

HAMEVASER

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Y. P. Announces B'Kius Contest Winners

by Manoach Groskin

Last summer saw the start of the Torah Learning Incentive Program at Y.U. Its purpose is to give special impetus to additional learning beyond the regular s'darim. Each year RIETS rabbe'ym will select a *masekhta* or some *prakim* not covered in the *shiur*, but in some way

two hundred dollars given towards the purchase of *s'farim*. Second & third prizes will be one hundred dollars. In addition, the highest scores in each of these categories: Y.P. levels 1 & 2, Y.P. levels 3 & 4 and RIETS will also be so rewarded. Therefore, there can be 3 to 5 winners. The *b'kiut* program is not a new

Rabbi Modechai Willig. Shaya Greenwald of Rabbi Willig's *shiur* scored the highest on the *b'china*, followed by Shlomo Friedman also of Rabbi Willig's *shiur*, Leib Glazer of Rabbi Soloveichik's *shiur*. Although only three prizes were originally stipulated a fourth award is being presented to Yisroel M. Kleinman of Rabbi Schachter's *shiur* for his outstanding efforts.

During a period of nationwide declining Yeshiva enrollment, the Y.P. freshman *shiur* enrollment has increased 36% since 1972. Rabbi Charlop pointed out that "this reflects heightened community awareness of our yeshiva as a preeminent and incomparable *Makom Torah*." Programs such as the Torah Learning Incentive surely lend credence to this statement.

The test on *b'kiut* this year will cover the first and last *prakim* of *Kiddushin*. The *bechiva* is scheduled for the end of May. Rabbi Charlop expressed his hope that as many Y.U. talmidim as possible will participate in this year's program.



left to right: S. Fishman, L. Glaser, Rabbi Z. Charlop, Rabbi Dr. N. Lamm, S. Greenwald, S. Friedman.

related to the *gemarah* of the *machzor*, to be learned outside the regular *zmanim*. A written short answer test composed and marked by a committee of *rabbe'ym*, grading *b'kiut* on *Tosafot*, *Rashi* and *Gemarah* alone will be administered.

First prize for the student with the highest score will be

concept. Programs such as this were run in the European *yeshivot* before WWII and take place in *Eretz Yisrael* today.

The entire program covered the summer *masekhet* *Sucrah*, *Tosafot*, *Rashi*, and *Gemarah*. The test was comprised of 115 questions prepared and marked by rabbi Herschel Schachter, Rabbi Z. Schussheim, and

Dean Proposes New Jewish Studies Program

As an apparent response to the steadily decreasing undergraduate enrollment at Yeshiva University, Rabbi Jacob Rabinowitz, Dean of Undergraduate Jewish Studies, and the faculties of the Jewish Studies Divisions have approved, in theory, the establishment of two additional undergraduate Jewish Studies programs.

One of the programs would enable students who have spent a year or more after high school learning at a yeshiva to come to YU and gain a block of Jewish Studies credits comparable to the amount of credits granted by other colleges and universities in the area for similar Talmudic or Judaic studies.

Although the program is still in the planning stage, it is believed that as many as sixty-four credits in Jewish studies may be granted by YU for such study and transferred towards the B.A. degree. Dean Rabinowitz commented that such a block of Jewish Studies credits may not be very desirable for

science majors, although many social science majors may be able to profit greatly from such a program of credit transfer.



Dean Rabinowitz

The second program is a joint EMC-JSS Jewish Studies program. The hours of instruction in this program would be reduced to approximately half that of the standard JSS or EMC program (meaning about eight hours per week instead of sixteen hours per week).

Although the particulars of the curriculum for this program

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Council Activities Reviewed

by Joel Selzer

With more than half the academic year remaining, the calendar of events of the three Jewish studies divisions boasts an exciting schedule. However, not to downplay the upcoming events, the activities of recent weeks have also been exciting. What has been and what will be going on in the future months?

According to Leon Behar, Vice President of EMC, the EMC student council will sponsor their first intercollegiate *Shabbaton* away from Y.U. and the Danziger Campus. One of the main purposes of this seminar will be to enable non-YU students to experience the Torah *ruach* surrounding the YU community. One of the innovations of E.M.C.S.C. this semester was the Faculty-Student Advisory Committee. Though not yet completed, it will aid Dean Rabinowitz in selecting curriculum changes for academic improvement.

As for the other divisions, JSS is planning a sale of English *S'farim*, of Jewish-oriented

literature. Next semester, JSS will have a *Shabbaton* at the Danziger Campus. (More information will follow on both programs.) These are both in addition to the weekly Home Hospitality program in which Yeshiva students spend *Shabbat* in various Jewish communities. The JSS student council also hopes to revive the weeknight lecture series where various *rebbeim* give *shiurim* to interested students.

However, of the three divisions, SOY has accomplished and planned the most. SOY had a fabulous Chanukah *Chagiga* with almost all the YU *rebbeim* present. *S'farim* and *tzizit* sales are currently in progress, as well as a *m'zuzah* drive whereby all the unfit *m'zuzot* at all the YU campuses (including Cordoza and AECOM), are being replaced.

Within the next few weeks, SOY will be coming out with a Tape Library Catalogue - a guide to available tapes of *shiurim* by various *rebbeim*. Scheduled for next semester is a *shatnez* drive and a *Yom Iyun*.

by Mordechai Klein

On Wednesday December 21, 1977 the governing board of Hamevaser, by invitation, met, with Rabbi Israel Miller, the Vice President for Student Affairs for Yeshiva University. At that



Rabbi I. Miller

meeting Rabbi Miller indicated that Hamevaser has a responsibility to present news which will be properly interpreted by its readers.

Among the major issues which Rabbi Miller raised was the phasing out of the Belfer Graduate School of Science. In an effort to clarify any misunderstandings with regard to this action, Rabbi Miller emphasized the fact that the administration recognizes its priorities. According to Rabbi Miller, Yeshiva University is not comparable to a university such as Brandeis

which, although it is under Jewish auspices, is basically an institution where students attend only to earn their various degrees. In addition to being a university, "Yeshiva" said Rabbi Miller, "is a yeshiva." With regards to allegations that the administration was insensitive to the plight of the students and professors of Belfer, Rabbi Miller sincerely defended the integrity of the administration. He cited a few cases in which Y.U. has been paying full tuition to other schools for its former students who were, unfortunately, unable to complete their graduate

studies at Belfer.

Rabbi Miller proceeded to commend the governing board of Hamevaser, stating that "Hamevaser is a source of pride to Yeshiva University." Rabbi Miller commented that Hamevaser is not a newspaper dependent on tomorrow's news but exists because of the need to "maintain an atmosphere where people not only study but think and write of intrinsically Jewish subjects which concern them." "Hamevaser," stated Rabbi Miller, "points out the importance of Torah," and Torah "permeates our studies."

HAMEVASER Board Meets Rabbi Miller

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HAMEVASER

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It is the hope of Hamevaser that all YU publications will join our paper in a resolve to deliberate more fully the ramifications of its articles before publication.

Political Failure

On November 10, 1977 the Student Organization of Yeshiva with the consultation of Rabbi J.B. Solovitchek elected to support the Mizrahi slate in the forthcoming elections for the World Zionist Congress. During the recent advertising campaign for these elections SOY's name appeared on advertisements in support of Mizrahi. Also, SOY members campaigned extensively for slate #5, yet, despite the verbal promise of representation, by the Mizrahi president, there is no official SOY representative on the slate.

We feel that SOY, as a student organization, should be apolitical and was acting beyond its jurisdiction in supporting the Mizrahi slate. Moreover it was careless of them to act without guaranteeing proper student representation on the slate.

As a student council, SOY has served and represented the students well. As a political entity, however, SOY, has failed even before the election results are in.

Inherently Parochial

For years we have lamented the imminent death of Yiddish. Now when we have the opportunity to revive this staple of Jewish culture, we are instead hastening its passing.

It is claimed by many faculty members and students that allowing Yiddish to satisfy the foreign language requirement will lead to parochialism. Let's face it--Yeshiva is inherently parochial. But, giving a student the option to study his language and his culture will not add to this parochialism.

In a short while, the Yeshiva College Senate resolution allowing Yiddish to satisfy the foreign language requirement at Y.C. will come before the Faculty assembly. We urge the Faculty Assembly to realize the prudence of the Senate resolution and vote for its passing.

CORRECTION:

In our last issue on page 4 -- all the figures in the sixth and eighth paragraphs of the left hand column should be changed from ending in the number 2, to read percent [e.g. 40%: 40%]

From the Editor's Desk

Our Turn To Remember

Ephraim Simpson



When the Boards of Education of the City of New York and of Philadelphia recently instituted a required Holocaust Education program as part of their general history course for the public high schools, the Yeshiva community along with the general public as reflected in the press, reacted most favorably. Even so as Jews (and therefore disqualified as *ba'alei d'varim*) sat back, nodded approvingly, and were glad that, finally, people would learn what we cannot forget.

But we are already forgetting--we are forgetting about our young people. New York City and Philadelphia feel it is important even imperative, for a well rounded high school student to learn about the atrocities of the *Shoah*, but we in our *yeshivot* don't seem to agree.

For instance, I have attended a yeshiva since first grade, yet the first time I will have heard any history or ideas on the Holocaust will be late next term (my last in college) in my Jewish History course. Granted, if I am interested, I can take a course entitled Totalitarianism (YU doesn't even have a course called History of the Holocaust--probably too much parochialism). But why must I wait until college to even hear about the availability of a course? Why is there no mention of the entire period in high school history books, especially in Yeshiva's own high school?

There are many educators and *rabbim* who argue that both the term "*shoah*" and courses that deal specifically with it are only adding to the polarization of that specific period in our history from the rest. The Holocaust is one of the many tragedies of our *galut* and we ought not separate it. This valid idea, however, does not preclude a special Holocaust section as part of the general high school history course.

The arguments for and against Holocaust education have been widely discussed, especially in the area of public education. But for Jews there is no question! How can we allow young people to grow up not knowing what Kristallnacht was; never hearing about Treblinka, Studhof, or Buchenwald; vaguely recalling the Warsaw ghetto yet ignorant of the numerous other ghettos throughout Europe; indifferent to the tears of the "survivors" when they say *Yizkor*? Are reading Elie Wiesel and Arthur Morse sufficient? We have an obligation to remember. We have an obligation to perpetuate the memory of the millions of *Kedoshim*. We have an obligation to our parents, to ourselves, to our brothers and sisters, to Jews everywhere to instill a feeling for and knowledge of the Holocaust in our young people. We need more than just a French documentary shown on *Yom Hashoah* so the students can miss some class and the school can rationalize that it has done its duty. We need something more concrete, not necessarily large or all-encompassing, but at least comparable to what the *goy* (and his Jewish friend) will learn in Dewitt Clinton High School. For us, as Jews, "remembrance is the key to redemption while forgetfulness is the key to exile."

Our apologies to Joel Fredman whose name was mistakenly omitted from the byline of the front page article on Rav Blau, in our October issue

Responsible Journalism

A few Yeshiva University publications have recently demonstrated a lack of discretion in the printing of various articles on controversial issues. Responsible journalism requires one to consider various factors before publishing such material, such as the verification of facts, presentation of both sides of an issue, and most importantly, the self-redeeming value of the article.

Obviously, student sentiment must be appreciated if a publication is considered the representative of these students. Shortsightedness of authors and editorial staff in these areas has led to widespread useless discord among the student body and the most deplorable iniquity of *Chidul HaShem*.

Letters to the Editor

To the Editor:

I trust you will enable me to set the record straight as to the origins of Dirshu and its relationship to Yavneh, *yibadel l'chayim*.

Two past issues of Hamevaser carried gratuitous, demeaning, and grossly inaccurate misstatements on the subject -- against both Yavneh and myself -- and I only ask for a bit of *yosher*. I have finally found the time -- and the necessary back issues -- to restore Yavneh's good name in this regard in the eyes of those subjected to the attempts to drag down Yavneh with their sunken ship.

The background is simple. In your issue of March 12, 1976, two disappointed people vented their frustration over Dirshu's demise, and lumped Yavneh among the groups accused of benign neglect. I protested (May 26, 1976, p. 3), and pointed out this reflected a lack of *hakarat hatove* to the organization out of which Dirshu emerged. One of

these negative critics by calling Yavneh "always irrelevant to... our organization. The idea that Dirshu was Yavneh's child is absurd and... insulting." (May 26, 1976, p. 3, *ibid.*).

Yet a letter signed by Alan Angstreich on October 18, 1972, which went to the entire New York regional Yavneh mailing list, stated:

Dear Yavneh Member,
Yavneh (obviously in this context referring to New York regional Yavneh) is embarking on a new project this year which requires your cooperation and participation. A group based at Yeshiva Stern Yavneh is arranging *Shabbatonim* and other activities at college campuses where little *Yiddishkeit* exists... This group has worked on a limited basis in the past and is now looking for "fresh blood"...

(Signed) Alan Angstreich,
Chairman

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Layman's Point of View

To the Editor,

In the last issue of "Hamevaser", Teddy Gross, in his article, "The Race to G-d", took it upon himself to begin a holy crusade against our so-called "*Baal Habatim*". Mr. Gross felt it was incumbent upon himself, to scoff at our daily *minyanim*. The author mocked the manner of prayer; its quickness and ordinariness. Teddy ridiculed the sermons, speeches, and even the friendly greetings of "*Shabbat Shalom*" after the services.

Firstly, not only was I appalled at this article, but I was also ashamed of it. Instead of praising the "American businessman", who begins his "work" day, by joining a *minyana*, he ridicules him. Is this what we

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Medicine and Halakha

To the Editor:

Dr. Burn's recent article on the conflict between medicine and Halakha raises a number of fundamental issues that deserve comment.

