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RIETS Celebrates 80th Anniversary

Semikha Convocation Is Held

by Herzi Heifer

Pomp and ceremony were on hand at Y.U.'s first Chag HaSemikha in seven years which was held on Sunday afternoon April 2nd in Lamport Auditorium. The occasion was in honor of the 80th anniversary of Yeshivat Rabenu Yitzchak Elchanan and the Musmachim of the last 7 years. On hand, as well, were many of the RIETS Rabbein and lecturers of Yeshiva's Jewish Studies department as well as proud relatives and friends of the Musmachim. The Rav, HaGaon Rav Yosef Dov Solovechik (Shlita), was also present but unfortunately could not address the audience due to the

condition of his health.

The occasion was highlighted by the address delivered by Ye-

the Musmachim, immediately distinguishing between those Musmachim who were active solely in



Cantor P. Glasser Opening Semikha Convocation

shiva University's President, Rabbi Dr. Norman Lamm. Rabbi Lamm directed his comments to

secular professions and those who had pursued careers in the Rabbinate or Jewish education. He viewed positively the growing phenomenon of individuals who intended to practise a secular profession to studying for smicha prior to entering their respective careers; "This phenomenon is indicative of Torah learning

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Student Leaders

Investigate Bernsteins

At the request of Bernstein-on-Essex Chinese Restaurant, a meeting consisting of the Student Organization of Yeshiva Kashrus Committee, various Yeshiva College student leaders and representatives from Bernstein's, was held in the offices of Rabbi Dr. Moshe Tendler, on Wednesday evening, March 8. The purpose of the meeting was to clarify certain questions which had arisen about the *kashrus* of the restaurant.

Rabbi Tendler, Rosh Yeshiva in RIETS and faculty advisor to the SOY Kashrus Committee, opened by explaining to the representatives from Bernstein's that the general student body has grown extremely sensitive to the problems of *kashrus* and that they now demand clear, unequivocal information in order to allow themselves to evaluate and patronize any institution. Mr. Auerbach, head of the Kashrus Committee, asked for a list of sources of meat used by Bernstein. Mr. William Rosenfeld, manager of the restaurant, and Rabbi Wolken, Rav HaMachshir, answered that the meat came from a variety of sources, including "local" and "Western" *Sh'chitas*. Mr. Auerbach said that because of recent developments many students are uneasy with the standards of Western meats. Bernstein's agreed to discontinue purchasing any meats from the West as soon as possible.

Mr. Neil Maron, past President of SOY, asked whether there was a "Mashgiach Tmidi", or constant supervision, at the

restaurant. Mr. Rosenfeld assured the assembled that during the hours when Rabbi Lessin, the *Mashgiach*, was not present, there was always another Jew on the premises who kept constant watch. In response to Mr. Kamioner, President of SOY, he stated that all vegetable products and canned goods were used with the assent of Rabbi Bernard Levy.

The next area of discussion centered around "*Hadacha*" — the required *halachic* immersion of meat. Mr. Rosenfeld asserted that all the meats were sprayed with a strong stream of water from a hose because it was the only practical method. Mr. Auer-

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Purim Chagiga Huge Success

by Marc Samuels

On Wednesday evening, March 22, SOY held its annual Purim Chagiga in the Tanenbaum Hall *Bet Midrash*. Over 1300 students attended, many from outside the Yeshiva. Some *mitbeim* were present as well.

Although prior to the event it was unclear whether the *chagiga* would be open to non-YU people, it was decided that in the interests of good will, the entire Jewish community would be invited to participate. This led to a much larger group, with many Columbia students as well as those from other colleges, attending.

The *chagiga* began prompt-

ly at 10 PM in the elaborately decorated *Bet Midrash*, and in no time at all the place was transformed into a huge crowd of singing and dancing *talmidim*, reveling in the *simcha* of the day. The music was led by a 10 piece orchestra, under the direction of Paul Glasser, who has had this assignment for eight years.

At 12 the traditional *grummen* were sung, as written by various members of the YU councils. By 2 AM the *chagiga* closed with a rendition of *Hatikvah*, followed by a spontaneous outburst of *rachut* that continued out into the street. All proceeds from the *chagiga*, (which was also rather successful financially) will be given to *Tzedakah*.

On Thursday afternoon at 2 PM, Rabbi Dr. David Hartman, currently Professor of Philosophy

at Hebrew University delivered a lecture on the intriguing issue, "If it is so good why is it so bad?" concerning the current state of Modern Orthodoxy. The day's events concluded with a large fund-raising dinner in the Belfer Commons, honoring the new members of the RIETS Board of Trustees.

At a meeting of current *semikha* students on Friday, President Lamm announced the new *Yadin Yadin* program. Other topics of interest to the students were discussed.

Rabbi Israel Miller, Vice-President for Student Affairs, was the guest speaker at the *Chag HaSemikha shabbat*. He provided Friday night listeners with a historical review of Yeshiva.

The final day of celebration was Sunday April 2nd. A luncheon honoring the *musmachim* was served in the cafeteria and at 3 PM the *Semikha Convocation* was held. Full details of this event along with synopses of most of the major *shiurim* and lectures appear in this issue.

RIETS Institutes New Programs Chaver Ordination To Be Revived

by Abe Rosenberg

A new supplementary Kollel program, designed to produce legitimate Halachic authorities, will be implemented at Rabbi Isaac Elchanan Theological Seminary, beginning next year.

The program will consist of a two-year course of supervised study in selected areas of all four volumes of the Shulchan Aruch, along with their related texts in the Gemara. Students who com-

plete the program successfully will be awarded the designation of "Yadin Yadin" on their Semichas.

President Lamm, who discussed the plans for the program with the entire Semicha student body at a meeting on March 31, stressed the fact that only the best scholars in the yeshiva will be accepted. No more than four students will be admitted each year, and no outside work, academic or otherwise, will be al-

lowed. Students will not be permitted to enter the program until they have completed the regular, three-year Semicha curriculum.



Rabbi Zevelun Charlop

According to Dr. Lamm, these requirements, in addition to periodic, rigorous *bechinas* throughout the two-year period will establish the highest possible standards for the *Yadin* program, and will help to produce the experts in *Halacha* so badly needed in many parts of the United States and other countries.

A yearly sum of \$2000 over and above the normal *kollel* stipend will be awarded to each participant in the program.

According to Dr. Lamm, all

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SOY Pres. Enjoying Chagiga

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Very Nice

We were pleased to hear of the announcements by RIETS of the new *Yadin Yadin* and *Chaver* programs. These programs have great potential and the administration is to be commended for their efforts. We hope the proposed strict standards are adhered to, so as to insure their continuation and success.

But...

...in the area of the *Semikha* program itself there are still many changes that must be made. We hope that the various committees that are currently analyzing the problems put forth proposals as dynamic as the aforementioned new programs. The effort put into new and original programs cannot serve as a replacement for improving the present *Semikha* program.

Some Fun

Purim 5738 at YU is history. The balloons and bottles have been cleared away; the girls are gone, the *grammen* forgotten. All that remains is the lingering (and in some cases, foggy) recollection of one of the most successful *chagigot* in SOY history. Not only did it provide the *bnei ha'yeshiva* with the perfect vehicle with which to enjoy *simchat purim*, it also showed the Jewish youth of NY that YU is still "*leibedick*". The only words that are necessary are thank-you and congratulations on a job superbly done.

A Modicum of Fairness

For a number of years SOY has issued various publications on behalf of the Yeshiva community. Those that worked on these publications did so without any remuneration. Likewise, it has always been understood by all those involved in such ventures, that all proceeds would go to the sponsoring organization.

Recently, this understanding has been violated by the editors of *The Passover Haggadah*, first published by SOY in 1973 and in 1974. They have reprinted the 1974 edition of the *haggadah*, with certain additions and revisions, claiming the copyright as their own.

We find this action deplorable. There are obviously questionable ethics involved in a former YU student reprinting, for personal gain, a publication that was previously published under SOY funding,

using both SOY contributors and the SOY name.

The 1973 edition was published in March 1973 under an SOY copyright. The following year, the revised edition was under the copyright of Mr. David Derovan, the editor. However, the students who contributed the bulk of the material to the first, basic edition did so with the understanding that the *haggadah* was an SOY venture. The fact that SOY has the copyright and suffered all the losses on the 1973 edition makes it clear that this edition, which was the basis for all future editions, was purely an SOY publication.

The injustice to SOY, to the gracious contributors, and to the entire Yeshiva community is undeniable. We demand on their behalf that the editors rectify this previous debasement of ethical standards immediately.

MAZER SCHOLARSHIPS AT HEBREW UNIVERSITY IN JERUSALEM:

Two scholarships are available each year to graduates of the Erna Michael College or the Rabbi Isaac Elchanan Theological Seminary, and in exceptional cases, to Yeshiva College graduates who studied in the Yeshiva Program but did not receive Semicha. Students selected for study at the Hebrew University on this scholarship must limit themselves to Jewish studies and promise to teach on the higher level in the United States or in Israel. The scholarship is given for one year, but may be renewed for one additional year. It carries with it for each recipient a \$1,000 stipend which he uses for his general expenses, and \$250 which is given to the Hebrew University to cover tuition fees. Wherever possible, the award will be made to one who is not receiving scholarship help from any other source.

If interested, apply in writing either to Dr. ISRAEL MILLER or DEAN JACOB RABINOWITZ before April 17, 1978.

YU will be offering a "Teaching the Holocaust" course this summer at the Brookdale Center. The course will run for three weeks, from July 5th through July 25th, Monday through Thursday, 9:15 am — 3:45 pm. For further information see Stuart Zweiter, Furst hall Room 419.

Why Pay?

I was shocked to learn that Yeshiva College is requiring students to pay half the fee of installing *mezuzot* in the college dormitories. In view of the ever increasing dormitory fee paid by students, it is inconceivable that there is not enough money available to defray the cost of a \$12 *mezuzah* for every two students.

Gary Miller YC78

The editors of Geshet 1979, Sheon Karol and Pesach Lichtenberg, welcome original research papers in any field of Orthodox Jewish scholarship from all members of the Y.U. community. If interested, please contact Pesach, M804 (927-4145) or Sheon, M209 (923-9133).

From The Editor's Desk

Images



Ephraim Simpson

Whether we believe it or not, Yeshiva University has a prominent place in the New York Jewish community. Many of the Orthodox *rabbanim* in N.Y. are tied to YU in some way. People are constantly interested in YU activities and opinions. SOY repeatedly receives requests for *kashrut* bulletins and information. The Cantorial Training Institute supplies many synagogues with *chazanim* for the *yamin noraim*. YU Press has been extremely active, publishing numerous books for the contemporary Jewish market. The Bernstein's issue is a further example of Yeshiva's influence.

Along with this influence comes a certain responsibility. This duty accompanies any leadership position and encompasses strict standards, be they academic, moral or ethical ones. The person who is "looked up to", must be worth looking at:

The onus for carrying out this responsibility falls on everyone involved in YU. In academics, the administration and faculty must attain and insure the highest possible standards, for both religious and secular studies. Whereas students are also involved in maintaining academic excellence, this involvement is minimal, since students do not set academic policy. In the other areas, morals and ethics, the responsibility falls heavily on the students, while the administration can only teach, preach, set examples, and pray.

Recently there has been a rather disheartening laxity in our performance of this duty. Many of us students either forget or choose to ignore the fact that we are, as the label says: "A Y.U. bocher." Yet, instead of rising to the responsibility, we resent or ignore it, and thereby abuse the good name (for which we, as well as past students and graduates, are likewise responsible) of Yeshiva University.

Recent events plainly bear this problem out. The ethically questionable activities of certain students and graduates goes unchecked. When the opportunity arose for us to police ourselves and correct a wrongdoing, we failed miserably by falling prey to petty technicalities and procedures whose place in our student court only seems to impede justice. How SOY could allow the personal printing of work done by SOY students, for SOY, is also a failure of our duty to uphold what we, as Yeshiva University students feel is right.

Cheating is certainly a prime example of the poor image that we are projecting. I am sure that I am not alone in the hurt I feel in reading Dean Kurtzer's memo. Worse yet, what about all the outsiders and parents who hear of it? Is this the impression that we as YU students want to give? Must we sit in a class and waste five minutes while the teacher reprimands and warns us about "eyes on your own paper" before every exam?

To attempt to rectify these ethical problems by broadcasting them in the press to force administration action, is likewise indiscrete. While results are meaningful, the ends certainly do not justify the means, especially when there are other options. There are certain issues that must be kept internal, if for the sake of the YU image alone.

Today, as in the past, we have another situation, one that is, for myself, a rather emotional issue. The insistence of many students to remove their *yarmulkas*, for interviews, sports or drama, is, to me, a further evasion of our responsibilities. It is rather disappointing to leaf through YU yearbooks and constantly see pictures of yarmulka-less fellow classmates (read: Yeshiva Bocher?) striving for a higher score. The only distinction between most Yeshiva players and the opposition are the uniforms and the quality of play. We represent Yeshiva — is a little *yarmulka*, a little symbol, so much of an impediment to our play?

