. Phillips' search for the survivors of the Old City. In this dramatic book he has included many photo-

graphs of the fall of the city (accompanied by his personal account of the events), along with recent photographs of the survivors accompanied by their accounts. The people that were photographed by chance in 1948 turned out to be so diversified that they now constituted an almost perfect cross-section of Israel. Men and women who had bravely fought together to defend Yerushalayim were now working all over the world as UN technical advisors or famous physicians, simple housewives, bank directors, schoolteachers, Army officers, or university registrars.

This remarkable portrait of the people of the Old City has also been made into a unique photo exhibit that opened two weeks ago at the American-Israel Cultural Foundation, 4 East 54th Street. The same exhibit was mounted in the Israel Museum in Jerusalem, resulting in record breaking attendance.

Thank-you
Sam

Jewthink: A Guide to Real Judaism for the Thinking Individual by Avi Shafran Sopher-Hermon Press Inc., 89 pages, \$3.95

In recent years there have been a great many books on Jewish thought written for the layman enabling him to attain some insight into the nature of issues and problems with which Jews have grappled for centuries. An admirable, indeed a necessary trait which the author of such a book must possess is the ability to express complicated ideas in terms easily understood by the reader. He must be ready to depart from the technical phrases, heady definitions, and complicated arguments with which philosophical analysis is familiar, and present a clear, concise, readable thesis. The problem lies not only in avoiding complicated analysis, but exists on the other end of the spectrum as well. For occasionally, some authors cannot resist the temptation to oversimplify; yet by doing so they not only undermine their own credibility but that of their subjects as well.

Jewthink is a classic example of one such book. The most it can offer is a very impressive

A Misguided Attempt

table of contents which would require nothing short of a miracle for Maimonides to expound upon. In eighty-nine pages, Avi Shafran, the author, deal with such topics as God's existence, religion and science, reward and punishment, the land of Israel, atheists, the Jewish woman, and

cussion to express a personal viewpoint of the author. The only common noticeable trend is one of increasing boredom. Totally void of all philosophical insight, one is confronted with dogmatic statements, righteous indignation, and verbal attacks on all those who do not hold the same religious beliefs as the author. It becomes a tiresome chore to wade through a frustrated author's attempt to find himself a glorified soapbox.

Wrong Audience

I might have understood the rationale behind this book's publication had it been only written with the religious Jew in mind. The danger though is that it is "written for the layman," for the ones searching for answers, not for those looking for argument. The irreligious Jew reading this book cannot but receive a negative impression of Judaism in its Orthodox expression. One does not encourage prospective *ba'alei t'shuva* by making irresponsible and inane statements about all those who might disagree with the presented outlook.

It does seem to be a well-intentioned book, but Orthodox

cont. on page 11



a few thoughts on sin, repentance, and love thrown in. Each subject is dealt with in short essay form using strong language couched in philosophic dis-

Genetics and Jewish Law

by Dr. Fred Rosner

Approximately 5 percent of all live-born infants have one or more significant birth defects of developmental origin, which are either due to genetic or environmental factors, or both. Where such a defective offspring has occurred, or where there is a history of abnormalities in relatives, a young couple seeks advice and guidance concerning the probability of the defect occurring again. This advice and guidance is referred to as genetic counseling. The recent development of prenatal diagnosis on a sample of amniotic fluid obtained from the pregnant woman via a trans-abdominal needle enables the counselor to provide exact information about the status of the unborn child. This procedure, called amniocentesis, has raised many moral and legal problems and issues.

The physician has long been regarded by his patients as a counselor and advisor in medical as well as non-medical matters. Physicians however, have been rather reluctant in assuming this responsibility in the area of genetic counseling.

This is even more true today than heretofore, because genetic counseling is becoming an increasingly complex and specialized discipline requiring an understanding by the physician or counselor of genes as etiologic agents of disease, of the effect of drugs, of the effect of maternal or paternal age, of the effect of radiation and viruses such as rubella and influenza, of specialized laboratory procedures available for the diagnosis of carrier states, of chromosomal analysis and amniocentesis,

and of possible treatment available for genetic disorders.

The Counselor

The genetic counselor is usually a physician, but there is no prerequisite for a counselor to have a medical degree. A working knowledge of human genetics is absolutely essential. A short 6 week course is insufficient to train someone, physician or otherwise, to provide adequate counseling. The pediatrician will offer counsel about the 1 in 4 recurrence risk in cystic fibrosis, and the hematologist is well versed in the genetics of hemophilia. In fact, the Sages of the Talmud has an amazing understanding of the genetic transmission of hemophilia prohibiting the circumcision of a baby whose two older siblings or maternal cousins died of hemorrhage following circumcision.

The role of the Rabbi or clergyman has been totally neglected in writings and discussions of genetic counseling. The religious feelings of the family to be counseled must be taken into account but are often neglected. For the Jewish patient, the physician's counsel may not necessarily coincide with the Rabbi's guidance. Such conflicting advice may further aggravate the anxieties of a young couple seeking genetic counseling. Hence the ideal genetic counselor is not only knowledgeable in the medical and genetic aspects of the disorder he is discussing, but must have the qualities of sympathy, compassion, willingness to listen and sensitivity to the moral and religious outlook of his patients.

The Counselee

Genetic counseling is for human beings by human beings. The clients who seek genetic counseling all have in common a concern about their future offspring. At the Hospital for Sick Children in London, it was found that where the risk was one in ten or greater for a serious malformation or disease, about two-thirds of the parents decided that they could not take the risk. Is the Jewish or Catholic client permitted to make such arbitrary decisions? May a Jewish or Catholic couple set aside the Biblical commandment of "be fruitful and multiply" and decide not to have children because of the risk of having an abnormal child? May a Jewish or Catholic couple decide to abort

"The reproductive patterns of Jewish families must be influenced as much by religious considerations ... as by medical and genetic factors."

an unborn infant if they know in advance that the child will be born physically deformed or mentally deficient? Such soul-searching questions are frequently overlooked not only by the people who seek counseling but also by the genetic counselor; hence the need to involve the Rabbi or clergyman in such discussions.

Counseling Timing

Much genetic counseling occurs "after the fact", that is after a child with Tay-Sachs disease, or fibrocystic disease, or mental retardation already exists in a family. Premarital counseling can only

occur where both partners have been screened for a particular genetic disorder and one or both have been found to be positive. Most often, however, families and physicians alike raise genetic questions only when genetic problems have already occurred.

If large-scale screening programs are to be undertaken for genetic disorders such as Tay-Sachs disease, what populations should be screened? The high school or college student already has many anxieties relating to "growing up"; adolescence, young adulthood, and heterosexual relationships all ultimately leading to marriage. The additional anxiety of learning that he or she is a carrier of the gene for Tay-Sachs disease may be severe indeed. Yet this is precisely the population that needs to know prior to marriage, and probably even prior to engagement. It would seem tragic indeed for an engaged couple to learn at a screening event that both are carriers of Tay-Sachs disease, and break up their engagement as a result. Hence the timing of screening for genetic disease with subsequent counseling is of major importance. For already established genetic disease in a family, the earlier the genetic counseling is undertaken, the better.

The Counseling

Genetic counseling includes the provisions of information concerning diagnosis, prognosis, and odds for recurrence. The delivery of that information is central to the task of the counselor. The manner of delivery and the content of the information.

cont. on page 10

Judaism Medicine and Money

by Stuart Fishman

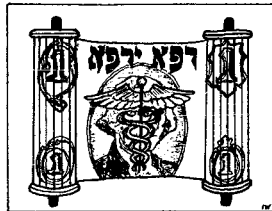
Sociologists have lately been eager to diagnose what they term a malaise among college students of our decade. Gone, they say, is the vibrant experimentation of the sixties, having been replaced by a new generation of materialistic students seeking the good life. One sign of this desire they say is the rush of people applying to the nation's medical schools. Medicine has always been a ticket to the suburbs and two-car garages holding two Continentals (did anyone ever see M.D. plates on a '62 Toyota?). But Jewish law has something to say about thirty-five dollar office visit fees.