The assertion is made that becoming a physician is fraught with insurmountable challenges to the individual wishing to remain totally religious. In my training as a pediatrician I found many medical issues that raised Halachic problems. Whether to recommend surgery for a Down's baby in spite of parental protests; to try to resuscitate a one pound premature infant without normal lung function; to join my colleagues in their strike against the hospital over wage demands, etc. However, I don't feel in any way compromising medical opinion because I asked a *psak Halakha* in these cases. I do not

believe medicine so monolithic and not open to different opinions. I think the underlying problem that Dr. Burns presents should be put in different perspective. If one has a question of a product's *kashrut* of if an *etrog* is a '*hador*', he asks a *posek*. Unfortunately all too many physicians forget that questions involving medicine are to be asked rather than decided by one's self. This is the problem.

Similarly with the issue of the Shabbat training program. How many people ask a *posek* before deciding their future plans? Relying on a formal, written *tshuvah* from Rav M. Feinstein is not necessarily the same as asking your personal Rav who knows you better. Some individuals who have personally asked Rav M. Feinstein this question were told to forego the "better" program and opt for the Shabbat residency. A number of other *poskim* have agreed. But again this is a question of *psak* to the

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SOY President

Eight is Not Enough

Henry Kamioner



The administration and faculty are presently entertaining the idea of instituting a fourth Jewish Studies Program. This new program would entail spending approximately half the class time currently required by the JSS or EMC student. The eight credits could not be taken, and at least two credits would have to be transferred to YC each semester. The motivations behind the institution of such a program are many. First and foremost it attempts to increase the enrollment at YC. In turn such new blood would alleviate some of the overburdening financial conditions that exist at the University. In addition the attrition rate at YC directly reflects the intense dual program which each student must undertake, if he is to attend Yeshiva College. Thus by eliminating some of the Jewish Studies pressure, the administration hopes to maintain as well as perpetuate the existence of our school. To bolster this line of reasoning one has only to look back at the beginnings of the JSS program (1956). It too was an obvious risk; but one which paid off and has since set the ideal standard for the education of *B'alei T'shuva*. The JSS program is one of the greatest assets Yeshiva University has to offer World Jewry.

The arguments against this proposal are as numerous. Granted that enrollment is a positive function of income to the University, but is that what we at Yeshiva are after? Must we sacrifice high quality Torah education to cater to inferior masses who can't hack it? Must we dilute the unique *Torah U'Madah* standard that only Yeshiva University has to offer, to attract students that would otherwise not come to Yeshiva?

Each year attrition takes its toll on the Freshman class. The statistics are readily available to the naked eye. By offering the overburdened Yeshiva student an easily accessible alternative, the administration hopes to strike attrition a severe blow. But on the other hand, even though this might be accomplished, what about the internal leakage factors. Will we also not rearrange the current asset portfolio of students? The *michshol* which blinds the typical "pre-grub" is too great to be overlooked. "Why should I spend twenty-one hours a week (forgetting night seder) in the Yeshiva Program, while my peer can coast through the semester without having to bust for an eight-blatt *G'morah B'chtnah* or having to know all the *Rambams* in *Sefer Breishis*? Let's face it, in the long run it's the holy GPA that's gonna get me into grad school, and not the *Shitah Shehlo Nodah L'mi*." This last argument, although "Emotional", is my strongest point. The feeling of *chavershat* which is manifest through Yeshiva can only be maintained if, and only if, a sense of equality if felt among the talmidim. The fourth alternative will only serve to create an aura of disharmony and tension among the students. "The friends we make here last a life time". To even suggest an alternative that might disrupt the close knit community that we here at Yeshiva have, disturbs me no end.

We are still faced with the dilemma...we need more students and we need more money. To the later predicament I have no panacea, I instead leave it to the very capable hands of Herbert Tenzler and the rest of the Board of Directors. However for the former, the administration might look towards Yeshiva College for some answers. We desperately need a Business major. There is no reason why Touro, Baruch, and Queens should gain at our loss. The administration has recently made the bitter decision to close the Belfer their decision was not, although some might disagree, a haphazard one. It involved great strength and the ability to make decisions within the boundaries of Torah. Such are the decisions our administration is faced with. We must realize just where our commitments in Yiddishkeit are centered. If sacrifices must be made, and they must be, let us reconfirm the goals and priorities of Yeshiva University.

Since its inception as Etz Chaim, Yeshiva University has risen from the Lower East Side to Washington Heights. Many changes have taken place since 1886, yet our logo has eternally remained the same. We have experienced the able leadership of Bernard Revel and Samuel Belkin (Z"TL). They have made Yeshiva the greatest institution of Torah that exists in the world today. To suggest that we at Yeshiva tolerate such a program, although it is offered in sincerity, cannot be accepted in the heart and mind of this writer.

Response to Mr. Gross

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teach in our *yeshivot*, to ridicule the layman?

Secondly, for many, the sermons, and the explanations of "*Kriyat Hatorah*", are the only "*Divei Torah*", which they are involved in during the course of a week. As for the greetings of "*Shabbai Shalom*" it is beneath my dignity to address myself to such absurdity.

Why is it so necessary to condemn and denounce everything which is beautiful, because it has but a single fault. Under

the title "Hamevaser" is written, "A student publication of traditional thought and ideas." Is it tradition to be boorish and ill-mannered by mocking our "*Baal Habatim*"? It is these very same businessmen who give so much of themselves, in an effort to maintain our *yeshivot*. Mr. Gross, you have done a tremendous injustice to the laymen; fortunately you are heard by only a few.

Menachem Brick
Riets, Y.C. '79
Pre-Layman

New Jewish Studies Programs Considered

cont. from page 1

have not been finalized, it is assumed that there would be a concentration on solid textual studies in Talmud, Bible, Jewish Law, and basic Jewish concepts. Students wishing to take courses in other fields of Jewish study would have to take such courses at the other branches of the university offering them.

Students enrolled in this program would have no Pass/Fail option in the program, and it is believed that only two credits per semester would be transferable to YC.

Yavneh Letter

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Note that when the YU-Stern group broke away and formed its own identity, this same Alan Angstreich became its first "Coordinator," sometimes also called its "director."

One of the March 12 critics wrote in his column of that date: "One time we co-sponsored with Yavneh a really poor *Shab baton*... with a *Melaveh Makhel*... while next door a superb black jazz ensemble played for a packed crowd (including me) (sic!) for free..." Now open your dusty *Commy* of Dec. 21, 1972, p. 3, and you will find a headline: "YU Yavneh Spends Weekend With Stony Brook Students," and an article stating "A select group of twenty-seven students from YC, Stern and other colleges took part... The basic aims of this Yavneh-sponsored program were... (etc. etc.) events included *divei Torah* by... (this very same critic) as well as spirited Saturday night dancing and singing..." Due to the apparent success of this program, other weekends to Hofstra and Stony Brook are being planned. Alan Angstreich, coordinator of the weekend..." Not a word can even be *darshened* about "Dirshu" at this point!

Gary Estersohn, who, I believe, is one who tried constructively to revive Dirshu about a year ago, wrote a May 8, 1973 page one *Hamevaser* article stating in part: "This past year an organization named 'Dirshu,' an affiliate of Yavneh, was organized... Alan Angstreich, Director of Dirshu... A Yavneh *Shabbaton* in conjunction with Dirshu was held... march 31... highly spirited *Shabbaton*..."

I never claimed, as my critic alleges I claimed, that "financed" Dirshu's operations after Dirshu broke off. I simply showed that we had tried to cooperate, and to my knowledge we often tried to help Dirshu out, both before and after it left us. When Yavneh initiated a Student Committee of Organization Presidents (SCOOP, in more optimistic times) during my term, Dirshu's then coordinator (the critic who wrote the other article mentioned above) came to our office and the *raison d'etre* of this

cont. on page 11

Dean Rabinowitz commented that this "reduced" program would cater to two types of students in particular: the weaker student who wants a program in Jewish Studies, but would find the standard JSS or EMC curriculum too rigorous, or the prospective YU student who might be "frightened" by the dual-program and thus become reluctant to attend YU altogether.

Among the apparent risks involved by introducing such a "reduced" program, the Dean included the risk of introducing a less-motivated group of students, and the risk of current students wanting to transfer to such a program. The Dean said that current students would be able to transfer to this program, but only prior to the first day of a

semester and never during a semester.

As for the positive aspects of the program, the Dean noted that many first or second year JSS or EMC students who might ordinarily leave YU because they found the dual-program too time consuming might stay with such a program. Also, such a program would attract a significant number of new students. This would be beneficial to YC as well as to the Jewish Studies divisions in enabling the schools to open new courses, and additional sections of vital courses.

Dean Rabinowitz reiterated that this is all still in the planning stage and that if an EMC-JSS joint faculty committee can agree on a curriculum, the program will begin in September, 1978.

EMC President

Kedushah

Michael Weiss



It seems as if the semester has just begun-yet it's quickly approaching an end. In a matter of months, many of us will be entering a new stage in our lives, graduating YU and entering professional schools, business, and various other occupations. No longer will one wearing a *yarmulka* be anonymous, but shall instead be a representative of his People, his Torah, and all that they stand for.

However, what does the Torah stand for, and for what end are all the *mitzvot* prescribed therein? Even if we believe the *mitzvot* to be categorical imperatives having importance in themselves, it is difficult not to have a conception as to the type of individual their observance should mold. Since the Torah is a moral and legislative code that has been given to man for his self-elevation, it seems highly unlikely that it can be separated in any way from character development. When one has achieved these desirable levels of development, he has reached the level of spirituality known as *kedushah*-holiness.

To answer the question of why these various levels of *kedushah* are desirable, the essence of human nature must be explored. Man is similar to animals in that he shares with them all the basic motivations for action, such as the hunger drive, the sex drive, the desire for self-preservation, etc... What makes man unique is his ability to think rationally and, by force of will, to repress certain desires for higher purposes. The Torah demands that man should suppress certain instincts in such a way as to raise himself to a level that only he is capable of achieving.

The halakic restrictions of sex during marriage exhibit this point beautifully. By restricting sex to certain periods of the month, the Torah helps retain husband and wife's interest and respect for one another, in addition to raising them above their innate animalistic tendencies. Any unlimited pleasure or satisfied desire loses its worth if it goes completely unrestricted, and the Torah understands this. Another example of this is *kashrut*-by limiting our diet to kosher food, that which we eat seems to acquire a certain special quality by virtue of its having been designated as kosher. As testimony to this, ask anyone at YU who had eaten Princess cookies!

Perhaps the easiest way for *kedushah* to manifest itself in an individual's character is when he withdraws from the general populace in favor of others who are also trying to develop this quality. This, in fact, is the primary reason why Jews have tended to live together in the Diaspora, often resorting to the ghettos that existed in Europe. However, for most of us, we will discover upon leaving YU that this option is not available. Upon seeing our *kipot*, others shall ask, watch, criticize, and compliment.

To live according to certain principles that are worth believing in is the most important thing an individual can hope to achieve. Intellectuals, artists, and philosophers have adhered to fleeting principles that have changed with the passage of time. Our tradition is one that goes back thousands of years and is one that millions have sacrificed their lives for *kiddush Hashem*.

So, although many of us shall impose an enormous responsibility upon ourselves when publicizing our commitment to Judaism by virtue of the piece of cloth that rests on our heads, we shouldn't consider it as a burden, but rather as an honor in that we are from the chosen few that have been equipped with the raw materials that enable us to understand and relate to others this element of *kedushah*.

Living such a life among those who have no concept of this is no easy task, but nobody ever said that it is easy to be a Jew!

My Journal's Story September 7, 1975

Ed Wolf: The author is a student in J.S.S. ... I just got a call from home. They say that all is well. I want them to be happy. I have a pain so much and yet I am the cause of their pain, by Christ is their stumbling block.

Sometimes when I have nothing better to do, I flip through my journal. If I start in the front section of the book this is the kind of thing I read. If I play with the latter pages they describe the experiences of a year striving to learn his Judaism.

In the extreme back of the book there are pictures and captions. The pictures are pictures of old friends, most of whom I'll never see again. There are pictures of a sunset college campus. And of course there are a few pictures of me, hair blowing over my shoulders and an alleged beard that never quite arrived. "March 74" is the caption. The memories flood back. This is the story that my journal tells.

I was glad to be a Conservative Jew. To me it meant that I could square off a certain time every week to be spiritual and for the rest of the time I could do what I wanted. Any way it was good to be part of such a well known minority. That's what I agree away from Talmud Torah with. Some hours a week for nine years. It's not what they taught me, but it's what I learned. "Judaism is for kids." "How do you know?" "My parents don't go to synagogue." "Oh!"

I went to synagogue steadily for two and a half years after my bar mitzvah and enjoyed it. But I stopped because something came along which had a higher priority. She was the shortest, cutest Irish Catholic I'd ever seen. Our friends called us "Bernie and Midget." That relationship kept me away from synagogue until I went to college. Along the way that led to college I'd learned all the things that were important. Not so unlike my peers. We learned about sex and getting stoned and doing what comes naturally. None of which seemed to contradict my brand of Judaism. In fact I'd never even thought about how they related.

"I associated Christianity like a man dying of thirst drinks water."

College. Eighteen years old, thirteen hundred miles away and relative freedom.

My friends in college weren't like my friends in high school. My friends in high school were either into drugs or into school. In college my closest friends were doing both. We studied all week and smoked and partied on the weekends. (It was always as hard as the double program at Yeshiva).

The Hillel at my university was microcosmic. In a university of twenty thousand people there were ten in Hillel. I was the Ace of them. "First of all Hillel is Orthodox and I'm Conservative... Besides that I play my guitar at the coffee-house on Friday nights. Saturday morning? Well I sleep late Saturday morning because I stay up late on Friday night."

My university was located in an area known as the Bible Belt. The Bible Belt runs through the midwest and is merely a section of the U.S. where Pentecostal, Baptist, and other types of "born again" Christians exist in large numbers. In case you don't know what a "born again" Christian is, let me briefly explain. A "born again" Christian is a person who believes he has a personal relationship with Jesus and God. He believes he is "Saved" from Hell by this relationship and his belief that Jesus is God's son (God forbid).