In the interests of professionalism most of the members of the Dramatics Society choose not to wear *yarmulkas* in their productions. I respect them for their superb performances and their efforts on behalf of YU. But they still represent Yeshiva University; no one granted actors immunity. Therefore, they, like the rest of us, must make certain sacrifices to properly undertake this representation. I speak not of *halakhic* issues, but rather of what feels right — that a YU student, performing in front of a varied audience, represent YU more than in name only. The parent or visitor still sees the actors as "YU boys" with or without the *yarmulkas*. And, personally, Howie, Jay, Steve, etc. are still Howie, Jay, Steve, etc. no matter how convincing their act. We would all enjoy the productions just as well (if not better) if everyone wore *yarmulkas*.

Furthermore, our actions outside the confines of Yeshiva are constantly scrutinized. Everywhere we go and everything we do is noted as being done by a YU student. The responsibility is thus self evident.

I do not wish to sound high and mighty. But it bothers me to hear vicious generalizations about the questionable ethics and morals of YU guys. I like Y.U. and I like the bochurim we have here. Only we can change things. Certainly we need Rabbi Lamm and the administration to lend us direction. But we ourselves must defend YU with pride and uphold the standards we have accepted by entering its doors.

As editor I feel responsible to inform the students of the current status of tuna fish. I have been informed and have confirmed through various sources that, pursuant to a directive by the RCA Kashrus Commission the U-O is currently improving their *kashgacha* on tuna fish. Further details will be presented as they become available.

Yadin Yadin Included In New Riets Program

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prospective candidates should be more than "talumdei chachamim". They should possess a genuine interest in becoming communal leaders specializing in the answering and solving of Halachic questions in daily life. Upon completion of the program, graduates will be expected to assume such leadership positions in areas where this kind of expertise is needed the most.

Some Changes

Several additional developments in the *Semicha* program were discussed by subsequent speakers at the March 31 meeting. Regarding the Gruss Center in Israel, Rabbi Zevulun Charop, director of RIETS, announced that this year's highly successful program will continue next year, in essentially the same format, for pre-*Semicha*, *Semicha*, and post-*Semicha* students. The only significant change will be a new *shiur* for the pre-*Semicha* year. This *shiur* will be completely separated from the Beit Midrash L'Torah curriculum, in which all pre-*Semicha* students are presently integrated.

In the area of Supplementary

Rabbinics courses at RIETS, a new, three-track course schedule is being developed, which will enable students to specialize in one particular area of interest.

According to Rabbi Charlop, the three areas of instruction will be Jewish Education, Synagogue leadership, and the Chaplaincy. In addition, a new, general survey course, currently being drawn up, is expected to be a requirement of all first-year *Semicha* students, beginning next year.

Other speakers at the meeting were Rabbi Israel Miller, the Vice-President for Student Affairs, and Dean Victor Geller, of Communal Services. Rabbi Miller, who moderated the meeting, acknowledged the contributions of Joseph and Faye Tanenbaum, and Marcos and Adina Katz. Both families have donated substantial sums of money to the yeshiva in recent months. Dean Geller introduced the various members of the Division of Communal Services, and urged all *Semicha* III Students to meet with the DCS staff immediately, for placement assistance.

In a related event, Rabbi Lamm has announced the institu-

tion of a tuition-free Chaver program. This program is designed for students who wish to pursue careers outside the rabbinate but who wish to continue formalized learning.

The program will consist of one year of learning at RIETS before entrance into graduate or professional school. This year would include Jewish studies in relation to the person's chosen profession such as Medical halakha and ethics for the prospective physician. The student would then enter graduate school, and will follow a set course of self-study with yearly examination. The title Chaver will be attained after completion of graduate school and after a brief (2-4 weeks) return to RIETS for a period of intensive summation.

For a discussion of the title "Chaver" see article on page

JSS Elections Held Kaplan New President

by Terry Novetsky

In a close election held on April 30, Jerry Kaplan was elected as President of the James Striar School Student Council. The other victors were Joel Yaffa, who ran unopposed for the office of Vice-President, and Joel Pomerantz, who triumphed in the race of Secretary-Treasurer.

Mr. Kaplan, a junior from San Jose, California, is a YC Biology major. He has been actively involved with extra-curricular activities both on and off campus and especially in the communal outreach programs and in the Dramatics Society. He enters the JSS presidency following his current term as Vice President of JSSSC and chairman of the JSS Seferim Sale.

Discussing his future goals as president, Mr. Kaplan stated that his "overall goal is the involvement of as many students as possible in improving the environment here and in serving the community. JSSSC should not do all of the work alone, nor should students get nothing in return in the end."

Mr. Yaffa, a former all-conference high school footballer from Cherry Hill, New Jersey, and a YC English major, brings into the Vice-Presidency good council experience after serving as his class' representative for both of his years in JSS. Mr. Yaffa has recently aroused the YU student body with an essay criticizing the University's policies regarding mandatory retirement.

Joel Pomerantz, a YC Chemistry major, comes from Philadelphia. He brings into his new office

by Manoch Groskin

Over 70 Yeshiva and Stern College students joined with approximately 200 other college students to lobby in Washington on behalf of Israel, on March 15. Concerned Jewish Youth organized the effort which was directed at the proposed packaged arms deal which would link the sale of fighter planes to Israel with that of Egypt and Saudi Arabia.

Before the actual lobbying began, the students were briefed on the issues at hand. The points brought up included the fact that, "Israel was promised these planes for security during the Sinai disengagement talks of 1975. In addition, the proposed sale of planes to Saudi Arabia will transform her into another confrontation state. Israel's security advantage would be nullified by the long-range combat abilities of the F-15 fighter bomb-

ers in Saudi hands."

The students initially demonstrated in front of the White House, and then proceeded to Capitol Hill, placards in hand. Slogans were chanted in support of Menachem Begin, against the arms sales, and the P.L.O.

On Capitol Hill the students were addressed by Harry Tauberfeld, Chairman of the Board of the United Zionist Revisionists of America. Rabbi Kranz of Washington then led the group in Hallel. Congressman Lester Wolff and Norman Lent addressed the students, who were then divided into groups of three or four to carry out the actual lobbying. Most students met only with congressional aides, as most Congressmen and Senators were voting at the time.

One criticism of the effort was that too much time was spent on legislators who already support the Israeli view. Most felt that the lobby was successful in that it informed many people of their constituents' views in regard to the sales. The results of this effort remain to be seen.

HAMEVASER expresses sincerest condolences to Fred Grynberg on the recent loss of his father. Hanukkah Y'nachem Ocheh Et'och Sh'ar Aveilei Tzion V'Yrushalayim.

Kashrus Committee Checks "Schmulks"

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Each claimed that many of the students had accepted the "Halakha" that meat must be immersed and salted within a 72 hour period after *Sh'chita*. Rabbi Tendler suggested that if "*Hadacha*" became necessary, then immersion in a tub of water rather than simple spraying would be preferable. Mr. Rosenfeld further stated that all meats from Bernstein's were "Kosher", not "Glatt Kosher".

The final issue raised concerned the cold-cuts used at Bernstein's. Mr. Rosenfeld informed the group that the restaurant received their salami, bologna, and franks from Shmulkha Bernstein's, a warehouse located in Brooklyn, which is under the supervision of Rabbis Levinson and Zakheim, and owned by Baruch Kudovsky. However, Mr. Rosenfeld did not know from where Shmulkha Bernstein's received their meats. At the urging of the students, Mr. Rosenfeld promised to investigate this matter further, and stated that should he discover that Shmulkha Bernstein's received Western meats, he would urge them to switch to local meats exclusively, or he would be forced to cease purchasing from them.

The meeting ended with Mr. Rosenfeld promising to rectify the "sources of *Sh'chita*" problem as quickly as possible, but maintained that "*Hadacha*" when necessary, would still be done with a *pose*, which he felt is permissible *lechatchila*.

From subsequent discussions and meetings with both Mr. Rosenfeld, and Baruch Kadovsky of Shmulkha Bernstein Inc. from Brooklyn, the following pertinent

information was derived. Although Shmulkha Bernstein had been taking in a small percentage of meats from the West, now that they have been made aware by the SOY Kashrus Committee of the reluctance of Yeshiva students to eat Western meat, they promised to no longer do so. Thus, Mr. Rosenfeld maintained, "that all meats now used by Bernstein's restaurant, including those from Shmulkha Bernstein Inc., come from 3 sources: Allen Packing and Linden Packing under the *Hushgacha* of Rabbi Teitz, and Alle Processing (Samar Sh'chita). All poultry has been and will continue to be from *Empire*". Mr. Rosenfeld had invited any member of the SOY Kashrus Committee to personally inspect any part of Bernstein-on-Essex relating to kashrus. The Rav HaMachshir of the restaurant continues to be Rabbi Samuel Wolken.

On April 13, two members of the SOY Kashrus Committee visited Bernstein-on-Essex and were courteously received. Careful review of various products found in the meat lockers revealed that *Empire* poultry was not being used exclusively as promised. Furthermore, a number of other problems arose that require further evaluation by the committee. Therefore, the SOY Kashrus Committee plans to make further visits to Bernstein's after the Passover holiday in order to determine if these problems have been rectified properly. At that time, an updated status report will be made available to the student body.

Council News

The JSS *T'fillin* Drive lasted five weeks with JSSSC subsidizing seven out of ten dollars for each pair checked. Also JSSSC is providing anyone who purchases a new pair of *t'fillin* with a twenty-five dollar subsidy. They will purchase a pair for those who cannot afford it.

The JSS Honors luncheon was held on Thursday April 13. Rabbi Besdin was honored as Senior Professor as were all students on the JSS Dean's List.

JSSSC is sponsoring the *Yom HaShoah* program on Wednesday May 3. The featured speaker will be Mr. Abe Foxman National Leadership Chairman of the ADL.

The JSS Sefarim Drive was extremely successful with over ten thousand dollars of sefarim sold. The Tzedakah Drive is likewise proving successful.

Pesach haggadot are on sale for JSS students at the low price of one dollar. Another SOY publication, *Festivals and Fasts*, is on sale for twenty-five cents.

There were three thousand copies of the SOY *haggadah* reprinted and sales have been brisk. SOY President Henry Kamioner has also announced that the SOY booklet, *Festivals and Fasts*, may be published for national distribution by Ktav Publishing. In a related issue, Mr. Kamioner is demanding payment from EMCSC of over four hundred dollars for *haggadot* that were sold to EMCSC last year.

Elections for SOY executive council will take place immediately after *Pesach*.

SOY announces the start of the raffle, with an Encyclopedia Judaica as the prize. Contact your Council representative for more details.

EMC elections were held last Thursday. The winners were Phil Klapper for President, Rubin Brecher as Vice President, and Jay Dolitsky was the victor in the race for Secretary-Treasurer. Good luck in the coming year.

HAMEVASER extends deepest sympathies to Benn Cherney on the recent passing of his father. HaMakom Y'nachem Ocheh Et'och Sh'ar Aveilei Tzion V'Yrushalayim.

Petach Tikvah Shows Signs Of Hope

by Shimshon (Larry) Halpern

Petach Tikvah, the mother of settlements, is celebrating its one hundredth anniversary. The small village, founded by a number of religious Jewish pioneers from Jerusalem in the lowland swamps near the Arab community of Melabas, is now a growing Tel Aviv suburb of nearly 100,000 souls. In 1978, the only visible remnants of Petach Tikvah's founders and benefactors are the names of some of its thoroughfares such as Rechov Stampfer, Solomon, Baron Hirsch, and Rothschild. Illustrious names from the glorious past.

However, streetnames and history do not make for a successful community. And indeed, fifteen years ago, Petach Tikvah was a hasbeen, an old lady gone to seed, and an ugly one at that. The handsome

stucco and wooden buildings built sixty and seventy years ago, had fallen into disrepair; the quaint winding streets in the center of town were overwhelmed by the heavy northbound bus and truck traffic streaming out of Tel Aviv; and the surrounding fragrant orange groves were blackened by the smoke and fumes of the growing industrial complex haphazardly formed at Petach Tikvah's entrance.

Culturally the town was synonymous with the proverbial Hicksville U.S.A., or Yehupitz, Poland. Its natives were the country bumpkins of Melabas, who rose earlier than their city cousins from Tel Aviv and who retired at nightfall long before the Dizengoff theater and cafe crowd were half-way through their evening schedules.

Petach Tikvah had also stopped developing religiously. Its single *Yeshiva Gedolah*, "Lomze", had virtually closed down, with the passing of its *Rosh Yeshiva*, *Rav Gordon Zal*. The position of Chief Rabbi was left vacant, (and still is) after the demise of the well-known *Rav* Reuven Katz Zal. Non-kosher meats were openly sold not far from the town's municipal building, ironically enough on Rechov Chaim Ozer

after a winter rain. The old *Yeshivat Lomze* building is alive again with the murmur of dozens of *nevechim* learning in a new *kollel* located there. Chassidic *rabbeim* are moving in and building *shtetlchik*; the old central synagogue built by Baron Rothschild in the early 1900's has been refurbished and dozens of *minganim* fills the four synagogues on its premises in *scha-charit*, *mincha*, and *maariv* services

An Interview With Begin

by Joseph Klausner

Joseph Klausner was in Israel for the World Zionist Congress in February 1978. While in Yerushalayim he was privileged to meet the Prime Minister, Menachem Begin. The following are quotations of Mr. Begin's and a few of the author's personal impressions.

"Our people have known too much war across the centuries. That they have endured all the suffering and bloodshed is due to a number of reasons, paramount among them the desire to live and build in peace, and the will to fight endless wages for this noble goal.

