

HAMEVASER

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Shabbat U'Kdushato Is Rov Shiur Topic

by Nathan Szafir

After two postponements due to inclement weather, Rabbi J.B. Halevi Soloveitchick delivered his annual "yahrzeit shiur" on January 29th in Yiddish to a large assembly in Lampert Auditorium. The topic, *Shabbat U'Kdushato* — the Sabbath and its sanctity, seems to be a favorite topic of the Rov's for he has given a shiur on it on several other occasions.

The Gemarah says that from the pasuk of "zachor et yom hashabbat lekadsho," we learn that there is a mitzvah of kiddush on Friday night. But what is the source for the kiddush of the day? The Gemarah answers that we know it from the word "yom". Further, the Gemarah states that for the kiddush of the day, only the *berakkah of borei pri hagafen* is made. The *Rambam* and *Ravad 2* debate whether this kiddush is based only on an

asmachta, or in case one forgot to make the kiddush at night; or if it is a *mitzvah d'oraitah*.

The Rov began with several questions. It seems sensible that the reason for hastening the evening kiddush and delaying



the *havdalah* on Shabbat is to add to the Shabbat — *Tosefet Shabbat*. Yet it seems from the Gemarah that there is an intrinsic bond between *Kiddush Ha-yom* — sanctity of the day and kiddush and *havdalah* of Shabbat. Furthermore, there are two

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Bible Committee Proposes New Requirement Structure

by Joel Selzer

After much debate, the Yeshiva College Bible Committee has passed a proposal for an experimental plan for the Bible requirement at Y.C. The plan is a two-track program which provides students with the option of choosing the type of courses they wish to take, while insuring a certain continuity in learning of Bible at Yeshiva.

The program consists of the following: **Track A** would retain the present eight semester structure with credit allocation as follows: introduction to Bible — two credits, and seven one credit textual courses for a total of nine credits. **Track B** would involve five-semesters of two credits each, the courses being Introduction, Biblical Exegesis (2 terms), *Targum*, and *Midrash*. The requirement would be de-

fined as eight semesters or ten credits thus providing for cross-overs between tracks at certain specific periods in a student's course of study.

The committee consisted of student representatives, Bible faculty members, and the administration as represented by Deans Rabinowitz and Soloveitchik. The final proposal came after three long meetings where the debate was lively and stimulating. The vote was unanimous except for Dr. Hurvitz abstaining because he felt the courses must first be well defined before a vote could be taken.

As is customary, the Bible proposal, along with the proposals of the Hebrew Language and Jewish History committees, will be brought before the Jewish Studies faculty for approval. Syllabi for each course will be drawn up with many scholars expected to take part in determining their content. The committee voted to discuss the syllabi when they are available. Likewise a booklet describing all the courses will be printed for all students to allow the program to go into effect in September 1978. It will be instituted on an experimental basis

for two years at which time a committee will meet to evaluate its effectiveness.

The new courses proposed, Biblical Exegesis, *Targum*, and *Midrash* will be intensive courses of study where the text of the *Tanakh* will be studied from a different perspective than the current courses. The Exegesis course, *Parshanut*, will be two terms long. The first term will cover Chumash and the second Nach. The student will be introduced to a greater degree of depth in learning Tanach and be equipped with the ability to deal with classical Biblical commentaries. They will be intensive studies of the text from the standpoint of the *Parshan*; and not a "non-textual, topical" course as many fear.

Committees were also convened by Dean Jacob Rabinowitz to study the Jewish History and Hebrew requirements. The History committee had only one meeting in which it was decided that the requirement should remain. The course would be set up with departmental syllabi and specific teachers. The Hebrew committee is presently discussing

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RIETS Anniversary in March Chag HaSemikha To Be Held

by Ephraim Becker

To mark the occasion of RIET's birth in 1897, the institution will hold a week-long celebration starting the weekend of March 25. Together with the Torah Convocation, which will climax the event on April 2, at which the renowned *Rosh Ha-Yeshiva* Rabbi Dr. Joseph B. Soloveitchik will address the *musmachim*, there will also be the 80th Anniversary Dinner in tribute to the new officers of the RIETS Board.

This event, traditionally called the *Chag HaSemikha*, has returned after a seven year absence. It will honor all the *musmachim* of the Yeshiva from the last seven years.

Near the turn of this century, there was a massive immigration of Jews from Eastern Europe which would prove to be the most dramatic of any influx of Jews to America. Even more significant than the sheer numbers of newcomers was the challenge that these Jews presented to our two thousand year old tradition.

For many of these Eastern European Jews, their traditional of performance of the *mitzvot* in the close "shtetl" was being challenged under the new freedoms of America. For these Jews, a new form of the European yeshiva had to be developed, one which would be able to incorp-

orate the secular world to add to the understanding of our Torah without sacrificing any of the actual performance to the sake of this underlying meaning.

To meet this challenge, RIETS was organized, named after the famed rabbi of Kovno, Rabbi Isaac Elchanan Spektor, whose *Yahrzeit* will be observed during the forthcoming anniversary week.

It is perhaps most significant that more than 300 recent *musmachim* will be honored, indicating in no uncertain terms

the enormous impact of the RIETS tradition on the American Jewish scene. Nearly all of these *musmachim* have attained secular graduate degrees in conjunction with their rabbinic training to better equip them to meet the challenges of their highly secularized environments.

A noteworthy group of *musmachim* are exceptions to this system of joint rabbinic-secular degree: the *Kollel* students, who have elected to involve themselves in intensive yeshiva study 'yomam V'layla' day and night.

Councils Begin New Term EMCSC Supports Retreat

The spring semester seems to bring everything out of hibernation, including the Jewish Studies councils, who have much planned for their constituents this term.

Howie Lichtenstien, President of JSSSC, has announced several activities, following his council's meeting of Feb. 22. Mr. Lichtenstien reported that 75 students participated in a JSS Shabbaton held here with Rabbi Oratz on the Shabbat of Feb. 19.

JSS Tzeddakah Drive has been instituted this semester, with collections being made in all classes every Tuesday and Thursday.

The Council has proposed a

two part lecture series dealing with the holidays of Purim and Pesach. They already have a commitment from Rabbi Steven Riskin for one of the lectures, but no dates have been officially set as of yet. JSSSC, the traditional sponsor of the *Yom HaShoah* program, said that this year's observance will be held on May 3.

Mr. Lichtenstien said that over thirty JSS students have been participating in their volunteer program at the Isabella Geriatric Center.

JSS freshmen and sophomores will receive *SOY Haggadot* and Festival booklets for nominal cost from JSSSC. The

JSS Honors Luncheon will be held on April 13. Rabbi Besdin has been announced as JSS Senior Professor and will receive the honor at that time.

EMC Secretary-Treasurer Michael Malka has announced a full schedule of upcoming events, to be highlighted by an EMC weekend, tentatively scheduled for the last weekend in March with location uncertain at this time. Informed sources say that the Lido Beach Hotel was chosen as the location but was unavailable for that weekend and that it may be held in Atlantic City. EMCSC hopes to keep everyone informed as soon as details become

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Book Donation Marks Herskovics' Aliyah

by David Stein

A dedication ceremony marking the donation of the Mayer and Esther Herskovics *Sepharim* collection to the Yeshiva University Library took place on Jan. 17, 1978. The donation

was made by the Heller children in memory of their parents Jacob W. and Lilly Heller.

A short coffee hour was held prior to the unveiling of the dedication plaque. The Heller children, who purchased Dr. Herskovics library of four thousand five hundred books and donated it to the Mendel Gottesman Library, unveiled the dedication plaque.

Rabbi Dobrinsky who served as master of ceremonies, noted that three generations were involved in the ceremony: the generation in whose memory the books were being donated; the second which is donating the books and the third — the children of the donors. Cantor Paul Glasser chanted *Keil Maley Yachsim*, in memory of the first generation.

Dr. Herskovics has been a full time member of the Erna Michael College and Yeshiva College faculty since 1961. He came to the United States from his native Czechoslovakia in 1948.

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Expensive Changes

The new Jewish Studies program that was proposed by Dean Jacob Rabinowitz in December has become a major topic of discussion throughout the Yeshiva. A vast majority of students and Jewish studies faculty were opposed to the program. Their reasons included the seeming inequality between the "lighter" program and existing programs, the feared migration of Y.P. students to the eight-hour Jewish studies program, and an opposition to the possible lowering of standards.

It was thought that after such a forceful voice of negative opinion, the issue would become moot. However, the Office of Admissions recently sent out questionnaires in search of student and applicant opinion on the "Bechira" program, as well as the soon to be instituted Pre-CPA program. Many students expressed indignation at the administration for ignoring their feelings on the issue. But it has come to our attention that although the proposal is still under consideration, student opinion will not be ignored. We have been informed that the proposal has been put before the President and he will in turn weigh all the different opinions, including those of faculty, students and prospective applicants.

We would like to add our voice to these well respected points of view. Although these programs are well meant, they do present many problems. Our feelings are that the programs should be abandoned. We are not opposed to change, but not at the expense of certain standards, basic to the needs of a Torah institution.

Traditional Symbols

We don't know if anybody has noticed, but the University's stationery has received a face-lift. We realize that some people may feel that a re-structured school needs restructured stationery, but something is amiss. The new letterheads are notable for what they omit — the seal of Yeshiva University. Now this may seem trivial to some people but it is not. The seal of the University is a traditional symbol of what Yeshiva stands for and should appear on school stationery. We may be nit-picking, but the concept of Torah u'Madah is a significant one and it should not be hidden from view.