Conversely he believes we are damned. The strength of his belief can range from moderate to fanatic.

I had my first experience with "born again" Christians in late November. I was studying chemistry and there was a knock at my door. I opened the door and there were two guys in stocking hats. "We'd like to talk to you about spiritual things," "You do, huh? All right come in, but just for a while." We all sat down and started rapping. I never saw two guys flip the pages of a Bible around so accurately in my life. After a while, however, I realized these guys were out to convert me so I showed them the door. Actually, they were real nice guys. A little different, but nice. I never gave what they said much thought.

College was not as easy as I'd expected and every term my grades went down a little (We were on the trimester system). If you've experienced times like that you know that it's very depressing. You need good grades to get into veterinary school and I just wasn't getting them. My peers were worse than pre-med

by Trvi Kilestein

"Thus hath said the L-rd, a voice is heard in Ramah groaning weeping and bitter lamentation: Rachel is weeping for her children." Throughout the long, dark night that has been the Exile, the Jews both individually and collectively have suffered. The ray of hope that sustained the Jew in midst of darkest agony was that one day, Rachel would refrain from weeping for her children; until that day arrived, it was of some solace to know that when the Jew wept, he was comforted by his brethren, both living and dead.

The present-day Jewish community has been cursed to witness the inability of the community to feel the pain of the individual. A current example of this inability is the failure of the community to deal sympathetically and effectively with the victims of modern missionary cults. The synagogue and Jewish organizations have little or no information or training in this area. When a missionary cult reaches out and traps an unsuspecting Jewish

graming; accordingly, Dinah one day found herself seized and thrown into the back of a car, and was brought to a "safe-house." Quite coincidentally, I happened to be in the neighborhood of the house and came to speak with her.

"Deprograming is a bad term. People associate it with violence, screaming ... none of these acts are necessary."

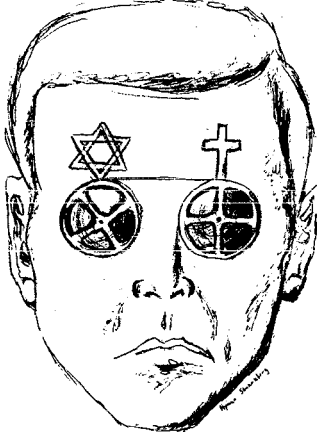
Before I had arrived, Dinah was instructed that she was in fact a prisoner and under no circumstances would she be released. She was kept in a basement room which was totally bare, except for a cot and a few chairs. When I entered, an assistant was asking her if she liked being a prostitute. Dinah appeared not to understand the question. The assistant explained that a normal prostitute merely sells her body whereas Dinah had sold something infinitely more valuable: her body, her mind, and her soul. The analogy was heightened when the group was labeled as Dinah's pimp. Dinah began to cry, not for the last time.

One of the most challenging problems facing the deprogrammer is the initial contact with the subject. I smiled at her, sat down next to her, and immediately tried to build up a working relationship. "I understand what you are going through," I began, "it must be quite frightening. Imagine, for a moment, that you just woke up in the middle of the night and you look up, and there is someone standing over you with a knife, trying to cut you; you would feel then just as you probably feel now. Now imagine that someone comes over to you and says, Relax, the man is a doctor and he is trying to make you well. Wouldn't that be infinitely different than if he were trying to harm you? There would still be pain, but it would not be the same kind of pain as if he were trying to hurt you. Dinah, I'm here to help you, not to hurt you. I hope this makes you feel better."

Dinah looked up at me and smiled; she had seen and understood the analogy. This would count as a double bonus; first, the ability to figure out the analogy meant that she was able to think analytically, a process which can not usually be performed by someone in a mind-control cult, and second, we had established a friendly relationship.

Deprograming is a bad term. People associate it with violence, screaming, and denial of, food, water, and sleep, when in truth, none of these acts are necessary. I prefer to think of deprograming in strictly psychological terms. A person in a mind control group surrenders his personality to the group and hence loses the ability to think analytically. Whatever the group says is automatically registered in the mind as truth. Deprograming, as I employ the term, is a combination of Judaism, psychoanalysis, and logotherapy. Dinah was confronted not with physical force but with questions and facts. She was shown hundreds of contradictions in the New Testament, upon which her life was supposedly based. Her mind sought to answer impossible questions, and she seemed very unsure of herself.

Psychoanalysis of the subject is the most difficult part of the deprograming. Not being an expert, and in addition suffering the hardship of having limited time in which I could operate and expect



students. Their whole lives revolved around grades and it just wasn't my style.

Another thing I learned in my freshman year was that free love is not free. Nor is it love for very long. It has a way of degrading into a form of "costly lust", your soul and spirit being the part of you paying. Anyway I learned this truth the hard way and by the time March 1974 rolled along I was one disappointed burned out kid.

March was when our third trimester began and when I got my schedule I saw that the computer had blown it and I had to see my advisor. My advisor was no ordinary advisor. He was friendly and he'd even talk to you. So after my schedule was repaired he sat down next to me and says, "You're Jewish, aren't you?" "Ya, whats about it?" I said.

"I think that's just wonderful! You know God really loves the Jewish people." (I think his eyes twinkled)

This was really something. My advisor likes Jews and this was the guy who would like me get into veterinary school. So I was open to what ever he'd say.

It turned out that my advisor was a "born again" Christian. And for the first time in my life, I listened to their ideas. It sounded right because he quoted from the Torah and the prophets. "This guy is really together. And me? I'm as together as a nuclear explosion. How did he get

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Holocaust Responsum Martyrdom and Halakha

In order to fulfill its purposes, society sometimes demands more than material support or moral assent. It calls upon men to lay down their lives on behalf of some great principle or for the sake of their fellow men or for society itself. At such times both man and society are being tested. Are the causes for which we are summoned worth or trivial? Is the martyrdom demanded sacred or cynical?

Jewish history has had more than its share of such painful dilemmas in its thirty-five-hundred-year span. The Talmud discusses such problems in detail, and while it could not foresee every new situation in all its complexity, its interpretations offer insights and guidance for changing conditions. Because of the nature of the problems, the law sometimes offered a two-level answer: what must be done and what ought to be done; a minimal Halakhic requirement, and a suggestion for greater courage and self-renunciation beyond the letter of the law, as an act of Hasidut, or heroic piety.

This selection reflects one such painful decision, focusing the Halakhic discussion on an agonizing dilemma that must have recurred hundreds of times during the Holocaust. It treats a problem involved in the victimization inflicted by sophisticated beast, by demons in human form. When the author was asked for a Halakhic decision, he formulated a logical reasoned responsum derived from the sources with technical competence. But like other responsa in the work from which it is drawn, it is a document which simultaneously reveals the courage and the faith of certain Jews under intense duress.

The author, Rabbi Ephraim Oshry, now living in New York City, titled his collection of Halakhic case histories Sheelot U-Teshuvot Mimaamakim (Questions and Answers out of the Depths, or Responsa de Profundis), referring to the verse in Psalms [130:1], "From the depths I called to You, O Lord." The author survived the "depths," where he ministered as a guide to Jews who courageously refused to yield the dignity of their faith and their high resolve to live by its precepts.

Introduction

The candle of the Lord still flickered at that time. The great Sage, Rabbi Abraham Kahana Shapiro, the Rabbi of Kovno, was still alive. Although he was critically ill and lay prostrate on his sickbed, there were many who came to him seeking his Torah guidance. For this awful era gave rise to peculiar questions that were unimaginable in normal times. All these acute problems, most of them involving matters of life and death, demanded immediate solutions. Since I had been a steady visitor in his home, and a very close friend, the rabbi would ask me to study these questions and express my opinion on them.

In this manner, I collected many answers to various types of questions characteristic of this extraordinary period. I recorded them for the future, as a memorial to the suffering and agony and poverty and anguish, as a sign and symbol of the deadly sword that was drawn across the throat of the Eternal People — which, despite all this, managed to live in holiness and purity, observing the Torah. For they practiced what the Sages taught: "You shall love the Lord your God with all your heart and all your soul" — even if it means giving up your soul (life).

Now, fifteen years since I recorded these responsa, I collected and collated

the bits and scraps of paper which were beginning to yellow and crumble. I realized that they contained a great deal of valuable, irreplaceable historical material which presents an over-all picture of the spiritual life of the ghetto residents involved in their daily struggle for existence. I considered that "it was from God" that I had recorded these responsa, making it possible to erect thereby a memorial to the righteous and innocent Jews who sanctified the Holy Name in their lives and in their deaths.

Let this memorial serve as a remembrance and a surviving remnant of Lithuanian Jewry, a Jewish community that was rooted in its magnificent yeshivas, its rabbis, and its distinguished scholars.

On the 28th of Sivan 1941, the Lithuanians rounded up hundreds of Jews on the streets, dragged them out of their homes, and sent them on to their dreaded destinations. In this group of victims was included a large number of scholars of the yeshiva.

During those maddening days I was asked by our teacher, the saint and Sage Rabbi Abraham Grodzinski (may the Lord avenge his blood!), principle of the yeshiva of Slobodka, to go to Rabbi David Itzkowitz (may the Lord avenge his blood!), who was then secretary of the Rabbinical Association, and request of him to go to the Lithuanians who were in charge of this roundup of the Jews, and whom he had known from before the war, and to implore them to release the yeshiva scholars whom they had captured.

The question then arose whether, according to the Law, it was permitted for him to approach the Lithuanians on behalf of the yeshiva students. Such a mission might clearly endanger his life too, for they would abduct him, along with other unfortunates. Must he, then, endanger his own life in order to save the lives of other Jews?

The Answer

There are two relevant passages in

the Talmud, *Sanhedrin*. In the first (73a) we read: Whence do we know that if one sees his neighbor drowning or being attacked by a wild beast or assaulted by robbers that he is required to come to his aid? From Scripture, which teaches, "You shall not stand idly by the blood of your neighbor" (Leviticus 19:16).

"But how do we know that one must choose martyrdom in the case of murder."

The second passage (74a) tell us that the Sages decided in a famous meeting in Lydda that with regard to most of the commandments of the Torah, if one is told, "either violate them or be killed," he must violate the commandments and not submit to martyrdom. However, with regard to three commandments, one must be killed rather than violate them. These

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Wisdom: Science and Torah

by Rabbi Dr. Michael Katz

In the beginning of *Parshat Bhaalotach*, Aaron is instructed to light the candles opposite the *Menorah*. The *Ramban* quoting the *Midrash* asks, "Why was the *parshat hamenorah* placed in such proximity to *parshat chamukat hanisim*?" The answer: Aaron was disappointed because neither he nor his *shevet* participated in the *chamukat hanisim*. Therefore, G-d reassured him that there would be another *Chamukah* in which his descendants, the Hasmonians, would participate, and the lighting of the candles in the *mishkan* is a *remez* to the lighting of the *Chanukah* candles.

The *Abarbanel* remarks that the seven blazing *Chanukah* candles symbolize the seven *chochmot* of the world, and the *menorah* itself represents the Torah.

This brings to mind the talmudic passage: "If one will say to you the Torah exists among the nations of the world, don't believe him." Obviously this raises the question, what is the difference between *chochma* and Torah?

Chochma may be defined as the wisdom attributed to materialistic concepts and values. It examines the profound aspects experienced by the mind which finds its application in wordly concepts. our twentieth century mechanized society constantly stands on the threshold of new scientific discoveries. Our eyes have beheld the miraculous human discoveries which have produced cures for the ills of mankind. Technology, developments in the field of physics and chemistry, all these stem from the wisdom which emanates from the mind. Man's supreme intellect is responsible for human

progress.

Torah emphasizes the spiritual, moral and ethical qualities of human existence. Torah is the wisdom of the heart and mind. It is the soul which is confronted. Thus a direct communication between God and man is sought. The relationship between man and man is all important. Torah is constantly motivated from the depths of an existential understanding of G-d, and therefore, this encounter emanates from specific human attributes: love, kindness, justice, compassion, and holiness. The relationship between man and man, and man and G-d — all this is Torah.

Our generation is controlled by science. Many exclaim that science is everything and man is nothing. Ethics and morality are expressed in terms of atoms and molecules. Human morality is chal-

lenged, however, the world cannot exist on science alone. We have produced a mechanized world which has nurtured a civilization intent on crushing its own soul. Civilization's greatest fault is that it refuses to recognize the fact that a world built upon mechanistic theory alone attempts to dethrone the Torah, and thus uproots morality and ethics.

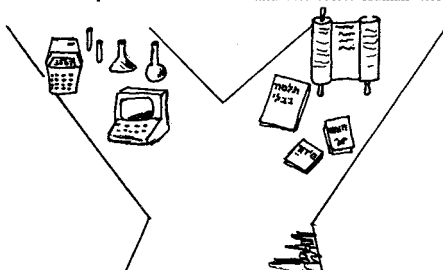
The masters of science, exemplified by Nazi technology, corrupted the world, bringing turmoil and chaos in its path. The greatest scientists of that decade proved that their souls were created by nefarious dictators fashioned in the image of cruelty.

It is the Torah which nullifies this type of behavior. We are not beasts, we are human beings created in the image of G-d. We cannot, and must not accept the premise that civilization exists on a foundation of *Madah* alone — the wisdom of things, the discovery of materialism. The world must be based upon a combination of both *Madah* and Torah — the wisdom of the soul, the spirit of the heart.