In *Yoreh Deah*¹ there is a law that states "The physician is forbidden to accept payment for knowledge or learning; however payment for effort or *shkar b'tailah* is permitted." An example of payment for knowledge is the physician saying "Pay me and I will tell you what to do." This is forbidden because in healing the patient the physician performs a *mitzvah* (*hashavat gufo*)² and when performing a *mitzvah* one may not request remuneration. The *Shulchan Arukh* goes on to say that should the patient agree to pay the doctor's fee (even though asking is in violation of the law) he must pay, no matter how high the fee, because the physician's knowledge has no estimable value.

Druggists are not governed by these law. The *Shulchan Arukh*³ forbids a druggist from raising his prices when he see a person who needs a particular medicine. And if the customer agrees to the druggist's price, he can later refuse to pay all but the actual cost of the medicine, and claim he was only fooling him. The pharmacist differs from the physician in that the pharmacist deals in a product of a set value and the physician doesn't (it may

be that since modern pharmacy is a science, pharmacists may also be selling knowledge and enjoy the position physicians do in this respect). The *Shulchan Arukh*'s position is based on the *Ramban*'s interpretation of a *Gemarah* in *Yevamot*.⁴

The *Rosh*⁵ on *Yevamot* says the *Ramban* was dealing with a case or a product that is suddenly raised in price. But if something is always overpriced, and the buyer agrees to pay for it, he cannot later back out of the deal. The *Korban Netanel* on the *Rosh* says that in his time, medical care was something that was always overpriced.



There are *rishonim* who disagree with the *Ramban*. The *Meiri* disagrees with him over the matter of druggists. He feels the only time we require somebody to perform a *Mitzvah* gratis, and subsequently rule that any coerced agreement is void when the seller is performing a *mitzvah*, is when the person is only performing an action. But the pharmacist, besides dispensing the medicine, is giving up his property, and the *Meiri* feels that the Torah wouldn't require him to do that, especially since he may need those medicines some day. Therefore whatever a pharmacist demands as payment must be paid with no claims of "I was fooling." He also quotes the *Ritvah* as saying druggists and doctors are equal in respect to fees.

Despite the laws that set limits on physicians fees, he is entitled to his livelihood. The *Tosfot*⁷ in *Bekhorot* discusses how a *Rav* can earn a living (since he performs *mitzvot* in the course of his job). They recall the case of the judges of Jerusalem who drew a salary from public funds, despite several laws which apparently rule to the contrary. The *Tosfot* explain that since they judged as an occupation these funds were their salaries. Therefore they rule that a *Rav* with no outside business ventures may draw a salary as *shkar b'tailah*. The *Rosh* agrees with the *Tosfot* and brings additional proof to this position from the case of Ailah from Yavneh who was paid for checking *bekhorot* for blemishes. Physicians shouldn't be different from Rabbis in this respect. Also, it could be said that since the physician could have entered some other high paying occupation, he should be entitled to any income he has given up.

Even though doctors may draw a salary, they shouldn't let their desires carry them away. The *Gemara* in *Taanit*⁹ records the story of a doctor named Abba Umna. Abba Umna was greeted every day by a *bat kol*, whereas the great *amora* Abaye was only greeted c.3 Fridays. This disturbed Abaye tremendously, but he was told he could never equal Abba Umna's deeds. Abba Umna never asked his patients for money. Instead he kept a box in his office, those who could pay put their money in the box. To the poor and to students Abba Umna gave money and blessed them for a speedy recovery (There are three physicians I know of who follow this example). The great *amora*, Shmuel,¹⁰ gave four gold coins to the gentle maidservants he ment they might have suffered during the examination.

Rav Ovadia Bartenurah¹¹ condemned the rabbis of his generation who demanded ten gold coins for supervising half hour divorce ceremonies, since they knew that divorces couldn't be made without their supervision. *Rav* Ovadia called them thieves and extortionists. The *Tiferet Yisrael*¹² defends their actions but warns all those people who perform *mitzvot* in their line of work from being overbearing on the community since the observance of Torah is the only reason for creation.

A physician's obligation to take into account his client's financial condition may even be greater than a Rabbi's. *Rashi*¹³ explains the *Mishna* "The best of physicians (is doomed) to Hell" that, "he has the ability to cure the poor and doesn't." The physician who charges exorbitant rates and withholds care from the poor commits a horrible offense, and according to *Rashi* is doomed to Hell. And should a person die from want of care withheld by a doctor, the doctor violates the offense *lo ta'amod al dam re'ekha*. Obviously the warning of the *Tiferet Yisrael* to Rabbis could be applied to doctors.

1) Yoreh Deah 336:2

2) Ta'g ad loc

3) Yoreh Deah 336:3

4) Yevamot 106a

5) Twelfth perek of Yevamot, dibbut hamatchil "mi lo tanya"

6) Meiri on Yevamot dibbut hamatchil "mitkat"

7) *Bekhorot* 22c dibbut hamatchil "ma ani b'rhaman" - however, when the doctor compares his fee it is questionable whether he may take into account the cost of his own education, since "akau" is forbidden to charge his students what his own teacher charged him (see *Bekhorot* 29a).

8) *Rosh* on fourth perek of *Bekhorot* dibbut hamatchil "hanotel shkar l'hyot"

9) *Taanit* 21b

10) *Nidah* 47a

11) *Mishnayot Bekhorot* 4:6 dibbut hamatchil "hanotei shkar"

12) *Mishnayot Bekhorot* 4:6 dibbut hamatchil "ub'kan notah"

13) *Kiddushin* 82a dibbut hamatchil "tov"

Lashon of Yamim Noraim Discussed

cont. from page 1

the Day of Atonement, and not as *Yom Kipparah*, the Day of Forgiveness. He explained that, in all holidays, the name reflects the *mitzvah* of main concern to that holiday (e.g. *Chag Hamatzot* — to eat *matzah*, *Sukkot* — to build and dwell in them, etc). If we were to call the holiday *Yom Kapparah*, we would imply that G-d has to do something, which in fact He does. *Hashem* offers us the opportunity to do *t'shuva*; it is a present from G-d. But whereas *Kapparah* is done by G-d, *kippur*, atonement, is an act of man. Only when man does *t'shuva* will G-d forgive him. Thus, the name of the holiday is *Yom Hakippurim* — the emphasis is on man and the attention is focused on his actions.

The proper name of the holiday is *Yom Hakippurim*, in the plural, rather than *Yom Kippur*, the name that has been adopted by many secular Jews. What is the meaning of the plural *kippurim*? The *Rov* gives two answers. First, there are different ways of atoning; each person acting in his own way can achieve the same result. The *Chassidim*, following the *Besht* and the *Ba'al Hatanya*, chant, sing, and are engulfed in ecstasy, while the *talmidim* of the *G'va* devote all their spare time to Torah and

sense encompassing awe and solemnity. On *Yom Hakippurim* a person can merit G-d's forgiveness through any legitimate means of atonement, *kippur*, that is rooted in *halakha*. Thus, the plural form is employed — to show this concept of a plurality of means of atonement.