Can You Give A Dime

In conjunction with their other activities, SOY has traditionally been responsible for the collection of *tzedakah* in the RIETS *shuirim* for distribution among various worthy institutions. This year, SOY began most enthusiastically. Representatives were chosen from each *shuir* to collect *tzedakah* daily, and to give it to the

shuir-level representative, who was to count it and record all amounts. A tally sheet was to be posted, listing weekly totals on a *shuir-by-shuir* basis, so everyone could follow the progress.

It is difficult to imagine how a program so auspiciously begun could fail; yet that seems to be the case. *Gabbaim* are disappointingly lax in their responsibilities. *Shuir*-level representatives do not appear to have the initiative required to make this program a viable one.

But what is most incomprehensible is the apparent apathy among the students themselves. Why can one *shuir* collect fifty dollars, and another only fifty cents? No matter how much students give to other institutions, SOY should be able to glean more than \$600, roughly \$1.25 per student, in an entire semester.

HAMEVASER hopes that next term will show a drastic improvement in this presently shameful situation. The only thing worse than not doing a *mitzvah* at all is turning it into a farce.

HAMEVASER

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JSS President

Shekalim and Life



Howie Lichtenstein

We have now entered the time of the year of the four *parshiot*: *Shekalim*, *Zachor*, *Parah*, and *Hachodesh*. There is always an interruption between them; at time by one intervening *Shabat*, and at times by two. *Shabat Shekalim* always falls at the advent of *Adar*, but never after *Adar* has already begun. When the Sanctuary stood, a positive *mitzvah* was incumbent upon every Jew to contribute half a *shekel* yearly for the purchase of the communal offerings brought in the *Beit Hamikdash*. During a given year the offerings had to be purchased from the half-*shekel* contributions of the same year.

This *mitzvah* was mandatory for everyone; even upon a poor person dependent upon charity. If one lacked a half-*shekel*, he borrowed from others, or even sold one of his garments, in order to be able to give the required silver half-*shekel*. Furthermore, it was not to be given in installments, but all at once.

Now that the Sanctuary no longer exists, and we no longer bring offerings, and the *mitzvah* of the half-*shekel* does not apply, we nevertheless read this portion from the Torah in the appropriate time, so that the Torah Reading might be regarded as equal to the practical fulfillment of the *mitzvah*.

This *mitzvah* should be one of the most beloved among all Israel for we learn from it to love every individual Jew greatly since all Jews are regarded as equal before G-d, and that the bringing of the communal offerings of atonement was performed by all Israel in equality. Before G-d none was poor and none wealthy; none were near and none were distant.

Furthermore, why did the Torah prescribe the giving of a half a *shekel* and not a whole one? The "*p'shat*" seems to be that since the *shekalim* came to atone for the sin of the golden calf, and Israel committed this transgression only half a day, G-d demanded half a *shekel* for half a sin. There are of course the more Midrashic interpretations. By using half a *shekel*, a person is taught that if he was to use all his efforts in the service of G-d, he would attain only half of his capacity. He should not be arrogant and claim "I have served G-d with all my strength."

Another reason: These *shekelim* came to atone for the making of the golden calf. But women did not commit this sin and a man without a woman is only half a person.

As usual, there are many things we can learn out from the above interpretations and examples. First we learn that all *mitzvot* and *maasim* (Actions), if performed, should be done so in completion — just as the *shekelim* were paid. It is not enough to say that "at least I started the *mitzvah*". Partial credit carries much weight on a Physics exam — not in "*halakhhah l'maaseh*".

Secondly, we learn never to be satisfied with the level we have reached in *Yiddishkeit*. This seems to be a problem of many so-called religious Jews — which is an awkward phrase to begin with. Many feel that certain levels of observance make it proper for them to criticize those who have not reached such a level. All Jews should keep in mind that no one has reached their full level of potential, and therefore any criticism is inconsiderate and unwarranted.

Finally, and most importantly, is that the entire matter of *shekalim* teaches us unity. Everyone is equal when it comes to the observance of *mitzvot* and everyone can reach his level of potential with proper effort. The half-*shekel* indicates something or someone is lacking. That void can be filled by greater effort in personal improvement. And the Midrashic interpretations offered present many other possibilities to fill this void.

Letters To The Editor

To the Editor:

I would like to comment on the letter written by Menachem Brick (Hamevaser, vol. 16, no. 4) with regard to Teddy Gross's articles in the previous issue entitled "The Race to G-d."

Since I am not a native New Yorker, I can not state facts concerning the "rush" *minyanim* here, but I can verify similar incidents in a small town in Pennsylvania. The mode of hurrying, however, is slightly different.

In Erie, (the third largest city in Pa.) my home town, when *minyanim* is called for 7:30, the men that do show up have to wait at least until 7:45 for 10 men to appear, despite the previous evening's calls to guarantee a *minyan*. Then, as is the case in New York (according to Mr. Gross), the race begins. Since davening begins 15 minutes behind sche-

dule, the men have to compensate by going even faster. Sometimes I wonder if they read only the first sentence of each paragraph. Somehow, *shul* is over by 8:05, 8:10 the latest.

I'm not putting down the layman in the least. It is encouraging that the businessman cares for his Jewish identity and helps form a *minyan*. However, how are these men supposed to appreciate their Jewish heritage and understand the meaning of davening if they rush through the service in order to get to work or school at a certain time?

These same businessmen support our *yeshivot* and synagogues for very good reasons. They want their children to be proud of, and better understand, their being Jewish.

But does *tzedakah* remove all our responsibilities, to ourselves, to our children and to

Ha'Shem? By rushing through the davening, are not these laymen defeating the purpose of their kind of donations? Instead of pride in *Yiddishkeit*, the pride these men instill in their children can be summed up in one simple childish boast: "My daddy can daven faster than your daddy!"

Davening has lost that special meaning for many of us. Speeding up has not helped; if anything it has contributed to the problem. Each of us, individually and then collectively, must help recapture the special meaning of *t'shiva* and reinstitute it for the yeshiva person, businessman, as well as the layman.

Deborah H. Meyers
SCW

HAMEVASER welcomes letters from all members of the Yeshiva community.

To the Editor:

In the *Tevet* issue, your lead editorial is entitled "Responsible Journalism". You piously criticize editors for a "lack of discretion" and declare before publication "there must be verification of facts and presentation of both sides of an issue". In precisely the very next editorial, you do exactly the opposite and more. The editorial "Political Failure" is a masterful blend of lack of discretion, failure to verify the facts, and failure to present both sides of the issue. You have also managed to brand by innuendo the president of the SOY as inept and accuse the president of the Mizrahi, myself, of failure to keep a verbal promise of representation. Did you call the American Zionist Federation to ask if there was the promised representation. Did you call the Mizrahi office to ask for an explana-

tion? Did you attempt in any way or manner to reach me? I am in the Yeshiva at least three times a week and scores of students can testify that my office is wide open to any and all callers. Clearly, the answer is no, for had you made the single inquiry, you would have learned that there is a student representative high on our alternate's list, which would allow him full participation in the Congress. The SOY list was presented to us literally at the zero hour, when our list of candidates had already been submitted. Yet the SOY representative's name was inserted in the highest spot that I could designate under the circumstances. Regrettably, and due to circumstances entirely beyond our control, two names on our list were omitted from the printed form. Other lists contained similar er-

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Herskovics Library

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He taught at Yeshiva of Flatbush High School as well as at Yeshiva University's Teachers Institute for Women and at the Yeshiva University High School in Brooklyn. Dr. Herskovics authored a book; the *Life and Works of Rabbi Zvi Hirsch Chajes*, published by Mosad Harav Kook in Israel.

He received a B.A. degree from the Reform Real Gymnasium in Brno, Czechoslovakia and M.A. degree from Paymayn Pater University in Budapest, Hungary. He was ordained in Hungary after studying at *yeshivot* there. Dr. Herskovics received the Doctor of Hebrew Letters degree from Yeshiva University's Bernard Revel Graduate School, on whose faculty he now serves.

Dr. Herskovics then spoke thanking Professors Baum and Axler who prepared the symbolic library from a few of the books that had already been brought to the library. He also thanked his wife Esther for her love and support. He said that it had not been easy to collect these books; *sefarim* always take priority (over other luxuries).

Dr. Herskovics noted the word *morasha* is found twice in the torah, once referring to the Torah and the other referring to Israel. He went on to explain that *morasha* does not mean "inheritance" as one might think but rather means "heritage." He said our heritage of Torah will ultimately result in the latter: living in Israel. The books were given to the students so they may one day merit making *aliyah*. "We're just exchanging one dream for another," Dr. Herskovics said. He thanked the Heller children for enabling his collection to be used here. He

quoted the *Hilkhot Sefer Torah* of the *Rosh* who said everyone must write for himself a *Sefer Torah*. "In the days before printing presses Jews used to study from the *Sefer Torah* but nowadays one can buy *sefarim* rather than write his own Torah. By donating these books the Heller children are almost writing a Torah, for these books will enable students to learn from them."



Dr. M. Herskovics

Melvin Heller, a lawyer, responded to Dr. Herskovics remarks: "Don't thank us; we thank you for enabling us to give these *sefarim* to the library."

Dr. Herskovics will be settling in Kiryat Moshe, Jerusalem and will probably be teaching at B.M.T. and possibly at Bar Ilan University as well.

Jewish Studies Councils Reports Much Success

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come available. While, the weekend will be co-sponsored with YCSC and SCWSC, EMCSC has allocated one thousand dollars for it. The theme of the weekend will be "The Role of Orthodox Youth in American Jewry," reports Mr. Malka.

EMCSC is proud of its recently published edition of their Hebrew language newspaper, *HaMashki*, and hopes to publish another edition by the end of this semester.