A classical Talmudic passage exemplifies this concept. Rav Abba said: "After the Holy One, blessed be He, had seized Jeroboam by his garment, He urged him, 'Repent, then I, thou and the son of Jesse (David) will walk in the Garden of Eden.' 'And who shall be at the head?' inquired he. 'The son of Jesse shall be at the head.' 'If so,' Jeroboam replied, 'I do not desire it.' What is the inner significance of this passage? Why did G-d select only Jeroboam to repent? Why does G-d request that David, Joeroboam, and He walk together in the Garden of Eden? To answer these questions we must analyze Jeroboam's personality. He was the revolutionary king of the ten tribes, renowned for his brilliance of intellect and social reformation. Rav Nachman describes his intellect: the Bible states that the prophet Achia met him on the road, and Jeroboam was covered with a new garment. What new garment was he referring to? Just as a new garment has no defect so was Jeroboam's scholarship without defect. Another explanation it that he expounded on new teachings never heard before.

Jeroboam was a proven social reformer. He chastized King Solomon for closing the breaches in the wall originally created by King David. In order to exact

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enged by nuclear inventions which threaten to destroy our very existence. To meet this awesome challenge, the Torah loudly proclaims that man cannot exist on science alone. We are not animals developed in laboratory test tubes, we dare not be creatures directed by the spirit of mechanical robots bent upon bringing darkness to the civilized world. Torah seeks the divine light amidst evil and chaos caused by today's mechanized existence.

Science proudly exclaims that we are concerned only with the wisdom of the mind. Technology, mass production, inventions — these are important; nothing else dares take precedence.

Our Torah profoundly ushers in sanity to an era which prophesizes its own destruction. Yes, science is important, inventions should be sought, technology

A Question of Kiddush HaShem

by David Foster

The holocaust (or *shoah*), the greatest of all Jewish persecutions, has a number of unique aspects unparalleled by previous attacks on the Jewish people. It was the only time in modern history that an extensive amount of European Jewry was under peril of death from one source. Equally, the world's lack of response to the plight of the Jew while not unique, was unprecedented in its horrifying silence. Despite, or, because of these unique aspects, many are still at a loss for a clear understanding of the nature of the *shoah*.

The *halakha*, the guide for every observant Jew's behavior, has considered this question revolving around the holocaust.

It should be noted that the holocaust combines some aspect of *Chamukah* and some of *Purim*. It resembles *Purim* in that the physical destruction of Jews was sought, while it resembles *Chamukah* in that Judaism as well as anything which could be connected with Jewish culture

"And certainly one must sacrifice his life upon the performance of studying Torah and prayer..."

was attacked. It was from these two perspectives that the *poskim*, the arbitrators of Jewish law, sought to determine the nature of the holocaust.

Jewish law, reflecting Jewish history, occupies itself a great deal with persecutions, which it classifies into two categories: religious and physical persecutions. The main halakhic ramifications of this division is whether a Jew was

required to perform the *mitzvah* of *Kiddush HaShem*.

The Talmud portrays this law very graphically: "But at a time of the decree of a government against Judaism even for a minor commandment one must be killed and not transgress... What is a minor commandment? Rava bar Rav Yitzchak said in the name of Rav even to change a shoelace."¹

Even Customs

Rashi on this passage states that if Jews tied their shoelaces differently than non-Jews and were being persecuted for it, then they should allow themselves to be killed rather than tie their shoes like the non-Jews. The severity of *Kiddush HaShem* is shown by the example of the shoelace. The manner of tying one's shoelace is not a *mitzvah*, but at most a custom, and yet as long as this custom is a sign of Judaism one must fulfill the *mitzvah* of *Kiddush HaShem* rather than change his manner of tying shoelaces.

The Rabbis realized that by declaring the *shoah* a religious persecution they would be sending many people to certain death in fulfillment of their religious obligation of *Kiddush HaShem*. Furthermore, such a decision would effectively close many avenues of escape for the Jew. For if the *shoah* were deemed a religious persecution then Jews could not assume any religious practices of non-Jews such as obtaining false certificates of baptism and changing one's name. The result of such a decision would be the preventable death of many Jews.

The various attempts to answer this question comes most strongly to the fore

in the response literature, which has always been the traditional forum for determining the application of *halakha* to everyday life.

The response of this period, while dealing with heart rending issues, possess a quality of rational thought and dedication to higher ideals that are unique for a people caught up in the struggle to survive. The problem of the nature of the holocaust surfaced first in Germany with the prohibition of *sh'chitah* in 1933. The answer to the question of should such a prohibition be considered as the beginnings to a period of religious persecution came from the concise pen of Rabbi Yehiel J. Weinberg the teacher of Eliezer Berkowitz, and later, Rabbi of Monreux, Switzerland. It ran as follows:

"At first let us see the reason the cause of religious persecution applies. In fact this reason does not apply, for this is only the case when the enemy intends to make Jews give up their religion... nowadays, on the contrary, they openly announce that they do not mind us practicing our religion. In fact their intention is not to coerce us to give up our religion but only to annoy the Jews and deprive them of their livelihood, as we can see this in some other matters."²

Majority Opinion

This view became the majority view in the responsa and was accepted by *poskim* such as, Rabbi Yitzhak Herzog and Rabbi Unterman. The result of this decision was that Jews were now allowed to utilize many devices of escape that would otherwise have been forbidden to them. More importantly, Jews would only

have to fulfill the *mitzvah* of *Kiddush HaShem* for a violation of any negative *mitzvah* in public, or of a violation of the three cardinal sins of Judaism.³

The persecution in the East however

"...as long as this custom is a sign of Judaism one must fulfill the *mitzvah* of *Kiddush HaShem* rather than change his manner of tying shoelaces."

took on a different character from those in the West. In the East, aside from synagogues being closed, prayers were forbidden and Jews were commanded to tear up *sifrei Torah*.⁴ This atmosphere produced a completely different answer to the question of what was the nature of the holocaust. The question had been placed before Rabbi Oshry, Rabbi of the Kovno ghetto in Russia, whether one must place himself in danger to study Torah and pray with a congregation, as the Nazis had forbidden such acts. Rabbi Oshry replies in the affirmative and continues:

"And therefore certainly one must sacrifice his life upon the performance of studying Torah and prayer and to do as Daniel, the man of Godly virtues, who placed his soul and body in danger on account of prayer despite the fact that he knew he would be taken up and thrown in the lions den."⁵

In attempting to validate his *psak* Rabbi Oshry mentions the martyrdom of Rabbi Hanina ben Terdayon to show that any government which forbids Torah study is to be considered as engaging in religious persecution.⁶ As a further proof for his decision he mentions an interesting source which states that forbidding the right of prayer is simply one step in an overall plan to alienate Jews from their religion.⁷ This answer, that the *shoah* was a religious persecution takes on greater clarity when examined in its historic setting.

In the West, until the end of the Nazi regime, services were held in the synagogue of Vienna.⁸ In addition, after the *mikvah* of Hamburg was destroyed during bombings, a new one was built in 1943.⁹ This partial attack upon Jews in the West sought to remove Jews from general culture and society and to make them appear as non-Aryan as possible. Barring the destruction of synagogues and yeshivot however, it was to the Nazi's advantage to perpetuate and emphasize the religious differences between Jews and the general population.

In Eastern Europe however, where Jews were living in their private worlds

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Martyrdom and Halakha

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three are: idolatry, unchastity, and murder. The Talmud continues and tells us that we derive the requirement of martyrdom in the case of unchastity from the case of murder; just as I must be killed rather than kill another, so must a married woman submit to martyrdom rather than commit adultery. Then the Talmud asks: But how do we know that one must choose martyrdom in the case of murder? The answer is that it is a rational principle, which is illustrated by the story of a man who came before Raba and said: "Mari Dorai — a gentle baron of the area — said to me, kill so-and-so, else I will kill you. What shall I do?" Raba's decision was "Let him kill you, but you must not kill. For who says that your blood is any redder than his (the intended victim's)? Maybe his blood is redder than yours." (This means: Who is to measure the relative value of two human beings? Since you cannot prove your greater value, we must assume that all human beings are equal and therefore you may not murder him to save yourself.)

Now, apparently, these two passages contradict each other. The first passage teaches us that we must endanger our lives in order to save a neighbor from drowning, a wild beast, or murderer. Yet according to the logic of Raba in the second passage, we should ask: Why so? Who says that his, the victim's blood is any redder than mine so that I must jeopardize my life for his sake? Thus, the first passage seemingly demands that one risk his own life for the sake of his fellow man, while the second does not, on the grounds that no positive action should be taken to sacrifice one life for another.

The only way to reconcile these two

passages is to say that the first one, which mandates help to a fellow man in mortal distress, speaks only of a situation in which I can save my neighbor without thereby endangering my own life. At such time I may not "stand idly by the blood" of my neighbor. However, if such assistance to a neighbor does entail danger to my life, I am not required to offer my life for him; this is the principle taught in the second passage, that there is no way of determining whose blood is redder.

No Resistance

Support for this interpretation may be found in the words of the *Tosafot* [*Yevamot* 53a] where the problem is raised: granted that one who is faced with the alternative "Kill or be killed" must choose to be killed, because "who says that your blood is any redder than his?" However, what if one is told that he will be thrown against an infant and thus kill it, but should he resist he will himself be killed? Here he is taking no positive action in committed murder; must he resist and risk being killed instead? *Tosafot* decides that he ought not resist, for there is a difference between the case where he is called upon actively to kill another human being, and one where he is totally passive, for his body is being used as a weapon by the murderer. In this latter case, where he is not at all an active participant in the act of murder, the law cannot demand of him that he submit to death, because we reverse the question and ask: "Who is to say that his blood (the infant's or any intended victim) is redder than yours?" We must conclude that the principle of human equality (one's blood is no redder than another's) leads us to eschew any

overt act of taking a life — whether killing my neighbor in order to protect myself, or suffering martyrdom by active resistance in order to save him.

Hence, *Tosafot* holds that while I may not actively take a life to save my own, I need not offer my own life in order to spare another one where I will be a passive instrument of his death. Certainly, therefore, I cannot be called upon to endanger my own life in order to save my neighbor from drowning or attack by beast or man.

But see *Arukh Hashulhan* [H.M. 626:4], who cites the controversy between the Babylonian and Jerusalem Talmuds and the inclination of the Halakha authorities to favor the Babylonian Talmud. The author then adds: "Nevertheless, each situation should be judged by itself, according to its context. One should weigh the matter very carefully and — although the Halakha does not require risking one's life even in a state of possible danger to save others in definite danger — one should not be overconcerned with his own safety."

Histadrut

Similarly, we learn from the words of the Netziv (R. Naftali Zvi Yehudah Berlin), that whereas one is not *commanded* to expose himself to possible danger to save another who is in definite danger, yet it is an act of piety (*Hasidut*) to do all one can, including risking one's life, in order to save a friend who is in imminent danger of death.

From all the above we must conclude that legally the above-mentioned Rabbi David need not endanger himself in order to save the yeshiva scholars captured by the enemy. However, if this Rabbi David

is a man of courageous spirit, and his generosity is such that he is willing to take his chances in an effort to save the scholars, certainly we ought not restrain him. The Netziv is sufficient authority for us to rely upon in this case, especially in the light of the decision by the *Arukh Hashulhan* that one ought not be overconcerned with his own safety where he has the opportunity to save another life, or the Mishnah compares the savings of one life to saving the entire world. This is especially true in our present case of scholars of Torah, for the fate of the Torah itself is intertwined with that of the yeshiva scholars who study Torah and devote their lives to it, and particularly at a time of this sort when the intention of the enemy is to destroy not only the Jewish body but also the Jewish soul. It is for this reason that they directed such special anger and brutality toward the great Torah scholars, blaspheming the

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For Some Measure of Humility

by Elie Wiesel

One generation later, it can still be said and must now be affirmed: There is no such thing as a literature of the Holocaust, nor can there be. The very expression is a contradiction in terms. Auschwitz negates any form of literature, as it defies all systems, all doctrines; to confine it to a philosophy is to minimize it, to distort it.

Ask a survivor, any one of them, and he will bear me out. Those who have not lived through the experience will never know; those who have will never tell; not really, not completely. Here you will find books to be of little help; paltry commentaries, they merely serve as guides. Between the memories of a survivor and their portrayal in words, even his own, there



exists an unbridgeable gulf. The past belongs to the dead and the survivor does not recognize himself in the images and ideas which presumably depict him. A novel about Auschwitz is not a novel, or else it is not about Auschwitz. The very attempt to write such a novel is blasphemous, as is any attempt to explain or justify, for an explanation is a form of justification. Here ignorance borders on falsehood and deceit. This you must know, if you haven't understood it yet: Auschwitz means death, total, absolute death - of man and of all people, of language and imagination, of time and of the spirit. Its mystery is doomed to remain intact.

Guilt and Helplessness

The survivor knows. He and no one else. And he is obsessed by guilt and helplessness.

Bearing true witness: a painful and fearful task. For the fact that he has survived commands him to bear witness. But how can he speak up without committing treason against himself and others? A dialectical trap from which there is no escape: the true witness must be silent. Even if he succeeded in speaking the unspeakable, he would not be understood.

And yet, in the beginning, in a world still in ruins, he forced himself to come forth, and at least partially to lift the veil, not in an attempt to free himself of the past, but rather out of loyalty to it. In his eyes, forgetting meant that the enemy had won. The executioner always kills twice, the second time to cover all traces and evidence of his crime. To forget is to become his accomplice. One had to testify, in order that there be no forgetting.

A painful and thankless task, causing fear and remorse. The words which the witness strung together, the images he summoned up seemed all too pale compared with their substance. The essence defied expression, resisted utterance, remained unspoken, on the other side; there was more intensity, more weight, more truth in what he left unsaid. The panic in the eyes of the old people, the whispers of children turned old in the face of death, the silent, solemn march of the victims as though drawn to the flames and to the

night; the selections, the mass graves, those who said *Kaddish* for their own death and for the living; he couldn't describe it and yet he had to. A special language and vocabulary should have been invented to say what no human being had ever said, nor ever will.

Have you ever read, really read the stories told by the survivors? They seem as though written by the same man. Reluctant and fearful, he testifies quietly and says little; he speaks in a whisper, as though guilt-ridden; he writes not with words, but almost against them. Rather than communicating the experience itself, he reveals his inability to fully express it.