Wholesomeness

This is so if the following is also observed. Throughout the year man can do *t'shuva* on a single action and achieve forgiveness for those specific transgressions for which he has repented. On *Yom Hakippurim*, however, *t'shuva* isn't based on repentance for specific sins alone; instead, it is a unity, an entire process. Man doesn't change specific actions; rather, he changes himself. The *Rov* refers to this as "*shinui gavra*," a change in the person. This is why, explains the *Rav Maimonides* says that, unlike the rest of the year, man is a "*shav*," a returnee, on *Yom Hakippurim*, since his entire *gavra*, his entire being, has been changed. On *Yom Hakippurim*, we see that there isn't a concept of partial *t'shuva*. It must be the unique process of wholesomeness in action.

From this, we understand additionally why we use the word *taharah*, purity, when speaking

of *t'shuva* on *Yom Hakippurim*. After all, why don't we use the verb *l'pakot*, to cleanse? The reason is that cleansing can be partial — a person can wash one part of his body and leave the rest of his body soiled. But *taharah* signifies a complete and total purification. Man must do *t'shuva* as part of an entire rededication to *yahadut*. This concept is also found by *mikvah*; not even a person's finger may remain out of the waters of the ritual bath in order for the im-



mersion to be effective. Similarly, man must immerse himself in the *t'shuva* process on *Yom Hakippurim*. This is the uniqueness of *Yom Hakippurim* and is why the holiday is known as such.

The *Rov* explains that an additional aspect of *Yom Hakip-*

purim is that, whereas throughout the year, man must do *t'shuva* on specific actions, this in not the case on *Yom Hakippurim*. Of course, man should repent for those sins of which he is aware on *Yom Hakippurim*, but, as we find in the prayers, there is *Mechilah* on all of our sins if we come to *Hashem* with the intention to purify ourselves fully and completely.

False Testimony

The *Rov* then addressed himself to the second name, *Shabbat Shabbaton* — the Rest Day of Rest Days. The name itself implies some sort of relationship between this day and *Shabbat*. Halakically, there is a similarity in that one who desecrates both of these days in public is considered to have committed a graver transgression than one who violates them privately. Why is this so? The *Rov* explains that, both in public and private, transgression constitutes two sins: violating a negative command (*lo ta'aseh*) and not fulfilling a positive command (*aseh*). But, a public violation of *Shabbat* or *Yom Hakippurim* is considered as false testimony about the creation of the world. A Jew who observes the *Shabbat* testifies that in six days, *Hashem* created the world

and on the seventh day, He rested. One who publically violates the *Shabbat* testifies falsely, limiting the Eternal account of Creation.

The same is true as far as *Yom Hakippurim* is concerned. It is a day of rest, as is the seventh day of the week. But there is a difference between these two days of rest. *Shabbat* is a day following six days of work: we labor six days in a physical, material - oriented world, the world of creation. *Shabbat* signifies the conclusion of that world. The days of the week signify *Hashem's* divine justice in this world, the seventh day raises us out of our technologically-oriented world, our cosmos of materialism.

Yom Hakippurim is also a day of rest; this one is the *Shabbat* for the spiritual world, signifying an "olam chesed yibaneh," a world of mercy that shall be built.

We now understand an important principle that distinguishes *Rosh Hashanah* from *Yom Hakippurim*. The *Rov* asked the public why it is that on *Rosh Hashanah* we have verse of *mal'khuyot*, whereas on *Yom Hakippurim*, we don't ask *Hashem* to reign over us. The answer which was given, based on a *Ramban* in

cont. on page 11

Reflections of an Ex-JSS Student

by Rob Karr

Chazal tell us that every person has a unique mission on earth, but many stumbling blocks and tests of faith are placed in his way. We are encouraged in JSS to study the *Tanach*, in order to learn from our Patriarchs and *Tzadikim* how to lead moral and ethical lives. The same way the Patriarchs were tested in their missions, each individual Jew is tested. *Rav Soloveitchik* has emphasized that every individual must attempt to see himself in the biblical accounts. The *Tanach* is not simply a history book, but a viable account of the past, present and future. It is unfortunate that not all Hebrew divisions emphasize the study of *Tanach* as much as JSS does.

Torah and Kodesh

King David and King Solomon, the greatest Kings of Israel, were two different prototypes. David was a selfless and spiritual individual. To him physical and material gain were second to the study of Torah. David grew up as a shepherd, isolated from the materialism of his household. It was in the wilderness that David fled to seek G-d's nearness. There he learned the lessons of the Patriarchs: humility and *g'milat chasadim*. It was through the care of living creatures that David learned tenderness, consideration and self-denial. He had an opportunity to elevate his thoughts to goodness: to *g-dliness*. *Chazal* tell us that David's life was dedicated totally to a chain of fasting and self-denial; it was in this way that his *yetzer hora* was suppressed. (Hirsch and *Sefer Ha-To'va*)

Solomon's mission was diametrically opposite. He believed that one should conquer the *Yetzer Hara* by bringing holiness into every aspect of luxurious, physical living. Lavish, expensive feasts

were everyday events in Solomon's palace; the most beautiful girls in the land were in his vast harem, and yet all this material wealth did not adversely affect him. He proved through them, that holiness can conquer the manifestations of hedonism. Only after his accumulation of great wealth was he able to state in *Kohel*: "Futility of futilities, all is futile," because Solomon's wealth was reserved for a higher purpose — one of serving G-d (Rabbi N. Scherman)

The two examples are clear. Some people choose to spend their time learning in the *beit ha'midrash*. They become rabbis of synagogues, teachers in *Yeshivot* or *talmidim* in *Kollels*. Many of these people are supported by the community or by relatives. In almost all of these types of jobs the material benefits are not high. However, the work they do is vital and admirable. This is the example of David.

Others choose the example of Solomon. They strive for financial security, yet try to balance that with their learning

"There is no magic formula for instilling love of Torah that will successfully conclude the second stage, but a concerted effort directed towards this purpose ... is needed."

Torah. They do not, however, become hedonistic, but they believe, like Solomon, that accumulation of wealth can be used for holiness. It says in the Torah, "You may gather in your grain." (Deut 11:14) which is the scriptural *heter* to work towards earning a living. They seek to use their earnings and riches for service of G-d to give a great deal of charity, and to invite many guests for *Shabbat* and *Yom Tov* and other festive occasions. They,

quite admirably, remain *Shabbat* observers and strictly religious Jews.

Learning

I believe that most JSS students have two things in common; they are *ba'alei t'shuva* and choose Solomon's example rather than David's. Most students also came to JSS through the efforts of organizations like N.C.S.Y., U.S.Y., and Y.U. Seminar. The majority of the people in these organizations recognize the importance of the first stage of a *baal t'shuva*, but fail to recognize the second stage. Or if they acknowledge the importance of the second stage, they do not do enough about it. The second stage is a dedication to learning Torah on a regular basis once one is outside of *Yeshiva*. While attending *Yeshiva*, everyone learns *Talmud*. But, how many JSS students will be able to do so after leaving Y.U.? How many will even want to? (It should be noted that the same problem is found in Y.P and EMC as well).

JSS emphasizes "it and not about it." "It" means being able to learn on your own without the aid of a teacher. "It" also implies a desire to learn. The only way this can be accomplished is for students to go to JSS *Kollel* and then on to Y.P. Progression up the ranks from the lowest class (Fresh. B) is encouraged and made relatively easy if one has the desire. However, this is where the second stage of a *baal t'shuva* plays a crucial role. Unfortunately the leaders of these aforementioned organizations, floor counselors, and teachers do not push the second stage with as much fervor and dedication as they push the first stage. Much time, money and effort and spent on getting a Jew into *Yeshiva*, but why is so little spent on the most critical second stage — one of love of Torah?

There is no magic formula for instilling love of Torah that will successfully conclude the second stage, but a concerted effort directed towards this purpose and a continuation of the proper Torah *hashkafa* are needed.