Although plans are not yet complete, Mr. Malka said that this year's EMCSC-sponsored *Yom HaAtzmaut* celebration promises to be "a phenomenal program to be filled with *ruach* that only EMC students can offer."

An EMC luncheon lecture is being scheduled. Last year, Dr. Moshe Sokolov lectured at a similar event. Also, EMC classes may be pre-empted one day this semester so that EMCSC can present a series of lectures. They already have a tentative commitment from the Israeli delegation to the UN.

Mr. Malka further reports that the EMC Tzedaka Drive, benefitting Chesed L'Avraham, an institution which fulfills the important *mitzvah* of *pidyon shevuyim*, is in full swing.

Henry Kamioner, President of Soy, reports that the numerous projects instituted last semester are now coming to fruition. The joint JSSC-SOY

by Yisroel Auerbach
The State of New York has a division of Kosher Law Enforcement. It is a part of the New York State Department of Agriculture and Markets. The division employs thirteen full time inspectors, and is administered by Rabbi Schulem Rubin, Chief of Inspections and head of the division.

On January 12, 1978, Steve Mandel, Bumy Kaisman, and I had the fascinating experience of interviewing Rabbi Rubin. He became head of the division only a few months ago. He served as a *kashrut* inspector for a number of years. In the brief time since he assumed the helm, there has been a marked increase in the efficiency of the management of the Department's personnel and resources. As a result a great deal more information is gathered, processed, and acted on. The net result is of significant benefit to the kosher consumer.

The Kosher Laws stipulate that any food establishment in the State of New York (restaurant, supermarket, grocery store, etc.) which advertises itself as or claims to be kosher, and is not so, has breached criminal law for which an individual or company may be fined, closed, prosecuted and jailed. The more serious measures are a last resort and

rarely instituted.

The scenario of a typical violation is as follows. An inspector, upon presentation of his credentials has immediate access to any and all food establishments in N.Y. State. If a violation of any of the State Kosher Laws is discovered, a citation is issued on the spot and a copy is kept on file in the central office in New York City. On a second offense the violator receives a minor fine of up to \$200.00. A third offense incurs a fine of over \$200.00. Such a violation is referred to the Attorney General's Office for possible prosecution. It is possible for a business to be shut down and the owners put in

jail if the offense is sufficiently serious.

One of the more interesting cases is that of a large, well known Kosher Poultry company upstate. The company slaughtered thirty thousand chickens a day and distributed its chickens over a wide area. For years the company was suspected of using hot water to clean the chickens prior to their being soaked and salted. Inspectors visited the plant many times. When they checked in at the gate the guard notified the cleaning room, the hot water pipes were disconnected, and ice was dumped into

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SOY President

Oh, Tanenbaum

Henry Kamioner

Look closely at Yeshiva, changes are in the making. For starters we have a new orange coat rack in the Furst Hall lobby. Look even closer and find a new sign on the entrance to the High School Building. Presto — what has been known to us since antiquity as the Main Building has now become the vivacious TANENBAUM BEIS MEDRASH.

Upon further investigation of the new brass fixture, I was informed, from a reliable top man in the administration, whose name shall remain anonymous, that said donor has left a considerable amount of funds for any purpose that befits our institution. Furthermore, I was also privileged to see a blue-print for the complete restructuring of the new TANENBAUM BEIS MEDRASH. I would naturally assume that very good news is on the way.

As one enters the "old" Beis Medrash, one should first be *zahir* [careful] not to trip over any loose tiles. The first sight that will chance to meet your eye is the poor lighting. Next, the walls — the Koslim that have nurtured so many more students than any of the other structures within Yeshiva. Ironic, isn't it, that these walls should reek from the Coke-a-Cola of last year's Purim Chagigah, [yes, women are invited this year] and should have to be in such dire need of a white-wash. Finally the furniture; the cracked formica tables; the overloaded bookcases that are constantly being vandalized; the coat racks that are never in use because the heating system does not function, and the air-conditioning unit that doesn't work when the weather begins to swelter.

And now for the "new" Tanenbaum Beis Medrash — miles and miles of wall to wall carpeting — never to be bruised by cigar ash nor the residue of Nestea Ice Tea. A new dropped ceiling with proper lighting fixtures. The walls will be covered with good wall paper and the windows will flaunt thick curtains, to battle the cold slap of winter. The tables, stenders, and uniform, enclosed *Seforim* Schanks will all be brand new. And finally a place to hang up your coat. Yes, hang up your coat if you wish — there will, please God, be an entire overhauling of the present defunct ventilation system.

These plans are in the making. My inside source claims that these renovations will take place this coming summer. The blue-prints have already been drawn — the money hopefully allocated, only a few more months for the Beis Medrash to capture a new Tzurah [shape]. Mr. Blazer [whoops] is confident that the plans will soon come to fruition. However, it is not just my good friend Mr. Blazer who is responsible for such an undertaking. Much of the credit, of course, goes to the generous Tanenbaum Family and to the administration for realizing the importance of this great task, but *rov revach* [praise] goes to the *talmidim* [students] of our great Yeshiva. It is the consistency of the constituency of our night *sedorim*, and of course morning *hachona*, that make the Beis Medrash thrive. No other physical structure can hold a candle to the bright light that burns in the Beis Medrash. "The Beis Medrash is truly the backbone of Yeshiva University."

Once again, on behalf of all the Bnei Yeshiva, much thanks to the Tanenbaum Family and to the administration for fulfilling our needs.

Welcome back Noach Kalman, it's been too long. Let me know if there is anything else I can do for you.

HAMEVASER expresses deepest sympathies to Charlie Bavax on the loss of his father. *Hamakom Yinkhem Ot'cha B'toch Sh'ar Avelei Tzion V'yushalaim.*

Bible Committee

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sing various issues involving the requirements.

All the committees are composed of students and members of the faculty and administration. The students on the Hebrew committee are Phil Klein and Michael Chernofsky; on the Bible committee are Aaron Steifel and Ephraim Simper; on the Jewish History committee are Shelly Senders and Morris Bienenfeld.

Students had been requested to submit their feelings about the Bible Department to HAMEVASER. Mr. Simper, editor-in-chief, noted that although ample time was allotted for response, "Barely a *minyuan* of people bothered. One wonders if students really care to make changes or would rather sit back and complain." He stressed that students have the ability to make changes if they put up a concerted effort through their representatives. Of course these representatives should assume the responsibility they undertook in accepting these offices."

by Dr. Menachem Brayer

On college campuses, from the East Coast to the West, and even in high schools, it is a common fad and status condition, where students are asked with unerring frequency: Have you taken a trip yet?

Ours is a drug-oriented culture. With the ingestion of drugs of greater variety and number by our youth; from opiates to amphetamines and barbiturates, the mental health, social status, and vocational pursuit of our pill-oriented adolescents are seriously jeopardized. Of all the forms of youth protest, drug-taking is the most hazardous.

The question arises — it is the true and genuine religious experience that our youth is seeking in *psychedelia*, or is it an external, manufactured stimulant to orgasmic behavior, having fun for the kicks, an aphrodisiac conditioning to frivolous, transient, and effect-lacking experiences? And what about the delusion of omnipotence and envisioned power of the "turned on" smoker: power which does not exist, and the ignorance of self-limitation, which brings only self-destruction and psychic deviation with shocking ill-effects.

All the external artificial gimmicks are not going to inspire man with the burning bush which must light and glow from within — *pnimiyot* — guide him to the *Derech Hachayim* — the path of life of a *Torat Hashem*, a teaching of life — the oldest, most inspiring and efficient medicine yet discovered for man's soul.

The call for a chemical Nirvana in this secularly obsessed and libidinally hungry generation is but another attempt and cry for escape from the psychological entrapment, from our constant dissatisfaction with the Self, the utopic pollyanna search for something new in do-it-yourself therapy.

While it may be worthwhile to be exposed to new experience in life let us ascertain if their possible gains are sufficiently great enough. Often, the risk becomes great enough to make the bet unattractive.

The "turned on generation" views with equal contempt the "square" and the "straight" outsiders, the world of adults who don't accept the drug culture of the youth, and refuse to indulge in psychedel-

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Halakha And Drugs

ic kicks. It seems that the healthy-minded adult remains unimpressed by such literates as Coleridge, Ludlow, De Quincey, Baudelaire, and Jean Cocteau, who describe the "fantastic imagery of the brain" in its Eden voyage riding high on Opium — the Homeric "potent destroyer of grief" or on hashish still used in the Arab world today.

Heaven on Earth

Not before the true essence of religion is defined can we speak of a religious experience induced by LSD. Nonetheless, one may speak of religious implications resulting from such an altered consciousness. We have not evidence that psychedelics would increase the creative capacities of creative persons. An illustration is the artist who thinks of his glowing colored painting executed under LSD as

early righteous men used to prepare themselves for one hour."³

None else than *Moshe Rabbeinu* himself, with reverential awe and humble adoration when facing the burning bush — the symbolic *Sneh* — reacted by "*Vayagter Moshe Panav — ki yarei mehabbit el haElokim*" "And Moses hid his face for he was afraid to look upon G-d."⁴

Not every mystical similitude, quasi-contemplation, or personal vision should be confused with a genuine religious experience for a true I-Thou encounter with the Supreme Source-Light.

It is possible that some religionists, lacking a true religious experience may turn to psychedelics for spiritual stimulation. However, one questions the validity of such a religious experience, in view of its lack of meaning, disciplined content,



being his unique masterpiece only to look at it next morning in a sober mood and be the first one to burn it — hastily ... The fact that such mystico-religioso experiences can be induced chemically appears profane; since such a mystical encounter with the High Source was a divine gift for the chosen, such as prophets and saints.