"Today we must insure the security of our people. We must assure our children

Mr. Begin believes that there is a chance for "more great events in our time." He believes the prospect of peace most encouraging. Yet, "As in the process of our national liberation it was a long battle, so too in our attempts and efforts for peace and the ultimate redemption we must be ready for a long road, a thorny one."

The Israeli government drew up a peace plan. Mr. Begin believes it is a good one, especially since even President Carter

"Peace and security, my friends, must go hand in hand."

While there are those who say that Begin is not offering enough, inside Israel a group of critics (led by M.K.'s M. Shamir, G. Cohn and Rav Ch. Druckman) feel that too much has been given away and for nothing tangible. Privately and publicly, Begin admits that he has had sleepless nights pondering this issue. However, he does believe that he is presenting a just and fair compromise. "It is a great spiritual sacrifice for us, but in the name of peace we are willing to do it."

Nevertheless, Israeli concessions should not be construed as signs of weakness. "We are ready for peace-but only for real peace. A Nazi-type state of the so-called PLO shall not rise. We shall not be deterred in resisting it."

Addressing the 29th World Zionist Congress in Jerusalem, Mr. Begin wondered out loud: "Why do people think we are intransigent in refusing a PLO state? Peace and security, my friends, must go hand in hand!" He then proceeded to point out that his peace plan doesn't lack legal precedent. In reference to the proposal for limited civil autonomy for the Arabs on the West Bank and the Gaza Strip, he stated, "You have it in America-at the Indian reservations." Furthermore, the proposed security arrangements for Israeli settlements in the Sinai would be similar to the arrangements made between Egypt and the Sudan.

For peace to develop, Mr. Begin believes that Jews must know their history well. "Only if we know who we are, where we belong, and what we want can we strive for anything!" As a religious Jew, the prime Minister feels strongly about the study of *Tanach*, for "when you study it,

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(after the *Gaan Harav* Chaim Ozer Grodzinsky). Many years earlier, the flame of *Yiddishkeit* in the *Gush Dan* area had passed to Bnei Brak, with its leading *yeshivot* of Ponnevitch and Slabodka, and its powerful rabbis such as *Rav* Yaakov Landau, *Shelita Rav* Vosner, *Shelita*, the younger colleagues of the great *Chazon Ish Zal*.

Though not much has changed in the area of architecture, town planning, or culture, today Petach Tikvah is one of the fastest growing and most vital religious communities in Israel. Hundreds of orthodox families are filling dozens of large condominiums that have been recently constructed. New synagogues, and religious schools have sprung up like green grass

around the clock. The local Bnei Akiva chapter is humming with activity. Hundreds of "academimim", religious Jews with academic backgrounds, have flocked to the newer areas of the city, participating in the creation of new communities and schools.

Many reasons might be advanced for this resurgence: lower property values, better transportation facilities and roads, the flight from urban centers to the suburbs, increased immigration and the national religious revival. All of these are no doubt factors to be dealt with by qualified social scientists and historians.

Since the Six Day War in 1967, one of the most interesting phenomena has been

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Hitnachat in Hevron

by Michael Bloom

It was Tuesday and that meant we had a half-day off. After all, a half day off a week from *yeshiva* is pretty important. Besides a break from *limudim*, it gave us a chance to get to know *Aretz*. We lived only one hour from Yerushalayim in the fairly new settlement of Kiryat Arba.

Shivur that day last until around 12:30 in the afternoon. At our break, Yossi asked if there was anyone who would be willing to go down and help a bit in Hevron. "With what?" we asked. Well, there is a *beit knesset* there — or at least it was there ... until the *Aravim* destroyed it and began using it as a *deer eezim* (goat barn), and put public washrooms right next to it. It turned out that some people from the *kiryah* wanted to excavate it, and some of the guys from the *yeshiva* were going to help. It sounded like something you don't get an opportunity to do every day, so a few of us decided to go. (We didn't realize that it would turn out to be such hard work!)

After *shivur*, Yossi told those of us planning to go that, after the digging, the guys would probably go daven *Mincha* at Beit Hadassah. He told us that we should be careful not to go inside, but rather to daven outside, because we could get arrested if we went in (Some *bachurei yeshiva* who had davened there that morning had been detained by the *mish-tarah*). Beit Hadassah was the first Hadassah hospital, built in 1901, I believe.

It is also called Chessed L'Avraham because it served as a guest house. In any case, when the Jordanians assumed control over Hevron, they gave the building to the United Nations Relief Works Agency (UNRWA). When we got Hevron back, Beit Hadassah remained with UNRWA — and remained empty. The people of the *kiryah* would like it back and operate it as a *kollel*. The problem is that entry is forbidden, let alone occupation.

After telling Yossi that we would daven outside so that we wouldn't be arrested (which would cause problems for both us and Yossi), we headed to Hevron. Working at the *beit knesset* — what was left of it — was pretty rough, especially on a hot August day. We tore down a few stone shanties built by some *Aravim*. I think one was even supposed to be a house (it was only six feet long). But they had no permission to build there, and we had permission to excavate, so.... Finally, we began finding walls and archways, but we were only scratching the surface and it was getting late.

Mincha

After the excavation, we went to Beit Hadassah for *Mincha* and saw that everybody was just walking right in past the *chayalim* on *shmirah*. We figured that if they were letting everyone walk in, it must be alright, so we followed the rest inside and davened. No arrest, no trouble.

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Prime Minister Begin

and the future generations of Israel that in tranquility our land shall continue to be rebuilt.

"Our people, as is evidenced in the prayers we constantly recite, long for peace, and we hope we shall attain it. A just and lasting peace in the framework of real security for *Am Yisrael* and *Eretz Yisrael*."

These are the words of Menachem Begin the Prime Minister of Israel. Recently, Mr. Begin described the battle for peace: "After 2000 years of deprivation, physical abuse and spiritual curtailment. We know what we want. The question is: can the generation which saw the murder of six-million of our people also witness redemption? I believe the answer is in the affirmative. If we have been privi-

"Only if we know who we want can we strive for anything!"

leged by Divine Providence to take part in the restoration of Zion, the establishment of *Mamlachta Yisrael*, what blocks full implementation of the prophecies—that we shall dwell in a sea of peace?"

Syrian Jewish Women Find New Life In America

by Hyman Kassoria

"Everywhere I went, I had Jewish girls pursuing me. They were telling me to please write down their names, perhaps they forgot, or didn't think of me." This is how Rabbi Isaac Dweck of Deal, N.J. described his visit to Syria in preparation for the publicized proxy marriages which were recently consummated in the Syrian community in Brooklyn. In Syria's Jewish community of about five thousand, there are five hundred women who have no chance to marry because there are simply no eligible men. Over the years, most of

The emotional degradation and humiliation of wearing special clothes or a badge aggravated the problem. The Syrian government, taking out its enmity for the state of Israel, had been quietly persecuting and torturing Jewish people in this country.

Worse than no publicity at all, have been the false, and antithetical accounts of the Jewish community in Syria. In 1974, the T.V. show "60 Minutes", aired by CBS, ran a story about the community showing how the Jews were treated fairly and justly by the government. In the same year *National Geographic* published an article in which the Chief Rabbi of Syria, Rabbi Ibrahim Hamra, stated, under duress that Jews had rights as any other Syrian citizens, enjoying freedom of worship and opportunity. After heated, sharp criticism, both CBS and *National Geographic* issued retractions, stating that upon review of the issue "we have concluded that our critics were right."

PERSECUTIONS

Abba Eban said in the Israeli Knesset in 1971 that, "The situation of Syrian Jewry is indeed the gravest in the world." According to Supreme Court Justice Haim Cohn, "their plight is more serious than that of any other Jewish population in the world, but few people seem to be upset by it. Perhaps they think the number of Jews in Syria is insignificant compared with the millions who are oppressed elsewhere."

Most of Syria's Jews live in the ghetto of Haret el Yahud, which is comprised of narrow streets and mud-brick homes. Their cramped quarters open onto an interior courtyard where Palestinian terrorists and secret police keep them under 24-hour surveillance. The intensity of Jewish torture continues to increase with every clash between Israeli and Arab forces. After the Six-Day War, an old man in Damascus was arrested when police saw the flame of his Sabbath candles through the window. They beat him to death, claiming that the light was a coded signal to Jews in Israel. In the summer of 1971, a young Jewish girl in Damascus was arrested, raped repeatedly, and then dumped naked into the streets of the ghetto. During the Yom Kippur War, all Jewish males in Aleppo were placed under protective custody.

Imprisonment

The ordeal of Jews imprisoned by the Syrians is even more horrifying. Locked into cells too small for a standing adult, they lack air or light. The only facilities are the food vessels which double as chamber pots. Whipping is a daily occurrence, and often a man's head is bashed against a wall until he loses consciousness.

No Syrian Jew may leave his home after six P.M. without special permission. Nor may six Jews assemble at one time in order to prevent, according to the government, a conspiracy against the state. Syrian Jews must carry identification cards with the word "mouawi" (a follower of Moses) inked in red, and anyone caught without it is locked up as a spy. Jews may not serve in the armed forces but still must secure exemption certificates costing six hundred dollars, and Jewish physicians, once the pride of the Islamic world are barred from practice at Syria's hospitals.

RELIGIOUS HARASSMENT

Syria's Jews have endured extreme religious harassment. Licenses for services must be purchased from the state and time limits are set for such services. A policeman is always on duty to make

Book Review:

Concise Jewish Law

The Concise Code of Jewish Law by Rabbi Gerson Appel Kitav Publishing House Inc. 358 pages \$12.50 1978 by Ethan Siev

One of the most common complaints made against the *Kitzur Shulchan Aruch*, by R. Shlomo Ganzfried, is that the author often presents a very limited view of Judaism, giving, more often than not, only the stricter opinion in an argument instead of the more liberal view on that point of law. Also, because of many new problems arising in Jewish law due to modern technology and changed lifestyles, these critics claim that the *Kitzur Shulchan Aruch* is no longer a viable guide to daily Jewish life. Rabbi Gerson Appel, in his Concise Code of Jewish Law, attempts to broaden the scope of, and update the *Kitzur Shulchan Aruch*. He tries to make it more responsive to the problems confronting the Jew in his modern world.

Rabbi Appel's revisions consist of three major changes in the original text of the *Kitzur*. The first is an interesting and informative introduction reviewing many aspects, both halachic and philosophical, of *tefilla*, *mitzvot*, *kashrut*, and *ta'bud torah*. The author explains that many mitzvot are to acknowledge and constantly remind ourselves of G-d's presence. He brings the sources of the mitzvot mentioned in the *torah*, and also sources of many minhagim from the Talmud, *rishonim*, and *achronim*.

The introduction provides background material helpful in understanding the text that follows.

Text

Rabbi Appel's second major revision is in the text of the *Kitzur* itself. While following the approximate order of the *Kitzur*, the author integrates into the text concurrent views from the *Chayei Adam* and the *Chochmat Adam*. The author also states the halachot in a more succinct and easy to read fashion.

The third area of revision is probably the most helpful. It consists of a series of footnotes on the bottom of almost every page, drawn from the works of achronim running the gamut, time-wise, from the *Shulchan Aruch* to the *Igrot Moshe* of Rav Moshe Feinstein shlit'a. These annotations discuss many different questions of halacha that arise daily. Included within are p'sakim on the necessary size of a yarmulka, on whether a girl can wear pants, and on many other problems which have developed recently. These annotations make the Concise Code of Jewish Law a very worthwhile and helpful addition to any household. They provide the reader with a clear, concise compilation of she'elot u'shuvoit which can serve as a guide for his day-to-day life.

Admittedly, a book this size can't cover all the fine points of halacha. That was never the author's intention. However, for a general guide to Jewish observance, this book is probably one of the best available.

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certain the Jews do not go beyond their allotted time or perform some illegal ceremony such as the blowing of the shofar. In 1971, the principle Jewish cemetery in Damascus was destroyed and the road now running over it leads to an airport. In Qamishli, the Syrian Army requisitioned four rooms of the Synagogue for the grooms, explained the status of these proxy marriages. "Proxy marriage is legally binding in Syria. Halakhically, the *Kiddushin* may be performed by proxy, however, the final stage of the Jewish wedding ceremony involving the blessings under the *"Hupah"*, must involve the groom in person."

On Thursday night, August 11th, thirteen Syrian Jewish women stepped off an Air France flight from Damascus as John F. Kennedy International Airport. Amid great celebration, the women were taken to their new homes in Brooklyn.

Personal Gift

Congressman Stephen Solarz, who represents the Ocean Parkway section in Brooklyn, where most of the Syrian Jews live today, was alerted to the problem and travelled to Damascus in December of 1976 to speak to Jewish leaders and Syrian authorities. He then ventured to Washington and succeeded in alerting President Carter of the situation before Carter met with Syrian President Assad at the Geneva peace talks. Assad, in what he termed a "personal gift" to Carter, gave his consent to the release of thirteen women on the condition that they marry and remain in the United States.

Consent by Syrian authorities was given in early July and the ceremonies were set for July nineteenth in Damascus.

Rabbi Isaac Dweck, who performed the marriages along with Damascus Rabbi A. Hamra, and Selim Totah, the leader of the Damascus Jewish community, standing in for its own use as a warehouse and canteen, and there have been public burnings of *tefillin*, prayer books and other religious articles.