Understanding

Of the students that remain in JSS how many will be able to live up to Solomon's example, and how many will be corrupted by their pursuit of materialistic happiness? For only if Man's ambition for riches becomes akin to Solomon's understanding heart can the material by-products become holy as well, and be used for the service of G-d! Solomon has a *lev shomai'ah*, a listening, heedful, understanding heart. A person must heed, and then understand G-d before he can dedicate himself to G-d, and have a true love of Torah. It is important to note that some JSS students follow Solomon's example, and I respect them very much. But what about the others? Why do they not have the same love of Torah?

Achieving the level of a second stage *baal t'shuva* is perhaps harder than the first. However, if the same effect, time and money are spent on the second stage as are on the first, the chances of success are high. Only once the second stage is complete can we understand one of the first *Gemorat* taught in JSS, *Berachot* 34A — "In the place of a *Baal t'shuva*, even the perfectly righteous can not stand."

The Editor-in-Chief and the governing board wish JSSSC President Howie Lichtenstein mazel-tov on his engagement to Linda Wolf, a Senior at Stern College.

Samurai of Vishogrod

The following is excerpted from The Samurai of Vishogrod, The Notebooks of Jacob Marateck with permission of the authors, Shimon and Anita Wincelberg. Jewish Publication Society of America, 1976 207 pages.

After some weeks of basic training in the so-called convicts' company (which my brother Mordechai felt I was in danger of beginning to enjoy rather more than was proper for a boy of my refined family background), I found myself unexpectedly transferred to the regimental tailor shop after all.

Here, out of eight men, I think two were actually tailors, and therefore obliged to cover for all the rest of us. However, neither one complained, because it was apparent that we other must have had some pull with *notchalstva*, or we wouldn't be there.

But I soon realized that my years in the commercial jungles and newborn labor movement of Warsaw had almost totally destroyed my ability to cope with the blessings of idleness, at least on weekdays. Within less than a month, to my brother's dismay, I began to crave some other outlet for my youthful energies and thirst for adventure.

Finally, against Mordechai's vehement advice, I applied successfully for a transfer to the Fourteenth Company, which was under the command of my old defender, Captain Mikhailoff, the Czar's relative. It was, after all, peacetime, and, while life in the infantry might have been a little more strenuous than smoking my pipe in the tailor shop, being back among real soldiers was as exciting to me as going to a summer camp with all facilities for outdoor sports would be to an American child today.

Swinish Jews

My parents' (and Mordechai's) principal concern of course had been that, once I wore the Czar's uniform, I would not only be outwardly transformed, but — gorged on Fonya's swinish food, helplessly exposed to his lewd and heathenish ways, and obliged week after week, to profane the Sabbath — I would, like so many tens of thousands before me, soon forget I had ever been such a thing as a Jew.

But as it turned out, I suffered from precisely the opposite affliction. The Fourteenth Company constituted of 118 men, 42 of whom were Jews. (Not that Jews didn't try as hard as any other normal person to avoid falling into Fonya's clutches. But, unlike our gentile neighbors, we had far fewer places to hide, and the recruiters who came after us also demanded much heavier bribes, shrewdly suspecting that Jews place greater value on their children.)

"I once asked him how fitting he thought for a cantor, who is called 'the congregation's intermediary,' to behave like such a swine."

In any event, the Fourth Platoon, to which Mordechai arranged to have me assigned (hoping, he said, at least to keep me out of further brawls and courts martial) was almost totally Jewish. Its only conspicuous gentile was the platoon sergeant. He, however, spoke a fluent Yiddish, having lit the stoves in Jewish homes on the Sabbath as a young orphan. For this service, he used to receive a large piece of *challah*, which was apparently one of the few pleasant memories he had of his entire childhood.

For a Jew in Fonya's army, I could hardly have been better situated. Yet, I must tell you, I felt very much estranged

in my new platoon. Why? Because most of my new comrades in were not at all what I was accustomed to think of as Jews. What they were was Litvaks, Jews from Lithuania, and not only did they seem to me, in my Polish innocence, not to look like Jews, but at first I had such a hard time understanding their nasal, crabbed Yiddish, I preferred to converse with them in Russian. But my problems went deeper than that.

"But the most painful social barrier between the Litvaks and me arose from the unhappy fact that ... there wasn't one of those fellows who couldn't learn."

Back in Warsaw, you see, almost the only Litvak I had ever known was the professional labor organizer, a man as cold-blooded as any gentile, who had taught me how to arrange work stoppages, lockouts, strikes, acts of sabotage, and even how to intimidate (that is, beat up) such class enemies as strikebreakers and stony-hearted bosses.

Exposure to such a hard-boiled character had of course done little to erase my childish prejudice, born of such expressions as "I saw two Jews and a Litvak," or "a Litvak has a cross in his head" (based on the suspicion that the Litvak's rigorous emphasis on study and religious observance, without the Hasid's sense of mystical joy, would one day surely lead him to apostasy); either that, or, on the ungenerous charge that a Litvak is so calculatingly pious, he repents even before he sins.

Learnners

But the most painful barrier between the Litvaks and me arose from the unhappy fact that — in contrast to myself, a runaway from yeshiva at age twelve — there wasn't one of these fellows who couldn't learn.

I don't mean just the Five Books of Moses with the commentaries of Rashi, with which, thank God, I was as familiar as a Jewish child nowadays is with the baseball scores. But the only "learning" my Litvak comrades considered worthy of the term was a total immersion in the labyrinths of the Babylonian Talmud, a body of work whose surface, as a child, I had barely scratched enough to remember the four "fathers" of civil torts, the rules governing a wife during her menstrual cycle, and the conditions under which a bill of divorce had to be written and delivered — in other words, the sort of odds and ends that even the dullest of us managed to soak up out of the air we breathed.

Not so these Litvaks. To them, learning was a deadly serious business, which took precedence over all else. If military training threatened to interfere, they simply, almost absentmindedly, picked up "Esau's skills" so well, they could have their bodies doing one thing while their minds were grimly, joyously, concentrated on the real world.

For an adult observant Jew to have remained as unschooled as I, of course, was not merely a challenge to them, but a provocation, and, in their one-track-minded Litvak way, there were resolved to elevate me to their own level. Thus, for instance, one time while rushing to get ready for rifle inspection, I momentarily misplaced my watch, and one of the Litvaks found it.

Eilu M'tziot

Nu, nu, nu, don't ask what I went through before they'd let me have it back. After all, how could they return my property until due determination had

been made whether or not it constituted a "found object," that is, whether I had dropped it or deliberately put it down, and whether on private property or in the public domain, and what unique identifying marks, if any, I had placed upon it, and whether the loss of my watch was analogous to the legal fiction concerning lumber displaced by the tides of a river, and whether or not I could be reasonably supposed to have already "despaired" of finding my lost property — in which case it would have been rendered *hefker*, ownerless.

They were not being sadistic; they merely fell like hungry wolves upon the slightest pretext to relate their learning to a real-life situation.

Far from being brutalized or corrupted by Fonya's army, these wretched Litvaks, even at bayonet practice, on the rifle range, or one cross-country rides, would unveil talmudic pros and cons as lightly as a blacksmith hammering horse-



shoes. And they had yet another intolerable trait. Not one of them was descended from anything less than a rabbi. For no amount of money would you have found among them one man who would admit to descent from ordinary Jewish parents.

Worst of all, as my brother Mordechai resignedly pointed out to me, they were probably telling the truth. Their part of Lithuania indeed was renowned as a district where, as they say, even a dog could "learn," and every Jew was as steeped in ancestral merit as a pig is steeped in mud.

