

HAMEVASER



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Yom HaShoah Marked At YU

JSSSC Sponsors

Foxman Lecture

On Wednesday evening, May 3rd, students from Yeshiva and Stern Colleges gathered in 501 Furst Hall to participate in a Yom Hashoah program sponsored by the JSSSC and the SCWSC. Abraham H. Foxman, director of the National Leadership of the Anti-Defamation League, was the guest speaker.

Howard Lichtenstein, President of the JSSSC, delivered the opening remarks. He mentioned several salient events of Holocaust history and then spoke about our post-Holocaust fears and anxieties. In particular, he raised, and left unanswered, the question of whether or not another Holocaust is possible.

Mr. Lichtenstein then introduced Steve Passer who read a letter from a young Israeli girl, written soon after the recent P.L.O. attack on a passenger bus in Israel in which 35 people were killed. In her letter the young girl lamented the fate of those who died, and reflected on the world's apathy toward such events in Jewish history, and in particular during the Holocaust. It was a poignant and well-written piece.

Finally, Mr. Foxman was introduced. He began by citing the obligation of every Jew to remember his past, as exemplified in the Biblical commandment of "Remember what Amalek did to you," (Deuteronomy 25:17). Re-

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Changes in Revel Seen; Dean To Leave Post



YUPK
Dr. Haym Soloveitchik

HAMEVASER has learned that the Dean of Bernard Revel Graduate School, Dr. Haym Soloveitchik, will be leaving his post as of the next academic year. He will be on a leave of absence for the coming year and will return in 1979-1980 as a full-time faculty member with ongoing involvement in the planning of programming and curriculum for Jewish Studies throughout the University. Replacing him as Dean will be Dr. Shneur Leiman, formerly Associate Professor at Yale University.

Dr. Soloveitchik cited personal reasons for leaving his post.



Premier Begin and President Lamm at ceremonies
Begin Receives Degree

by Mike Ackerman
On Thursday, May 4, His Excellency, the Prime Minister of Israel, Menachem Begin received an honorary degree of Humane Letters from Yeshiva University and addressed the Y.U. student body on the Danciger Campus. The Prime Minister, who was in the United States for important official discussions, visited the Y.U. Main Center to initiate observation of Holocaust Remembrance Day at the Yeshiva. Mr. Begin is himself a survivor of World War Two Europe and thus, his words held an added somberness for his young audience.

One of the most important parts of the Prime Minister's speech was his vivid account of the emergence of The State of Israel from the smoking embers of the Holocaust. *Mediunt Yisrael*, said the Prime Minister, was paid for by the six million martyrs of the Holocaust as well as those martyrs who fell in battle to perpetuate the Jewish State. The impact of Mr. Begin's

remark was especially powerful as many student's recalled his own heroic efforts to establish The State. The Prime Minister concluded the program with a hope for a swift and effective Middle East peace. As the Prime Minister finished his speech, students, faculty, and University officials warmly applauded the man whose place in the history of the Jewish People is already legendary.

HAMEVASER Elects New Board Anticipates More Cooperation

by Marc Samuels

HAMEVASER has selected a Governing Board for the coming year, 1978-79. The new board is composed of a wide variety of students, dedicated to serving the Yeshiva community to the best of their abilities. This issue marks the installment of their efforts.

The Editor-in-Chief is Sam Schwarzman. Mr. Schwarzman is currently a Y.P. Junior majoring in Psychology. Through his past position as Executive Editor he acquired vast experience in many areas relating to editing a newspaper. He has established close ties with many of the future student leaders and members of the administration which he feels will serve his efforts well to continue and strengthen the so-called revival of HAMEVASER.

Moving up to the positions of Associate Editor and Executive Editor are Jack Gross and Hyman Shwarzberg, respectively. Mr. Gross, a pre-law Junior who was the Research Editor of last year's paper is expected to assist the Editor-in-Chief with his wide knowledge of Jewish Affairs and literary skills. Formerly the Technical Editor, Mr. Shwarzberg, a pre-med Junior, will aid in

EMCSC And SOY Hold Council Elections

by Jack Stroh

The results of the elections for Executive Council members in both SOY and EMC have been decided for the academic year 1978-79.

Erna Michael College held its elections last month and chose Phillip Klapper, a pre-med major, as their President, by a slim two-vote majority. A graduate of MTA, Phil spent one year studying in Israel, and two years at Queens College.

The new Vice-President of EMC is Rubin Brecher, an EMC Jewish History and YC pre-med major, who is also a Flatbush graduate, and has spent a year in Israel, learning at BMT. Rubin

gained much of his experience as Freshman Class Vice President and Junior Class Secretary-Treasurer. He is on the EMC Dean's List, and a member of Chevrat Aliyah Toranit.

The voting for Secretary-Treasurer was decided on the second ballot, with Jay Dolitsky the victor. Jay, a pre-med major, is noted for his impeccable EMC attendance record, and is presently president of the Sophomore Class. A graduate of Flatbush Yeshiva, and currently on the EMC Dean's List, Mr. Dolitsky has also worked on the YU Blood Drive this season.

The newly elected EMC of-

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a wide variety of aspects, technical and literary, of the newspaper.

Two other previous Governing Board members, Stuart Fischman and Joel Salzman, will return to serve the paper in different capacities. Mr. Fischman, a pre-dent major formerly the Copy Editor, will serve as the Managing Editor in the coming year. Having been abroad as the Israel Editor, Mr. Salzman will return this year as the Senior Editor.

Among the new faces on the Governing Board are the Feature Editors, Pesach Lichtenberg and

Belle Harbor N.Y. and Mr. Auerbach, a Sophomore pre-dent major from Far Rockaway, N.Y. were members of last year's copy staff.