Judy Siegel, of the *Jerusalem Post* wrote, "As unbearable as their situation is, it might seem less tragic if the population were an aged remnant destined soon to die out. But they are young and prolific." The plight of the young, especially the young women who were destined to remain single became paramount in the minds of the Syrian Jewish community in the U.S., particularly in Brooklyn.

THE FUTURE

One of the most vociferous and dynamic personalities in the continual attempt at alleviating the horrors in Syria is Mr. Abe Dweck. Mr. Dweck, a businessman, has been one of the spurs behind almost every rally for Syrian Jewry. In an interview, Mr. Dweck stated that the "Everywhere I went, I had Jewish girls pursuing me. They were telling me to please write down their names..."

very fact that Syria would allow the thirteen women to leave, ascertains that there are many Jewish women left behind, and signals perhaps other restrictions that are levied against the Jews. Mr. Dweck believes that this "freeing" of the girls is a political move designed to appease those countries who oppose Syria's treatment of Jews. As it is, this freeing is the bare minimum; much more

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"...there have been public burnings of tefillin, prayer books and other religious articles."

the unmarried men have left the country, and those who remain do not want to start families which would make it difficult or impossible to leave on short notice. The plight of the Jews in Syria is similar to that of their brethren in Russia, but unlike them, their grave plight is not known and understood by all.

THE HOME THEY WANT TO LEAVE

The Jewish community in Syria dates back to ancient times. Aleppo, one of the major cities in Syria is mentioned in the sixtieth Psalm. Antioch, which was part of Syria in historic times, was recorded in the book of Maccabees as the most influential Jewish community in Syria.

Under Moslem rule, incidents in which synagogues were destroyed or converted to mosques were common. Today, the ruins of the synagogue remind us of more glorious time for the Jews of Syria, yet realistically signal an end to this *kehilah* situated in an antagonistic and belligerent country near Israel.

At the turn of the thirteenth century the Syrian Jewish community reached its zenith in Jewish scholarship and unity. The Hebrew poet, Rabbi Judah Al HaRizi from Spain, described the community in 1225 as one of rabbis, doctors, sages, and poets. The Damascus poet Israel Najara composed the *Shabbat* hymn "Kah Ribbon Olam," which is sung in both Sephardic and Ashkenazic communities throughout the world today.

The Syrians ended this happy period by a blood libel in 1840, in which Syrian Jews were blamed for the disappearance of a Christian priest. Decrees against the Jews were proclaimed and Jews were arrested and tortured in an attempt to extract confessions.

The Zionist movement spread to Syria, which had always been an Israel-minded community. By the turn of the twentieth century, several Zionist groups had been established, and a modern Hebrew speaking school was opened in Damascus in 1908. At the same time however, anti-Zionist sentiment ran rabid in Syria.

With the establishment of the Jewish state in 1948, the emigration of Syrian Jews to Israel stopped. Emigration was forbidden to all Syrian citizens. Attempts by the Syrian government to keep news of the hanging of several Jews had failed; several synagogues had been destroyed.

HAMEVASER extends heartfelt condolences to David Ginsburg on the loss of his father.
Hachom Yonachem Otcha
B'chok Sh'ar Aveilei Zion V'yerushalaim.

Topic Of Schacter Shiur Dina D'Malchuta Dina

by José Rosenfeld

On Wednesday, March 29, Rosh Yeshiva Rabbi Hershel Schacter lectured on the subject of *Dina DeMalchuta Dina* during the week-long celebration commemorating the eightieth anniversary of RIETS. Rabbi Schacter delineated the Biblical foundations which sanction and delimitate the authority of secular government. The realm of secular authority is exclusively *mishpat* (as opposed to *chok*) and may be divided into four classes; the implementation of punishment, the minting and the regulation of currency, taxation, and the enactment of commercial statutes. The basis for the implementation of punishment by government is the preservation of law and order, therefore the *Torah* permits a ruling authority to impose a punishment outside of *halachik* constraints. Not only may governmental authority impose punishment independent of *halakha* but Jews may engage themselves into the service of the secular government to prosecute Jewish criminals according to secular law.

The Talmud illustrates such a case by the son of Simon ben Yoichay who, working as a policeman for the government and

a suspected criminal and who seeks the assistance of his coreligionists a question arises, for according to the *Torah* he is considered as a gentile's lost object, which one is forbidden to return. But the prohibition of not returning a gentile's lost object does not apply to this case, for the gentiles might perceive that Jews protect criminals and it would therefore constitute a *Chillul Hashem*. The law extends even to a farther extent whereby the leaders of the community may point out derelict Jews to the secular authorities to protect the welfare of the community and such acts are not said to constitute a violation of the prohibition against informing on one's fellow Jew (*musir*).

Ma'aser Sheni

The law relating to the redeeming of *Ma'aser Sheni*, which states that one may redeem *Ma'aser Sheni* only for money and specifically not for barter, serves as the *halachik* foundation for the government's prerogative to mind money and to regulate the currency. The concept of *Dina DeMalchuta Dina* certainly applies to the institution of a monetary system by the government on the premise promulgated by the *Torah* which indicates that a monetary system is necessary in an ideal society. Even the consequences of regulatory monetary operation such as devaluations and revaluations do not constitute an infraction of the prohibition of *ribit* as long as the exact value of the loan is repayed.

Kibush Milchama

The authority of governmental taxation is derived from the concept of international law as found in the *Talmud*, whereby the *nechasim* of the conquered belong to the conquerors. Thus the government may tax on the basis of the right over one's *nechasim* as derived from the laws of *Kibush Milchama* and the implementation

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Rav Lamm Delivers Yahrzeit Shiur



Rabbi Lamm speaking at Yahrzeit Lecture

by Pesach Lichtenberg

On March 30, 1978, Rabbi Norman Lamm gave *shiur* before an overflow crowd of RIETS students, faculty, and alumni gathered in the Tannenbaum Hall Bais Midrash at the Main Center. The event was held as part of the Rabbinic Alumni Conference's *Chag HaSmicha* celebration in honor of the eightieth anniversary of RIETS.

The topic of the discourse was "*Ve-hogisa bo yomam va-lailah*"—"and thou shalt meditate therein day and night" (Josh. 1:8), the famous divine command that forms the basis of the Jewish tradition of scholarship. Despite its great significance, it remains a *posuk* that is often quoted but rarely analyzed.

To start with, the *Rambam* asserts (*Hil. Tfiloh* 1:1) that the *mitzvah* of *tfilah* (*shmona esray*) is essentially a Biblical, as opposed to a rabbinical, obligation.

The Shaagas Aryeh poses a powerful question on the *Rambam*'s opinion. The *gemoreh* states (*Shabbos* 11a) that if one is learning *Torah*, it is necessary to interrupt his studies for the *kriath Shema*, but not for the *tfilah*. Yet according to the *Rambam*, it is difficult to understand why there should be any difference between *tfilah* and *Shema*, inasmuch as both are *midoraita*.

Rabbi Lamm suggested that since the study of *Torah* is a constant obligation, it takes priority over *tfilah*, for which even once a day suffices *midoraita*. *Shma*, however, consists of reading passages from the *Torah*; therefore, it is not considered an interruption in the study of *Torah*, and it must be recited.

Nevertheless, problems remain. The *Rambam* says (*Hil. Talmud Torah* 1:8) that a person must "set aside time" to learn *Torah*. From this we may infer that the obligation is not a constant one. If so, why should one not interrupt his studies to say the *tfilah*?

Day and Night

As an answer to this, Rabbi Lamm quoted a *gemoreh* in *Menachoth* (99b) where Rabbi Ishmael states that *Talmud Torah* is required of us day and night as it is written, "*ve-hogisa bo yomam va-lailah*." Rabbi Shmuel bar Nachmani dissents, however and claims that *posuk* to be merely a blessing to Joshua that he may have the opportunity to devote himself to the *Torah* constantly; in general, however, there is no such obligation.

In light of this we may conclude that there are actually two concepts: a continuous constancy, where the

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Rabbi Hershel Schacter

prosecuting thieves, used circumstantial evidence to establish guilt for theft which was a capital crime in secular law. In regard to the case of a Jewish fugitive who is

Musmachim Honored At RIETS Celebration

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"Lishmah." Speaking with surprising frankness and candor, Rabbi Lamm suggested that these Musmachim drop their title of "Rabbi" when not involved in Jewish religious affairs. Recognizing the growing demand for a post-graduate learning program directed towards the need of those who do not intend to be practicing rabbis. Dr. Lamm announced a one or two year learning program that would lead to a "Chaver" degree. The title "Chaver" (which dates from Talmudic times) denotes that one is a member of the society of Talmidei Chachamim, those conversant in Jewish law.

Turning his attention to the Musmachim who are actively involved in religious affairs, Rabbi Lamm spoke of the frustration which the rabbi encounters in his service to the Jewish Community. He compared their plight to that of Eliyahu the Prophet. We find in the Book of Kings a frustrated, depressed and hounded Eliyahu approaching G-d on Mt. Sinai with the startling intention of giving up his struggle of bringing Am Yisrael back to G-d. Rabbi Lamm stated that Eliya-

hu's trying ordeal was one with which today's rabbis could easily identify. The reply which Eliyahu receives from G-d: "What is your purpose Eliyahu? Perhaps you did not try hard enough?" The locale of the narrative, Mt. Sinai, Rabbi Lamm noted, is reminiscent of the story of Moshe Rabenu. Moshe was very impatient with the trivialities and faults of Am Yisrael. As a matter of fact, Eliyahu is to return to Be'er Sheva and Damascus. This immediately reminds us of Abraham whose journeys included these locations. G-d reminds Eliyahu of Abraham: the Abraham who pleaded with G-d for the sake of the evil city of Sodom, the Abraham who personified Chesed, infinite patience and lovingkindness.

Every rabbi, concluded Rabbi Lamm, must follow the example of both Moshe and Abraham, never to expect gratitude for their sacrifices and never to give up on the soul of even a single Jew.

Torah Roots

Rabbi Israel Miller, Yeshiva's Vice-President for Student Affairs, then spoke, pointing out that the *Chag HaSmicha* had in

attendance the largest number of Musmachim in the history of Y.U. and the United States. He concluded that, "Torah has taken root in America, how proud we should be." Rabbi Max Schreir, President of Rabbinic Alumni Of RIETS, spoke of the danger of

able rabbis. Rabbi Zevulun Charlop, Director of RIETS, wished the Musmachim a "mazel tov" and proceeded to discuss the true significance of this widely-used invocation. The simple meaning of the word "Mazel", Rabbi Cahrlap stated, is "stars". This

had explained, is determined beforehand. However, whether he reaches that potential is dependant upon his striving Mesirat Nefesh and prayers.

Representing the Musma-

Mishkan

chim, Rabbi Mordechai Willig compared Y.U. to the Mishkan of Bnei Yisrael in the wilderness. He noted that in the week's Parsha "Shmini", G-d calls first to Aaron and his sons and subsequently to the elders of Israel. Am Yisrael, he stated, must have its elite who are concerned with the nation's well-being. The leaders however must also have a vast knowledge of Jewish Law as expressed by the Rama in Yoreh De'ah. This deep understanding of *Torah* should be everyone's goal. Rabbi Kenneth Haim of Congregation Orach Chaim in N.Y.C. also represented the Musmachim. He spoke of the importance of Y.U.'s role in applying *Torah* to a changing world.

Concluding this festive occasion was the presentation of the building dedicatory award to Joseph and Faye Tanenbaum by Rabbi Herbert Dobrinsky, Executive Assistant to the President.



Processional Marching Towards Convocation

assimilation facing the American Jewish community and the threats posed to Am Yisrael by those who misinterpret Jewish Tradition. The purpose of the Yeshiva, Rabbi Schreir stated, is to renew the spirit of American Jewry by producing Bnei Torah and

seems to reflect a fatalistic trend of thought which seems alien to Judaism. Rabbi Charlop repeated what Rav Belkin had said on the topic. "Mazel" actually is derived from the Greek, and means "destiny". Man's ultimate destiny and maximal potential, Rav Belkin

Limud Torah Discussed At President's Shiur

cont. from p. 6

obligation is always present, and a continual constancy, which may be interrupted so long as a constant pattern is maintained, as for example once by day and once by night. Apparently, the *Rambam* is of the opinion that *Talmud Torah* is a continual constancy, as Rabbi Shmuel bar Nachmani states; therefore, it is sufficient to "set aside time" to learn Torah, and anything more is a blessing, not a requirement.

Once we explain that the *Rambam* does not demand more than an interrupted constancy, we are once again faced with the question of the *Sha'arei Aryeh*: why should one not interrupt his studies for *tfilah*, just as he would for *shema*, if his *Talmud Torah* is not an actual duty?

Even more fundamentally, it is extremely questionable to suggest that the

Torah for one who constantly studies the *Torah* is raised to the higher level of continuous constancy, while for the person who simply "sets aside time" for study, the duty to learn *Torah* remains a merely continual one.

This too, Rabbi Lamm concluded, is the explanation of *Chazal's* eschatological vision, wherein the righteous will sit in a heavenly yeshiva, learning *Torah* without any interruptions, achieving the purest level of continuous constancy, as stated by G-d to Joshua: "This book of the *Torah* shall not depart out of thy mouth; but thou shalt meditate therein day and night."

The Meaning of Chaver

by Neal J. Auerbach

As everyone knows, *semicha*, usually attained only after rigorous examination, earns for its recipient the title of rabbi, with that position's concurrent privileges and responsibilities. Most people don't know however, that the process and even the definition have changed constantly throughout the history of the Jewish people.