The testimony of survivors inspired awe and humility. At first, the question was treated with a sort of sacred reverence. It was considered taboo, reserved exclusively for the initiated. The great novelists of our times, the likes of Camus, Mauriac, Faulkner, Silone, Agnon, were careful not to tackle the subject. They acted out of respect for the dead as well as the survivors. And they were also concerned about the truth. In this peculiar domain, truth is stranger than fiction, which they understood. Here, the imagination pales by the side of reality. Their artistic and intellectual integrity barred them from venturing on grounds haunted by so many ghosts and buried under ashes.

The stories which were published resembled documentaries. These real-life stories could engulf the reader like a nightmare, causing his heart to pound, instilling a feeling of poignant excitement. This, one felt, was not an artist's creation, but rather something transcending art and literature; something altogether different. Following the protagonist in his delusion of expression, one was carried away by his voice, one tried to share his despair, but that was all. One remained outside and behind. No one passed judgement, no one dared, not yet. For want of a yardstick, a guideline, the survivor was granted the right to forge his own style, to choose his own form and mode of expression. A measure of humility still prevailed.

But popularization and exploitation soon followed. And then, with the passing of time, it all began to deteriorate. As the subject became popularized, so it ceased to be sacrosanct, or rather was stripped of its mystery. People lost their awe. The Holocaust became a literary "free-for-all," the "no man's-land" of modern writing. Now everyone got into the act. Novelists made free use of it in their work, scholars used it to prove their theories, politicians to win votes. In so doing they cheapened the Holocaust; they drained it of its substance. The Holocaust was now a hot topic, fashionable, guaranteed to gain attention and to achieve instant success.

Everyone a Survivor

To ward off survivors' criticism, the exclusive right to that title was taken away from them. Suddenly, everyone began calling himself a survivor. Having compared Harlem to the Warsaw ghetto and Vietnam to Auschwitz, a further step has now been taken: some who had spent the war on a Kibbutz, or in a fancy apartment in Manhattan, now claim that they too have "survived" the Holocaust, probably by proxy. One consequence is that an international symposium on the Holocaust was held recently in New York without the participation of any Holocaust survivors.

You are amazed? The survivors don't count; they never did. They are best forgotten. Don't you see? They are an

embarrassment. If only they weren't there, it would be so much easier.

Please understand: I am not saying that the event should not be studied, explored and commented upon; quite the contrary, it should be. Nor do I deny the fact that some writers and scholars, including close friends, have helped to sensitize the rising generation to its various implications: their encounter with the Holocaust has profoundly altered their thinking, heightened their awareness and made their personal outlook more genuine. Some have become more religious and others less; all have moved closer to our people. I have nothing but respect for them, and they know it.

The profanity of facile and vulgar discussion, I am referring to the others, the majority, those in whom the themes inspires no humility. I am referring to all those who in their all-knowing arrogance becomes its profaners. They bring vulgarity into this domain too. They remind one of Job's false friends. Do you remember? Job suffers and it is they who speak. Worse yet: they explain his pain to him.

Intruders

Yes, it is true, the survivors will soon be unwelcome, intruders. No more do we listen to them. Their assassins are now in the limelight. They are shown in films, they are scrutinized, they are humanized. They are studied at first with objectivity, then with sympathy. One movie shows a young Jewish girl in love with a milita-

man. Another tells of the loves of a Jewish woman and a former SS. Gone are the days when the dead had their special place and gone the days when their lives commanded respect. People are more interested in their killers: so handsome and attractive, such a pleasure to watch. One forgets that there are still survivors among us. And that they remember. And that they know.

But then - who cares? Let their feelings be hurt. Their sensitivity is nobody's problem but their own. Their attitude exists among Jewish and non-Jewish intellectuals alike. They say it openly in journals and speeches. They blame the survivors for being obsessively attached to the past, for rubbing salt into their wounds, for engaging in self-pity, for exploiting their suffering. And to top it all, those who are so vulgar as to say this in public are the same ones who use the Holocaust in their own writings time and again.

For today a book about the Holocaust is a book like any other, produced by literary technicians. Anyone can write it: words, words which are carefully weighed, measured, borrowed for their market value, words distorted to satisfy some sort of thirst for vanity, or intrigue, or revenge. It is as though the survivors no longer existed.

And yet, they are there. And they hear you. And you are being judged by their despair.

Martyrs and Halakha

cont. from page 6

Name of the Holy One of Israel; for as is well known, they revile and curse the God of Jacob when they torture the martyred saints of our people and lead them to their extermination.

In keeping, then, with the decisions of the *Netziv* and *Aruch Hashulchan*, anyone with spirit and courage ought to feel obligated to do whatever he can to save the scholars so that the Lamp of the Lord, which is the light of Torah, will not be extinguished; and thereby he will also thwart the evil plans of the enemy to lay their hands upon the delight of Israel, the treasure of Torah, and to obliterate its memory from the world.

Clear Danger

In our present case, therefore, it would seem clear that we must forbid the envoy from approaching the Lithuanians, for he would thereby endanger his life for the sake of others, and this he may not do because "who says their blood is any redder than his?"

However, it may not be legitimate to compare the case of the Talmud and that of *Tosafot* to our present problem. For in their case, the question is one of entering into a situation of *clear danger* to life; and the decision was to prohibit such jeopardy in order to save another who was in equally clear danger to his life. Here, however, the problem is one of entering into a situation not of clear and definite danger, but of *possible or doubtful danger*. And where another person is in *definite danger*, perhaps indeed we are obliged to enter into *possible danger* to save him, on the grounds of "you shall not stand idly by the blood of your neighbor." If this distinction is valid, then in our present case we would require of Rabbi David to undertake the mission to the Lithuanians, because his situation is only one of doubtful danger to his life, whereas

the yeshiva scholars are most certainly going to be killed by the wicked ones, may their name be blotted out.

However, this distinction does not seem to be valid. The commentators apparently interpret our Talmudic passages differently, and conclude that our Talmud, i.e., the Babylonian Talmud, does not require accepting possible danger to save one in definite danger. They assume that the Jerusalem Talmud does hold that one must embrace possible danger to save another from definite danger. But the leading decisors (such as Alfasi, Maimonides, R. Asher, the Turim, and *Shulhan Arukh*) do not cite this opinion of the Jerusalem Talmud, but instead insist that on the basis of our Babylonian Talmud one should not enter even into possible danger in order to save another from clear and present danger. Since these major decisors (who codified the Halakha and decided in case of doubt or controversy), who are our most important sources of halakhic decision, favor the Babylonian over the Jerusalem Talmud, we must conclude in our case that the above-mentioned Rabbi David ought not undertake this mission, possibly risking his life, in order to try to help the yeshiva scholars, whose lives are in definite jeopardy.

Indeed, that is what happened; the above-mentioned Rabbi David listened to my plea, girded his loins with courage, and went to the Lithuanians to plead for the lives of the yeshiva scholars. He succeeded in his efforts to release them from their imprisonment.

Remember unto him his goodness, O God, and avenge his pure and innocent blood which was spilled some time later in the death camps.

Excerpts From Chapter 7 of "The Good Society" Edited by Dr. Norman Lamm.

It Can't Happen Here

By Gary Ambrose

This article is being printed to inform, not to shock. The author is subscriber to "White Power" the official paper of the National Socialist White People's Party.

I am writing this article with the full realization that it will not be printed. It is known that the blood sucking filthy Jew cannot allow an expose of his true self. I just hope that there exists in this fine country one pure newspaper that is not run under kosher auspices.

Whitey, you are being swallowed up. Just look at the society around you. Niggers are living off your hard-earned money. Kike politicians are causing our children to attend Jew run schools with greasy Puerto Ricans sliming through the halls. There is race mixing, pimping, and drug pushing. Youth runs wild in the streets, and what is worse, the police are powerless to stop it. There is chaos and destruction. Buildings are razed and burnt in the South Bronx. The elderly are exploited by the Jewish leaders. There is no law and order.

It is time! For two hundred years we have observed the White people building up this country from forest and swampland; we have observed this nation lead the world in scientific and technological progress; and now we sit and observe the Jews corrupt and exploit this country while the Blacks burn it down. We can stop it.

A White person need only study his history to see similar circumstances. The country was Germany, and the government was the Weimar Republic. There too, were trying circumstances. The economy was failing. Communists were sneaking into political office. There were riots, and an air of rebellion embraced the nation. Then one man formed a party - a law and order party; for the people, not for the sub-humans but for the real people, the pure people, the Aryan White people. The rest is history, and as we all know, history does repeat itself.

At this time, I want to tell the public about our group, the National Socialist White People's Party. Read this with pride, knowing that there are strong

Wisdom

cont. from page 5

tolls for the benefit of Pharaoh's daughter, King Solomon created a situation in which visitors to Jerusalem were forced into taxation for this privilege. It was obvious that Jeroboam fought for justice on behalf of the people of Israel; because of this he merited the kingship.

However, Jeroboam was eventually punished for reproving King Solomon publicly. If Jeroboam's intention was truly benevolent he would never have embarrassed a king in public; dignity and diplomacy were replaced with conceit and ambition. Jeroboam was so overly concerned with materialism that his own conceit blinded his wisdom. He turned to idol worship -- the worship of materialism -- in contrast to devotion on behalf of Judaism and G-d.

God pleads with Jeroboam, "Repent, I need you. Your wisdom is great and has the potential to improve the lot of mankind. All your social reformations, however, must be bound together with spiritual wisdom. Materialistic wisdom can only lead to idol worship and eventual destruction. All your efforts are important; the wisdom of the mind and the wisdom of the Torah can combine to better mankind.

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young White men united together for our common cause. And Nigger Jew, if your eyes come across this article, then read it and cringe in fear, for your time has almost come. The fire is starting again.

N.S.W.P.P.

The N.S.W.P.P., originally called the American Nazi Party, was formed in 1959 by our beloved George Lincoln Rockwell. It began as a small coffee klatch, and has spread beyond the confines of our nation's boundaries, throughout the world. We have chapters in every European nation, and in countries stretching from Rhodesia to New Zealand. After our leader's death,* our party's name changed to the N.S.W.P.P. Our present Commandant is Matt Kochel, a strong, proud, and steadfast Aryan.

Our spirit and strength lie in these words of George Rockwell: "Our battle is

not planned for today when the White man has two cars, a power lawnmower, with a little seat for his large bottom, bathroom with hi-fi, and all the rest of the easy living of today's White America; but for the inevitable day when our phony, debt-ridden war-scarred and 'foreign aid' economy blows sky high... when Americans have nothing, they have nothing to lose." Remember, Adolf Hitler started with only twelve people.

We have telephone message hotlines in major cities. Our newspaper, *White Power*, is gaining popularity by the day. Our members and supporters have been on official ballots, and we are getting closer and closer to our goal of obtaining political seats in the major cities and districts. Financially, we have raised over sixty thousand dollars within the last two years, and our goal of eighty eight thousand eight hundred, eighty eight

dollars will soon be reached. (The number eight is associated by us with the eighth letter of the alphabet, which is H-- for Hitler. The Germans were the first to do this right after the war--'88' became a code name for HH or Heil Hitler.)

Our Cause

The National Socialist White People's Party is made up of Americans who believe in America and the White race, like most Americans do. And, we are willing to stand up and fight for our nation and race to protect and advance them. We believe in the greatness of our country and its traditions. We believe that America should be run for decent White folks, not for Black pressure groups or Communist traitors.

To promote America and the White Race, we fight for: a strong and free America; a white America without pushy Blacks; White self-defense and the right of whites to keep and bear arms; a happy and healthy family - the basis for national security.

We fight against: Communism and liberalism; Race-mixing; Drugs and disgusting hippie-ism; Nigger welfare; Integration and Black power.

Gone Fishing

Better We Should Know

Stuart Fischman



G-d will protect him and say what must be said.

When the current Governing Board's first issue came out many people questioned and even criticized its judgement in printing the "tuna fish" article (certainly the current issue will do nothing to ease these people's lack of faith in our editorial judgement). "What do you hope to accomplish?" and the more direct "Are you crazy?" are some of the questions that are still asked of me when the subject of the article is raised. This column is my answer to those who don't feel that HAMEVASER has any business interfering in *kashrut* or anything else not immediately concerned with the Jewish Studies divisions of Yeshiva University.

In *Vayikra*,¹ the Torah commands us to rebuke our fellow Jew when we see him (or her) violating a law. This mitzvah is based on one of the most important concepts of Judaism--"Kol Yisrael areivim zeh lazeh." We are our brother's keeper. The Rambam² says that if a person doesn't improve his ways in matters of *bein adam l'makom* after being rebuked privately, we insult and curse him to his face until he improves. Both the Rambam and the *Chinukh*³ say that if a person could have rebuked somebody and did not, he is punished for that sin. The Rambam the *Chumash*⁴ says that whoever can prevent evil people from sinning and does not is cursed in the *pasuk* "arur asher lo yakim et divrei haTorah ha zot." The Rambam and *Chinukh* both say that one must constantly rebuke the sinner until the sinner does penance or reacts violently to the reproaches.

Exemption

There are two circumstances that exempt a person from rebuking the sinner. One circumstance is brought by the *Chinukh* based on a passage in *Yevamot*,⁵ "Rabbi Ilai says in the name of Rabbi Elazar son of Rabbi Shimon, 'Just as it is incumbent upon one to say that which will be heard (in other words, to rebuke where one will be heeded--see *Rashi*) it is incumbent upon one not to say that which will not be heard.' The *Chinukh* learns from this that where the sinner is powerful and a person is afraid that the sinner will kill him if he rebukes him, he is not obligated to give him *hokhacha*. But nevertheless, the *Chinukh* goes on to say if a person sees that his words will have effect he should not be afraid of the wicked, but have faith that

The other extenuating circumstance that exempts one from the *mitzvah* of *hokhacha* is based on the famous law in *masekhet Beitza*⁶ "Mutav sheyihyu shog'gin v'al yihyu m'zidin." The *Gemarah* in *Beitza* (and in a parallel *sugya* in *masekhet Shabbat*⁷ says that this law even applies to *issurei d'orayta*, since we don't rebuke women for eating during *tosefet Yom Hakippurim*. This rule of *mutav sheyihyu shog'gin* is brought down by the Rambam⁸ and the *Schulchan Arukh*⁹.