Serving as Research Editors are Tommy Weiss and Herzl Hefter. Mr. Weiss is a YP Junior and a pre-dent major, and Mr. Hefter is a YP Junior majoring in psychology.

A new position, JSS Editor, was added to this year's Governing Board, to be filled by Aharon Ungar, a JSS Sophomore from Wichita, Kansas, majoring in pre-business and speech and drama. Mr. Ungar has expressed his



HAMEVASER Governing Board, 1978-79

AS
Neal Auerbach. Both Mr. Lichtenberg, a pre-med Junior from hopes that many JSS students
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HAMEVASER

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Governing Board

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Copy: Lewis Gemuth, Yitzchak Cheifetz, Yaakov C. Chaitovsky, Barry Beida, Fred Grunstein, Larry Klein, David J. Goldstein.

Research: David Facter

Equitable Behavior

Singular is the endeavor which can endure, much less succeed, without the backing of those organizations whose subsidiary function, amongst others, is the support of that enterprise. Manifestly, the various student structures of Yeshiva University were created with the specific intent that they function harmoniously and fulfill their obligations toward one another.

Leaders of any organization therefore, who renege on these responsibilities, are operating contrary to those ideals upon which they were founded, and are committing an unpardonable and indefensible inequity and dereliction of duty toward the student body and organizations concerned. Those individuals and organizations who believe themselves to have legitimate complaints should approach those answerable and make their grievances known.

Petulant and recalcitrant behavior on the part of student leaders is not only uncalled for and self-defeating, but moreover, indicative of a lack of sound vision and accountable thinking.

It is enthusiastically hoped that the period of uncooperativeness has passed and that in the future, discussion and reconciliation replace misbegotten plans and improvident actions.

Justifiable Changes

Congratulations to all the winners in the Jewish Studies Divisions elections. We look forward to your continued support, and are confident, that with co-operation and mutual understanding, much can be accomplished this year.

This past year has been a predominantly successful one. SOY's *Purim Chagiga*, EMCSC's stand against Dean Rabinowitz's eight-hour program, and the T'fillin Drive headed by JSSSC, are only some of the Council's activities. The new administrations will have much to do if they wish to surpass their predecessors.

In some areas, however, improvements are warranted. Firstly, EMCSC has shown, despite its efforts, a lack of dedication to their students, as evidenced by the paucity of general programming this year, and some mismanagement in the programs that were attempted. The Student Activities Fee paid by the students is expected to be used for that purpose. We are confident that next year's council will be a bit more attuned to the needs of its constituents.

In addition, SOY, while performing worthwhile services for the students, should not do so at the expense of an active body of class representatives, which has been given little opportunity to contribute in regard to the policies that are set. We suggest to next year's council hopefuls, that they run with the intention of making known the feelings of those being represented.

We hope that these suggestions will be considered when laying the plans for the coming year, thereby eliminating the difficulties encountered this year.

From The Editor's Desk A Singular Institution

Sam Schwarzmer

Student apathy. Everyone worries about it, but nobody cares enough to do anything about it. It is explained away as a symptom of our individualistic society, or the result of too much academic pressure. You can always find excuses.

Student apathy. It is the stuff campaign promises are made of. Year in and year out student leaders vow to stem the tide and make people care. Your government. Your council. Your newspaper.

This year efforts were made to combat this malignant disease. Dean Kurtzer met with the students, and his door was always open to those with problems or complaints. Lectures, programs and concerts were offered; attendance was varied. It is an easy matter to blame it on student apathy, but it is more than that. Some call it Student Leader apathy.

I do not mean to infer that the leaders were uncaring. Within their own councils much was accomplished. But what good is JSS having a Holocaust Observance, while at the same time YC is sponsoring a medical ethics lecture? Are we running a ratings war? The audience for the program was 90% JSS and Stern students. "Sponsored by" has never meant "exclusive to the constituents of" and yet it would seem so.

YU is not five schools simply sharing the same facilities. It is one college, working towards a common goal of benefitting its students as best it can. It would seem that such a goal could only be achieved with a strong, unified voice organized in a formal setting. I therefore propose the reinstatement of the Inter-Council Committee (ICC). The purpose of this committee would be to insure a feeling of cooperation among the various schools in the University, a much sought-after but little-found commodity these days.

The Committee, which would be composed of the Presidents of the five student councils, would meet monthly at a place and time voted on at the previous meeting, based on mutual convenience. A rotating chairman (or chairperson, if you will) would be responsible for all the details pertaining to the meeting to come. Funding could be allocated by the individual councils, on a proportional scale.

At each meeting, discussion would deal with plans for each council for the upcoming two months, thereby allowing more than enough time to eliminate any possible conflicts that may arise. Policies affecting the students welfare would be dealt with. Even if no policy statements are publicized, it would still enable the members of Councils to exchange ideas, listen to the opinions, and better understand their points of view.

Details can be worked out among the leaders themselves. What is necessary now is an agreement among them to act together as a university to rebuild this defunct committee. What is necessary is Student Leaders with the desire to stand for what the student says. In short, what is necessary is direction and unity in Yeshiva.

Disputable Procedure

This year's SOY elections were marked by a large turnout of voters and two unexpectedly close races. They were run in a smooth and honest manner, to the credit of the Canvassing Committee chaired by Mark Schneider.

There was however a small circumvention of accepted election procedures. This involved the Kolel students who were allowed to cast their ballots in the *Beit Mitrush*. These were then collected and handed to the canvassing committee. Although this procedure was decided on a meeting of the candidates the night prior to elections, it is obviously not a just one. In any election all constituents must be treated equally. If voting takes place on the first floor then everyone must vote on the first floor at the appointed time and place. We hope that SOY will realize the inequity involved here and rectify the matter.