Recalcitrants

Among the other Jewish soldiers in my company, there were two kinds. The ones with whom, to my surprise, I had the least in common were those who had made up their minds to do as little as possible for the hated czarist regime. Not, however, for any good revolutionary reasons. They simply didn't feel the Czar had any business drafting them. By their conduct, these fellows naturally "blackened the faces" of all Jewish soldiers because, no matter how well the rest of us did, some of our comrades, not to mention officers, grasped every chance to judge us all by the actions of these few.

One recalcitrant in our company happened to be a cantor, at least so he told us, and none of us had ever been in his home town to prove otherwise. Only this cantor's conduct would have been more becoming for an ordinary Communist, for he brazenly stuffed himself with pork, smoked on the Sabbath, and pushed himself among the commonest sort of

women.

I once asked him how fitting he thought it was for a cantor, who is called "the congregation's intermediary," to behave like such a swine.

Proper Liar

He replied, in a parody of a talmudic singing, that what he did was perfectly proper. "After all, on the Days of Awe, before the Additional Service, does not the cantor publicly say of himself, '...for a sinner and transgressor of my own unfitness.' Therefore, if I did not conduct myself as I did, then on the holiest of days, when required publicly to admit my unworthiness, I would be lying to the Almighty." (This, I am sorry to tell you, was also an example of Litvak reasoning.)

Anyway, this cantor's habit was to stuff himself with up to nine pounds of bread per day, until the officer in charge of provisions reported his outrageous appetite to the regimental commander, who convened another medical commission. These doctors demanded to know why the cantor ate so much bread. He explained that he was always hungry and, if he ate any less, he would not have sufficient strength to do his duty.

In the end, the commission, in its wisdom, decided he was suffering from tapeworm and they actually sent him home.

Cowardly Soldiers

Of course, from a purely political point of view, I should have been in full sympathy with anyone who saw no reason to exert himself on behalf of a Czar who, like some of his ancestors, was restrained only by indolence or absentmindedness from putting an end to us all. But my own attitude was, as long as you're compelled to serve Fonya, why not rub it under his nose how good a soldier a Jew could be — if he felt like it? And it gripped me when I overheard my Russian comrades use those few slackers as an excuse for remarks

"They were not being sadistic; they merely fell like hungry wolves, upon the slightest pretext to relate their learning to a real life situation."

about Jews who were serving only because they'd been too cowardly to obtain exemption by shooting themselves in the foot.

Of course, the best answer to such crude remarks, aside from an instant bloody nose, came from that group of Jews in our regiment who were neither hair-splitting Litvaks nor passive resisters. These boys were, in fact, a wild, brawling, hard-drinking lot, such as any army would have been glad to have. Take Brodsky, son of a Kiev millionaire, who was the best horseman in the regiment. In competitions, he beat not only the Cossacks but even the Circassians, men who virtually were born in the saddle. One of Brodsky's favorite tricks (which, after a good many falls and bruises, I eventually learned to imitate) was to stand in a field, with his horse half a mile away. The horse would come galloping at him at full speed and, as it passed Brodsky, there he'd suddenly be in the saddle and both of the going like the wind.

For some reason, even these good Jewish ruffians were awed by our Litvaks. It was as though they realized that their martial skills, after all, also were attainable by gentiles, whereas the Litvaks were possessed of something which belonged to us alone.

And so, after all my parents' anxieties that I not be coarsened and corrupted, it turned out that my greatest obstacle to full acceptance by my fellow soldiers was not that I lacked skill with a horse or a rifle — but that I hadn't a firm enough grounding in the Talmud.

A Letter from Home

The Only Solution

Joel E. Salzman



A recent article in *Time* magazine entitled "How to Lean on Israel," summed up in no uncertain terms how the American people really feel about the financial aid extended to the Jewish State. Describing the staggering proportions which dependence has reached as "unhealthy," the article goes on to suggest the many ways in which Israel can be pressured by the United States both economically and politically. Indeed, one shudders at the thought of even a fraction of this aid, which now stands at \$2 billion annually, being curtailed.

American Jews have grown accustomed to this "special relationship" and often take pride in the widespread influence exerted by their Washington lobby. They are confident that, because of their many powerful friends in Congress, President Carter would not dare turn the screws any tighter on Israel.

Keener Perspective

If I were writing these lines in New York, I would undoubtedly come to the conclusion that what is needed is an all-out barrage on *Time* magazine for printing such slanderous and one-sided statements. Thousands of threatening letters suggesting action as drastic as the cancellation of subscriptions as well as impending legal measures by B'nai B'rith's Anti-Defamation League would certainly leave the magazine with no choice but to

publicly apologize for the "unfortunate misunderstanding" its article has caused. And the American Jewish community will breathe a deep sigh of relief, having successfully crushed yet another attempt to undermine its security — and power.

Ultimate Irony

Sitting in Israel, however, I enjoy a keener perspective and deeper insight into the problem at hand. Condemnations by American Jewish leaders are convenient for curing symptoms and quieting consciences. Alas, as we all know, the problem is older than the Jewish people itself. And its solution, clear to all who see and think, cries out to be recognized.

The situation religious Zionists find themselves in today can only be described as the ultimate irony. A commentator on *Shidurei Yisrael* noted recently that there are thousands of people who are annually refused admission to Israel as full-fledged immigrants because they do not meet the simple requirement laid down by the Law of Return: That the "oleh" be a Jew. How are we to explain to these people, some of whom claim to be latter-day Jewish sectarians, that there is room in the Holy Land for only true Jews, when it is *davka* the authentic Children of Israel that refuse to come? How indeed, can religious Jews rally in New York

in support of *Gus Emunim* and against the wicked Israeli government that dares, in return for peace, to consider returning parts of Judea and Samaria? Let a secular Israeli loose at these Jews and he will surely tear them apart — and damned justified he'd be. Is the reality of a State of Israel so overwhelming that it must remain for them an obscure direction in which prayers are to be directed, or at best a place to swear loyalty to in a summer camp (after a most "in-

shouldn't the simple *kiyum* of *mitzvot yishuv ha'aretz* or the *mitzvot ha'truyot ba'aretz* be incentive enough to cause halachically minded Jews like you and I to come on the next plane? And is it beyond your comprehension that any *mitzvah* performed in a Jewish *Eretz Yisrael* is so much more meaningful and authentic (if not on a higher spiritual and halachic level) than one performed in the *galut* (yes, even in Monsey!)? There I go again with my questions!

truly remarkable when one considers the almost insurmountable odds that has to be faced). Now that, *baruch Hashem*, conditions are more favorable than ever, we can scarcely afford to ignore our destiny. Together, with Torah as our guide, let us settle, struggle, build and ultimately realize the prophesy of Isaiah: "In the days to come shall Jacob take root, Israel shall blossom and bud ... And it shall come to pass in that day, that the Lord will beat off his fruit from the flood of the River unto the Brook of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that a great horn shall be blown; and they that were lost in the land of Assyria, and they that were dispersed in the land of Egypt; and they shall worship the Lord in the holy mountain of Jerusalem."



spiring" visit to "Aretz"? Are we dealing with half-assimilated supporters of the UJA or, rather, with Orthodox Jews deeply committed to the unshakable bond of *Am Yisrael-Torat Yisrael-Eretz Yisrael*?

I have asked enough cynically rhetorical questions to drive my point home. Indeed,

For Torah Jews there is, therefore, but one solution. To come strengthen and add to the already tremendous achievements of the religious community in Israel (and anyone who experienced the past holiday season here will attest to the fact that the accomplishments of Orthodox movements in our land are

In coming issues of *Hamevaser*, a regular feature will be articles published by Y.U. alumni living in Israel. We will start this off in the next edition with the impressions of Larry Halperin, former editor-in-chief of the Commentator and Harvard Law School graduate who has made his home in Petach Tikva. Anyone interested in contributing is urged to contact me care of *Yeshivat Kerem B'Yavne* or through the editorial offices of *Hamevaser*.