One cannot conceive holiness, ecstatic states of *Bitul HaYesh* — negation of the Self — and spiritual transcendence without the a priori *kakhanah* (preparedness) *Kavanah* (devotion in prayer) or the traditional kabbalistic mood of *Leshem Yihud* (a prelude prayer composed by Rabbi Itzhak Luria² the Kabbalist) before the performance of a *mitzva* (religious commandment) or *tefillah* (prayer) in the spirit of the Talmudic "*Hasidim hakishonim hayu shohim shaa achas*." — "The

and objective truth, and the ecstatic discovery of the categorial imperative. The only reply to man's quest of *Yediat Hashem* — the knowledge of G-d — and Divine truth in life — is by ascertaining the universal design.⁵ Artificial form, impromptu milieu, and routinized ritual are not enough for a fulfilling, sublime spiritual experience with the Divine Synagogue Spirit. On *Kol Nidrei* night in the Synagogue, on *Tisha B'Av* on Mt. Zion in Jerusalem, on *Lag B'Omer* night in Meron, or at a *Shalosh Seudoth* in a Hassidic *Shtetl* (house of prayer with its informal hominess) or at a traditional *Tish* (gathering at Hassidic Rabbe's table) one may perhaps capture a *nitzotz*⁶ — spark of the genuine *Histalavus* and *Bitul HaYesh* the ecstatic fervor and involvement in this mystico-religioso climate, where a true

sense of repentance, of *Hirkur Teshuva*, *Heshbon HaNefesh* ensue, when one's inner being or *Neshama* in deep emotional reverberation and effervescence ascends the high spheres of the *Ein Sof* to an andante misterioso tune of a *Yedid Nefesh* — Sabbath song. Such a religious experience of meeting with the Infinite, where the divine spark from *within* joins, fuses and integrates within the great flame of heavenly fire with burning, yearning

Ingestion of harmful drugs was always seen by Judaism as an offense to the *Tzelem Elokim*.

loves needs no psychedelic or hallucinogenic stimulation from without.

Psychedelics perhaps may produce religious-like experiences, but can these drugs also produce religious lives based on faith and related to the universal philosophy of life? Or are they only acquisitions of desired states of Sator-like episodes, or the Nirvana-type, void of a religious discipline to live by G-d's commandments in self actualization "*Vochai bohem — velo sheyomus bohem*" — "And ye shall live through the commandments — but not die by them."⁷

Can one really believe that a short cut road to the ideal result of existence can be achieved in the future by a chemical injection which will perform the miraculous religious metamorphosis and bring man near to his Maker?

We do believe that psychedelic drugs may become helpful adjuncts to aid one's functioning, thus enhance his already firmly founded religious *Anschauung* and transcend existent dimensions, but only if employed within a context of faith and under medical supervision.⁸ But then, why substitute the need for an inner spiritual call and devotion to *Teshuvah* (repentance) by external chemical agents?

Religious phenomena in its true sense is an experience from *within* "*Tzomeon lesho nafshi komah lecho b'ssari*" — "My soul thirsteth for Thee, my flesh longeth for Thee."⁹ It is the incandescent fervor of the soul — the divine spark — to unite itself with the eternal Flame — the Infinite *Ein Sof*, in perfect unity itself of *Ahavat Hashem*. Such mystic fervor in its operative consciousness, as for example Hassidic ecstasy on *Yom Kippur* in a *Shtetl* — a sound, healthy revelation in the awesome encounter of the purified soul with the Holy can barely be compared to an experience occasioned by a psychotomimetic drug — an artificial device even if denuded of its profane method and milieu. Some of our traditionalists today may lack essential faith, and need true *Hizuk Eemunah*, a strengthening of faith — but so do hipsters lack discipline and purposeful living.

Teshuva — repentance — the phenomenon of spiritual growth also requires the processes of *Azivath hacheit* — the abandonment of sin — and *Kabbalah l'haba* — assuming obligation not to transgress in the future (both are part of the four basic mental conditions required in the psychological process of *Teshuva* or repentance according to Maimonides), displacement of detrimental factors by the acceptance in the future of resolved discipline.¹⁰ The value of taking the drug should be in the preparation for and the working through the experience after

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FOOTNOTES

1 See *Shear Meamarei RaSHBI*, 22a by R. Chaim Vital. Compare *Jeremiah 21:8*; *Rashi* proverbs 5:6 *Gersonides* op. cit. 3:17 and 4:22 also *Nachmanides*. *Homily Torat HaShem Teminah*, intro: compare *MaHaral* of Prague. *Tifereth Israel*, London 1965, pp. 7-10.

2 See *Rabbi Chaim Vital*, *Shear Meamarei RaSHBI*, *Parashat Nasso*, 38d. Cf. *Siddur She'la*, *Shear HaShomaygin Tefilah HaShachar*, Warsaw, 1982. The concept of "*Leshem Yihud*" can be traced back to *Zohar*, *Tziyura* 51b; compare *Moshe Oran*, intro. to *Mishnayoth Zeraim* by R. Itzhak Isaac of Koriv. See *Beth Aharon*, p. *Aykev*, by R. Aharon of Karlin. Compare *Rav Kook*, *Olat Reiyah*, L. Seder *Tzitzit*, pp. 13-14.

3 *Mishna Berachot* 5:1. See *Hitevercut HaTefillah* (R. David Shlomo of Turekayn), *Pyetrivok* 1911, pp. 8-9; and *Toledot Aharon Korah*.

4 *Exodus 3:6* See *Berachot* 7a; *Tanchuma Genesis* 1; *Meorot HaMa'az Alkavava*, Cap. IV. *Rabbe Exodus* 3:2 *Yemenite Midrash Hagadol* to Ex. 3:8 *Lelech* *Tov*, ad loc.

HAMEVASER joins the entire Yeshiva community in mourning the loss of Mr. Hyman Bessin, a dedicated member of the Board of Trustees and a leader of Canadian Jewry. Our sympathies to Hershel and the entire Bessin family.

5 *Shabbat* 119b. See *Isaiah* 11:9, *Hosea* 6:3, *Chronicles* I, 29:9; See *Orhot Chayim* by R. Aharon Hakohen of Lunin. *Fiense* 1750, note 15. Compare *Pesikta Zutera*, *Pinechas* on "*Yavehulu*".

6 See *Abodah Zara* 19a; *Zohar Kedoshim* 57b; See *R. Yezor Yosef* of Puloon, *Ketoret HaPassim*, *Tzav* 5a; *Ibid* in *Ben Porat Yosef*, *Shabbat Hagadol* homily, 119a. See *Razin de Oraita*, *Tavon Yurin Kadishin* III, R. Israel of Rijn, *Mieleze*, 1914.

7 *Yoma* 88b; *Aboth* D'Rabbi Nathan 34; Compare *Sabbath* 88b; *Zohar Vayikra* 40a.

8 *Abramson*, Harold, ed., *The Use of LSD in Psychotherapy*, *Josiah* *My*, Indianapolis, Jr. Foundation 1960

9 *Holden*, Louis, ed., *Lysergic Acid Diethylamide and Mescaline in Experimental Psychiatry*, New York, Grune & Stratton 1956.

10 *Thomas* M. and *Buckman*, John, *Lysergic Acid (LSD) 25* & *Ritalin* in the Treatment of Neurosis, London, The Labouc Press 1963.

11 *Psalms* 68:2 See *Zohar* 140a *Yalkut Shimoni* I, 119. Compare *Seder Haliknin* 41b; *Meor Eynaim Vaethanan* (R. Nahum of Czernobyl); and *Uhr HaMeir*, *Vaethanan*, (R. Zeev Wolf of Zitomir).

12 *Maimonides*, *Mishna Torah*, *Hilchot Teshuva* II, *She'la*, *Amudei HaTeshuva* 226b.

15 *Pesachim* 113a. Compare *Sadyajsh Gaon's* warning against man misusing the work, which G-d. In His wisdom has created in this world, but which is turned into evil through man's own fault ... when he uses as medicine something that is harmful or the like. *The Book of Beliefs and Opinions*, tr. S. Rosenblatt, New Haven, Yale University Press 1969, p. 345. In connection with man's sole responsibility for his all-round welfare we may note *Rav Aha's* comment on the verse "And the Lord will take away from you all sickness" — It is up to you that no disease may come upon you" (*Vayikra* *Rabba* 16) Similarly we hear *Ben Sirah* on the importance of preventive medicine to avoid sickness. (*Ben Sirah* 15).

16. *Hanhagat Haberiot*, II,3: Eight Chapters III

17 *Commentary* — *Mishnayot*, Introduction to *Zerayim*, ed. *Kapach*.

18 *Chulin* 10a; *Sukah* 14b. Our Rabbis sensitively were more stringent with the element of *sakanah*, and even *satek sakanah* more than with *satek issur*. See *Berachot* 2a; *Chulin* 10a; *Pesachim* 112a; Compare also *Berachot* 8b; *Taanith* 5b; *Maimonides*, *Pirkei Moshe*, *Chap* 17 & 21 where he discusses the dangers that may ensue from one's experimenting with drugs. See also *Kobelet* *Rabba* 3, where the *Midrash* considers all sick people as being "chezikat sakanah". The principles of "sakanah" and of "pitzech safek" are basic in the Jewish Code whereby religious injunctions are suspended for the purpose of safeguarding one's life. All legal uncertainties are resolved in favor of the patient, involving the principle "where a doubt exists involving danger to life, the more lenient view prevails". (*Shulchan Arukh*, *Orach Chayim*, *sement* 10). Compare also *Hazon Ish* to *Beith Yoseph*, *Yoreh Deah*, 167.