Tzibur

The Rambam mentions the case of the *Gemarah* in *Beitza*, and says "and in all (cases) similar to this" we apply the rule *mutav sheyihyu shog'gin*. The *Magid Mishnah*¹⁰ explains that the *Rambam* means by "all similar cases" any *dab* that applies to everybody, is not stated explicitly in the Torah (such as *tosefet Yom Hakippurim* which is deduced through hermeneutics), and is ignored by the people. The *Mishnah Brurah*¹¹ explains that if a law is not stated explicitly, we may assume that the sinner is ignorant of its existence, but if it is stated clearly in the Torah then the transgressions are deliberate and the sinner must be rebuked.

The *Schulchan Arukh* also brings down the case of *tosefet Yom Hakippurim* and the *Ramah* adds that in other laws also that aren't stated explicitly in the Torah we say *mutav sheyihyu shog'gin*. The *Ramah* says if the law is stated clearly in the Torah (see *Mishnah Brurah*¹¹ and is ignored by the community they should only be rebuked once. An individual sinner, on the other hands, must constantly be rebuked until he is about to strike or curse the protester. The *Be'alei Tosfos*¹² hold that *mutav sheyihyu shog'gin* only applies where it is certain that the rebuke will not be heeded, but where there is even a slight chance that the sinner will heed the reproached, reproach must be given. *Rabeinu Meir* of Rottenberg¹³ holds that *mutav sheyihyu shog'gin* doesn't even apply anymore since people are lax in their observance of the Torah, but even in rabbinic ordinances people must be reproached.

Using *halakha* as a criterion it seems apparent that if the newspaper knows of any *mikshol* that leads people to violate

Our Objectives

1. A White America: We must have an all White America; an America in which our children and our grandchildren will play and go to school with other White children; an American in which they will date and marry other young people of our own race; an America in which all their offspring will be beautiful, healthy white babies, never raceless mongrels. We must have an America without swarming Black filth in our streets and schools, on our buses and in our places of work; an America in which our cultural, social, business, and political life is free of alien, Jewish influence; an American in which white people are the sole masters of their own destiny.
2. White World solidarity
3. An honest economy
4. White self-defense
5. Government by leaders
6. A spiritual rebirth
7. An Aryan culture
8. A healthy environment
9. A better race

Do you believe that Blacks are entitled. on page 11

*Through assassination - editors note.

an *issur* it has the obligation to inform the community about it so that the *issur* can be avoided. To take *kashrut* as an example, many people complain that if we publicize these problems what will they eat? Others complain that by running these articles we are besmirching the good names of respected rabbis and organizations. As I view the issue, *l'minat dati* tuna fish casserole or some rabbi's or organization's reputation do not outweigh the serious *mitzvot* of *midsaram lo tokheilu* and "hokhei'ach tokhi'ach et amitekha." In Judaism, ignorance is not bliss.

Footnotes

1. Vayikra 19:17
2. Hilkhot De'ot 6:7,8
3. Mikvah 259
4. D'artim 27:28, dibbur hamatchil "Asherim."
5. Yevamot 85b
6. Beitza 30a
7. Shabbat 146b
8. Hilkhot Shvitat Asor 1:7
9. Orach Chayim 608:2
10. Orach Chayim 608:2 s'f Katan 6
11. Ibid. s'f katan 8
12. Shabbat 55a
13. Sh'ta M'kutzet on Masekhet Beitza 30a

Shanghai and Hashgacha Pratis

by David Kranzler

From Joseph's response to his brothers in *Parshat Vayigash* we learn one of the key elements of *Emunah: Hashgacha Pratis*, Divine Providence acting in seemingly natural historical events. This may be the case even when the participants in the events are themselves unable to discern the hidden hand of *HaShem* in creating a true miracle. Sometimes the historian, in retrospect, is the one who comprehends the metahistorical significance of the conglomeration of circumstances which form an event.

In the following episode, I hope to relate an example showing one small facet of a complex historical panorama. Even the most skeptical of historians, upon careful examination of all the documentary evidence, has no alternative but to consider it a miracle. My discussion will involve the rescue of close to 500 Torah scholars and sages - including, for example, Hagaon Rav Aaron Kotler, as well as the entire *Mirr* Yeshiva (the only European Yeshiva of renown saved intact from the Holocaust) - from Soviet occupied Lithuania to Japan.

I do not refer to the amazing journey of these Polish and German refugees that found a haven in Shanghai under Japanese rule. Nor am I concerned in this essay with the even more incredible and complicated story of how and why Japan, Hitler's ally, went against its seeming self-interest to save Hitler's foremost enemies.

I do not want to delve briefly into several seemingly inconsequential coincidences which enabled the remnants of Europe's *Bnei Torah* to leave Lithuania for Japan during this critical period.

The several hundred *Bnei Torah* were part of the larger contingent of 20,000 refugees that fled Poland in September-October, 1939, following Hitler's Blitzkrieg with nothing but the clothes on their

backs. Nathan Gutwirth, a Telshe Yeshiva student of Dutch nationality who had sought a way out of war torn Europe, received an end-visa to Curacao in the Dutch West Indies from Mr. Dekker, the Dutch ambassador to the Baltic countries. With this end-visa he secured a transit visa from the Japanese consul, Sempo Sugihara, and finally was permitted by the NKVD to leave Soviet-occupied Lithuania.

Visa to Curacao

When his friends at the *Mirr* Yeshiva expressed their desire to leave Europe the same way, Gutwirth appealed again to the Dutch ambassador to stamp his friends' passports with a visa to Curacao. Dekker replied that "no visa to Curacao was required, but a landing permit could be granted only by the government of Curacao." The Ambassador, fully aware of this life-saving device authorized the Dutch consul in Kovno, J. Zwaardendijk, to mark the papers of Gutwirth's friends with the first half of this statement; i.e., "no visa to Curacao necessary." Soon the entire faculty and student body of the *Mirr* Yeshiva obtained these end-visas. Armed with these obviously "phony" documents, which, incidentally, fooled no one, they requested and were granted transit visas from the Japanese consul, assisted by his German-speaking secretary. At one point, during the rush to get the visas, the Japanese gave a Yeshiva student, Mosh Zupnik, an official seal and stationery, authorizing him to stamp the visas himself. Word spread quickly to other Polish refugees, and eventually 2,000 made use of these dubious papers. On the strength of these Curacao visas, the Russian authorities gave permission to all of the Polish refugees to leave Lithuania - an otherwise treasonable crime, as we know so well today - and the refugees were able to travel across Siberia via Intourist.

If we look back at these simple events, it does not seem that anything out of the ordinary has occurred, that is, until we probe a little deeper. Let us start with the sympathetic Dutch consul who made out the life-saving Curacao end-visas. According to his son, now living in Canada, the consul was not really a professional diplomat. He had been the business representative of Holland's large Philips Corporation in Kovno. The Dutch government made him an honorary consul during the crucial summer of 1940, to replace his predecessor, a Nazi sympathizer.

Neither was Sugihara, the Japanese consul, who, against Tokyo's orders, supplied the thousands of Japanese transit visas, a real diplomat. In fact, there had never before been a Japanese consul in Kovno. Sugihara was actually a spy, sent by the military to Kovno on a very specific mission. This - according to his recent memoirs - was to observe German troop movements in the East, during the few months ending with August 1940, to see if the Germans would invade Russia, as they had promised their Japanese

allies.

Even Sugihara's German-speaking Lithuanian secretary, who had helped the Yeshiva students, did not fit the "normal" pattern. As he had told Moshe Zupnik, he agreed with Hitler about everything, except his policy regarding the Jews.

Last, but not least, is the amazing fact that the Russians permitted the Jews Lithuanian passports only during these few crucial months. There are numerous theories as to why they did this (discussed in my book), but I found none particularly convincing. Why only these few months - not before, not after? These were the very critical months during which Japan, Germany, and Italy created the Axis Tripartite Pact (November 1940), which Japan strengthened with Hitler at precisely the time (February 1941) when these refugees poured into Japan.

Why? We can't really answer, except by thanking *HaShem* that several hundred *Talmidei Chachamim* were spared from the Holocaust in a most unusual way. Because of this, they were able to leave their mark on the entire Torah world, including Yeshiva University.

Ex Libris HAMEVASER

David Kranzler, *The Japanese, the Nazis, and the Jews—The Jewish Refugee Community of Shanghai, 1938-1945*. N.Y.: Yeshiva Press, 1976.

by Steven Bayme

Historians of the Holocaust have generally studied the Nazis and their victims, the Jews of Europe. Although there has been extensive discussion of the relative apathy of the outside world, little attention has heretofore been concentrated upon actual rescue efforts. Refreshingly, David Kranzler has reconstructed the remarkable story of the refugee Jewish community in Shanghai during the World War II years.

Shanghai remained an "open city" until 1939. With the acquiescence and even the cooperation of the local Japanese authorities, Jews who lacked visas to America or Palestine due to immigration restrictions entered Shanghai virtually at will. Kranzler examines the twin questions of Japanese policy towards this group of some 17,000 refugees and the inner life of the refugee community.

Kranzler cogently argues that Japanese policy towards the Jews was remarkably lenient, especially given anti-semitic pressure from the Nazis and from the local Japanese population of Shanghai, which feared potential economic rivalry with the refugees. The Japanese Government attempted to utilize the Jews in a quest to capture American support. In particular the image of Jacob Schiff, the American Jewish banker, who in 1904 had assisted Japan's victory over Russia by floating a number of loans to Japan, convinced the Japanese that the Jews were indeed useful allies. That the Japanese overrated the potential influence of American Jewry is self-evident, yet the episode must be understood within the context of the late 1930s when American intervention in the Pacific theater was by no means guaranteed, and anti-semitic propaganda widely disseminated the notion that the Roosevelt Administration consisted largely of Jews. In such a context the Japanese reasonably believed that leniency towards the refugees might well win friends in America.

Nazi pressure inoculated the Japanese policy with a particular variety of racial

anti-semitism. Ultimately the Japanese established a ghetto for the Sephardi and German-Jewish Shanghai communities although paradoxically Russian Jews were exempted from this ghetto, possibly on account of continued Russian neutrality in the Pacific War. Nevertheless, despite ghettoization the community survived the war, and most succeeded in reconstituting their lives in the postwar era.

Kranzler also illuminates the inner life of the community. Despite enormous economic difficulties, the refugees successfully obtained various forms of sustenance. Similarly, the refugees faced great health and sanitation problems as Europeans were especially vulnerable to contagious Eastern diseases. Most importantly, the refugees had to cope with the psychological difficulties of adjustment to an alien environment amid tremendous uncertainty as to either their own future or the fate of their kin. In this respect religion functioned as a means of psychologically fortifying the refugees.

Yet the refugees could not overcome their greatest obstacle, the internal disunity of their *gemeinde*. A community composed of Russians, Germans, Sephardim, and yeshiva students shared a common faith and common hardships but could forge no real unity among its members. Constant divisions, nurtured upon historical tradition and divergence of religious practice, hampered the functioning of the *gemeinde* and weakened its political posture. Ironically, the new difficulties Maoism posed in the postwar period did create unity within the remainder of the community, yet by then so many had emigrated (mainly to America and Palestine) that the community no longer had sufficient numbers to be seriously disunited.

This book has reconstructed a virtually unknown chapter in the history of the Holocaust. Although marred by poor editing and recurring typographical errors, the material is lucidly presented and cogently argued. The author has ably utilized oral history interviews to recapture the inner life of the refugees through the recollections of survivors. Unfortunately the author did not consult archival

cont. on page 11

Advancing in Learning

Rabbi Yosef Blau

Is it impossible to advance significantly in Torah learning while completing a full four-year college program? This question is the root of the dilemma faced by the student devoted to Torah study who attends Yeshiva College. There is no single answer, as each student's capabilities, priorities, and major affect his personal equation. But it is always possible to maximize the time available to learn.

For most of us, working successfully in the highly-competitive world of the pre-med requires an almost total time commitment. Frankly, a pre-med serious about his learning must reduce his load, taking five years to complete requirements or taking courses during the summer. Alternately, he can devote his summers to learning Torah.

Not all majors are equally demanding and it is not always necessary to get a 3.8 index. Pressures and time constraints, however, are a constant factor and hard choices and maintaining priorities put an enormous burden on the individual. Coming to the *Beit Midrash* at night whenever possible at least places one in the company of those who are choosing the world of Torah.

Devoting a year or two exclusively to learning, immediately after high school or during college, should certainly be considered (unfortunately, a minority use this as a culmination rather than preparation).

The school calendar consists of only a little more than half of the year and much of the vacation can be used for learning or for taking courses. Yeshiva still has a five-year plan on the books though few students seem to be aware of it. Even within the school week choices exist: students can spread their college classes over six days or compress them to as little as four. Paradoxically, the more days of college classes the greater opportunities exist to learn. A student who has college classes Sunday afternoon is more likely to come Sunday morning to Shiur. One who has a full Friday morning program is more likely to be seen Thursday night in the *Bais Medrash* than the student who completed his school week that night and went home. Realistically, one doesn't learn when resting at home. It is very difficult to learn at night if one's college class or lab ends after eight o'clock.

Shabbat at the Yeshiva is a wonderful time to learn. I'm sure if each one of us makes up our schedule with learning in mind, we can find numerous ways of making that choice easier.