Questionable Standards

It has always been believed that Yeshiva functions are expected to at least maintain the standards of Halakha as delineated by the institution itself. To ignore these standards would be tantamount to denying the principles for which they stand. Unfortunately, either due to neglect or simple error, these standards are all too often placed at a lower priority than other considerations.

This is not a situation unique to any one University department. Whether we are dealing with buying questionable meat for YU programs, improprieties at the YC *shabbatonim* or, most recently, mixed dancing at the EMC Yom *HaAtzmaut* celebration, the idea that YU should reflect the attitudes of Orthodox Judaism should never be forgotten.

HAMEVASER extends a hearty Mazel-Tov to Dr. and Mrs. Lamm on the pending marriage of their daughter. May they be zocheh to build a Bayit Ne'eman BY Israel.

Letters To The Editor

In Response to Mr. Gross

To the Editor:

After reading and then re-reading Mr. Gross' column "A Comment to Commentator" in the April 18, 1978 issue of HAMEVASER, I wish to question some of Mr. Gross' assumptions and statements.

As a member of the Governing Board of *The Commentator*, and hence a journalist, and as a concerned member of a college student body, I am surprised that Mr. Gross, himself ostensibly a journalist, calls for both censorship of a college newspaper and an

apology to his Editor.

The chief argument against censorship is not based upon the reliability of the Editor to print useful, intelligent articles. Indeed, were this argument against censorship valid, many a newspaper and journal, including two in particular in New York City, would be censored!

Censorship is a very delicate, nebulous, and complex issue one of which I myself, claim little understanding. I do think, rather, that as written by Justice Oliver Wendell Holmes Jr. in *Abrams v. United States*, "the ultimate good

desired is better reached by free trade in ideas — that the best test of truth is the power of thought to get itself accepted in the competition of the market." This is especially important in a college environment.

To be sure, one should not call fellow students nitwits and their articles junk and stupidity. Furthermore, Mr. Gross' call for an apology is incongruous. Respect for the expression of one's opinion, if not for the content thereof, is the measure of all intelligent people.

Jeffrey Kantowitz
YC '79

To the Editor:

I feel that an answer is in order on my part to Teddy Gross's column in HAMEVASER's April 18th issue entitled, "A Comment to Commentator." "Who allowed Mr. Bernstein to assume halacha is some type of ideal democratic state in which majority rules?" asks Mr. Gross. First, as far as his terminology, no one "allowed" me or forbade me to assume anything; it is my personal belief, independent of any rules determining what is and what isn't proper for me to think. Use of these words by Mr. Gross shows that he has fallen into the trap of authori-

tarianism which so pervades Yeshiva. Second, I agree with him that halacha is halacha, independent of whether or not a majority of people at an individual institution agree with it; all I said was that this halacha cannot be forced on those who do not practice it. I never questioned the halachic process in my article, nor the validity of halacha; what I did and do question are the coercive measures to enforce this halacha which are part of Yeshiva's dorm policy. Mr. Gross asks, "Where is it written that halacha is applied to each individual qua individual

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Ephraim Simpsor

Our Crowd

Editor Emeritus



It is very difficult to express my feelings after seven years in Yeshiva. To be short and sweet all I wish to say is that to me YU has been more than a school. It has been a home, a rebbi and a father. I remember the *shiuurim*, the *chagigot*, and the many lectures. The perfect example of what YU means to me is the case of a chemistry professor relating to the class a "story my rebbi once told me." It is that Y.U. *svivuh*, that feeling of Yiddishkiet, that will remain. Yeshiva, with all its academic and other problems, is still unique and singular in what it offers. There is no place like YU. I am grateful to have been here and proud to graduate and carry its name with me.

So that no one feels slighted, I will say the appropriate thank-yous in person. I just want to wish everyone involved in next year's HAMEVASER the best of luck. To Sam: Have fun.

EMCSC Celebrates Yom HaAtzmaut

by Leon Behar

On Thursday, May 11, EMCSC sponsored a Yom Haatzmaut Festival, which was marked by lectures from various members of the Jewish community, as well as an afternoon program of music and dance on Dancinger Campus.

The day began with a series of morning talks delivered by Rabbi Morris Besdin and Rabbi Dr. Louis Bernstein, who discussed the topics dealing with Torah and Israel, as well as "The Challenge of Religious Zionists", that is the question of the *haluchot* of *Yishuv Haaretz*.

The series continued after a break for breakfast with a lecture by Rabbi Dr. Israel Miller, who dealt with the political situation and the ideals involved in living in *Aretz*. Dr. Asher Siev concluded the morning program with a discussion of the events leading up to the birth of the State of Israel.

the internationally known Duo Reim singers, accompanied by Avshalom Katz. The singing and revelry added to the spirit

Following the speakers, a festive atmosphere was ushered in as the Aroni Dance Troupe performed a number of selections on stage, followed by the issues facing Israel today including its relationship with the rest of World Jewry. A question and answer period followed, led by EMCSC President Michael Weiss.

At 2:30 Yosef Ben Aharoni, Deputy Consul of Israel to the United States spoke in Rubin Shul regarding many of the issues facing Israel today including its relationship with the rest of World Jewry. A question and answer period followed, led by EMCSC President Michael Weiss.

Poor attendance at various points in the program helped to hinder what could have been a well-planned EMC program. Plans are already under discussion to avoid such problems in the coming year.

The Torah Education Dept. announces a series of lectures to be given by Rabbi Dr. Aharon Rakeff-Rothkoff, scholar and lecturer at Beit Midrash L'Torah and Machon Gold. For further information, contact the T.E.D. at 752-0600.