19 See *Pakhdad Itzhak* 71. Compare also *Mali'at*, *Responsa* 35. On the numerous injunctions related to the principle of *sakanah* in Jewish Law, see *Shulchan Arukh*, *Yoreh Deah* 116; *Turey Zahav* ad loc. 6. *Orach Chayim* 327, 2; 328, 4.

20 *Sich Sarfei Kodesh*, I, *Lodz* 1929, p. 66.

21 *Meir AIDabi*, *Shevilei Eemunah*, *Netiv* V, *Shevil* 3. *Maimonides*, *Guide*, 3:27.

Part two of Dr. Brayer's article will, *Im Yirtzeh Hashem*, appear in the next issue.

Science Technology and Torah

by Shalom Carmy

They split into three groups: One said: We shall ascend to heaven and dwell there. One said: We shall ascend and worship idolatry. One said: We shall ascend and make war. Those who said let us ascend and dwell there--G-d dispersed them; those who said let us ascend and make war--became monkeys, ghosts and demons; those who said let us ascend and worship idolatry--there G-d confused the speech of all the earth. [Sanhedrin 108a]

That the exploration of space, up to and including the landing of men on the moon, could take place without radically stretching the imaginations of thinking men everywhere, would have been unthinkable in any generation but our own. One cannot here enumerate the many social and cultural factors that contributed to America's jaded response to the space program of the late sixties, the tenor of which has been essayed by writers as gifted as Norman Mailer and John Updike. Rather I am interested in reexamining some of the arguments with which I (and the circles within which I moved as a student) would have justified our sharing in the general indifference. How convincing are these arguments to me today?

Offhand you would suggest that such apathy follows directly from the results of modern philosophy. The negative conclusions of the Transcendental Dialectic in Kant's Critique of Pure Reason regarding the possibility of proving the existence of G-d through knowledge of the cosmos (to say nothing of Kierkegaard's point, that any such proof would be irrelevant for the purposes of religion anyhow) have erected

a fence between science and religion. Obviously, in this situation, one would not expect a triumph of secular technology, however novel, to meet with a warm spiritual welcome.

The truth of the preceding proposition is not, however, a sufficient explanation. To be sure, the appreciation of science within a religious framework is not, for us, as simple a matter as it was when men searched the heavens for explicit testimony of creation. Nevertheless, it is possible and desirable to integrate all human knowledge within a religious intellectual perspective. In particular, scientific knowledge--both man's drive for theoretical understanding of the world and man's desire to experience the world--are desirable goals, even if they are no longer, for most of us, a royal highway to G-d. (See for example *Maran haRav in Ish haHalakha* and his Rutgers lecture, conspected in *Shiurei Harav*). At the very least, new technological advances may serve as the occasion for halakic investigations (however far fetched these may be at the practical level); those who engaged in such study (e.g. Rabbis Kasher and Lamm) were, in this manner, planting the flag of halakha, so to speak, upon the mountains of the moon.

The true argument must, therefore, run elsewhere. The space program, as it was conducted a decade ago, seemed objectionable because of the *weltanschauung* implicit in it. What one noted was not the intellectual commitment to scientific knowledge, but rather a particular kind of humanism with nationalistic overtones: specifically, one notes the conspicuous cost of the project and self-adoring publicity from which it was inseparable.

In what follows, I shall meditate, with the help of the *Gemara* cited above, on these factors. By isolating the moral-religious feelings associated with the "man on

the moon" endeavor from the rock-bottom intellectual opportunities which it presents, I shall reconsider our first reactions, in order to better understand ourselves and those whose experiences have differed from ours.

II: ARGUMENTS AGAINST

Cost was the target of the popular "social justice" argument: "If they can put a man on the moon, they can certainly put an end to poverty..." The space program didn't put bread in a hungry man's stomach, nor fear of G-d in his heart, both of which represented more urgent moral values than the chemical analyses of moon dust. Apologists might plead that scientific progress would eventually lead to social improvement or even (somehow) to religious enlightenment. However, the theoretical validity of their claim notwithstanding, a lavish space program seemed a terribly indirect way of attaining these goals.

A second, more specifically religious cause of antagonism, would be the element of blatantly jingoistic hubris that largely constituted the public face of the space project: an extravaganza from the same sponsors who brought you JFK, Vietnam, Nixon. Here was the apotheosis of the computerese speaking, icky-dicky Middle American, for whom the small of mortality was alien, the mouthing of Society's ordained formulae easy as a programmed smile, men who questioned not themselves nor the Authority "whose buildings grope the sky." (I am referring, of course, not to the astronauts as individuals, but to the image radiated by the "Establishment.") When Mr. Nixon, basking in the glory of other men's efforts, declared Moon Landing "the greatest week since Creation," even Billy Graham recoiled from the blasphemy. For Christianity as, *la'havdil*, for Judaism, the crucial importance of history is the moral and spiritual account of man and his actions through the centuries. Secular Humanism, whether jingoist or universalist in its rhetoric, aims to construct a Tower of Babel ("Let us make ourselves a name") -- a world of ultimate security, domination and slavery; a world without G-d, sin or repentance.

III: "SOCIAL JUSTICE RECONSIDERED

Does the "social justice" argument carry conviction today? I doubt it. To begin with, as an economist friend recently pointed out, it is easier to put a man on the moon than to clear up all social problems. Social problems are, from even the most ideal point of view, more Sisyphean challenges than are scientific tasks. Moreover, the inherent difficulty in determining whether a given piece of social engineering has indeed proved effective enables politicians to allocate large sums of money without achieving maximal results. A space craft constructed along similar lines would never get off the ground.

Loss of conviction in social meliorism has mellowed one's attitudes towards the seeming wastefulness of expenditures on space exploration. For if the social activism of the '60s is literally bankrupt in our society, there may be reason (though not necessarily justification) for the distractions of adventure (remember William James' "moral equivalent of war"). If you can't offer the starving man bread, you can't at least entertain him while getting the scientist his data. We are, as Thoreau would say, to live in the world rather than change it.

To reject moralism, in the manner of the last paragraph, is of course, even

further from the correct stance than the original moralistic objection. My point is that the "social justice" argument has more than one face, and cannot be adopted unidirectionally, as one once tended to do.

IV: REEVALUATING RELIGIOUS OBJECTIONS

The second objection, that the space program served the nefarious purposes of secular humanism in general, and the idolatry of the modern state in particular, is still cogent; but it carries less weight today than it did during the headline years. The worship of technology and the State have suffered severe blows in the past decade, of which Vietnam, pollution and the energy crunch are obvious examples. Secure, storybook, middle-class families are scattered and homeless as Jephthah's bones; while the overmastering, like monkeys, parody confession on the talk-show circuit; the willing and repressed slave mumbles inarticulate fibs on tapes; "Babel" lies in ruins. Reports from the stars arrive via the appropriate channels--Asimov, Sagan and Science. News, to be read only by the hoopla-eschewing intelligent individual, passed over by sensation-seeking yahoo with a yawn.

V: COMBINING IDEALS

But the change in the air is more than the discrediting of old idols. We have changed in the process, as well. One recognizes today that the well-meaning moralism of the '60s shared the hubris of the swaggering "New Frontier" cosmic expansionism. The confusedness of the one, and the pride of the other, contribute to the same result (see *Sefermo* on Tower of Babel). Both trends represent will-to-power; both offer their treacherous gold foil at the shrine of humanistic arrogance.

But if this be the case--if purity and goodness are not the monopoly of those who turned their backs to the potential excitement of the space journey in the name of justice and morality--then some virtue may also reside among those who innocently exulted in the majestic triumph of human ingenuity, in the opening of once-unimaginable vistas of knowledge and experience. Our image of the advocate of space technology need not be that of crew-cut technocrat saluting flag-draped politician. Perhaps the advocate is simply a lover of the world--that world whose Creator said it was "very good."

And perhaps it is because that natural world was not guilty of Man's insurrection against G-d that he can love it with innocent smile and wondrous eyes, as we can neither love ourselves nor our knowledge of ourselves. If so, one's erstwhile "antagonist" may become our teacher, recalling to us a love with which we need to be reminded of as we struggle down below to redirect our undisciplined nature to the service of our Maker, as we try to create with love the difficult, fouled-up creature we must recognize as fellow man.

If so, I can no longer disregard the appreciation of scientific achievement as religious escapism, the adorning of plastic reality, the shirking of tragic responsibility. The stubborn moralist in me must make room for my friend and complement, the lover of the world and its knowledge.

If not for him, I should forget the loneliness and the beauty; if not for me, he could ignore the rage and the will, without either of which even the hope of knowing G-d or the dream of human love would not be possible.

Note: I am grateful to the friends, both student and peer, with whom I have been privileged to discuss these matters.

HAMEVASER joins in expressing condolences to Meir Miskof on the loss of his father, Hamakom Y'achetev Otcha B'toch Sh'ar Avelel T'Avu V'yrushalaim.

Letters From Home

Shepping Nachas

Joel E. Salzmann



Chazal tell us that it is not the place that glorifies that man, but rather the man who gives honor to his place. An educational institution is only as good as its students and, ultimately, as the graduates it produces. Yeshiva University, whose goal is not simply adding a few letters to the end of one's name, often thrives on the accomplishments of its more than 10,000 alumni. The challenge so many of them have met has been to take their religious, scientific and technical knowledge and apply it constructively within their respective communities.