Genetics and Jewish Law

cont. from page 5

mation and the style with which it is presented are all of paramount importance. Psychological, psychiatric, and religious considerations must be taken into account. Counseling involves not only semantics, but touches on values and beliefs. Counseling must be personal. It cannot be directive, but must be informative. Decisions of young couples are greatly influenced and modified by the persuasive efforts of the physician and the authoritarian statements of the Rabbi, clergyman, or religious counselor.

The "style" of counseling includes the counselor's manner, looks, choice of words, sensitivity, honesty, and proper sense of timing for giving the important information at the right point in the counseling. These qualities are equally as important in the physician who offers the medical and genetic counsel as they are in the Rabbi or clergyman who provides the religious guidance.

The setting of the counseling is important. A quiet room without an atmosphere of hustle and bustle seem most appropriate. Husband and wife should, if possible, be seen together if the problem relates to a genetic abnormality that has already occurred in the family.

Tay-Sachs Disease

Tay-Sachs disease illustrates the problem of possibly undertaking large scale screening programs to detect diseases or the carrier state of diseases for which there is no cure. Should advanced cancer not be diagnosed because it cannot be cured? Should individuals be stig-

matized with the knowledge they are carriers of the gene for Tay-Sachs disease? Are their procreational and reproductive activities to be decided for them or by them on the basis of such genetic information?

The Institute of Society, Ethics, and the Life Sciences has recently pointed out that the advent of widespread genetic screening raises new and often unanticipated ethical, psychological, and socio-medical problems.

Religious implications of such genetic screening programs are exemplified by Tay-Sachs disease, an illness afflicting mostly Jews. The carrier rate among Jews of Central and East European

"The role of the rabbi ... has been totally neglected in writings and discussions of genetic counseling."

ancestry is believed to be about one person in thirty. Should two carriers marry, one quarter of their children will suffer from the disease and die therefrom in the first few years of life. In Jewish law, the obligation with regard to procreation is not suspended simply because of the statistical probability that some children of the union may die of a lethal disease. Although genetic counseling is desirable, the choice not to have children is unacceptable in Judaism.

Equally important in Jewish law is the matter of amniocentesis whereby fetal monitoring is carried out with the intent of terminating the pregnancy if the fetus is

identified as having full-blown Tay-Sachs disease. Recourse to abortion in such a circumstance is not permissible unless a threat to the mother's life exists. Furthermore, since no therapeutic advantage is obtained by amniocentesis carried out solely for the purpose of diagnosing a severe genetic defect such as Tay-Sachs disease, it poses an unnecessary risk to both mother and fetus and would hence be prohibited. Although still considered an experimental procedure, amniocentesis performed to diagnose a condition such as blood group incompatibility for which medical therapy is available, not only may but must be performed by the physician, even repeatedly, in Jewish law, as part of good medical practice.

Parents of children with Tay-Sachs disease should be told about the risks involved. One must explain in simple terms that the carrier state is harmless and the only implication thereof is the 25% risk, if both parents are carriers, of each succeeding child having the same disease and a 50% risk of him being a carrier like the parents. The parents should also know the increased risk of such carrier children marrying consanguineously. The incidence of first cousin marriages among parents of children with Tay-Sachs disease varies between 15 percent and 53 percent, an extremely high figure. It is obvious that the detection of the carrier or heterozygote is of crucial importance.

Many physicians offer advice about having other children and/or adoption to

parents with a Tay-Sachs child. The reproductive patterns of Jewish families must be influenced as much by religious considerations (i.e. the Biblical commandment to procreate) as by medical and genetic factors.

Conclusion:

The proportion of people who really need genetic advice is fairly small, but many who need it, need it badly. The birth of a child with a serious congenital deformity, or mental deficiency, or a lethal metabolic error, is a terrible shock to any parent. The personal decisions involved are very difficult: whether to marry — whether to have children; whether to have a further child; whether to adopt a child. For the general Jewish population, not only must medical genetic and psychological factors be considered in any given case, but the religious attitude of Judaism towards such matters as abortion, contraception, amniocentesis, genetic screening, and procreation, to name but a few, must be taken into account. Hence Rabbinic consultation and advice should be sought concomitant with the medical-genetic counseling.

The High School office is looking for bachurim to learn with high school students from 7:30 to 8:30 P.M. Sun. through Wed. See Rabbi Finkelstein in the High School Office for further details.

Jewish Idea of Community Reviewed

"The problem of this book is practical; its method is philosophical."

So starts this new book, published by Yeshiva University Press, which deals with a major problem facing the Jewish people. Since the emancipation and enlightenment, Jews have had to exist in a secular, pluralistic society, straining to maintain their own individualistic character. According to Dr. Sol Roth, all of the attempts to preserve this individuality have fallen short of their expectations, including the establishment of the State of Israel, the afternoon and day school movements, the development of a vast network of social institutions, groups hospitals and philanthropies.

Using a philosophic approach, Dr. Roth discusses the various concepts inherent in Judaism, and how they should be applied to insure the survival of the Jewish community. These include the phenomenon of *brit*, covenant, which differentiates Judaism from dogmatic religions by virtue of the active practice of *mitzvot*. This in turn cultivates particularism, another necessary characteristic also discussed at length by the author.

Also discussed is the "love imperative"; its seeming paradoxes, and its relation to the Jewish community and the secular community at large. Here the distinction between the particularist and the universalist is discussed, with emphasis on the former, and his perspective.

Another major phenomenon, synthesis, is defined by the author as the maintaining of

one's identity while participating in a pluralistic society. This he feels, is a necessary factor in any Jewish community, if that com-



community wishes to survive.

Dr. Roth could be considered an authority on the Jewish community by virtue of his twenty

years as spiritual leader of the Jewish Center in Atlantic Beach, Long Island, and his service to the RCA of which he was vice-president. He is also a past president of the New York Board of Rabbis, has served as visiting Professor of Philosophy at Yeshiva since 1950, and is presently very active on behalf of Soviet Jewry.

"The Jewish Idea of Community" is a well written, important, and insightful discourse on an issue involving all of Orthodoxy. Its style of approaching a problem philosophically rather than from a practical viewpoint, allows one to use Dr. Roth's theories and ideas to benefit his own community.

T'shuvah Drasha

cont. from page 6

Vayikra, was accepted by the *Rov*. *Rosh Hashanah* is a day of *din*, divine justice, for the entire world, as the Ten Days of Penitence begin with the attribute of divine justice (and punishment, if it is necessary). On *Rosh Hashanah* we ask that G-d reign over the world to bring justice to the world and the Jewish people. On *Yom Hakippurim*, G-d is at the end of His judgement process. We implore Him to have mercy, we don't ask Him to be King and to use those qualities of *din* in the world. We only mention *Hashem's malchut* in passing, but we concentrate on asking for *rachamin* mercy. On *Yom Hakippurim*, we see a different world, a world based on mercy an *olam chesed yibaneh*. We see a world based on the spiritual rather than the material. This is the climax, the pinnacle of that world, which speaks of a good old past, but is primarily a harbinger of a brave new world of spirit and soul. After *Kol Nidrei*, we recite two verses and then the blessing of *shehecheyanu*, a *b'rakha* usually said over the wearing of new clothes or in *Kiddush* over a *kos*

"We only mention Hashem's malchut in passing, but we concentrate on asking for *rachamin*, mercy."

simcha, a cup of rejoicing, inspiring us for a special activity. The *Rov* explains why we recite these verses which state that *Hashem* forgave and will forgive. A simple explanation is that it acts as proof to the *Kol Nidrei* prayer. A simple explanation is that it more profound is the following explanation. In the verses, G-d says, "I have forgiven them (Israel) as you (Moshe) have requested." The idea is that *t'shuvah* is not only an obligation, but a *simcha* worthy of *shehecheyanu*. We thank G-d that we have achieved the opportunity to repent- and G-d will then surely forgive us. If we but begin, *Hashem* will take us by the hand and lead us to *t'shuvah* (as we say in the closing services of *Ne'ilah*).