Follow-up On Bernstein's

In response to questions from many of our readers, and in view of the recent report issued by the SOY Kashrus Committee, under the faculty supervision of Rabbi Moses D. Tendler, HAMEVASER conducted an investigation and found that the proprietors of Bernstein — On — Essex are attempting to amend certain problematic areas, and are in the process of hiring a new *Mashgiach*. When new developments come about, the reader will be notified.

Kaisman To Head SOY

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Officers have two special plans for the coming year. Firstly, they wish to end the practice of EMC finals being given during YC reading week. In addition, they intend to initiate a Jewish Affairs Committee, to seek out issues concerning world Jewry, and publicize them at YU.

SOY elections were held on May 10. Avrohom Kaisman, known to his classmates as Bumy, was chosen the new SOY President, in an election that was much closer than some had anticipated. He defeated Jacob Stromer by a vote of 196-142. The election for Vice President was much closer with the three candidates, Shlomo Mostofsky, Josh Rapps and Robert Lowinger each receiving a large bloc of votes. Mr. Mostof-

sky, the present Secretary-Treasurer received the necessary majority on the second ballot. Isaac Soibelman ran unopposed for Secretary-Treasurer.

The Presidential election was unique in that Mr. Stromer was ill on the one day available to campaign, and therefore could not do so personally. In addition, while almost 400 people, roughly 80% of the electorate, voted, no more than 350 votes were cast for either President or Vice President, and Mr. Soibelman received only 210 votes.

A minor problem arose in regard to the collection of Kollel votes during the voting. The night before the election, the candidates, except for Mr. Lowinger, met and decided to have Mr.

Review Of Councils 77-78

by Scott Haft

The three Jewish Studies student councils of Yeshiva have all brought their year's work to an end. The consensus among the councils was that they had been successful in sponsoring activities and providing services for the students.

This year, the EMC Student Council led by President Michael Weiss, Vice-President Leon Behar, and Secy.-Treas. Michael Malka, had a very successful Tzedakah Drive, donating its funds to Hesed L'Avraham. *Hamaschkif*, the only Hebrew language newspaper in YU, published one issue, and a successful and useful student poll was taken, which brought about positive actions in the area of Jewish Studies by the administration. In addition, class trips were held, coordinated by Robert Rosenbloom and Paul Friedman.

In an effort to show well-earned appreciation, EMCSC presented plaques to Drs. Herskovic and Leaf, two teachers leaving for Israel this year.

Showing their concern and dedication to all schools at Yeshiva, EMCSC met with President Lamm to discuss University policy. As a culmination to the year's events, they sponsored a *Yom HaAtzmaut* program, at which Yosef Ben Aharon was the guest speaker. Included in the program were seminars, music, dancing and refreshments.

As a service to the Jewish community at large, the Council members were involved in Jewish language and Jewish Heritage Week. This included students who spoke at NYC Public Schools on various topics relating to Hebrew language and culture.

Howard Lichtenstein led his JSSSC to one of its busiest years, with the help of Vice President Jerry Kaplan and Secy.-Treas. Daniel Wechter. The council subsidized the purchase of 150 *gemarot* and 61 *chumashim*, as well as numerous pairs of *tefillin*, a *tzitzit* drive and *sefarim* sale were also held.

New projects incorporated this year included the JSS Lec-

ture Series, in which Rabbis Orenstein and Blech participated, speaking on various current topics. JSSSC also sponsored the Volunteer Program at Isabella Geriatric Center here in Washington Heights, and helped support Joel Yaffa's campaign against mandatory retirement ("Is the Rev of Age").

(At the request of JSSSC, a copy of their Budget for the year 1977-78, may be found below.)

Finally, the SOY, led by President Henry Kamioner along with Vice President Bumy Kaisman and Secy.-Treas. Shlomo Mostofsky, ran a number of various activities and services, including their annual Hanukah and Purim *hagigot*, *tzitzit* and *sefarim* sales, and the SOY subsidized *mezuzot* sale. Their Tzedakah Drive, according to Mr. Kaisman, raised over \$10,000, which was distributed to organizations and individuals in financial need.

A new institution, with much potential, was the SOY Tape Library, under the direction of Sam Berkowitz. The Library



SOY President

The Goodbye Column

Henry Kamioner

It's hard to say goodbye to a place that's been your home for the past eight years...very hard. Yeshiva has put the world at my door step. I have studied 18th century Spanish Poetry (still my favorite course) and I have read the *psak* of *Rav Moshe* on dishwashers. Councilmen, mayors, senators, governors, foreign ambassadors and even prime ministers have all spoken at Yeshiva — but still not one can hold a candle to the *Rov's* *Haggadah* *Shiur* back in March of 1977. Many of my *Shabbosim* were spent with NCSY, an organization run for the most part by YU guys. No *ruach*, anywhere in the world, can imitate the spirit of the *Beis Medrash* on Purim, nor could any *kumsitz* be so meaningful as

the *Lecha Dodi* in the *Morg. Shul*. *erev shabbos* before finals...these are a few of my favorite things.

I owe thanks to no one in particular and everyone in general. Yet I must single out just a few. First to George and Freda Finkelstein who made my eight years at MTA and YU so worthwhile. Rabbi and Mrs. Finkelstein have served to lead me through the *De-rech* *Horavah*. They have housed, fed and counseled me — and even paid my phone bill when times were bad. I only hope that Debbie and I will be *zocheh* to return and emulate their hospitality.

The *Rebbeim* at MTA and YU are men who epitomize the meaning of *Torah Unadah*. The love which they manifest for *chinuch* is what makes our Yeshiva so great. I refer specifically to Rabbis Yitzchak Cohen, Abba Bronspegel, Yehuda Parnes and Rabbis Zevelun Charlop and Philip Paretzky who were instrumental in my development at Yeshiva.