The Y.U. alumnus living in Israel must face an even greater challenge. For lack of individual Jewish communities, he must commit his unique expertise and efforts towards the shaping of an entire society. In terms of actual numbers (according to the latest estimates, there are 950 graduates who have made aliya), the Y.U. presence in Israel seems negligible. Its influence, however, can be felt in almost every sphere of Israeli life. From politicians to plumbers, from mathematicians to marriage counselors, Y.U. alumni are taking leading roles in such fields as medicine, education, law, business and public administration.

In an effort to organize a framework in which these olim of various backgrounds and beliefs could meet, the Y.U.

Alumni Association of Israel (with the help of a grant from its American counterpart), was founded in September 1971. The man who worked hardest for its formation is Rabbi Ya'acov Ze'ev, director of the Yeshivot department at *Minhal Hastudentim* in Jerusalem. Rabbi Ze'ev explained that "the need for such an organization goes beyond the search for a new social framework." The Y.U. alumnus appreciates the importance of an organized Jewish community, in its broadest sense. Our understanding of the needs of the individual as well as our wide range of professional expertise, can help to create the society in Israel towards which we all strive."

Anxious to start the ball rolling, an organizational meeting was held during *Pesach* 1972 in which Rabbi Joseph Fader (a computers expert in a leading industrial plant) and Dr. Mitchell Snyder (professor of Statistics at Bar Ilan University) were elected president and secretary, respectively. Social action groups were planned in such fields as religious education and consumer affairs. However, with the outbreak of war in October 1973, all activities came to a standstill.

The rebuilding of the ruins of the *Yom Kippur* War was a slow and painful process for Israelis. For most American

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Drugs: Psychology and Halakha

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What our contemporary youth lacks is stability and guided orientation towards an ethno-religious code of morale and sound value system. Our youth need intellectual and emotional maturity, as well as traditional security in this complex and neurotic age. Lacking this vital element of maturity they try all forms of escapism, from the sexually frustrating cult of the Hefner Playboyism, from the anxious American utopias to the crystalline spectrum of a promising but rocky

psychedelic journey into the unknown.

Nevertheless, not every young man is always a hedonistic thrill seeker. Even taking a brief excursion from the fashionable ruts of accepted thinking does not necessarily have to be sinful. It may be an intriguing aid towards introspective knowledge which one is seeking through these explorations. Man always searched for enlightenment of the unknown in religion — the universal experience of the hidden and taboo.

Halakha Considerations

The respect for human health and the

sanctity of its body was exhorting by Maimonides when he stated: "Since by keeping the body in health and vigour, one walks in the ways of G-d, being impossible during sickness to have any understanding or knowledge of the Creator — it is a man's duty to avoid whatever is injurious to the body, and cultivate habits conducive to health and vigour."¹¹

A similar positive view on Mental Health was given by Maimonides in his medical works *Regimen Sanitatis* and *PirkeiMoshe*.¹²

In his medical work *Sheviley Emunah*, Meir Aidabi (1960) follows the same positive and preventative approach of Maimonides, who declared in his Code emphatically that "a man should aim to maintain physical health and vigour in order that he may be upright in a condition for G-d" In this sense our Rabbis commanded us "Let all they deeds be for the sake of G-d." (Aboth 2, 17) Solomon in his wisdom already said "In all they ways know Him, and He will make they paths straight." (Proverbs 2, 16)¹³

Ingestion of harmful drugs was always seen by Judaism as an offense to the *Tzelem Elokim* — the image of G-d — and harmful to man's functioning. It was considered both religiously and medically damaging. "Can a man live normally if he takes into his body nothing but harmful drugs?" questions the Zohar.¹⁴ Even regular drugs were considered harmful by our Rabbis. "Said Rab to his son Hyya: — Acquire not the habit of taking drugs, and avoid taking medicine if possible — being they are habit forming, you will in

time become dependent on them and you will be forced into excessive money spending."¹⁵

In stressing time and again the importance of mental health, a primordial concern in modern society, Maimonides states: "There is health and sickness to the body. Mental health consists of the functioning qualities of the mind and its components, qualities which lead always to positive and adequate activities."¹⁶ Such a view is but another expression of Maimonides' concern with the welfare and normalcy of the human being whom he always considered the "elimiatic goal of creation."¹⁷

Similarly, we find in one of the Responsa by Yitzhak Lampronti — (Rabbi and physician 1679 to 1756) — whereby he warns against "endangering of one's life when medically unnecessary, invoking the Talmudic rule of '*Chamuru sukanku Me'isura*'¹⁸ — danger is more severe than prohibition.¹⁹

In his comment on the verse in Deuteronomy 4:9 "Only take heed to thyself and keep thy soul diligently," Reb Mendel of Kotzk adds: "give some care to your body, but guard your soul with scrupulous attention"²⁰ "Care of the physical body precedes the care of the spiritual needs in time and in nature ... since I know that having a healthy physical state and free of diseases is part of serving our Creator, because a strong physical body strengthens the soul that it may achieve valuable traits which cannot be acquired without a good *regimen sanitatis*."²¹

Alumni in Israel

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oim, it was their first encounter with the harsh reality of life in Zion and the tremendous sacrifices which each individual must make. With the help of Rabbi Avrech of the Alumni office in New York, the programs were reactivated. At a much publicized dinner in Jerusalem, alumni awards were given to three outstanding members of the Y.U. community in Israel: Rabbi Aaron Rakefet, lecturer at Beit Midrash L'Torah, Machon Gold, and the Michlala (all in Jerusalem); Dr. Meir Aran, a legal counsel in the Prime Minister's office, and Dr. Eliezer Jaffe, former director of social welfare services in the Jerusalem municipality.

Aside from these three award-winners, there are many more Y.U. alumni who have reached prominent positions in

Israeli society.

Dr. Aaron Batt, a noted physicist at the Hadassah Medical School, recently succeeded Rabbi Fader as president of the Association. Dr. Batt, who made Aliyah with his family in 1971, feels the "special approach" offered at Y.U. is sorely needed in Israel. As a long-term plan, he would like the opening of a branch at the already-existent Gruss Center (which currently houses BMT and the Y.U. kollel).

As one of his first acts in office, Dr. Batt announced the formation of the "Aliyah Information Center for Y.U. Alumni" which will provide assistance in the professional, social and economic aspects of *aliyah* and *kita*. Religious community centers, along the lines of the Young Israel movement, are also in plan for the future.

Rov Discusses Shabbat in Lecture

cont. from page 1

B'rivot in the Gemarah which contradict each other as to whether the kiddush of Shabbat and Festivals can serve as a Kiddush Hayom or not. It seems that the Gemarah compromises and as a consequence, a long kiddush is not said during the day. However, asked the Rov, what kind of compromise is this? What does the Rambam mean when he says that the kiddush at night is more important than the kiddush during the day, and why is the latter known as "Kiddushah Rabbah?" According to the *Meiri*, this is a euphemism for a short version of the kiddush but the Rambam doesn't seem to agree. Finally the Rov mentioned a seemingly incomprehensible *Yerushalmi*. In the *Talmud Bavli*, frequent mention is made of the fact that unlike the sanctity of the festivals which depends on the *Kiddush Hachodesh of Beit Din*, the sanctity of the Shabbat need not be ushered in by Israel or by the *Beit Din*. Rather, the Shabbat is sanctified from the *y'emei breishit*. Therefore in the *Tefillah* we say, *M'kadash Hashabbat* on Shabbat with no mention of *Yisroel*, but *M'kadash Yisroel V'hazmanim* on *Yom Tov*. The *Yerushalmi* however says that in the Shabbat prayer, *M'kadash*

Yisroel V'Yom Hashabbat should be said. Why is there this mention of *Yisroel*?

The Rov then focused on the *Rambam* who says in his *Sefer Hamitzvot* that there are many *mitzvot* which are *d'oraitah* (have their origin in the Torah), but have a *nusach haberakha* which is Rabbinical in origin. Examples include *Birkhat Hamazon*, *T'filah* and *Vi'dut*. The concept of kiddush is similar, with the *doraitah* idea being *k'dushat hayom v'g'dulat* — the sanctity of the day and its greatness. From the *Rambam* in *Mishneh Torah* however the Torah concept of kiddush appears to be *z'chirat shevach v'kiddush* — remembrance with praise and sanctification from the *Pasuk of zakhor et yom hashabbat lekadsho*. These two parallel statements of the *Rambam* indicate that there are two elements in

By saying the Kiddush on Friday night we complete the sanctification of the Shabbat.

The Sanctity of the Shabbat and both are represented in the kiddush of Shabbat. The first, *shevach* or *g'dulah* reverts back to the creation. When one keeps the Shabbat, one is in effect serving as a witness that G-d created the world. This is why the laws pertaining to one who does work on the Shabbat in public (*be'farhesia*) are similar to the laws pertaining to one who worships idols in public. The second element, *k'dushah*, means that the

Jews must play a role in sanctifying the Shabbat. The Rov observed that the *Rambam* in *parshat Yitro* 4 compares the sanctification of the *chodesh* and the Jubilee year which could only have been done by *Beit Din* and don't appear by themselves, to that of Shabbat. *Rashi*, in *parshat Emor*, 5 makes a similar comparison as does the *Rambam* when he states that the *Mitzvah* of sanctifying the Festivals is *M'doraitah*, because Festivals are Shabbats of G-d. 6 The implication is that a Festival is called Shabbat and that both Festivals and the Shabbat are similar in that they both need an actual kedushah done by Israel. Both elements of kedushah are found in the Shabbat kiddush. The phrase "*kee bo shavat mikkol melachto*" refers to the *shevach*, that part of *Kedushah*, which the Shabbat has in and of itself from the days of Creation. Mention of the *Y'siat Mitzrayim* fulfills the second element, that of active sanctification.