Since I have returned to Yeshiva I have been tremendously impressed with the large number of students who daily show extraordinary devotion to *limud haTorah*. Hopefully, this article will give some practical suggestions for structuring your schedules to allow you to fulfill your desire to learn.

YU Remembers Dr. Pinchas Churgin

by Melech Lovinger

Unusual is the individual for whom a major university holds a memorial twenty years after his death, and when two universities sponsor the memorial, it can only point to a person of unparalleled distinction.

Such a person was Dr. Pinchas Churgin for whom Bar-Ilan University in Israel and Yeshiva University joined together in holding a memorial meeting at Congregation Kehilath Jeshurun.

Dr. Churgin, who was born in Russia in November 1894 and migrated to Israel in 1905, went to learn in Voloshin for five years at the age of thirteen and then returned to Israel to continue his learning. It was from these two learning experiences that Dr. Churgin developed his great loyalty to Torah education.

After receiving his Ph.D. at Yale University for his work "Targum Jona-

served as vice-president of the Jewish Book Council of America, and was the editor of the Hebrew section of the Jewish Book Annual. Dr. Churgin also founded the *Va'ad-Hachinuch Ha-Hareidi* which became the educational arm of *Mizrachi*, and the Hebrew Teachers' Training Teachers Institute for Women.

Dr. Churgin's main goal was the furtherance of Jewish education in America. This idea finds expression in his article "Jewish All-Day Schools are Catching On," wherein Dr. Churgin speaks of the necessity of expanding Jewish education in order to "insure a properly functioning system of Jewish religious education and to provide a secure existence for Orthodox Judaism in this country." Dr. Churgin also wrote *Targum Ketubim* and *Mekhorim b'Tekufat Bait sheni* which was Dr. Churgin's attempt at explaining the problems of his era.

Bar Ilan

After having been associated with Yeshiva University for thirty two years. Dr. Churgin left in 1955 in order to establish Bar Ilan University. Upon his departure from Yeshiva University, a chair was established bearing his name.

To Dr. Churgin, the verse "From Zion shall come forth the Torah" meant the formation of Bar-Ilan University. In his own words, Bar-Ilan was founded with the idea that "The cultural and spiritual development of a country must go hand in hand with the material development."

Dr. Churgin was "gathered unto his people" on Nov. 28, 1957, and he showed his loyalty to G-d and to Israel by praying silently and urging his children to sing *Hatikvah* with him.

Dr. Churgin will always be remembered as having reached that pinnacle granted to only the most select among us. Beyond that, an indelible mark on two major universities. Dr. Churgin was an editor, writer, *Mizrachi* leader, teacher and friend. He was the man of dreams who was the driving force behind so many major Jewish institutions, a man who during his life was greatly admired and, after his death, sorely missed.



than to the Prophets," Dr. Churgin was appointed by Dr. Bernard Revel to the post of Dean of Teachers Institute where he enriched Jewish education through his dedication as a teacher, thereby laying the groundwork for three decades of guidance to students.

While Senior Professor of Jewish history and literature at Yeshiva University, Dr. Churgin founded "Ezrah" a journal devoted to research in Jewish history. Dr. Churgin possessed boundless energy which he funneled into a wide array of useful and valuable activities for the benefit of the Jewish community. Aside from being one of the original members of the N.Y. Board of License for Jewish Teaching Personnel, Dr. Churgin

A Deprogrammer's Story

cont. from page 4

success, I pushed for a reason to find out why she had joined the group. After slow, painful hours dragged by, the answer emerged. Dinah had been set up on a date by one of her friends and had been sexually molested on the date. She fled to the first available shoulder, Jesus.

Once the truth is known, it is no easy task to get the subject to admit the truth, renounce the group, and rejoin society. In addition, my deprogramming technique is rather unique in that I try to get a commitment to Torah Judaism at the same time as the split from the group is made. Unless Dinah had complete trust in me, this step would be impossible.

The final step of the deprogramming must always be done with only the subject and the deprogrammer in the room. The tension can literally be felt and many signals are passed to the deprogrammer which may be missed if others cause distractions. The charting of Dinah's future had to be based upon her own free choice. I indicated to her that in the four days that had passed, Christianity and all of its doctrines had been completely refuted, and that everything that she believed in was false. It was to be clarified that I did not deny the existence of G-d or

of the Bible; I denied the Christian interpretation of it. I sensed that Dinah was with me but there was something holding her back. It was approximately three in the morning; I woke up all of my assistants and brought them in to Dinah.

"Everyone who has been with you for the past few days has risked arrest and worse. They only did this because they are Jews and you are their sister; that is real love. If you can't realize how much you are loved here, or if you don't want to realize it, then maybe we should take you back to the group. Pack up your things, I'll drive you back."

The last thing Dinah wanted to do at that moment was to go back to her group. Ranking a close second in her dislikes would be confessing it. I provided her with a way out. "Well, aren't you coming? I'm all set to take you back but I am sorry that you want to leave us. I would like nothing more than to stay here and learn about Judaism with you and to see what the Bible really says, but if you want to leave, I am ready to drive you back to the group."

Dinah looked up in the midst of her tough decision. I took a step towards her and she fell into my arms crying. Someone in the background began to sing; I sensed

My Journal

cont. from page 4

there? He says 'Jesus.' This is going to take some thought."

I struggled for almost two weeks but having no understanding of Torah Judaism, it was over before it began. The more I thought about it, the more Jesus seemed to be the answer. And so when the smoke cleared I had become a Jewish-Christian. I remember that as I knelt and closed my eyes to tell God that I believed Jesus was His son and the Messiah, I had a very strange sensation. As I uttered the name Jesus something deep inside screamed, "What are you doing...Stop, please stop!" But I ignored it and the voice made no sound until much later in my experience.

I consumed Christianity like a man dying of thirst drinks water. My hunger for understanding was so voracious that I astounded many established Christians. Of course as I learned the doctrines and theology my actions and external appearance changed appreciably. My long hair was shorn and my cigarettes and paraphernalia were thrown out. My smoking buddies and I eventually split up and my girlfriend in college went with them. The thing that really estranged my old friends was the way I vocalized my beliefs. I never stood on street corners preaching, but at the coffee house and in private discussions the message of Jesus had a faithful expounder in me.

After almost a year I told my parents. I would have done it sooner but I was really afraid. When I did tell them the reaction was frantic. Like the small voice they couldn't say why I was wrong but they knew it was against Judaism. They were right to be concerned about my Jewish identity but it came 19 years too late. My mother began taking courses at synagogue in comparative religion and nightly she studied the Bible for answers to my questions. I didn't ask her questions because I wanted to know about Judaism. I asked her questions designed to make her and my family realize their need for Jesus. Over the next two years my relationship with my family, which had been exceptionally strong, deteriorated almost completely. My grandfather disowned me, my older brother regularly

punched me, my younger brother laughed at me, and my father and I became more distant than we'd ever been.

My faith grew stronger with each hardship and each pain, with one exception. This exception began after I'd been into Christianity for three quarters of a year. I was reading in Genesis one morning when I came across the commandment and at the same time I recalled that the New Testament said it is not necessary to circumcise if we believe in Jesus. "Why," I thought to myself, "would God command something forever if he intended to abolish the commandment 1,500 years later? It doesn't make sense." Neither did the answers of my leaders, but I accepted their answers because I wanted to believe. I had never been so content in all my life and it was easier to accept on faith that what I was told was truth and pray that in the future I'd understand more. I believed the Christian answers were right and my spiritual immaturity was to blame for my lack of understanding.

After 2 years my family was no closer to accepting the "Truth" than they'd been before. In fact my mother was experiencing an increasingly deep Judaism through her persistent study and practice of the things she'd learned. Things had gotten so hard between my parents and I that I no longer felt good about having them support my schooling and subsequently my Christian activities. So after my junior year I dropped out and took a job and an apartment with three "Brethren" from the church which I was involved with. One of those I lived with was also Jewish and he is still there.

That September, to persuade my family I decided to start an intensive study of the Torah. Using a Concordance I looked up every occurrence of the words "Forever, Eternal, Covenant, Law, Everlasting and Through-out-your-generations" I wanted to know exactly what God had to say about these things. After four months of study I realized in my heart that something was desperately wrong between the Torah and the New Testament. This time the contradiction was too big to put behind me.

It was a year ago this month that I came east to see my family. I truly wanted to believe in Christianity but the realization of the huge contradictions and the pathetic tears of my mother were more than I could bear. That day I did *tskwa*. There was the same small voice I'd heard 3 years before crying, "Stop, please stop!"

The week and a half that followed was the most traumatic experience in my life. For everything I owned was in my apartment and I had to go back to get my things. Back to the church and back to face my roommates and leaders. In the space allotted me I cannot explain it to you.

My rabbi suggested that I go to the Lubavitch Yeshiva in Morristown N.J. to get a foundation in Judaism so that's where I was for March and April. It wasn't long enough, but I needed to be alone to think things out. I felt very tired and empty those days so I filled my time with learning and hiking and writing which made me feel much better.

In spring I realized that I should finish my college but I wanted to learn, so that's why I came to Y.U. I like where I am spiritually and I'm getting more comfortable in Judaism now but it's hard sometimes. Actually, I'd rather be in a cornfield than this city.

That's what my journal says.

Students can now have their t'fillin checked. See JSSSC or SOY representatives for details

others were dancing. I just looked down at Dinah and whispered in her ear, "Welcome home!"

Conclusion

Officially, the deprogramming ended at that point. Dinah had left the group and rejoined her people. However, there was still work to be done. Dinah would have to speak to her parents again and let them know that their daughter was back from another world, a world of imprisoned minds.

The "Dinah" of the story today learns in a yeshivah, but there are thousands like her still in missionary groups like her former group. The Jewish community has not developed any apparatus to count or reach out to these young people it would be a tragedy if such a move was not made, for a failure to reach the Jews in the missionary groups would be a failure to reach the most vibrant, sensitive, and spiritually searching youth of our people. The Jewish community must move today to bring back those who can still be reached, so that the words of the prophet may be fulfilled, "...thy children shall return" and Rachel shall cease her weeping.

Not in America

cont. from page 8

tled to special consideration? That law enforcement should be relaxed so Blacks can murder, rape, loot, and burn without fear of punishment? That Negro loafers and their illegitimate offspring are entitled to eighty percent of the welfare money? That White children should be forced to go to integrated schools where they are shaken down, molested, and assaulted?

Here is the problem. The Black plague is polluting our White race and taking away equal rights from White people. Forced school integration, the cause of violence in public schools. Forced housing, the cause of slums decaying the center of our cities. Forced busing, to force race mixing. Forced Black employment, causing layoffs of qualified White people to make room for Blacks, who are lazy, indolent, filthy, immoral, and dishonest. The Jews wish to keep the Blacks here in America in order to have them

melt down the resistance of the White Race.

The White people face total destruction. Jews and Communists control much of the world posing such a terrifying threat that many good people are paralyzed. We are forced to work with and live beside the sub-human Negro and more and more Jewish propaganda take its toll among our youth as interracial marriage increases. Are we so far gone that we are content with slavery under our Jewish Masters?

The Niggers are our misfortune; for without them as puppets, the Jews Communists would have very little material to work with in this nation. May White Christian America wake up before it is too late.

The Zionist predators are not conquerors. They are killers. They are impure; they are sneaks, liars, cheats, murderers, distorters, filled with hate, greed, evil...

Zionism is a dynamic ideology that gives passion, energy, and direction to its followers. It has dramatically mobilized world Jewry around its own political state, built a complex propaganda machine, and four wars. Not Israel, but the United States is the true center of Zionist power. Their gifted leaders control the major organizational, political, and financial leverage for directing the global aims of Zionism. We would like to explore further the relationship between Zionism and American foreign policy, censorship, spying, defamation, and domestic policy. The Jew works as the Trojan Horse in our hallowed halls of government.

As we developed new media of communications as radio, motion pictures, and television, the Jews stepped in with their superior financing, their ruthless piracy, and Jewish discipline and took possession of all means of mass communications. They proceed in deadly earnest to scramble our brains, corrupt our morals and prepare us for slavery. Of the radical underground newspapers, at least eighty percent are run by Jews.

There are millions of Americans, right this minute, who privately agree with us strongly, but dare not admit this even to you their neighbor, for fear of the Jew. But let our phony economy "blow" as it is doing-and these millions of secret Nazis will have nothing to lose, when they

are jobless and broke, by coming out in the open.

Most other right-wing gatherings look like convocations of the class of 1895. But hundreds of young Americans come to us to fight, for adventure. The last thing we can expect is that masses of fighting young men will be attracted by the stodgy "Conservatism" and stories about taxes and economics. They cannot resist the danger and challenge of the party.

The public, the common ordinary Americans, the truckdrivers, carpenters, store clerks, etc. are sick to death of Kikes, Coons, Communisms, and queers, and even sicker of nice methods of dealing with them.

The point which we must make the patriots understand is that that the only answer to the gutter demonstrations of these New York Jew agitators is to get down there in the gutter and run those rats right back into their holes.

Nothing will stop us from building steadily, man by man, until the great day

when the right-wing too will have a mass-action aim. And the first nasty little Yiddish Red who jumps up and opens his mouth will find himself slammed back onto his seat before he can take a breath.

To hell with conservatism! To hell with easy ways! To hell with talk, post office boxes, and private meetings. The Jews and Reds and race mixers are on the march. They are out in the streets!

If the White man is to survive, the monster must not be talked about...it must be killed.

To kill it we must attack! In the streets. In the Red meeting halls. Everywhere the Jew-Communist-Zionist-race mixing machine sticks up its ugly marxist face.

Smash it!
Crush it!
Kill it!

Author's note-these are authentic facts and quotes published by American Nazi groups. Don't worry, it can't happen here.

Kiddush HaShem

cont. from page 6

and were not included as members of society, the Nazis sought to destroy them and every idea connected with Jewry.