During the time of the *Talmud* there existed more than one level of *semicha*. This was, in addition to full ordination, a lesser form of *semicha* called "*Chaver*" (only the *Talmud Yerushalmi* uses the term *chaver* in this context). This term denotes a partial competence in Rabbinic matters. Holders of this title were not allowed to participate in decisions of the courts, but were rather students of the

judges. They were considered to be scholars in their own right.

The *Talmudic* period was followed by the era of *Gaonim*. They too used the term, *Chaver*, but with a different significance than did the *tannaim* and am-

moreim. *Chaver* was the title conferred upon fully ordained graduates of the yeshiva. A student (referred to as a *chaver* in the *Talmudic* era) was called a *talmid*. *Chaverim* supervised the court systems and comprised the teaching staff of the yeshiva. A bearer of the title *chaver* was addressed as *HaChaver* — followed by his name, much as a rabbi is referred to today.

In France and Germany between the 12th and 14th centuries (the period of the *rishonim*) the meaning of the word *chaver* was changed, and, as in the time of the *talmud*, it meant a student of the yeshiva. It was also used when speaking of someone on the level of a yeshiva student, though he had long finished his studies. Thus it was found in some cases that a grown man was called a *chaver*. At this time there was no formal institution of *semicha* at all. Neither *chaver*, nor any other rabbinic title was officially conferred upon anyone, or used in legal documents. Ordination was a private affair between a rabbi and his *talmid* and the only way to judge the ability and knowledge of a scholar was by his reputation in the community. *Chaver* was more a description than a title.

Moreinu

The late 14th century brought a new concept of *semicha* to the French and German *kehillot*. A new formal process of ordination was introduced. A graduate of the

by Michael Ackerman

On Thursday, March 30th, room 501 in Furst Hall was the scene of an interesting lecture and discussion period on the plight of Orthodox Judaism. The topic was "If it so good, why is it so bad?" and it provided a closeup view of Orthodox Judaism from the philosophical, sociological, and political perspectives. The guest lecturer was Rabbi Dr. David Hartman, a *musmich* of RIETS, an author, scholar, and professor of Philosophy at Hebrew University.

Rabbi Hartman began his lecture by explaining that there are many crises

yeshiva, upon his ordination received the title of *moreinu*. This entitled him to perform marriages and divorces, and to decide questions of *halakha*. It informed the public that the bearer of the title *moreinu* was a true scholar and as such was entitled to the respect due a man of such stature. Rabbinic competence was no longer judged by reputation alone. This *semicha* was not widely accepted outside of the Ashkenazic (French and German) communities (mainly because of a lack of solid halakha precedent), and Sephardic *kehillot* refused to recognize it at all.

Encouragement

Some time after the institution of the *moreinu-semicha*, the term *chaver* was formally recognized as a lesser form of ordination. It was established in order to encourage students to remain in the yeshiva until they could achieve the higher position

of *moreinu*. Those students who could not attain the *moreinu* status could nevertheless aim for a title of which they could be proud. A *chaver* was given special *aliyot*, was consulted in community matters, and

was allowed to serve as an official to civic councils and as a local tax-collector. He was called to the *torah* by the title of *chaver*, and it appeared before his name on legal documents. In many towns, the *melamed* (school-teacher) was required to be at least a *chaver*. Although he could not practice as a rabbi, a *chaver* enjoyed many privileges.

In Italy, during the 16th and 17th centuries, *moreinu* and *chaver semichot* were given out in formal ceremonies. Another title of *semicha* was introduced, that of *chacham*, which described a level of ordination intermediate between *chaver* and *moreinu*. A number of *takkanot* were imposed by rabbis in Italy in order to control the quality of the *semichot* that were given out. Three rabbis were required to grant an ordination; all of whom had to know the candidate personally. The *Maharam* of Padua was responsible for a *takkanah* which called for the three rabbis signing a *moreinu-semicha* to be from different cities. A *chaver-semicha*, however, could be signed by three rabbis from the same city. A *semicha* conferred upon a resident of Verona was so esteemed that it required majority approval of the rabbis of that city.

German and Polish rabbis in the 18th and 19th centuries instituted *takkanot* to control the growing corruption and abuse

facing the modern Orthodox Jew, both in Israel and America, and that observant Jews must reach deep down within to battle these crises on every level. Rabbi Hartman noted that these crises of faith and problems of living in modern society are faced mainly by Jews accepting the "synthesis" approach to Judaism. Jews who maintain a more isolationist attitude toward the secular world face such crises, but to a lesser extent.

Rabbi Hartman, who has written a book as well as other works on the *Rambam*, explained the philosophy of the *Rambam* on coping with the secular world. While many Jewish thinkers took a separatist and Jewishist view of *Halacha*, the *Rambam* did the opposite. The *Rambam* taught that *Halacha* governs all aspects of human nature and is a universal code of ethics. The *Rambam* rejects those thinkers who wish to isolate *Halacha* and Orthodox Judaism from the rest of the world.

Panic

Rabbi Hartman complimented various elements in the Orthodox community for exposing themselves to the outside world, but at the same time warned the Orthodox community against what he termed "panic." Too often, stated Rabbi Hartman, the Orthodox community behaves irrationally when confronted with a religious problem. He related a story of a parent-faculty meeting he attended at a religious high school in Israel. One parent brought up the unpleasant fact that several students had not been washing before eating bread at lunch. Another parent recommended, in view of the fact that these students were being disobedient and were not adhering to *Halacha*, that these students be expelled. Rabbi Hartman cited this case as an example of the "panic" in the Orthodox community. We allow our children to engage in secular studies and to be exposed to secular philosophy yet we panic and threaten to expel them from our schools when they are affected by this philosophy. Instead, explained Rabbi Hartman, we must allow our children "room to struggle" and grapple with the secular world while at the same time providing them with spiritual help during times of doubt and crisis. And this, explained Rabbi Hartman, was the *Rambam's* approach. *Halacha* is and must always be applicable to every day living. We cannot face the secular world with confidence and then panic when doubts or crises follow. We must come forth with a strong and relevant solution from the source of our people's tradition—*Halacha*.

Discussion

After a warm round of applause Rabbi Hartman sat down to allow the other speakers to initiate a discussion period. Leading the discussion period were Dr. Charles Liebman and Mr. Victor B. Geller. Dr. Liebman, a noted lecturer and professor of Political Science at Bar Ilan University, discussed the situation of modern Orthodoxy in the U.S. He stated that, while statistics point to a decline in the number of Orthodox Jews in America, there are several encouraging signs. One encouraging sign is the establishment of numerous Hebrew day schools and high schools throughout the U.S. Mr. Geller added to these statistics and discussed at length the situation of Orthodox Jewry in and around the New York area. This was followed by a question and answer period which concluded a highly interesting and very relevant event at Y.U.



mitzvah of *Talmud Torah* does not go beyond a few minutes daily.

Furthermore, the *gemoreh* in *Shabbos* (11a) elaborates on the issue of interrupting ones learning, stating that only one whose "*Torah* is his trade", that is, one who devotes full-time to the study of *Torah*, should not pause to say the *tfilah*; for others, however, *Talmud Torah* must be interrupted even on account of *tfilah*. How are we to understand the difference between one for whom "*Torah* is his trade" and one for whom it isn't, if there isn't even any *mitzvah* passed a certain minimum of time?

Clearly, the blessing that Rabbi Shmuel bar Nachmani refers to is that for one who learns continuously, and not merely continually, the extra time spent learning is converted into a *mitzvah* of the continuous sense, with all the attendant rewards. For others, the *mitzvah* remains a continual commandment, to "set aside time", as the *Rambam* states.

Higher Learning

In addition, our original answer to the *Sha'arei Aryeh's* question is still valid. For the person who learns continuously, his learning is on a higher level than *tfilah*, which is not a constant obligation. *Shema*, however, is not considered an interruption, since the *shema* itself is *Talmud Torah*; therefore, one must always take time out for *shema*.

The halakic concept of a blessing raising the status of a *mitzvah* is illuminated by the *Rambam* in his *Morah Nevuchim* (Part 3, Chap. 51). Discussing Divine Providence, the *Rambam* speculates that the degree of *hishgacha* that G-d has over a person is not a constant, but rather is dependent upon that person's affinity to G-d in his actions and thoughts. For one who constantly has G-d in mind, not only is G-d's supervision stronger, but even in moments where he can't be close to G-d, he remains on a higher level than the person who is rarely concerned with G-d, so that while the latter may be likened to one who gropes in darkness, the former is simply living under a temporary cloud.

Similarly, the obligation of *Talmud*



The Drug Culture And Judaism (part II)

by Menachem Brayer

Traditionally viewed, the taking of psychedelic or other drugs and exposing oneself to a bad trip with all the possible psychotic repercussions would be considered a transgression of the positive commandment for man's welfare in the Torah: "Venishmartem meod lenafshoseichem" — "Take thee therefore good care of yourselves" — committing an act of *Haballah beatzmo* — self injury — and hampering his homeostasis and mental balance of following the Divine way of life healthily.

Being under the effects of hallucinogenics may Halakhically also be compared to the state of *Shikrut* or inebriety. Although the after-effects of psychedelics are far more dangerous and lasting, and the symptoms of the two are not even



Dr. Menachem Brayer

similar, nevertheless, the state of confusion and flight from the reality world, as well as the inability to exert clear and normal perception because of diffused vision are found in both states. The Talmud considers such a state guilty of "rebellion and transgression." 31 Because of the intoxication, the state of confusion and lack of free, volitional concentration, a *shikur* is unable to pray 32 — "mikan sheshikur hamispalet keits ovid avodah zara" 33 — From here we learn that if a drunkard prays it is considered as if he worshipped idols. 34 It is considered a transgression, and in the category of being "mentally deranged." 35

Paradoxically, it is claimed that LSD and methadone are successfully used in psychotherapy with alcoholics. None the less from a Halakhic aspect, being under the influence cannot promote *Daat Tzevula* — clear mindedness — or the necessary *kavanah* which are *conditiae sine qua non* in the process of *tefilah* — prayer. 36

The claims of the psychedelic religionists that psychedelics can help one's religion is open to debate. Certainly, genuine and sincere *kavanat haleiv* — inward devotion — cannot be induced through a pill, and the primary condition of *kavanah* and *perush ha milot* — understanding the literal meaning — even on a less profound level is very questionable if they can be considered a product of "psychedelia."

Tzelem Elekim

Jewish medicine does not begin with chaotic self-experimentation. It begins with G-d, the Rofei Khol Bosser — the Healer of All Flesh — as attested in the Torah "Ki Ani Hashem rofekha" 37 — For I am G-d, your healer. Man has the gift "to carefully discriminate what is good or detrimental for his health." 38 Therefore man is fully responsible for his actions, both in the realm of the physical or the spiritual *modus vivendi*. 39

Man was created in the *Tzelem*

Elekim, and carries within him the Divine spark of the Spiritual *Eim Sof* — G-d the Infinite — the intellectual, luminous spirit of eternity. If man is the "crown of Creation" as seen in Kabbalah, why then should he carry the physical and emotional suffering on earth? Why should the Creator want his creatures to be afflicted with sickness and trauma? This universal, old philosophical problem was answered in many ways. Indeed, it is not always G-d who brings down upon man suffering and pain, but rather *man himself* is the prime cause of his insupportable malaise. Man himself damages his body — the tabernacle of his Creator, by careless subjugation of his Ego to the orgiastic drives of the insatiable Id. 40

"*Yessu Li Mikdash Veshohanti Besoham*" — "And let them make a sanctuary, for I may dwell among them." The suffix *besoham* in plural instead of *besoho*, the singular, denotes the Lord's wish to dwell in the heart of each and every one of his children.

In the words of Reb Israel of Ruzhyn — "It was the intention of the Lord, when He gave Israel the Law, to live in the hearts of men. He did not desire a dwelling erected for Him. But when Israel sinned He ordered a Holy Place to be built for His Holiness." 41

How could anyone conceive of the Divine Presence wanting to dwell in a damaged and sick human vessel? "*Moshul kecheres hamishbar*..."

Alarming reports show that certain hallucinogenic drugs, in addition to the tragic effects they have on the user's mind

and personality, produce also congenital defects to the offspring. Supporting evidence of the relationship between the use of psychedelics and cell damage has been shown by geneticists. In light of these findings the following Halakhic implications may be inferred:

That in addition to the *issur* of *hachovel beatzmo* — causing injury to oneself — use of drugs by future parents have serious Halakhic implications of *hachovel bechavero* — causing injury to one's fellow — in this case their own victimized children, who pay the consequences by deformity and mental retardation. Needless to say that such injury is more than *a priori geramma benezikin* (cause of damage) by the parents using the drug. Such contributory negligence is a real *nezek mida'at* (intentional damage)

31. Nedarim 20b; Vayikra Rabba 12:1; Bamidbar Rabba 10:6; Esther Rabba 5. Compare Debari Mechanei Efrain (R. Efrain of Sidkov and Turemah).

32. See Erubin 65a. Compare Taanit 25a. in reference to Birkat Kohanim.

33. Berakhot 31a. Yerushalmi Pesaachim 10:6 probably referring to Amos 4:12; See Maimonides Tefilla 4:15, SeMAG in Asas 19; Tur S.A. Orach Chayim 98. Compare also Berakhot 13a. "commandments require Kavanah"; Eshkol, Birkat Kohanim 14, and Turai Lahab O.J. 99:3.