Behind every great man there exist a persistent woman. I of course refer to Mrs. Vivian



Ovgang and Rabbi Israel Miller. Rabbi Miller is a man who acts behind the scenes, without whom I assure you there would have been no PPC, no elaborate Purim *Chaggigah*, no *Haggadah*, no

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JSSSC Budget — '77-'78

Debits	
Subsidized 150 Gemarot	\$150
Subsidized 61 Freshman Chumashim	\$1,500
\$1.50 each	\$213.00
Hamevaser	\$700
JSS Honors Luncheon	\$625
Harvard U.N.	\$25
Teffilin Drive	\$313
Subsidized Teffilin (2 pairs)	\$75
Yom Hashua Program	\$4.75
Mimes of letter "Is the Rev of Age"	\$20
Lecture Series (2)	\$162
JSSSC Sefarim Sale	\$150
Hospitality	\$125
Accountant to check Books	\$125
Home Hospitality	

Credits	
Tzedakah Drive	\$200
SOY Haggadah and Festival Booklets	\$63.75

* still in progress

A special Mazel-tov to Henry Kamioner and Debbie Silver on their engagement. May you both have all the happiness you deserve.

The Fifth Sentence Of Ge'ulah

by Aharon Ungar

On Tuesday evening, May 9th, Rabbi Benjamin Blech, a Rabbi in JSS, spoke to a crowd of about 100 *talmidim*. The topic was "Yom Haatzmaut: the Fifth Sentence." Contrary to popular expectations, the fifth sentence was not "V'heiveiti," an extrapolation on the *geulah*, but rather the fifth of the five sentences in the first *parasha* of the *shema*.

The basic premise of the evening was aptly introduced by the question, "who knows five." From that, the audience un-



Rabbi Benjamin Blech YUPK

derstood that each of the five sentences correlated with the five books of the Torah.

In the first sentence of "V'ahavta," we are commanded to love G-d. How can this be expected of us? The Rambam answers this in his *Hilchot Yesodei Hatorah*, chapter two. He says that one is to immerse himself in the beauty and creation of the universe and through the realizations of its magnificence, he will come to love G-d. As Pasteur aptly put it, said Rabbi Blech, "a little science estranges man from G-d, much science brings one back to G-d." Therefore, we are commanded in the first sentence, corresponding to the first book of the Torah, to love G-d. In *Sefer B'rachot* we have creation which is our means to fulfilling "V'ahavta."

But what about the rest of the *sefer*? What does it discuss in relation to this sentence? The Baal Haturim answers this by taking the Hebrew word "V'ahavta" and changing the letters around to form the word "Havot." Each of the three Avot represents one of the ways in which we are commanded to love G-d: "With all your heart, with all your soul, and with all your material possessions. Of Avraham it is written, "Umtsatah et Prave ve'emun Y'avechah," that he had a total belief and commitment to G-d, with all his heart. Once one has complete faith in G-d, he is to be ready to commit himself, even to death, as was Yitzchak at age 37 at the *akeidah*, with all his soul. And of Yaacov it is written "Aser A'asenu Lach," that one should be willing, not only to give of himself, but willing to give of his materialistic possessions and accruals.

Sefer Shenot discusses the exodus from Egypt as the vehicle for Sinai, where we received the Ten Commandments. However, they are not called "Aseret HaMitzvot," but rather "Aseret HaDibrot" or to be more exact, the "Aseret HaDvarim," as the Torah refers to them. Therefore, the corresponding *pasuk* is "Chaya hadvarim," these *dvarim*, that I command you this day shall be on your hearts. Again, this is the most exact summary possible. The remainder of *Shenot* discusses the *Mishkan* and as the Rambam points out, the *Mishkan* served as a portable Sinai, always standing before the people, serving as a constant reminder to the "dvarim" that G-d set before the people at Horeb.

The third sentence is "V'shinantam Le'venecha," (The book of *Vayikra*, coincidentally, is the *sefer* that is traditionally taught first to school children.) *Sefer Vayikra*, as a whole, discusses the various sacrifices. We, in particular to ourselves, read the *pasuk* of "K'toshim Te'heigu," that

we are to be holy, even as C-d is holy. In contrast, while the non-Jews separate themselves from others to reach their highest levels of holiness, we take the profane and elevate it to the holy. For the Kiddush, we make the *bracha* over wine, which according to Rav Kook is the symbol of the secular being raised to the holy. We are to sanctify all of our eating with the saying of the *brachot* for the food itself is elevated, as it becomes a part of us. Therefore, the *pasuk* says, "when you lie down and when you rise up," in all areas of our life we are to live in *kedushah*.

The fourth sentence, of *tefillin*, is a command, a *mitzvah*. How does this compare to *Sefer Bamidbar*? To answer this we must first determine, from the outset, why the Jews were in the desert for forty years. It was because of the chain of events regarding the spies. We, *B'nai Yisroel*, did not realize or understand that we had no need to spy out the land. We forgot that with a strong hand G-d took us out of Egypt.

What ever would ultimately happen, would be in G-d's hands, not our own. We were lacking in our belief in *Hashgachah Prattit*. Therefore G-d caused us to live in the desert where our very existence depended on Him and His provisions. When we put on our *tefillin*, we put them on our weaker hand. We could not and did not free ourselves, nor were we able to sustain ourselves once freed. G-d, however, took us out with a strong hand. *Tefillin*, therefore, teaches us the message of *Sefer Bamidbar*.