With this dichotomy, the Rov answered his earlier questions. Actually, the *Talmud Yerushalmi* and *Bavli* disagree only in which elements of *Kedushah* the final *brakha* in the *Tefillah* should consist. The Kiddush containing both elements of *Kedushah*, is said at night in order that the entire Shabbat day have the proper *Kedushah*. And the Kiddush during the day consists only of the element of *Shevach*, or *Gedulah*, praise to the Creator for having created the Shabbat and for having sanctified it on the

seventh day of Creation. This Kiddush is therefore known as "*Kiddushah Rabbah*", for the word "*Rabbah*" is a synonym for the word *Gedulah*.

The Rov ended the *shiur* with a short excursion into the world of Kabbalah. In the stanzas of "*Askinu Seudoso*" of Friday night, *achakel tapuchim* — a field of apple trees — is mentioned. This symbolizes the *Shechinah* which we invite to reveal itself in all its glory. By saying the Kiddush on Friday night we complete the sanctification of the Shabbat, and in so doing we release the *Shechinah* from the

bondage imposed upon it by the *galut*. In contrast the *Askinu Seudoso* that is said during the day contains no mention of a field of apple trees but rather of *Malkah Kadishah*, a form of G-d higher in sanctity than the *Shechinah*. The Kiddush during the day is therefore called a "*Kiddushah Rabbah*" because of this higher form of G-d.

Footnotes

1. Pesachim 106a
2. Hilchot Shabbat 29:11
3. *ibid.*, halacha 1
4. *Sh'not* 20:8
5. *Yaykava* 23
6. Hilchot Shabbat 29:18

Book Review

Original Mishna

The First Mishna by Rabbi David Tzvi Hoffman (Translated from the German by Paul Forcheimer Ph.D.) Sepher-Hermon Press Inc, 203 pages, \$12.50, 1977

by Glenn Winter

Too often we have to choose between polarized views when studying the origins of the *Mishna* and other *k'tvei kodesh*. Either we are presented with a view that disallows the mention of scientific method, or with a critical account that totally discounts any tradition. In Rabbi Dr. David Tzvi Hoffman we have the advantages of a scholar with both religious and secular prowess.

In his essay, *The First Mishna and the Controversies of the Tannaim* (which is translated

here for the first time in English) Hoffman utilizes scientific methodology to examine the internal evidence of the *Mishna* in order to determine its origin and evolution. He concludes that there existed an "original *Mishna*" that, he proves, had to have been edited before the destruction of the Second Temple. Our present day *Mishna*, claims Hoffman, is a result of later *Tannaim* disagreeing in opinion on this first *Mishna*. He traces the origin of the "*First Mishna*" back to the earliest form of traditional teaching, in the form of *Midrashim*.

His abundance of proofs adds credence to his arguments. They consist of comparing parallel *mishnayot* (e.g. chapter X, Tractate *Pesachim* - Tractate

cont. on page 7

The Governing Board expresses heartfelt condolences to Sandy Alter on the loss of his father. *Hankom Y'nakhem Ot'cha B'toch Sh'ar Avelei Zion Vy'rushalayim.*

Bernstein Defends SOY

cont. from page 2
 rors. The other name was that of Rabbi Zevulun Leiberman, our leading rabbi in the Sephardic community. We immediately notified the American Zionist Federation and notified Hamevaser, among others, in writing, in a letter dated December 23rd. The Jewish Press published the letter.

It is interesting to note that Hamevaser, on its editorial page, also apologizes for a name "mistakenly omitted from the byline on the front page article".

The SOY representative was invited to our delegates meeting and our Vaad Haparel. Our reason should be patently clear. The leadership of Mizrahi has always come from the roshai yeshiva, faculty, alumni, and student body of Yeshiva University. It is for that reason that I offered to defray part of the cost of the plane fare for a SOY representative. We are pleased to note that the vice-president of the SOY has accepted our offer and will join us in Jerusalem.

The editorial's indirect slap at the Rav is unpardonable. In line with its own policy, it might have explained why the Rav encouraged the SOY to support the Mizrahi. Did the editor ask the Rav?

Now as to the issue itself. The editorial asserts that the SOY should be apolitical and was acting beyond its jurisdiction in supporting the Mizrahi state. The initiative for such support came from YU students themselves. It came when they learned that Reform rabbinic students enrolled in a group in their new Zionist organization. There is ample precedent for such support when more than

four decades ago, YU students actively supported Mizrahi in Zionist Congress elections. Hundreds of Yeshiva University students have utilized the Torah Culture Department while attending the Beth Medrash L'Torah, Kerem B'Yavneh, Gush Etzion, Machon Gold, Shalavim, etc.... The funding of this department depends directly on Mizrahi representation in the Zionist Congress. Hundreds of YU students have been identified with Bnai Akiva and Noam, who again receive funds through the Jewish Agency, which is elected by the Congress.

The Zionist Congress will determine whether millions of dollars will go for religious education or secular education in South America or Europe. There are 22 day schools subsidized by the Torah Culture Department in those continents. It will determine whether U.J.A. funds will be allocated for Bnai Akiva or Hashomer Hatzair. It will determine whether an Orthodox rabbi will be sent to an isolated Jewish community or a Reform rabbi. The conservative and Reform now realize what is at stake. The Reform, for the first time, submitted its own slate for a Zionist Congress. The Zionist Congress will not determine foreign policy or borders. That is the Knesset's job.

It may be Hamevaser rather than the student body of Yeshiva which is unrepresentative of student opinion. There is no such creature as apolitical today. If Orthodoxy continues to raise United Jewish Appeal funds, while surrendering under the pious pretense of neutrality the right to participate in allocation, it will have earned the eternal

gratitude of such strange bedfellows as Hashomer Hatzair and the Central Conference of American Rabbis. They are more than happy to allocate and utilize what would go to Orthodox bodies and institutions, because of Orthodox Jews who wrap themselves in the piour mantle of neutrality. We estimate that at least two out of every three Reform Jews eligible to vote did so, while only one out of every four Orthodox did. They were probably apolitical. The Heder Yeshivot, the 22 schools supported by the Torah Culture Department in Europe and South America, the Orthodox rabbis dispatched to Sweden, Finland, and other remote communities and hundreds of YU students and alumni have a duty to ask the editor — "Are you with us or our enemies".

Rabbi Louis Bernstein

Did you know there is a *Mikvah* in Anchorage, Alaska? In Kobe, Japan? To find out about these, and many other interesting listings, get your copy now of the **International Mikvah Directory**, 1st edition, researched and compiled by Ariene Stern. The directory lists over 400 Mik-

Kashrut Enforcement

cont. from page 3

the soaking vats to cool down the hot water.

Finally a unique plan was developed. It sounds just like an episode from Mission Impossible, but it nevertheless is a true and accurate account of what happened. One of the inspectors was put on the welfare rolls in New York City. He then moved into the neighborhood of the poultry plant, and was put on the welfare rolls there. He then applied to the poultry plant for a job. After a while he was routinely assigned to the cleaning section where the birds were soaked in hot water.

After a week of documentation the inspector was wired with a 2-way radio and armed with a police badge and gun (all inspectors carry a badge and gun). When the chickens were bathing in hot water the inspector secretly called for his co-workers who, accompanied by the state police, went to the front gate to an-

nounce an inspection. The guard called into the cleaning room to tell them to "cool it". The inspector-worker then took out his badge and revolver and ordered everyone to remain in his place. The police came in, the evidence was documented, and the plant was immediately closed down. The case was going to be tried in court, but the plant suspiciously burnt down a few days before a preliminary hearing was set. Thinking this an adequate punishment and knowing that the plant would never re-open its doors, the case was dropped.

Although this case is somewhat unique there are many minor infractions which are dealt with by the inspectors every week. Their vigilant efforts provide a great deal of protection against fraud for the Kosher consumer.

****A note of special thanks is due Rabbi Rubin for the time and courtesy extended us.

not all around the world, complete with their addresses and telephone numbers. The listings are up-to-date and reliable. The **International Mikvah Directory** is the first of its kind, and is a very valuable reference source for any Orthodox Jew who travels. The book sells for

\$1.50 per copy (plus \$.35 for postage). Bulk orders over 50 copies are \$1.00 per copy (plus \$1.00 for shipping). To order your copies, make checks payable to Arlene Stern, and mail to:
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 118 West 79th Street
 New York, NY 10024

Reply To Rabbi Bernstein

Editor's Reply:

Thank you very much for your most informative letter. I think it only proper that I explain to you and to our readers how I view this issue, and also to present other pertinent facts.

When the SOY Council voted to back Mizrahi it did so on the recommendation of its president, Henry Kamioner. They did so with the thought that Mr. Kamioner would be a possible delegate to the convention, depending, of course, on the number of votes Mizrahi received. Mr. Kamioner has continually claimed that he was promised to be an official candidate, not a "high" alternate with no voting power. The HAMEVASER editorial, which is the opinion of the entire Governing Board, is based on exactly the

same statements and ideas that the SOY Council based its vote. If these statements are false, as you imply, then Mr. Kamioner must be lying to us. I do not think so. Rather, as he himself has admitted, I think that Mr. Kamioner allowed himself and his constituents to falsely believe that he would be a delegate. Someone must have given him that impression.

As for your supposed apology, date December 23, 1977, HAMEVASER never received this notification. I have just now read it in the appropriate issue of the Jewish Press. But those students who voted for the congress do not necessarily have the time to read the Letters to the Editor of the Jewish Press. Also, to discuss your interesting point of omitting a name: At least we admitted that it was our mistake. You cite the common excuse, "technical problems beyond our control." Excuses and mistakes are one thing in a small student newspaper and another in a slate for a congress that you yourself state will deal with the allocation of "millions of dollars."