34. Ibid. 29b. Compare Zohar Bereshit 10b.

35. Megilla 12a. See also Erubin 64b, Compare Sanhedrin 42a Turemah.

36. Berakhot 31a; See Maimonides, Mishneh Torah, Hilkhot Tefillah 4:15; SeMAG, Eshkol 19; Tur Shukhan Aruch, Orach Chayim 98:1; Ibid 98:2. Compare also Berakhot 13a. (Mitzvot tsarikhot kavanah) Pesaachim 114b; Yerushalmi Berakhot 2; Ibid Megilla 1; Taanit 24b; Bamidbar Rabba 11; Yalkut Shimoni, Ezra 1009b; Zohar Shemot 27a.

37. Exodus 15:26; Yerushalmi Ketubot 13.

38. Ben Sira 37:38; Ibid 30:18.

39. Mishna Baba Kama 1:2; Ibid. 2:8; Vayikra Rabba 4:3; See Sanhedrin 27b. The principle of individual responsibility was first enunciated by Ezechiel Chapter 18 and 33. See Aburavanel ad loc.

punishable by both *bidei adam v'bidei Shamayim* — by man and by Divine justice. Such *haballah* needs also *rach-amim*, for causing irreparable damage to both the child's body and soul with all forthcoming genetic implications and hereditary dangers of the future generation involved. 42 The complications involved are beyond imagination. (More research in this Halakhic area is necessary to elucidate the point further, something which is beyond the boundaries of this paper.)

Self Destruction

Life is too important and full of surprises to want to hasten an early death. Jewish law generally makes concessions, and permits any activity *directly*

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40. Aaron Berechya of Modena in Maavar Yabok I Sifsei Tadek. See Bereshit Rabba 92:1; Yalkut Shimoni, Psalms 67; Maimonides declares that "the well-being of the soul can be obtained only after that of the body has been secured." Guide 3:27.

41. Yirya Kadishia II, p. 7b, and Peer Layesharim. See also Oheb Israel R.A.J. Heschel of Apta, Turemah, vassau li mikdash, Jerusalem 1972. Based on Exodus 25:8.

42. Mishneh Torah, Hilkhot Chovel U'masik 4:19 Tur Choshen Mishpat 420-424, based on Baba Kama 87b. See also Piskei HaRosh, Baba Kama 8:8. Compare Responsa RashDAM II, 212. A Biblical parallel is forwarded in Genesis 4:10 and interpreted in Mishna Sanhedrin 37; Berakhot Rabba 22; Abbot of Rabbi Nathan 31. "Kol demai achila toshkin-damo vedam zaryetot". A tragic echo of the prophetic dictum "The fathers have eaten sour grapes and the children's teeth are set on edge." (Jeremiah 31:28, Ezekiel 18:2).

43. Shulchan Aruch, Orach Chayim 278; 318:7 Ibid 329:1; 330:1; 334:3; Yore Deah 160:22; Compare also Orach Chayim 327:2; 618:1; Yore Deah 155:8 based on Ketubot 19a; Sabbath 132b; Tossefot Sabbath 16. See also Maimonides, Mishna Commentary Sabbath 11:5; Responsa RashBa 214.

44. B. Yehusholn, Fun unser Altan Otzer, Shemot, ad loc. Warsaw 1982.

45. Sifsei Sarfei Kodesh Lods 1920, III, p. 147. See Kedushat Levi (R. Levi Hakohel of Bendichev) Ki Tissa, 18 Midot, and Avodat Israel, (R. Israel of Kozentia) Abbot 9.

46. Abbot 6:2. Compare Avodas Israel to Abbot 6.

Tanya Shiur Provides New Insights

by Yitzchok Wagshul

One night a week, a change comes over a group of Yeshiva University students. It happens every Thursday night, at the close of a busy week filled with the different aspects of college life. Right after *Mazur*, around twenty students file into room 101 in the main building, where they remain for about an hour. Later, they emerge, thoughtful, philosophic, reflective. What transforms these men? What, in the short space of one hour, could bring on so pensive an attitude? It is the weekly Shiur, given by the noted Rabbi Yaakov Shney, of the Yeshiva of Ocean Parkway, in the basic work of Chasidic philosophy, "Tanya."

Tanya, authored by the great Talmudist and mystic, Rabbi Shneur Zalman of Liadi, of sainted memory, first appeared 181 years ago in Slavuta, Russia. Written primarily to explain just how each and every Jew can easily develop a true love of G-d as stated in *D'varim* 30:14, it deals in part with the relationship between G-d and man, and the role of the Jew's observance of Torah in the Divine Plan. In accordance with this, Tanya is also called "*Seder Shel Beinotim*," "The Book of the Intermediates," i.e., intermediate individuals whose moral position is between that of the Tzadik (righteous), and Rasha (wicked). Since not every Jew can reach the lofty heights of perfection attained by the Tzadik, the author wrote for the average Jew, explaining how every single person can reach such a high level of righteousness as to never commit any sins.

Tanya has enjoyed increasing popularity in recent years, and the shiur at Y.U. is one of many. Throughout the world, in Yeshivas and colleges alike, interested stu-

dents participate in weekly shiurim. Tanya has even been translated into many different languages, among them Yiddish, Italian, French, Spanish, and English. The English translation is notable, as there is now an excellent edition of Tanya in Hebrew and English complete with glossary, footnotes, and a great deal of invaluable supplementary material. (A num-

ber of these Tanyas are kept here by the Chabad club of Y.U., which will lend one on request to anyone wishing to borrow one. It's something worth looking into.)

In today's troubled world, replete with religious confusion, Tanya is replete with answers, and this may account for its popularity. For everyone, from cynical atheist to learned Rabbi, Tanya presents a new perspective in which to see the world,

new insights by which to comprehend one's surroundings.

It is interesting to draw a parallel between Rabbi Shneur Zalman and Tanya, and the Rambam and Moreh Nevuchim ("Guide of the Perplexed"), as Rabbi Nissan Mindel points out in his introduction to the above mentioned edition. In the words of Rabbi Mindel, "Each of



Tanya Shiur in Progress

them created a new, lasting school of thought in Jewish philosophy.... Yet both of them evoked sharp opposition from the direction of a part of orthodox Jewry; both were misunderstood and their philosophical treatises were banned." Indeed, Tanya is considered controversial in some circles even today.

Not so in Y.U., however. Every Thursday night, new faces turn up at the

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Geno-Suicide: Jewish Family Attrition

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numbered 150,000.

This true story serves to indicate the almost fantastic population increase especially in the days of big families, if there are no external factors to make up for their reduction, such as disease, war or loss of identity. The increase is geometrical. If a couple has five children, and these five in due course have five, and so on, the increase in several generations would sound incredible to those unacquainted with geometrical progression.

Make the following simple calculation. Five hundred couples having five children each, and each of these had an average of five, in six generations the total would reach 7,812,500.

This ought, however, not to give us any real comfort for it does not speak to the over five and one half million Jews and the millions of their descendants who will have dissociated from Judaism.

Attrition

As for the altogether dismaying attrition rate, which tears at the very guts of our people, and smacks of rank betrayal, its causes are not too difficult to pinpoint. Could we expect otherwise in an open society, where, as Dr. Bergman remarks, fully two thirds of our children receive no Jewish education whatsoever—not even a watered down Reform Sunday School? What can we expect when at the same time, there is little or no Judaism at home, not even of the nostalgic or sentimental variety which was a brake of sorts to defections not so long ago?

We need to address ourselves to both these threats. But I have the feeling that,

in the end, this "Geno-Suicide" will be prevented, more likely and meaningfully, by a turn-about in our birth rate. For many and possibly most of all for our women, this will require a revolution in attitude and priority.

The Talmud (*Sotah* 11:1 & 11:2) by an uncanny juxtaposition, whose implication perhaps could only now begin to be glimpsed, seems clearly to link Jewish population renaissance to an unblurred and unblinking appreciation of the fact, that whether we like it or not, men and women are different and so are their roles.

"And the Egyptians made the children of Israel to serve B'Parech-with rigour" (Exodus 1:13). R. Eliezer said B'Parech is comprised of two Hebrew words B'Peh Rach, "with a tender mouth." According to the Rabbis, the Israelites were gently and cunningly enticed into their servitude. One day Pharaoh himself took up a pail and shovel and began picking up bricks. He asked his Jewish subjects to follow his example, and they of course, responded to his call with zeal and with the fullest measure of patriotism. Before they knew what was happening, he had them regimented under severe taskmasters and the rest of the story is known to us all. Rabbi Shmuel, the son of Nachmani, understood the word B'Parech in its plainest sense—with rigorous work.

However, in the name of R. Yochanan, he said, that B'Parech is that they changed the men's work for the women and the women's work for the men. Whereupon the Talmud tells us that all the Rabbis, even the ones who had before taught other meanings for B'Parech, acknowledged that nothing could be more

arduous and cruelly offensive than this reversal of the man-woman role.

It is immediately after this interpretation that the Talmud tells us that it was only owing to the merit of the pious women of that generation that Israel was at all delivered. And what did their merit consist of?

When our forbears were oppressed the breaking pointing, they left their wives and desisted from cohabitation. Why should they add to the miserable Jewish plight. They were overwhelmed by the futility of bringing children into the dead-end world of Egypt. The boys were cast into the Nile and only the meanest degradation awaited the Jewish girls, who were, precisely for that reason, spared.

Rising above the anguish of their condition which had already brought their men to utter resignation, they prettified themselves as best they could under the circumstances and stole into the trenches where their husbands worked and lured them back to their love embrace so that they would procreate once again. As defiant answer to the Egyptian attempt to fundamentally and radically alter the man-woman roles, in essence to make man-woman and woman-man, the righteous Jewish woman accentuated her femininity, her womanliness.

The feminist movement of today is a misnomer. Their object is not to make the woman more feminine, on the contrary, to

make them more male, even if in this process they will make men more female. Whether they mean it or not, they are plunging headlong into unisex.

We cannot hope for the return of the large Jewish family and the absolute priority of motherhood in a "sex role reversed" society.

Selma Fraiberg, who won fame originally with her book, "The Magic Years"—a luminous account of childhood, has written a sequel which is receiving

Fathers

wide acclaim, "Every Child's Birthright, in Defense of Mothering." She tells of the absolute and crucial importance of a child to have a mother's attention. In a front page review on the *Sunday Times* recently, the reviewer, not able to accept the notion that a child needs distinctly its mother's care, suggests that it possibly would be just as well if its father attended to it during these early years, thus allowing the mother to pursue an outside career which is her first call. Even as relatively few fathers have given birth and only a minority of them nurse their babies, I dare say that not too many of them can become mothers.

We are not faced with a new and modern phenomenon as some would like us to believe. It is, as we have hinted, as old as our people. And the only legitimately Jewish response is for the woman to become more woman and for the man to become more man!

Rav Schacter Speaks on Governmental Jurisdiction

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of such taxation depends on the principles of *Hefker Tzibur* and *Hefker Bet Din*, *Hefker*. The principle of *Hefker Tzibur* may be explained as the right of the *Tzibur* to acquire *nechusim* without an act of *Kinyan* in contradistinction to the case of an individual where there cannot be a *Kinyan* *nechusim* without an act of *Kinyan*. The principle of *Hefker Bet Din*, *Hefker* is that *Bet Din* may act on the individual's *nechusim* as an owner. Consequently the governmental right to implement taxes is delegated by the power of acting as an owner of the individual's *nechusim* with the power to acquire such *nechusim* without an act of *Kinyan*. The authority of the government over *nechusim* has been duly established for taxation but to require the payment of taxes, it is necessary to establish Biblical support for governmental authority over the individual's will. We find a precedent to the Vilna Gaon's contention — if one owes taxes to the government, one does not have the *halakchik* obligation to the government — in the case of a Jew who borrows money from gentiles where there is no *halakchik* obligation to repay the loan. The Gaon's contention is that the government cannot impose itself on one's will according to *halakha* and therefore though the individual may become *nechusim*, as in the case of a slave, the will of even that slave cannot be imposed upon by its owner. But the Ramah disagrees for he holds that the services of the will are a commodity just as *nechusim*, since the individual may purchase the services of his will either as a laborer or as *scharbatuta*. Therefore, according to the Ramah, the

government may impose over the individual's will as on other *nechusim* and consequently *Dina DeMalchuta Dina*. The Gaon does not find *Dina DeMalchuta Dina* regarding the right to coerce the individual's will to pay taxes finds other reasons for the obligation to pay taxes which are such as the prohibition of lying on the income tax statement and adding to the tax burden of others.

The enactment of statutes for monetary transactions is, according to one opinion, only for the convenience of the government and therefore does not apply as a case of *Dina DeMalchuta Dina*. Another opinion states that actually *Dina DeMalchuta Dina* applies also to the enactments of statutes for monetary transactions which involve Gentiles, but between Jews, *Dina DeMalchuta Dina* does not apply automatically.