Still both of these answers fall into the category of "etiv u'etiv divrei Elokim Chayim".¹⁰ As with all responsa and halakha in general both men try to come to the most honest solution which they felt would be in the best interest of their people. We today can only admire their courage for answering the type of question on which life or death is determined. The people who submitted the questions and the Rabbis who answered them under the worst conditions are a testimony to the eternal desire of the Jewish spirit to recognize a higher authority, that of the Torah.

Footnotes

1. Shanhedrin 74a-b
2. "Seridai Aish" as quoted by G.J. Yummlis, *The Echo of the Nazi Holocaust in Rabbinic Literature*, Ireland, 1975, pp. 245-246.
3. *Shulchan Aruch*, Yoreh Deah, §57a.
4. E. Oshry, *Me-Mamamim II* no. 1, New York, 1963, pp. 59-68.
5. *ibid.*, p. 67.
6. *ibid.*, p. 60.
7. *ibid.*, p. 64.
8. Yummlis, p. 247.
9. *ibid.*
10. Talmud Yerushalmi Ber. 1:7.

Bayme Reviews Book on Shanghai

cont. from page 9

sources of the Japanese Government, owing either to their unavailability or to language difficulties, and consequently the sections concerning Japanese policy require fuller documentation.

My major criticism of the work, however, concerns the author's estimate of Stephen Wise and American Jewry. The author maintains that more Jews might well have been rescued were it not for the opposition of Wise and American Jewish leadership. This issue of international Jewry's rescue efforts has been the subject of constant controversy and frequent polemic in most holocaust historiography. Although Wise has not as yet been the subject of a biographical study, any serious analysis would have to place him and American Jewry within the context of a depression-ridden society in which anti-semitism had reached its historical apex by the 1930s and gave no indications of its subsequent postwar decline. Moreover, American Jewry's relief funds had been seriously depleted by the depression, and therefore many feared the real economic hardships posed by the refugee question. These economic

difficulties, coupled with the fear of appearing pro-Japanese and anti-American in a context of unprecedented organized anti-semitism, may well explain Wise's opposition. Finally, when one recalls that Wise was virtually the sole Jewish leader to lobby publicly on behalf of the Wagner-Rogers Bill to allow 20,000 German Children (mainly Jewish) into America beyond the quota system, Wise's record on immigration appears more favorable. The particular question of Shanghai Jewry ought here be studied within the context of rescue efforts generally.

In short, Dr. Kranzler has written a fascinating study of a Jewish community that did find refuge through an unlikely ally. Yeshiva College students will be particularly interested in the maintenance of religious life and Talmudic scholarship under the most adverse conditions. Kranzler writes primarily from the perspective of the refugees and their leaders. Future studies in this area ought examine the perspectives of international Jewish organizations and their particular problems in assisting rescue efforts.

Letters to the Editor

cont. from page 3

group (SCOOP) was cooperation. Sadly, it was since discontinued. It should be revived.

I avoided mentioning names both in my prior communication to Hamevaser and in this one, precisely because I did not and do not wish to promote personal

verbal duels. This is especially so since I respect both of the critics who happened to provoke this defense. I only wrote this to blunt their sting and to suggest constructively that in the future we save our sarcasm for our common ideological opponents on the other side of the halakhaic fence. Although I'm not authorized to speak for Yavneh any longer, I doubt it would object if I would invite past Dirshur members back to their shared -- but never sheared -- organizational roots. We are one.

Peace.

*B'ahavat Yisroel,
Aaron Reichel, Esq.
Former national President.*

Yavneh
YC '71; BRGS '74; RIETS '75
Editor's note: This is the last letter Hamevaser will print on this issue. It is time for Jews to stop fighting Jews.

E.S.

cont. from page 2

individual. The issue is not the better of the secon rate program -- it is the observance of Shabbat; can one observe it or not.

The crux of the issue is that although many religious students are becoming physicians, they are not simultaneously becoming physicians adequately familiar with Jewish Law. Fortunately I attended Albert Einstein College of Medicine at a time when Rabbis J.D. Bleich and M.D. Tendler gave shiurim on a wide spectrum of medical topics. The shiurim included the Gemorah, Rishonim, and Achronim, as well as an analysis of Responsa. I strongly believe that it is incumbent upon every premed, as well as every physician, to have a Rav knowledgeable in

Halacha and medicine to help guide him in his career. Thus the challenges will no longer be insurmountable but will rather become problems with adequate solutions.

David L. Hurwitz M.D.
YC '72, AECOM '75

Mazel tov to Bruce Graeber, Yc 76 former Editor of HAMEVASER on his forthcoming marriage to Judith Ross

HAMEVASER needs people to work on various staffs such as layout, copy, typing and business. Anyone interested see Ron Mitnick in 220 Morgenstern or Sam Schwarzmer in 502 Morg.

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HAMEVASER welcomes all letters but asks that they be sent typed.
Thank-you

Contributing Editor

This Is My Quest

Teddy Gross

In the humdrum routine of our everyday existence, necessity and reality have become the order of the day. The necessary things which one must do in order to maintain stability in this very real world demand the attention of our entire waking hours. We are burdened by the conviction that the reality of our lives must be confronted and dealt with. Growth is synonymous with accomplishment; maturity with the recognition of the responsibilities which constantly confront us. Each new day is no longer a beautiful creation in and of itself. It has become a conglomeration of actions, significant only in relation to an immediate need. There is precious little time to do or think anything else. Our minds fill with facts and figures, dates and places, all having meaning only in the private hell we create for ourselves.

No doubt there come brief moments in our lives in which disturbing thoughts, flicker through our minds reminding us that we have lost all sight of the final goal. Our actions are no longer the means but ends within themselves. There are other moments equally illuminating and disturbing in which we take respite from our daily lives to picture what could have been as opposed to what is. We quickly dismiss these thoughts from our minds. One can ill afford to indulge in the luxury of conceptual though while immersed in the world of reality.

"Reality" that which becomes the tyrannical God of our lives, ruling and enslaving us within its unending demands. The dreams and ideals of our

youth are slowly forgotten; dismissed as proverbial magic dragons and flying ships- fantasies of small children but never of mature adults. Adults cannot afford to embark on fantastic voyages into the mind from which many suppressed dreams of youth might emerge. The mature person has learned to seek Truth, defined as a moment of physical existence. It is something which can be explored by the senses and not by the mind.

Life no longer is that great, all-encompassing experience where each moment differs from its neighbor. In our real world of doctors, lawyers, and businessmen we have destroyed the very magic which is so basic to life. We have undermined, with great cunning and malicious intent the most potent gift given to mankind, the gift of the "Dream".

Maturity, responsibility, indeed our very sanity often depend on the destruction of our dreams, enabling us to continue to live in a world which has forgotten how to dream. Due to our involvement in the intricate maze of reality, for us the sole purpose of the dream is to provide escape from the "insane", real world surrounding us. It is a reflection of the past where we can bask in an uncomplicated, non-demanding reverie. We retain an illusion of a past which never existed for we had not the courage to propel our dreams forward into the future. We no longer use the dream to construct reality. Reality, in turn, has become a night terror!

Special Relation

The Jew has a special rela-

tionship to the dream for it is the essence of his entire life. Without the dream faith can only exist in a vacuum. The Jew who has lost aspiration is the supreme offender to this most basic element of religious life. The very nature of *Am Yisroel* is the dream turned reality. Who were the *Avot* if not men endowed with courage to fulfill their dreams? *Avraham* sought a better world and thus embarked on the eternal path of creating that which only existed as a vision. *Yitzchak* and *Ya'akov* passed the dream on from generation to generation only demanding from their children the courage to fulfill it. *Yosef's* great gift was not merely foreseeing the future but forcing that distant image to come true. The great leaders of *Am Yisroel* were not sophisticated, pragmatic realists but simple shepherds, untainted by the real world around them in their power to envision the future. From their lowly positions they recognized the greatness in man; the ultimate gift of God to mankind. Shepherds who dream and understand the greatness of the dream must assume the responsibility in fulfilling it. At the *Sneh*, *Moshe Rabenu* angered God when he hesitated in accepting his responsibility to that higher case. *Saul* lost his kingship after he became totally engrossed in the reality of the moment - the all consuming jealousy of which he died. *Dovid Hamelach* was annointed only after showing the courage to trust in the dream and not fearing the actual moment.

Purposely Forgetting

Today mankind still basks in its own achievements, in the greatness of its collective mind, while worshipping itself through the medium of God. We have not tempered dreams with reality. We have not dreamt and then created. We have created and forgotten what to dream. We have purposely placed the dream outside the bounds of memory, hoping that it vanishes before rooting itself in our consciousness and affecting our sanity.

Even our *yoshevi Beit Medrash* are not free from this grave error in human judgement. They too have forgotten that *Amud* is not an end within itself but the vehicle one uses to transcend reality. The danger of the *Beit Medrash* comes when one is complacent in his own achievements forgetting that part of their worth lies in transmitting them. Indeed the greatest danger to the dream is when stagnation begins to take hold. It no longer is given a chance to renew and redefine itself nor to motivate man to continuously strive to greater heights. A dream which manifests Truth does so not only for the individual but for the nation as well.

Sharing Dreams

There is a *medrash* which describes *Moshe Rabenu* as half-man and half-angel. Never losing

sight of the dreams which were essential to *Am Yisroel* made him similar to an angel. His human potential lay in his capacity for relating that dream to the *Am*, thus enabling them to pursue them after his death. *Moshe* did not selfishly guard his dreams, keeping them to himself, but rather shared them with others. He hoped that they too would remember not only the present but the dream of the future.

Not all dreams are worth the time or effort it takes to conceive of them. We often require motivation and direction from the Torah in order to discover their true value. The eternal dream is one which in its totality has not one falsehood and can be transmitted from generation to generation without losing its splendor or beauty.

Prophecy

Indeed in *Berachot*, *Chazal* state "A dream is a sixtieth part of prophecy." Who were our prophets if not men with the courage to visualize the greatness of *Am Yisroel* despite the nation's submission to reality? The worship of idols - *avodah zarah* - was nothing more than the worship of mankind for itself; forsaking past and future for the pleasure of the present.

Dreams do not materialize from nothingness. They are not *Briya Yesh- May'ayin*. They come from deep within a man's soul, that part which demands something better of him; something greater than the reality he has accepted. They need nurturing and development. They require thought and deed. They demand sacrifice and courage. They transmit to man the greatness which is his and his alone. The only prerequisite is that they are never forsaken.

In our warped method of confronting reality we have committed the sin of not transmitting our dreams to the young. Education is not geared to the development of human potential but rather attempts to mold our young for a predetermined lifestyle based on existing values. We have willingly dulled their imaginative powers so that they have forgotten not only what to dream but even how to dream. Here lies the greatest danger. For the only reality worth having, the only belief worth trea-

suring and the only hope worth preserving is that which is built upon the dream.

What we must teach our young is to cope not only with reality but with the vision as well. We must remind them constantly that it is time to leave this world for a brief interlude and learn once more how to dream; to dance with out dreams; laugh and cry with them; understand them and believe in them. We must teach our youth that above all else those magical and mystical illusions are not to be used as an escape from reality but a prelude to it.

Don Quixote

Perhaps when all is said and done we shall seem like a nation of Don Quixotes fighting windmills and saving damsels in distress. Maybe we are despised by the nations of the world because we are the dreamers, endowed with the courage to uncover Beauty in mundane life through the medium of the dream. The one element of truth in our lives lies in the dream. Without it life is devoid of all essence, all meaning. Our responsibility to our children and to our people is to constantly reaffirm this truth and rededicate ourselves to the dream. We are a nation of romantics, visionaries and idealists, vehemently pursuing the dream not only for the present but for the distant future as well.

In a moment of sanity when Don Quixote takes respite from his battle with the windmills of time he defends his madness against that all too real world surrounding him. He refuses to succumb to the world of practicality which allows no room for the gallant errant knight to forever "right the unrightable wrong." He cries out in anguish and despair at the injustice of a life without the "impossible dream". Life itself seems lunatic.

Who knows where madness lies.

Perhaps to be too practical is madness.

To surrender dreams- this may be madness.

To seek treasure where only trash.

Too much sanity may be madness.

AND MADDEST OF ALL TO SEE LIFE AS IT IS

AND NOT AS IT SHOULD BE!!!!

Wisdom

cont. from page 8

However, the wisdom of David must take precedence." Jeroboam refuses to accept this guidance. He instead challenges G-d by asking "What comes first, *chochma* or Torah. What will guide the world's destiny?" G-d answers that the Torah must always take precedence; the Torah is the basis of the world's wisdom. Jeroboam defies G-d and thus causes his own defeat.

This story helps us to understand the incident in *Parshat Yavnecht* in which Jacob laid his right hand on the head of Ephraim and blessed him more than his brother although he was the youngest son of Joseph. Menasheh, as explained by the commentators, served as administrator of Joseph's house. He was the interpreter when Joseph met his brethren, he was fluent in numerous languages and an expert in political and military affairs. In contrast, Ephraim was the student of Torah who studied with his grandfather Jacob in the Yeshiva of Goshen. Menasheh represented *chochma*; Ephraim represents Torah. When Joseph presented his two children be-

fore Jacob, Joseph believed that the birthright belonged to Menasheh, and thus the blessing with the right hand was in order. Ephraim, in contrast to Menasheh who represented materialistic power, seemed not to deserve the birthright, for after all, power seems more important than Torah knowledge. Jacob declares that just the opposite is true; the birthright must be given to the student of the Torah. Jacob loudly proclaims, "I know how to evaluate the importance of *chochma*. Menasheh will also become important; but his brother is of primary importance. It is the *ben-Torah* that will eventually protect and save Judaism."

In order for Judaism to survive, the combination of the wisdom of the heart must be cemented into one unit. After all, the *posuk* in *B'haalotcha* says that the seven candles which represent *chochma* must be directed towards the *menorah*, which represents Torah. Only by uniting *chachma* with Torah can we create a Gan Eden in which all humanity can walk in peace and security.

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