The third name, *Tzom Ha'assor*, the Fast Day of the Tenth, is a bit awkward (in Hebrew). Yet, the *Rov* points out that this name carries with it an affirmation of Jewish history and destiny. We should say *Hatzom Heassir*, the Fast on the Tenth Day; instead, it is the Fast of the Tenth. Hence, we are not only referring to the 10th of *Tishrei* but also to the Jewish people; in order for there to be *k'dushah* for the Jewish people, there must be a *minyan*, a quorum of ten. This name teaches us that *Yom Hakippurim* is the fast day of the entire Jewish people, the people who fast. This is the concept of *t'shuvah*, an entire nation praying, fasting, and doing a complete *t'shuvah* — and G-d forgives.

Conclusion

The resolution that the Jewish people make on *Yom Hakippurim* is that Jewish destiny will be led by an affirmation to build an *olam chesed yibaneh*, a world where G-d is the King, primarily ruling through kindness, compassion, and love.

This should lead us to the new year, a year where the doors of *t'shuvah* are united to bring *t'shuvah* and *g'dulah* to the Jewish people, and peace to the world at large.

JSS President

A Tale of Tails



Howie Lichtenstein

We have now entered the most difficult time of the year — the beginning. It is at this juncture that plans are made for a variety of programs in the several councils and for the extracurricular activities at Y.U. It is also during this period when we are confronted with new professors, new pressures, and new problems. So what should be the attitude of the yeshiva student towards those tasks he faces, and how does one cope with the immense weight of a double program?

A good philosophy which may be of help, was illustrated in a short parable published in the *Chicago Jewish Post and Opinion*. It seems that there was this young dog who was frantically running around in small circles. An older and wiser dog passed by and asked of the younger one if there was a problem he could help solve. Being quite haughty, the immature animal explained that he had finally realized that for his happiness and success he must catch his tail, and that no help was needed for that. The wiser dog smiled and walked onward for he realized that when he walked straight ahead, all his happiness and success would follow "close behind."

This very simple tale carries with it a message beneficial to all students and student leaders. Primarily, one should accept an offering of help without a haughty disposition. Secondly is the principle of being patient and "doing your own thing." Many students believe that by chasing after grades, thereby alienating other students, they will achieve success and happiness. Leaders find it necessary to go chasing not only after their "tails" but also the "tails" of other student leaders. What we learn from this parable is that it is vital that we practice patience and travel down a straight and sure path. If we think out our next move before taking action or if "we put our brain in gear before putting our mouth in motion" we will avoid running around in circles.

Along a similar line, I would like to share with you an interesting thought I came across this past *Shabbat*. Every *Shabbat* we repeat a phrase several times using the following word: "*M'lacha*." In many translations, it is erroneously misinterpreted as labor — "And G-d completed the labor..." But even the English word "work" does not do the Hebrew phrase justice. Hirsch takes note of this and explains the unique hidden meaning of this vital term. Labor (or possibly even the word "work") indicates something done simply for the effort alone. *M'lacha*, on the other hand, carries with it the importance of the final product also. When G-d declares that He has finished His *M'lacha*, He not only is speaking of the 6 days of Creation, but even more importantly, of the ultimate product of *Shabbat*.

This concept must be carried into our everyday existence. Students who attend classes simply for a mental exercise are fooling themselves. Those who decide to sit in *Shiurim* without practicing (at least partly) that which they learn, are wasting their time. Student leaders who do not plan for the future will find that their year as an administrator was worthless. Having a finished product in mind, an ultimate goal to achieve, will help all of us have a successful and enjoyable year.

Halakhah and Medicine

cont. from page 12

of *halakha* become all too easy.

The problems of working on *Shabbat* and *Yom Tov* are not the only ones to be considered. There are many deeply philosophical issues in which accepted medical practice and *halakha* come into direct conflict. Interns find themselves constantly being ordered to request autopsies from Jewish patients. With the advent of widespread organ transplantation, house officers are often called upon to pronounce patients legally dead although they might not fit the *halakha* definitions of death. The orthodox physician become entrapped between obligations to G-d vs. obligations to the hospital. After simmering in this cauldron of conflict for a sufficient time, one begins to realize he is neither a complete physician nor a complete Jew.

It is inevitable that these comments will offend many of those who are house staff physicians now. My aim is certainly not to appear smug or "holier than thou." If I were not given the opportunity to practice medicine as I do, in accordance with *Halakha*, I would either accept a

regular "shomer shabbat program," or more likely, abandon clinical medicine entirely in favor of research.

The point of all this, then, is not to say that it is *assur* to become a doctor, for that would be absurd. I am merely trying to convey the point that becoming a physician is fraught with insurmountable challenges to the individual wishing to remain totally religious. Whether it is worth the mental anguish to choose between observance or religion or medical duty is a question each Y.U. pre-med must address. Furthermore, Yeshiva should make an effort to fully inform its pre-meds of the complicated problems they are likely to face once becoming physicians. Honest must prevail when dealing with *halakha*.

Editors note: Rabbi Doctor Edward Burns, Y.C.'73, Einstein '76 is a former editor of the Commentator. He is currently a resident in Internal Medicine at the Monefiore Hospital and Medical Center and a researcher for the National Institute of Health.

Jewthink

cont. from page 8

Jewish thought today is not in need of good intentions. (We all know which road is paved with good intentions.) What we do need are clearly thought out, well written books dealing with the problems facing us today.

After reading *Jewthink: A Guide To Real Judaism for the Thinking Individual*, I was reminded of a famous disagreement between the *Rambam* and *Ravad* in *Hilchot T'shuva*. The *Rambam* poses the age-old contradiction of *Da'at Hashem* versus *Bichra Chopshit*, ("Foreknowledge and Freewill," also included in this book), then shys away from presenting an answer. The *Ravad* in forceful language states that the *Rambam* veered away from the path of the *Chachamin* by asking such a question without resolving the dilemma. The *Ravad* continues by exclaiming it would have been better had the *Rambam* not said anything to begin with. The parallel is clear. It would have been better had this book not been written. Once, written, my advice to you is if you are an individual and you do think — search elsewhere

T.W.G.

Contributing Editor

The Art of Grubbing

Teddy Gross

Coming back from summer vacation we almost begin to believe that somewhere in this wide world there is a place that will accept us without a 4.0 Index. Ulcers healed, blood pressures normal, we gear ourselves for another year of studies. "Studies," that magic word which marks the road to success and fame. "Studies," the ideal, too many times being tests and papers leading to an "A," and not the subject itself. The University though, should be ready to provide the student with more than neurosis, paranoia and scrounging for an "A." It must not only insure knowledge for its practical end, but also ingrain necessary and valuable traits in the student's personality.

The slang expression "Grub" has become an all too familiar term on our campus. In the best connotation it might be described as a temporary impairment of the student's ideology in which he must put aside all other thoughts, for that glorious and mighty "A." The grapevine informs us which professors are easy markers, and exactly how to achieve that "A."

This situation is caused as the student becomes the recipient of multiple pressures from peers and home. These function in such a way that failure will result in loss of self-esteem in the student. The fear of failure, once imbibed in

his personality, becomes a subtle coercion towards defining his priorities. The ideal educational system that would stress knowledge for the sake of knowledge, (in parallel to the "ishma" concept in Torah), is a luxury the student can not afford. Thus the grub is created. We might be able to produce students with the marks and boards to enter the best schools, yet their abilities to absorb knowledge in other fields is greatly impaired by this system. It is not because they cannot do so, but their desire to do so is quashed.