The fact is that the average voted did not know that there was a SOY representative. Likewise, the representative that was "officially" appointed was to the position of an alternate, not a delegate. As for your defraying the cost of this representative's trip — that is very honorable. It is too bad that Mr. Mark Wiener, who went to Jerusalem as the SOY representative, is only a "makeshift representative," as Mr. Kamioner calls him. And to correct a technical point, Mr. Wiener is not the Vice-President of SOY (that being Mr. A. Kaisman) but rather one of three vice-presidents of the Semicha Program students, a small block of SOY's total constituency.

The editorial is our opinion. You have presented a cogent argument how it is impossible for SOY to be apolitical. Even so, there was not reason for both Mr. Kamioner and the Council to be so careless as to not guarantee voting power for a representative of SOY.

Ephraim Simpsen

The First Mishna

cont. from page 6

Bikurim), showing their derivation from the same original source, ostensibly an older *mid-rash*.

In analyzing Tractate *Avot*, Hoffman uses the existing text to prove his theory of mishnaic evolution. An example of such proof is *Rabban Simeon ben Gamliel* being referred to as *"Rabban" Simeon ben Gamliel*. This discrepancy Hoffman attributes to editing at different time periods. Also, an in-depth comparison with the text of *Avot D'Rabbi Nattan* helps to advance his theory of an earlier common text. Other irregularities are also pointed out and dealt with in this chapter.

Hoffman's proofs are abundant, and necessarily specific. The essay is written for scholars for whom this presents no problem. The lay reader, however, will find himself confused and often will not be able to follow Hoffman's conclusions. This translation to English, however,

does lend the book to easier studying by the serious student, although the original Aramaic and Hebrew text are generally left untranslated.

The second essay of Hoffman's translated in this volume deals once more with an historical evolution. The topic this time is the origin and concatenation of the *Sanhedrin* in Jerusalem. More apparent here than in the first essay is his fight with Biblical and Talmudic critics. Once more his proofs consist of scientific investigation of the text. While his own beliefs come from religious tradition, he defeats his opponents on their own grounds.

Hoffman lived at a time when Biblical criticism was enjoying popularity and proliferation. Rather than answering the critics by merely yelling traditional ideas louder, he adopted a method of critically analyzing the text as long as it did not negate *halakha*. Although many of his theories have been disproven, his research helped begin a new trend textual study of our precious *Torot*.

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Contributing Editor

An Epitaph for Eternity

Teddy Gross

To mourn for one is a difficult task
Tears and words not expressing the hurt
Reasons unbeknown to us
Answers not forthcoming
Mystical Death in all its feigned glory
Reaches for another soul

Whom among the living
Can fully know and understand
What this man was
Whom he could have been
Life left and Death welcomed him
As it does to all mankind
Accompanying each living soul to its magic gates
Admitting to no defeat nor conqueror
Ruled only by the Timeless King of the Universe

Man's deeds, good and evil are his own creations
Becoming his own redeemer and adversary
Thus the Angel of Death, in his own darkened palace
Compelled to do the will of his creator
Hated by the strong, despised by the proud
Feared by the happy, welcomed by the sad
Brings each man to his own reckoning

From dust you have been made
To dust you will return
Stand in the presence of the
Holy One blessed Be He
Creator, Judge over all
Account for all your deeds!!
No longer can you argue of the mind
This is your truth!
This is your lie!

Gather the harvest from the seeds you have planted
What is man if not that which his deeds will testify to
If they be nothing but evil
In fear will he meet death

Unseen, unknown, constant companion
Availing itself of neither talk, drink nor sleep
Loved and hated
Cursed and praised
An end and a beginning
Times helper and life's enemy
Eternal rest from woes and misery
Destroyer of all our dreams
Awaiting, always, with infinite patience
Right beyond the shadow

To hate death is man's instinct
To fight it is his valor
But Death in the end will conquer all
For Death must be to give man his meaning
"No man can redeem his brother from death

It seems that eons ago a war took place in the land of Israel known as the Yom Kippur War — The War of the Day of Judgement. Being no different than all other wars in the bloody history of mankind, enjoying its fair share of hatred, pain and death, it has become a dark period of the past which we have adjusted to, in our collective memory. Yet for myself as well as for those among my generation it serves as a stark reminder of the truth of war. Brought up with the illusions of the Six Day War, we naively believed in glorious heroism and great deeds, with no thought towards the suffering and ultimate finality of death.

Being confronted with the death of eight close friends burst my childish illusions of air and tank battles in which only the enemy dies. Instead, I experienced for the first time in my life hurt and pain, anger and frustration with all too many nightmares of the future. My sorrow was not mine alone, yet I could not, indeed I would not, share it with others.

I was told time heals all wounds. Sleep coupled with the supreme gift of forgetfulness allowed me to retain sanity in my race to put distance between myself and that war. Death was no longer abstract, no longer just a grave

HAMEVASER is now accepting applications for next year's Governing Board. All those interested are requested to submit them to M502 and M220 by March 30. Please list position desired, qualifications, and all relevant information.

Nor give to God a ransom for him
For too costly is the ransom of one's soul
And can never be
That he should go on living forever
That he should not see the grave"

Yet in Death old and young might find comfort
If they know what good they have done
Will survive
Understanding, pity, selflessness love and devotion
All death's enemies and immortality's friends

Man is likened to the snow that falls
Each snowflake different from it's neighbor
Floating down to Earth from Some Heavenly sphere
Beauty and perfection as one
Alas, how long do you last snowflake?
Your beauty cannot be touched nor felt
Perfection only given to you for the shortest span
Changing back to water before you can be
Held and preserved forever
Return whence you came!!!
From Heaven to Earth
To Heaven again

If we are to be consoled in our endless search
For immortality
In whom we are and what we do
We must look towards those
Who fight not with Death
But it's despised companions
Hate and despair
Giving in life only love with hope
Making that constant companion, Death —
Their servant

Man how long will you attempt to
Conquer Death to destroy it
If only to be good in heart and soul
Neither wicked, hateful nor sinful
To love wisdom and hate lies
For that it our true defense against Death

Fight Death with life, — For life is your gift
Treasure it, respect it, give it to others
Take nothing nor anything for your own
Give to and help your fellow man
You will surely defeat Death

From Death the living might learn
To do good and love Justice
Yet I must mourn even with all this eternity
For my friends whom I knew
Can no longer laugh nor cry
So how can I in the end love Death?
It chooses wantonly among the best

with a cold stone. It was too close for me to forget. Indeed those friends in their deaths made sure I would not forget.

I dreamed of immortality and was met with the end. I dared to hope and yet felt helpless. I wanted to give to others and knew only hurt. The grazing clouds of youthful dreams and illusions were replaced with the force of a screeching hurricane allowing for no preparation, no seeking of comradeship.

We have learned to put the sorrow and pain behind us, soon forgetting them. Conscience is relieved through a vast array of Memorial Days, Remembrance Days and Holidays assuaging our fears of death. Yet as time causes the horror of death to dim somewhat, hurt and grief still remain. Sleep no longer plagues me with nightmare following nightmare, but I still am afraid.

I fear that some day I will also forget. Forget those lives and what they stood for. Forget my hurt and begin to hurt others. Therefore I have written of my sorrow. Not as a testimonial to the dead but as a warning to the living. Share in the "Tear of My Heart". Share in a grief that at one and the same time is supremely universal and intensely personal. In its essence a blessing; in its reality a curse. Beware, for in this sharing there is no purpose unless we have the courage to make life the

Mazel Tov to Teddy and Debbie on your wedding last Sunday. May you only know simchas from now on.

Leaving the living to weep and mourn
Beware Man, for in the death of another
No happiness will you receive

Even to you Death must come
Expect him at any moment
Watch for him all the time
And when to others you see he has visited
Do not consider yourself lucky nor favored
For to you he will surely come as
Night come from Day

Unwanted present full of sadness
Aging me for I have seen it's face too many time
It's heralds coming at unforseen, unsuspected moments
What can be done to stop it?
To whom will it show it's being
So that he can fight it?

No monuments, no statues do we build to it's glory
Yet all living things are constantly within it's shadow
It's eye sees all and forgets no one
While we dare answer back
You have not triumphed over my soul
Life is the gift
In Death will I find eternity

While many desire epitaphs full of glory and heroism
I would rather have mine say—
Life though I love you I leave you for now
My mission done, my days complete
Only one things do I regret
That my friends will sorrow at my passing
For in that sorrow I may harm

Yet ... maybe in Death
Yes! Even in Death
We can teach the living
Each moment in life is a treasure unto itself
May it be that one day the world
Will be brimming with life, happiness and beauty
Death will loose it's companions and close its doors
Condemned to wander aimlessly in the shadow it has
created for itself

May your lives be full of happiness and joy
Anger and hate you should never know
But if they do assail your dreams and hopes
Know, my Dear Reader, that Death is testing you!

I leave you now with one thought
When Death reaches out for you
Know no fear no resentment at
Having to leave this world
And gather the harvest from the seeds which you planted
In your days of life on the Earth.

great gift it was meant to be.

"Bi-la Hamoves La'netzach, V'macha Hashem Elokim Dimah Me'al Kol Panim; Ve'cherpas Amo Yasir Me'al Kol Ha'aretz, Ki Hashem Dibear" [He will destroy death forever, the Lord God will wipe away tears from every face, and will remove from all the earth all insult against his people, for the Lord has spoken —

Isaiah 25:28]

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