Once again, by *Sefer Dvarim*, the *pasuk* is a *mitzvah*. We have now reached the fifth sentence which deals with the *mezuzah*, the heading which Rabbi Blech listed as his topic. *Sefer Dvarim* is one long speech by Moshe, given to the people at the threshold of the promised land. Moshe wanted the people to go in, conquer and retain the land forever. But to do this we would have to guard ourselves against evil and adhere to the *mitzvot* of *HaShem*. This is enumerated in the preceding paragraph

of the *Shema*, "V'haya im shama..." Should we, however, turn away from G-d, we would quickly perish from the land. This has proven correct throughout history, for had we not sinned against *HaShem*, we would not have been forced into a 2000 year exile.

The *mezuzah* is the key to Jewish survival, surrounding one's home with the presence of *HaShem*. It is the establishing factor (*kiyumin*) of the house. Similarly, to enable such an establishing factor for Israel, we need a *mezuzah*, a religious base. Without *HaShem* surrounding and protecting our borders, history will yet again repeat itself. This stability, according to Rabbi Blech, can only be accomplished through increased *aliyah* to Israel and through leading a life of *kedushah* while following the *mitzvot* of *HaShem*. "The time has come to do some serious thinking..."

Raabi Blech, however, was not to disappoint his *Mashiach* followers. He concluded with a short summary of his presentation by including the five expressions of

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Yishuv HaAretz: The Law To Return

by Herzl Hefter

Note: This article does not attempt to deal with all aspects of the *mitzvah* of *Yishuv Eretz Yisrael*. To do so would require more space than the paper allows. I wish only to present a general halachic analysis of the issue. "And you shall dispossess the inhabitants of the land and dwell in it for I have given you the land to possess it" *Bamidbar 33*. The simple meaning of the *pasuk* would imply that there is a commandment of settling the land of Israel. As a matter of fact, the Rambam on the Torah states just that.

This understanding of the verse is cast in doubt, however, by the fact that *Mitzvat Yishuv Ha'aretz* is conspicuously omitted by the Rambam in his *Sefer Hamitzvot*. The Rambam (Nahmanides) in his appendix on *Sefer Hamitzvot* criticizes this omission. "We were commanded to inherit the land that the Almighty gave to our forefathers, Avraham, Yitzchak and Ya'akov..."

The *Megilat Esther*, in defense of the Rambam states that the *mitzvah* only applied in the days of Moshe, Joshua, and David when the land was in our possession.

Today, in the diaspora, however, the commandment doesn't apply. His view is supported by the Gemora in *Ketubot 110b-111* which states "Whoever goes up from Babilonia to Eretz Yisrael transgresses a positive commandment as the Bible states 'To Bavel they shall come and they shall remain until the day I redeem them,'" (*Yirmiyahu 27*).

Prohibition to Leave

This Gemora bears analysis. There are two statements made here. The first which we have quoted was said by Rav Yehuda. The second statement which is stated by Rav Yehuda in the name of Shmuel tells us of a general prohibition of leaving Bavel altogether — to any land. The reason here seems to be, as Rashi states, the abundance of Torah learning and *yeshivot* which existed in Bavel. The Rambam in the end of Chapter 5 of *Hilchot Melachin* states, "just as it is forbidden to leave from the Land of Israel to other lands, so is it forbidden to leave Bavel to other lands" as it says "To Bavel they shall come and there they shall be." The Rambam has quoted the second general prohibition while using the *posuk* (which is the apparent reason for the first statement which applies specifically to *Eretz Yisrael*) as his reason for this law. The simple understanding of the Rambam is that "other lands" does not include *Eretz Yisrael*. This is difficult, since the Rambam has quoted the *posuk*. This led the *Kesef Mishneh* to the conclusion that "other lands" applied to *Eretz Yisrael* also. This is, however, against "pshat" in the Rambam. The *Lechem Mishneh*, too was disturbed by this question and concluded that the reason is not as the Rambam states, but rather as Rashi states (i.e. — the abundance of *Yeshivot*).

Rav Chaim Soloveichik in his *Chidushim on Shas* (p. 102 in the stencil) deals with this difficult Rambam. *Tosaphot* (Keubot 111a) states that "even though the *posuk* of 'to Bavel they shall come...' is said of the first *Galut* we must say that Rav Yehuda does not distinguish between the first *Galut* and the second *Galut*." Rav Chaim therefore states "in the first *Galut*" the sanctity of the Land (of Israel) was negated and there was no commandment upon the individual of *Yishuv Ha'aretz*, and we have the addition of the positive commandment (of "to Bavel they shall come") that they shall not return from Bavel. Rav Yehuda holds that this positive com-

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CTI Still Thrives After Thirty Years Of Service

by Lewis Genuth

Housed on the fourth floor of Tannenbaum Hall, the Cantorial Training Institute is one of Yeshiva University's best kept secrets. While most students are aware of its existence, few know the full scope of the Institute's activities.

C.T.I. was founded in 1946 as a musical development program as part of the College Music Department, under the leadership of Dr. Karl Adler. It was expanded into a music workshop in 1951, and in 1952 reached its present Institute status, under the auspices of RIETS.

The present director of CTI is Cantor Macy Nulman. He first came to the Institute in 1951 as a faculty member, and was later appointed Assistant Director before rising to his present position. In an interview with HAMEVASER, Cantor Nulman discussed the growth of the Institute and its plans for the future.

According to Cantor Nulman, the Institute has grown enormously since its inception. In 1946 it consisted of 20-30 students in a single *chazzanuth* program. Today CTI has almost 200 students, many of whom also attend other divisions of the University, such as YC, EMC, JSS, and RIETS (Supplementary Rabbines), taking CTI courses for transfer credit. Close to 100 MTA students participate in an expanded high school music program sponsored by CTI.