Since the Jews are enjoined to go to *Bet Din*, they should not appeal to secular authorities but if they disregarded the obligation to go to *Bet Din* and went to the secular authorities then *Dina DeMalchuta Dina*, according to the principle of *Hefker Bet Din*, *Hefker*. *Dina DeMalchuta Dina* only applies to cases which do not involve the jurisdiction of *issur v'heter* so that a civil divorce does not have *halakchik* validity. Thus the governmental authority over the implementation of punishment and over the minting and the regulation of currency is sanctioned by *halakha*. The right of governmental taxation is *halakchikally* unquestionable but the implementation of such right is not based on *Dina DeMalchuta Dina* according to the Vilna Gaon. Finally, the enactment of commercial statutes by the governing authority is *halakchikally* either not binding at all or only binding when dealing outside of *Bet Din's* jurisdiction.

Rabbi Schacter lectured earlier in the day about the finer points of idrey Kidushin.

New Life For Syrians

cont. from p. 5

help is needed to free all five thousand one hundred suffering Jews in Syria. When asked why there was such minimal attention aimed at the Syrian plight, Mr. Dweck said that he has been trying to quell the myth that Syrian American Jews have been apathetic toward their brethren in Syria. This myth which is most appalling to Brooklyn's Syrian Jews, only serves to alienate American Jews from their attempts to help Syria's Jews, for if their own kind supposedly won't help, then why should American born Jews who have no other connection with Syrian Jews other than the dictum "Kol Yisrael Arevim Zeh Lazeh"? As for the future, Mr. Dweck suggests continued letter writing, and a leaning away from quiet diplomacy which has not proven to be successful.

Unfortunately, anti-Semitic legislations are similar all over the world. We are acutely aware of the problems the Russian Jews encounter when they wish to leave their homeland. The most telling comment on conditions in Syria, came from the Jews of Russia. On November 19, 1971, the Jewish Telegraph Agency reported: For the first time since the Russian Revolution of 1917, Soviet Jews have petitioned their government to aid Jews in another country. Russian Jewish sources reported that a group of Muscovite Jews wrote to the Kremlin's Big Three Communist Party Chief Leonid Brezhnev, Premier Aleksy Kosygin and President Nicolai Podgorniy to intervene with the Damascus government on Syrian Jews."

Perhaps a combination of the Syrian and Russian Jewish problems would prove more beneficial especially in light of the similarities of the two issues. The question was put to Rabbi Israel Miller, Vice President for Student Affairs at Y.U., whether this amalgamation would prove beneficial. The Rabbi said that we cannot attach either of the two problems to a side, albeit similar issue. The differences in the number of the oppressed between Soviet and Syrian Jews would serve to negate any combination of the two issues. Additionally, a rally at this juncture, immediately after the release of the Syrian women, might serve to instigate the Syrian government. Rabbi Miller stated that the raising of consciousness, and the manifesting of care for these Syrian Jews must be paramount in every Jew's mind.

Rescue

Our total efforts must be aimed at rescuing the *Shevuyim* who are physically and mentally oppressed in countries around the world. Despite the pain which the Syrian Jews have had to endure, their love for the *Pizmonim* which express praise for G-d and hope for the future have not waned. One "Pizmon" especially expresses the Syrian Jewish wish for complete freedom for all Jews. *Metzape L'zman Et Yavo Dodi, B'fir Ha'atan Kabetz Nedudi*. We wait for the time when *HaShem* will gather the wanderers in a strong and unified city. Through our efforts, the singing of this "Pizmon" will forecast the final redemption for the Jews of Syria, a *Gedulah* signaling the end of all oppression in the world.

**Chag Kasher
V'Sameach**

New Hope For Petach Tikvah

cont. from p. 4

the convergence on the city of hundreds of religious immigrant families from the West including the U.S.A., Canada, England, France, Australia, and South Africa. This wave has been a major catalyst for the new development of communal synagogues, schools, and social groups.

Take our synagogue for example, *Merkov Chayim*. This *shul* was a fairly successful small community synagogue founded before World War II by Jewish immigrants from Germany. Western immigrants found in this *kehilla*, with its own community-chosen and salaried *rav*, an institution comfortably similar to the synagogues commonly functioning in North America. A second *minyan* of nearly equal size to the first, had to be added to satisfy the flow of newcomers. In the friendly chatter before and after *minyanim*, one hears nearly as much English and French spoken as Hebrew. University professors from Bar Ilan, computermen from IBM, scientists from Israel Aircraft Industries, lawyers, doctors, and accountants, all children of the West mix successfully with the congregation's second generation, Israel-born children of the *'Yekishe' kehilla*.

Young Israel

A new Young Israel congregation, one of seventeen now in Israel, has been formed about a mile and one half away in a predominantly Western religious community. It is now being joined by quite a number of native-born Israeli families. Half a mile down in the other direction, another *minyan* with a similar predominantly Western mix, overflows a house rented to serve temporarily as a *shul*; it is called, half in jest, half out of jealous admiration — the "American" synagogue.

Yavneh

A new religious elementary school has been formed called *'Yavneh'*, with over three hundred children in its first four grades. An eighteen classroom multi-million pound school complex is being built in the area to house the children who are now packed into temporary prefabricated huts built in an abandoned orchard. The school was founded by a group of activist parents composed of graduates of Israel's Bnei Akiva movement and of educators and professionals from the West.

One of the most dynamic organizations in the city is the English speaking chapter of the *Tunat Haisha Hadatit* (the Israeli counterpart to Women's Mizrahi). At its recent tenth anniversary dinner, several hundred persons came to listen to a stirring English language address by their favorite Member of the Knesset, Dr. Yehuda Ben-Meir, (formerly Rosenberg), a graduate and *musmash* of Yeshiva University. Its monthly English newsletter is read in hundreds of homes.

This story is not unique to Petach Tikvah. A similar pattern of activity is occurring in Jerusalem, Rehovot, Netanya, and several other cities and towns.

The presence of community-intensive families, independent, nonpolitical men and women, who actively participate in the building of their own religious synagogues, schools, and social organizations is something new in these parts.

One has the distinct impression that Israel's religious founding fathers had envisioned something entirely different. The state was to be the Benefactor of all. It would provide religious articles, services, and synagogues through political institutions such as the Ministry of Religion and the *Motza Hadatit* (local religious committee); and Zionist religious education through the Ministry of Education and

the *Mamluchi Dati* school system. It was all to be paid for from the State Budget, without the need for the fund-raising so prevalent in Jewish communities outside of Israel.

Mediocrity

The net result was disappointing. The hallowed Jewish tradition of the apolitical community "*babibos*" was abandoned. The State, by its paternal well-meaning benevolence, produced mediocrity — in religious elementary school education, in rabbinic leadership, and in synagogue lay leadership. *Yiddishkeit* was served up by untalented functionaries and was tainted with politics. Merit played a diminishing role. Parents had relatively little or nothing to say in curriculum matters or in selection of teachers and principals. Shulgoers and communities were given rabbis they never really had a chance to reject. The State paid for everything, and made all the decisions. As the saying goes: *Ba'al ha'meah hoo ba'al ha'desh*.

This system was alien and even repugnant to the average Western *oleh* used to deep involvement in all aspects of his or her communal religious institutions. In my opinion, one of the finest contributions of Western religious *aliyah* to Israel has been its involvement in the paternal system I described.

Naturally there has been and continues to be strong resistance in the bureaucracy against the growth of community control in religious matters, such as in synagogues, in the selection of rabbis, and in schools. However, no less a personage than the Minister of Education, himself a wearer of the "*kippa serugah*" (knitted *garment*), has recently come out in favor of community participation in the selection of the school's curriculum. I am sure we will see similar attitudes expressed at the Ministry of Religion concerning synagogues and rabbinic leadership. After all, much of the old system was a by-product of the highly controlled welfare state espoused by the previously dominant Socialist Labor party that controlled the country for many years. The new Likud government's program calls for more individual freedom of action and it is in favor of giving community action groups more of a say in running local affairs.

A History of The Chaver Title

cont. from p. 7

of the *semicha*. These *takkanot* were successful to some extent, but the significance and prestige of the *moreinu* and *chaver* ordinations slowly deteriorated. By the end of the 19th century the title of *chaver* was basically an honorary one, and it denoted no special achievement in Torah learning or commitment.

Today, ordination is most similar to the *moreinu-semicha* of the Ashkenazic communities during the 14th century. The title of *chaver* existed in Germany and Holland until the Holocaust, and is not used at all today. Plans are underway for a program of study at YU which would result in the granting of a *chaver-semicha*.

The major source for this article was a report by Rav Aharon Kahn on the title *chaver*.

HAMEVASER expresses sincere condolences to Howard Lerner on the passing of his father. Hama-kom Y'na'chem Otcha B'toch Sh'ar Avelei Tzion V'yushalayim.

This is not to say that the American Jewish community system should be adopted here "as is." I certainly hope not. The absence of national and local central authority is a common U.S. malaise. Day school principals ride a merry-go-round trading positions from city to city, hired and fired at periodic intervals by lay leadership. The American orthodox rabbi is similarly at the mercy of his Board of Directors. There are virtually no *Batei Din*, or Chief Rabbis, nor is there a single central rule-making body for day schools.

What could be emerging in Petach Tikvah, in Netanya, in Rehovot, and in the rest of Israel is a new arrangement bringing together the best parts of both ministries and local religious committees and institutions active in providing major financing, rule-making, professional support and guidance. On the other hand, the local community leadership selecting its rabbis and its teachers and participating in financing and continuous supervision.

There is much work to be done. The demand for higher standards in all aspects of religious and educational services is growing. If our town is an example, the people as usual are moving faster than government. But whatever happens, since the arrival of the *dati* Anglo-Saxons, Petach Tikvah and Israel will never be the same.

Mr. Halperin is a graduate of Yeshiva College (1960) and Harvard Law School. He was editor of *The Commentator* and is currently an attorney in Petach Tikvah.

Begin Renews Stand In Interview

cont. from p. 4

you better appreciate our struggle, in war and for peace!"

For peace to develop, other factors must also be present: "Aliyah to Aretz is not immigration but repatriation! In our land, as an independent people we shall revive our tradition, rejuvenate our heritage and live with the decency of being a man and the dignity of being a Jew."

Menachem Begin was born over 64 years ago in Brisk, where his father was the Secretary of the *kehillah* at the time of Reb Chaim Soloveitchik. Indeed, these origins had a great effect on him. Hence, while Menachem Begin has journeyed a lot in his life, he has always remained steadfast to the Torah base of Zionism. This is evidenced not only by his personal appearance or through his presentation in public. Rushing to get a *Tanach* before being led off by the KGB to Siberia, refusing to sign his name on *Shabbat* at great personal risk, and, only last summer, directing that all public meals on his behalf during the Nine Days (of Av) should be dairy meals—all of these are vivid examples of Begin's strong commitment to Torah.

But Menachem Begin also thinks Jewishly. Therefore, the peace plan he is fostering tries to take into account these concerns. There is the hope that peace come speedily, but there is also a commitment to the land, to the people, to G-d, and to the future of *Am Yisrael*.

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Davening And Learning Revives Hebron Hospital

cont. from p. 4

That night back at the yeshiva, we heard everybody buzzing about something. It turned out they were going to daven at Beit Hadassah for *Ma'ariv* *icoi*! I must admit we thought a lot about whether or not we should go because, being night and all, it sounded a bit more risky. And from the way people were talking about it — in hushed voices — we knew it was somewhat dangerous. We decided to go, and it turned out to be a real experience. We had to go down by tender. There wasn't enough room for everybody on the first trip so I waited for the second one. The guys that got to Hebron (at a point some distance from Beit Hadassah) before us started asking the Arab taxi drivers how much it costs to go to Yerushalaim, so as not to arouse suspicion. After all, what the heck would twenty young religious Jews be doing in all-Arab Hebron at night? Talking to the drivers was also used as a stalling tactic until we arrived.

Once my group got into Hebron we all headed out. This was to be a real night activity. At least I knew a trifle of what to expect and how to act from such activities at Moshava.

We went out with the cover of darkness and were fairly quiet so as not to attract any attention from either the *Aravim* or *Tzavah*. Down the alleys and *simaot* of Arab Hebron went 80 *bachurei yeshiva*, plus one Rosh Yeshiva. I forgot to mention that Rav Leor (one of the *Roshet Yeshiva* of Yeshivat Kiryat Arba) came with us. We climbed through back yards filled with garbage, across rooftops and over fences until we got close, at which point we waited for a second to see what was happening. The guys ahead of us were running into Beit Hadassah. We still had a fence to get over and then we too would run for it. Soldiers were yelling at the *bachurim* not to go in (we apparently took them by surprise) but everyone was going in, so we went ahead.

Someone was standing near the entrance, telling us to watch our step — there was a drop there — and lots of junk lying around. I'm amazed we made it in unhurt, running over unfamiliar and obstacle-laden terrain in the dark.

As soon as we got in we saw candles lighting up and heard '*V'hoo Rachoome*'. The *minyan* was started immediately. It was kind of eerie inside, a big empty room lit by candlelight. Soldiers were walking back and forth not knowing exactly how to handle the situation. During the first half of *Ma'ariv* the *Mefaked* was speaking with Rav Leor. The *Mefaked* was calm and looked sure of himself; he seemed to be negotiating with Rav Leor. Apparently he realized it wouldn't be worthwhile to force us out of Beit Hadassah once we had begun davening — so they let us stay. I thought for sure we'd have to leave right after *Ma'ariv* — but when we finished, everyone started dancing and singing. That continued for a few minutes, and then Rav Leor gave a *shiur*. Not only was it unbelievable that we were still in there after *Ma'ariv* and the dancing, but now a *shiur* was being given. And what a *shiur*! Rav Leor spoke about the powers that a Jewish Army has according to *halakha* — how they can even attack another country just for economic reasons. The point obviously being that if they could do so much for the nation, then why was *Tzavah* now hindering us from taking possession of Jewish property in Hebron. City of the Patriarchs?