Undue Pressures

But the true travesty of educational justice comes not when the student is stymied in other fields, but when the light of motivation is dimmed in his own field. The fight for the "A," the need for good recommendations, often from very eccentric professors, coupled with the pressure from other students in the same field, cannot but leave its mark after four years. The easiest way is the best way, the less work in one class the better for the student, but not for the scholar. The good student, the truly motivated person, no matter in what field, cannot but lose interest. The "nice" professor, the easy "A," the no paper only final course, is a temptation no student can resist, and is not exactly the best possible learning experience. The professor guilty

of such an injustice is not helping any student's future aspirations. If he does not force the student to achieve maximum potential the student will not force himself either. One of two such professors at the beginning of one's own career in University will forever impair a student. Every year one can always find the "breeze" courses and get through with flying colors.

Death of Thought

Recently this author fell temptation to the easy "A." He attended a "class" (in the liberal sense of the term) in which all was required of him was to sit and agree with the professor. To question, meant one was an agnostic, to challenge meant one was guilty of gross disrespect. The professor chose a unique way in which to present his material. He utilized class time to advertise his book by reading it's proofs. The natural outcome of this most challenging presentation was "la mort de la pensee. C'est l'ennui complete" (the death of thought. Complete boredom.) To be so intellectually dishonest in a subject which prides itself on scholarship and intellectual curiosity was the ultimate educational defeat.

Education functions on challenge not demagoguery. The primary enemy of an educational system is complacency. A professor who demands the spitting

back of idea, who esteems his own intelligence above all, is not one which this University should employ. This type of educator will ultimately destroy our University's place in the academic world.

The sad fact is that this is not an exception to the rule. There are too many professors who are too secure in their positions, too reliant on their own views, and too self satisfied to motivate themselves. The student who encounters such professors continuously, will have no choice but to follow this image, which has been presented to him as the educational ideal.

Final Picture

I do not mean to suggest that every area of study is densely populated with "breeze" courses; nor that all students take the easy way out. The problem is two-fold. The pressure on the student, which at times is over-bearing, compels the student to take an easy course load, while at the same time the "Educators" they encounter are not deserving of their titles.

The final picture does not exactly agree with the educational ideal. The future B.A., M.A. and Ph.D. candidates enter their respective professions carrying with them the same habits and routines which they had been exposed to during their educational experience. Mediocre, nice men and women who have

lost all need for motivation, because motivation had become the "A," and not the knowledge gained. They are the stock from which Yeshiva University would subsequently pool it's future staff. Thus the departments suffer once again; the ones who pay are the next generation of students.

There is nothing wrong with an "A" received honestly. But honesty is by no means achieved by merely sitting in class. Honesty must be achieved through the professor maximizing his potential so the student can maximize his own.

Until Yeshiva University and it's affiliated schools correct this two-fold problem, (and to its credit it has attempted to do so in certain departments), namely the student subject to too much pressure without motivation and the one who is not subject to enough motivation we will constantly produce the very product this University is trying not to produce. — THE MEDIOCRE 'GRUBBING' STUDENT.

The Editor-in-Chief and the governing board wish Contributing Editor Ted Gross a hearty mazal-tov on his engagement to Deborah Sue Vann in Monsey, N.Y.

Guest Contributor

The Conflict Between Medicine and Halakha

Edward R. Burns M.D.

The college experience at Yeshiva is one charged with idealism. The student becomes intoxicated with Y.U.'s self stated goals of Torah U'madah and internalizes them into his very being. As such, career choices are often made with the conviction that one's Judaism and profession, will be intimately related and complementary. Unfortunately, in the case of medicine, such optimism is poorly founded.

It may be strange to think of medicine as an inappropriate vocation for an observant Jew. This stems from the almost slavish adoration that Y.U. places on the field of medicine. This is somewhat reasonable considering the many illustrious Torah giants who were physicians. Also, the very nature of medicine, with its concern for human suffering, naturally fits Judaism's philosophy of compassion. However, it is important to realize that for all its positive attributes, modern medicine poses serious challenges to orthodox physicians.

Problem of Shabbat

First and foremost is the problem of working on shabbat. At Yeshiva, pre-medical students are told of various heterim allowing Shabbat duty and that interns and residents can free themselves from Saturday duties by switching shifts with non-observant Jews or Gentiles. Finally, the allure of the "shomer Shabbat" internship" is freely

touted. In reality, none of these options can be employed by a totally conscientious completely observant Jew.

That it is permissible to work on Shabbat because of *pikuach nefesh* is only partially correct. True, a Jew is absolutely commanded to suspend his observance of Shabbat to aid a critically ill patient. Unfortunately, though, most of a house staff physician's daily actions are not of a life saving nature. These include writing progress notes, non-essential prescriptions and filling out death certificates. Despite protestations to the contrary, it is impossible to have non-Jews perform all of this writing for you.

Similarly, drawing routine, non-essential diagnostic bloods or performing elective diagnostic examination using electrical equipment is clearly prohibited on Shabbat. Yet, hospitals absolutely require these routines. No matter how persistent the individual, he or she will find it impossible to refuse to do these tasks.

Regarding the myth of "switches," it remains just that. With most hospitals requiring their house staff to work 36 hour shifts every third day, it is virtually impossible to switch shifts and avoid working both Friday night and Saturday. In any case, most academic teaching hospitals conduct Saturday ward rounds with mandatory attendance.

One must also deal with the delicate issue of the "Shomer Shabbat" internship. Very few of these exist and it is generally agreed that the quality of training they offer is less than that offered at most major academic institutions. One is thus faced with a philosophical problem in deciding whether to sacrifice quality medical training for sabbath observance. In an often misquoted responsum, Rabbi Feinstein opines that one should choose a more superior teaching hospital over an inferior one, even if it means giving up the spirit of Shabbat. However, one can still not transgress the laws of Shabbat. This last premise is usually omitted when quoting Rav Moshe. Clearly, transgression of Sabbath law in the hospital is inevitable, and this can never be permitted.

Subtle Conflicts

There are more subtle conflicts to consider too. Should one leave early on Fridays to get home in time for Shabbat and possibly harm patients by one's hasty, often poorly formulated last minute decisions? How can one prescribe a non-essential medicine to a Jewish patient on Shabbat when it is clearly an *issur d'rabbanan*? These are but two of myriads of problems which become central to orthodox physicians.

The intellectual and emotional reward of a medical career

are unlimited. Although it is possible for an established physician to fashion a professional lifestyle which allows strict orthodox observance, this in not true for the intern or resident in training. As long as one is confined to an authoritatively dictated set of hours and rules he is obligated to compromise.

Common Delusions

Let one say that there are many young orthodox doctors, who claim to be very happy, I offer the following thought. In situations where one is faced with constant conflict, the employment of rationalization affords the easiest way to achieve peace of mind. People who speak highly of the *shomer Shabbat* programs of their respective hospitals often fall victim to their own delusions. It is common knowledge in the medical com-

munity that these programs offer less, in terms of quality of medical training, than their more prestigious counterparts. It seems logical that the Torah *derech* or medical training would allow only the finest quality that can be obtained. If a highly qualified medical student has sufficient academic credentials to be accepted into a first rate training program it is halakhically questionable whether he can willingly settle for one of less caliber.

In the opposite vein, if one does choose to attend a non-shomer shabbat, high quality program, problems arise immediately. *Chillul shabbat* is inevitable. Once it becomes possible for an individual to transgress small, medically related *issurim* to satisfy hospital obligations, further, more crucial, compromises

cont. on page 11

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