During the past several years, a new program of Oriental Liturgy, in conjunction with the Sephardic Studies Program, has been developed under the leadership of Chazzan Gavriel Schrem.

The basic *chazzanuth* program has also undergone many changes. Originally, it

catered to the "virtuoso" chazzan, and emphasized highly technical skills in learning individual pieces. With the growth of the Institute this aspect has been deemphasized. Courses favoring the "baal 'filah" aspect of the service, with deep musical analysis, have been developed. These courses cover such fields as music literature, theory, composition, musicology, history, and pedagogy, as well as the traditional liturgy and cantillation. The purpose of such courses, according to Cantor Nulman, is to educate future Jewish community leaders in the importance of Jewish music in the traditional service. These courses also give the average Jewish layman the background and practical experience necessary



Class In CTI YUPK

to allow him to participate in the service, and strengthen his ties to the synagogue. Such training, Cantor Nulman observes, is quite valuable, as it is something which remains with the student all his life and finds practical application, for "the ultimate of all learning is doing."

CTI also offers a wide range of services to its students. Through the Yeshiva University Placement Service, it has found positions for its graduates as cantors, com-

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The Fifth Sentence

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geulah which correspond to the four cups of wine plus one. This last glass we do not drink, but when *Moshiach* will come and "V'heiveiti" will be fulfilled, we will drink this glass of wine as well. These five cups also correspond to the five *Sifrei Torah*, thereby strengthening the concept of redemption as a final step in the *Geulah* process.

We drink the first cup for the kiddush, for "V'haafu." In the kiddush, we are *Zeicher L'maaseh Br'isheit*, corresponding to *Sefer Br'isheit*.

The second cup is used at *Mugil*, the story of the exodus that led us to Sinai. There we received the "Aseret HaDvarim,"

corresponding to "V'hayu HaDvarim."

For the *seudah* and the benching, we drink the third glass of wine. The *seudah* is, therefore, *kodesh* and is a praise of G-d. That is to say that we are taking the secular and elevating it to the holy, as explained by the third sentence which represents *Sefer Vayikra*.

Hallel is said to give praise to G-d for His *Hoshachah Pratis*. At the conclusion of saying hallel at the seder, we drink the fourth cup, corresponding to the argument of tefillin and *Sefer Bamidbar*.

The last cup, "V'heiveiti," is not yet fulfilled. Therefore, we cannot yet drink from it. Moshe's last speech to the people was contingent upon our understanding of "Uchi'vatlam al mezuzot." Now we must place a mezuzah on the State of Israel, concluded Rabbi Blech, to bring about a full redemption, speedily and in our lifetimes.

Mazel Tov to all those recently engaged or soon to be married. May you all have much happiness in future years.

Letters

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 and not to the entire people as one entity?" Once again, I never doubted the idea of halachic applicability to the community; I do doubt the practical and philosophical feasibility of anyone forcing individuals to be a part of this community. As far as Mr. Gross's response of "Yeshiva, Love It Or Leave It" ("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."), this is a totally irrelevant statement. What Mr. Gross is thereby saying is that there is no room at Yeshiva University for the individual of orthodox practice, but whose practice does not jive with what Yeshiva has deemed correct. Most unfortunately, there is no room at Yeshiva University for anyone who questions Yeshiva regulations over student life, since the latter are justified halachically by the powers-that-be.

As anyone who read *Commentator's* Y.C. anniversary issue noticed, at one time individuals opposing mandatory minyan were also confronted with an "either accept this as part of our system of halacha or leave" argument. Since then, Yeshiva has wisely seen the fallacy of this regulation and ended the requirement. In other words, Yeshiva decided to respect the individual's right to decide whether he would go to minyan — in fact, whether he would *down* at all — or not. Does this mean that Yeshiva was abandoning its belief in the correctness of halacha? Does this mean that Yeshiva was condoning non-acceptance of what Mr. Gross incorrectly terms the "yoke" of Jewish Law? I think not. Rather, someone somewhere realized that not only is it counterproductive to demand adherence to a personal question like minyan attendance, but philosophically dishonest.

Several other criticisms by Mr. Gross of my article were, sadly enough, "off-base" "Since when does a religious institution not have the right to demand the student's adherence to a moral and practical code of law?", asks Mr. Gross. Yet, in my article, I specifically wrote that I do not question Yeshiva University's right to impose halacha; I do question the correctness and wisdom of doing so. "The Shabbat atmosphere for the majority must not be subjected to the whims of a few," he writes. I never advocated that anyone be "subjected" to anyone; for this very reason I stated that in the exercise of one's right to free, individual practices, no one else must be bothered or hindered in the process. Hence, Mr. Gross's sarcastic vision of blaring rock 'n roll and television programs disrupting the Shabbat atmosphere is not at issue; the individual who listens to his stereo with headphones in the privacy of his own room is at issue. Once more, let me emphasize that I am not condoning desecration of the Shabbat nor advocating the rejection of Torah Judaism, although it seemingly fits the purposes of some to believe that I feel otherwise. But I certainly am justifying and condoning the rights of the individual, specifically his right to choose and practice his own level of religious observance. Mr. Gross writes, "not only does (Y.U.) have the right to demand halachic adherence but it has the right to demand that each student demand of himself a halachic norm." I would change the wording slightly; Yeshiva has the right to expect each student to demand of himself a halachic norm, but it should not coerce students into this position.