After the *shiur* we left. The excitement for the night was over. By the way, some guys went down the next morning to daven there and were arrested. And this time they weren't let out after a couple of hours. It was more like a couple of weeks, and after a *mishpat*. Also, barbed wire was put up all around Beit Hadassah — but we continued to have a daily 6 a.m. *minyan* there — outside the walls of the first Hadassah hospital.

Drugs And Halakha

cont. from p. 8

required to relieve and even to prevent any threat to human life, even when desecration of the Sabbath or Yom Kippur is involved. Specific references are mentioned in the Code dealing with preventive devices for the promoting of physical health. 43

G-d in his Divine mercy makes allowances for human frailty, knowing

Harachamim — compassion, humane interest and empathy. Hassidim tell of a father who complained to the Baal Shem Tov that his son has forsaken G-d. "What, Rebbe, shall I do?" "Love him more than ever," was the Baal Shem Tov's reply. 45

Dwelling in this social chaos of the technological asphalt jungles, man experiences a constant growing distance from his fellow men. He tends to become lost,



what to expect of *bassar vadam* — flesh and blood — but refuses any partnership in self-immolation and self-destruction of His creatures. Said Reb Bunam of Przysch: "We are commanded by the Lord to give half a shekel as the ransom of our souls. (Exodus 21, 13) Why only half? Because one half of the guilt belongs to G-d Himself for endowing us with the impulse to sin." 44

In the process of *Imitatio Dei* man ought to identify with The Source and take over the divinely humanized attributes, amongst them love and forgiveness. In a society so impersonal and tension charged as ours, where the sense of identity is lacking, and belongingness is replaced by emotional insecurity, man finds himself tragically lonely. The adolescent more than others is beset by a deep sense of unbearable isolation. Escape mechanisms of all sorts are therefore employed to defend one's Ego from the devastating dangers to which he is so critically exposed. The need for direct guidance, communication, deeper understanding, interpersonal involvement, and adult education is a *conditio sine qua non* in the rehabilitative process of character education and personality integration of our youth.

Such reeducation should be instituted on a large community scale, employing all professional agencies and therapeutic facilities at hand. Such endeavor requires a large measure of tolerance, of *'Midas*

uncommitted, detached, and socially withdrawn and unidentified in his escapism, as a self-accepted form of urban incognito and anomie. This sorrowful situation of apathy, indifference, metropolitan neutralism, and noninvolvement is a projection of the celestial *hester panim*.

"*Haruth al haluchot*" — literatur on the tablets (Exodus 32:16). This suggests not only *literatur* on the tablets — *haruth* — but also *liberatur heruth* — freedom. For "there is no true free man but one who occupies himself with the study of the Torah." Such one progresses upward. 46

Freedom from mechanistic, self-induced bondage, and servile dependence can be achieved only by a reevaluation of man's religious and moral truth, and by a reeducation to the Torah's ever transcending values.

One needs no "set and setting" for religious revelation through psychedelics which drug man instead of awakening him to reality, a faithless religion of wishful thinking, transient in essence and ephemeral in time, offering no message or hope for man's salvation. Judaism encounters G-d and salvation in conscious existence in this *Olam Haasayah* — in our reality world not in hallucination and opiated trips outside the Conscious.

HAMEVASER wishes Steve Vago a Mazel Tov on his recent engagement.

Tanya Shiur Enlightens Students

cont. from p. 8

Tanya shiur, which has been received very enthusiastically here. The subject matter is fascinating, and it's not unusual for several hands to be in the air at once. All questions are answered in detail, and often supplemented by illustrations from Chassidic lore. The teacher, Rabbi Shvey, is well versed in his subject, having studied Chassidic philosophy all his life. It is fortunate that so experienced a rabbi could be found for mostly English-speaking students. Rabbi Shvey in particular is quite articulate and knows just how to get his point across.

As of this writing, the group is up to chapter seven. Each chapter covers a new topic, so that a new student can easily follow the shiur. In addition, all special terms are fully explained as they come up, so no real background is required. Finally, thanks to the Hebrew-English Tanyas, anyone can follow in the text without much difficulty.

From time to time, the Chabad club sponsors a "farbrengen," or Chassidic gathering, after the Tanya shiur. This usually consists of Rabbi Shvey speaking on topics of interest, with everyone seated around a large table. Refreshments are served, songs are sung, and a festive atmosphere prevails, whatever the occasion

Farbrengens in the past have been in honor of Purim and more recently, Pesach. Another is planned for this year, and is to take place, G-d willing, before Shavuot. All are invited to attend, regardless of whether or not they go to the Tanya shiur, but since a new subject is discussed every week, why not drop by the shiur anyway? Stop in any (or better yet, every) week and get a taste of something really good.

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Contributing Editor

A Comment to Commentator

Teddy Gross

It is not unnatural that students attending an institution for a few years become sarcastic and cynical about that institution's laws and customs. Familiarity breeds contempt is a true but true statement. In Yeshiva University, where students sometimes attend for a great many more years than the average four, cynicism is as commonplace as pre-meds. This cynicism can be productive if expressed in a mature and intelligent manner. When combined with rhetoric it becomes counterproductive as it is used to heap injury and insult upon an institution to alleviate per-

One can be so open-minded that you can hear the North Wind rushing from ear to ear....

sonal failings. Having been in Yeshiva University for eight years I have become used to hearing all the common complaints expressed through many different mediums. Some were constructive; others destructive. Nonetheless I was totally unprepared for two articles which appeared on the Op-Ed page in the April 5th edition of the Commentator, namely: "Halachik Coercion", by Jay Bernstein, and "Time To Get Married", by Bernie Kastner.

"Halachik Coercion" was enough to outrage any free-thinking individual. Not only are Mr. Bernstein's assumptions and assertions totally false but his logic is as abhorrent as his attitude towards religious norms. He drowns us in a sea of incomprehensible statements and accusations. Who allowed Mr. Bernstein to assume *halacha* is some type of ideal democratic state in which majority rules? Since when does a religious institution not have the right to demand from its students adherence to a moral and practical code of law? Where is it

written that *halacha* is applied to each individual qua individual and not to the entire people as one entity? If one bothered to understand even the most rudimentary elements of *halacha* he would see that this assumption of individual freedom is so off base that I cannot help but wonder what this article is doing in a yeshiva newspaper in the first place. If any student does not want to accept the yoke of Jewish law as a lifestyle he is not compelled to remain at Yeshiva University.

I have never heard such preposterous insulting suggestions. I can see it now. Rubin Dorm on Friday night. In one room the melodic sounds of the Doors' "Light My Fire" pervades creating the perfect romantic atmosphere for *Hadlakat Nerot*. A few rooms down the Oneg Shabbat features "Charlie's Angels". The miracle of the Shabbos clock enables us to do it all! It is amazing how a twenty-four hour timer has become an invention specific to the Jewish people.

Whims of a Few

Like it or not this is not Washington Heights University but Yeshiva University. Not only does it have a right to demand *halachic* adherence but it has the right to demand that each student demand of himself a *halachic* norm. How dare Mr. Bernstein suggest that those in the Dorm, who rightfully expect a *Shabbat*, in the full sense of the term, be subjected to his idiosyncracies. The *Shabbat* atmosphere for the majority must not be subjected to the whims of a few.

This first article was enough to stomach but Commentator goes from frying pan into fire. "Time To Get Married" is the

most classical piece of Freudian frustration I have ever read. This second piece of great *halachic* understanding was written with such impunity that it cannot be ignored. I would like to make a few observations upon Mr. Kastner's understanding of the human drive. He seems to feel that the human drive is an uncontrollable aspect of dating. He therefore questions the validity of a law such as *negiah* which he feels causes constant strife between mind and body. Yet it only becomes a problem when its validity is questioned. By doing so with any law you will see how fast it becomes an issue. Is it neither your nor my business how many people keep *negiah*. No one questions the fact that long relationships present a problem. But that does not mean the law is not good. Perhaps, Mr. Author, the fault is in you and not in the law.

What angered me most was this author's assumptions about married life. Not all people, and I would hope very few, marry as a result of frustration. Even in my most cynical moments I have always believed that marriage contains a lot more. I consider his assumption, that all couples who marry young receive financial assistance from their parents, to be a personal insult. This neither applies to myself nor my friends. My wife and myself both learn, go to school and work. Our only source of income comes directly from employers.

Mr. Kastner adds insult to injury by declaring that today's youth are less responsible than their parents were and are therefore too immature to marry young. The maturity necessary for facing marriage does not come part and parcel with a graduate school degree. It is rather a process of personal development and learning how to love and share with an-

other individual. It would seem to me that the critical issue here is the mental age and not the physical age of the individual. *Halacha* is too full of its own beauty and greatness to be so ridiculed. I can only guess at what motivated the author to write such an article. Dating and marriage without the guidelines of *halacha* are all too evident in today's soap opera world. Rather than viewing *halacha* as a harness for an uncontrollable drive one should consider it as a means of channelling these desires into a higher realm.

Mr. Editor — front and center. I always thought an editor-in-chief read what was printed in his paper. It is his job to remain responsible to the staff and the readers of the paper. Being a member of the Undergraduate Department, and part of Yeshiva University's double curriculum makes you responsible towards the University and Yeshiva as well. The chief argument against censorship has always been based on the reliability of the editor to print useful, intelligent articles. Yet our past edition has now convinced me that there is a need for censorship, particularly in this case. The Op-Ed page is not a free license for any half baked nitwit to write stupidities and pass them off as literature and commentary.

It is not being close-minded to refuse to print articles which detract from the professionalism of this paper. One can be so open-minded that you can hear the North wind rushing from ear to ear inside his head. Granted that authors are responsible for what they write, but the editor is responsible for printing such junk. The job of editor should be held with the respect and authority which the institution behind it deserves.

Maybe I am old-fashioned or even reactionary or perhaps I simply do not understand the logic in presenting all points of view. But I do know that after reading such articles I felt insulted and outraged at such a travesty. In turn I feel compelled to demand an apology, on behalf of the Yeshiva, for the publication of such degrading literature. A public apology will serve to regain

Mr. Bernstein ... drowns us in a sea of incomprehensible statements and accusations.

the admiration and respect that the Commentator once enjoyed from the student body. Perhaps then we can apply ourselves to the *Lilmod V'la'asot* which Torah demands. Let us hope that there will be no further attacks on that which is our strength and the inheritance which we have received as the supreme gift from Hashem to his creations.

A War of Attrition

by Rabbi Zevulun Charlop

Last October's issue of Midstream, one of the leading American Journals under Jewish auspices, whose constituency reaches beyond the Jewish community, carried possibly, the gloomiest article I have ever seen in print on the future of Jewish life in this country. The article, written by Elihu Bergman, Assistant Director of the Harvard School for Population Studies, begins with this desperate prediction: "When the United States celebrates its tri-centennial in 2076, the American Jewish community is likely to number no more than 944,000 and conservatively as few as 10,420," compared to the six million who now comprise the Jewish population in America.

He bases his forecast on present trends in the Jewish birth rate and attrition. The Jewish birth rate has decreased in the last years, below the replacement level, which is the level to which the population naturally replenishes itself. We are simply not reproducing ourselves sufficiently to make up for death and other causes. The Jewish couple brings into the world only 1.7 children. Beyond that, the rate of intermarriage in the last years has risen almost astronomically.

Unfortunately, "population erosion" not only threatens Jewish survival in this country, but is no less a peril for the State of Israel. While the danger from attrition is, thank Heaven, not palpable there as here, the low birth rate and the high number of abortions in Israel, bodes ill against the rampant population growth among the Arabs who live in the Holy

Land. It is conceivable that within one generation and not more than two, if the patterns of today hold up, Jews will be a distinct minority in their own homeland, in their own State, which is an altogether untenable position, quite apart from the grave geo-political risks such a circumstance must need engender.

We have come a long way from the early days of our founding as a people when "the children of Israel were fruitful, and increased abundantly and multiplied...and the land was filled with them." (Exodus 1:7)

I am not quite sure that Mr. Bergman's prognostications are not without fallacy. It may be true that when you examine the Jewish community as it is now, and as an undifferentiated mass of six million, through the prism of these kinds of statistics, the conclusions are inevitable. But the fact of the matter is, that among these six million there is a small and increasing percentage of Jews who are

...the righteous Jewish woman accentuated her femininity, her womanliness.

committed wholly to our faith, where attrition is almost nil and where the birth rate not only sustains that population but significantly increases it. So that if we only follow the normal progression of population growth, the kind of reality that Malthus faced, they will have multiplied many-fold over, by the time our nation reaches her three-hundredth anniversary.

Many years ago the London

Missionary Societies for the Conversion of the Jews published a centenary report, in the course of which it reviewed its activities over the century of its existence, making the astonishing claim that it had converted 150,000 Jews to Christianity during that hundred years. In view of the fact that, on the whole, these societies had met with abysmal failure in their attempt, as has well been put, to turn bad Jews into worse Christians, the figures were challenged by the Jewish community. The Society gave the bland explanation that what they actually meant was that if all the Jews who had become Christians in that period had remained Jews, their descendants by that time would have

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