Finally and probably most importantly, a voice must be raised against Mr. Gross's reactionary view of free speech. "I do not understand the logic in presenting all points of view," he

JSSSC President
 I'm Mad...And I'm Not
 Going To Take It Anymore



Howard Lichtenstein

In exactly thirty days from the time I complete this article, I will be on Danziger Campus (there is the first joke) in order to receive my diploma from YU. It is at this time that I would like to reflect upon certain aspects of this institution and certain memories of my year as JSS President. It is very difficult to write such a column because of the facts it brings to public knowledge and because of the antagonism I am sure to receive from my "fellow" student leaders and administrators. However, for two years now, most constructive criticism has been discarded by the "higher up" and attempts to work with other leaders at the beginning of this year failed miserably. Therefore, with this in mind, I began to write.

Many of you are not aware of this, but an organization called the ICC (Inter-Council Committee) was formed towards the middle of last year. Its purpose: to maintain a high level of cooperation among the different student councils and organizations and allow a forum for discussion. David Katzenstein, as chairman, did all he could in order to give the ICC a firm foundation. A unified YU calendar was going to be published so that overlapping programming could be avoided — which is a major problem here. Yet, ICC was disbanded on January 1, 1978, because, according to Mr. Katzenstein, only JSSSC showed any interest in ICC's suc-

cess. The other student council presidents felt it was worthless or below their dignity.

Was I surprised? No, not really. At freshman orientation Shabbos, one would think that the student council presidents would be present as the leaders to help the program and the incoming students. No YCSC, no EM CSC, no SOY. Ira Herman, Secretary-Treasurer of YCSC, instead found himself the soul representative of the entire student body.



This lack of concern for the students became increasingly obvious when the security problem hit the fan in early December. Had ICC had the necessary cooperation it deserved, a unified and cooperative voice may have been reached. But as it was no longer, I approached several leaders individually. Most of you know the rest. A student rally (of which more should exist) was scheduled. One student leader said he was not present because of wrestling practice. Only problem is that

Joey Schweitzer, captain of the team, came to the rally. The president of YCSC stood up at the rally, belittled the efforts of our gathering, and expounded upon his success in achieving a long list of "concessions" from the administration. Those who read Norman Kinel's article in *Commentator*, know the absurdities of his promises.

Furthermore, I think a new policy should be instituted in student government. It's called honesty! Appearing in this paper is a list of JSSSC activities and expenses. I wish that the other councils would do so also. The students that we represent deserve to know. Many students have approached me and asked "Since EM CSC gets over \$2500 a year — about the same allotment as JSSSC — what has it done with its money?" It is now May, and my answer is still, I don't have the slightest idea. Yet EM CSC is giving under \$400 to Hamevaser while JSSSC, with more activities and expenses, has allotted \$700 to this paper.

At this point I would like to commend Hamevaser; I have found more articles worth reading in this paper than *Commentator*. It has come out more consistently than any other year and Edie Simpson deserves alot of credit.

And speaking of *Commentator*, a paper, supposedly representative of the student voice,
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Reply To Mr. Bernstein

writes; to help him understand, I advise him to read Mill's *On Liberty* or a history book on totalitarianism. Ironically, it is Mr. Gross, who, if anyone, has abused his constitutionally guaranteed right of free speech by using HAMEVASER to descend to the level of name calling in presenting his views. Articles he disagrees with are labelled "junk" and "stupidities", and their authors are "half-baked nitwits." Mr. Gross, I often read articles in HAMEVASER, *Commentator* and the *New York Times* which I disagree with, yet I respect the author's right to be given a forum and express his point of view. Is it asking too much to expect the same respect from you?

Jay Bernstein
 Editor's Reply

Mr. Bernstein:
 Yeshiva University is dedicated to providing anyone who wishes, and "Orthodox Jewish education." The term, education, does not mean by book alone. The education that YU provides is an education of the book, an education of action and an education of feeling. A *goy* can receive all the so-called Jewish education he wants, including *chomosh, g'morrah* and *hushkate*, and still believe in Jesus. Has he then received the proper orthodox Jewish education? Orthodoxy is not built on words, ideas, and thoughts. Rather it is built on actions, on the *tingy mitzot*. Just

as when a father teaches a son he uses books and examples, just as children emulate the actions of their parents (witness the *dawning* and *shuckling* of a four year old) so YU attempts to teach *Yiddishkeit* — through study and through practice.

If you accept YU to provide for you an orthodox Jewish education, you accept at least those orthodox practices (standards) set by Yeshiva. It is, therefore, imperative that within the confines of YU everyone acts according to these *halakhe* standards. If someone has a *heter* to watch television on *shabbat*, that person can watch T.V. on *shabbat*. But not in the YU dorm. Let that person live elsewhere. Furthermore, YU must take action to insure that proper orthodox practices are observed, for if not, then Yeshiva becomes little more than a Brandeis or a Hebrew U., and fails in its goal to educate, by rote and by example.

Ephraim Simpson
 Editor, 1977-1978

To the Editor:
 I was appalled upon reading the incredulous remarks written in "A Comment to Commentator" in your last edition. It is quite obvious that Mr. Gross totally misunderstood the purpose of the article, and unfortunately for him, used such language not befitting a "Yeshiva bocher." Maybe Mr. Gross should look up the word "nimsum", and then think twice before putting pen to paper.

Mr. Gross implied that I said the law of *Negiah* is not good. What I did say was, that for many people it is an issue — not everyone is that strong as to control his desires. To run away from reality is a sin; it's a problem that must be dealt with head-on because most people today don't hold by it. It's obvious and unfortunate that the halacha alone is not enough to satisfy the majority today (though it should be). I had hoped that through my article I would sensitize people to the problem, even though it is really nothing new. Something must be done to correct the situation (not the halacha, Mr. Gross!) and I'm still waiting for hear viable and constructive solutions rather than bitter and unnecessary criticism from a simpleton. I must finally say that Mr. Gross' comment to the editors "front and center" was foolish. The fact that one does not like the way a certain article was written does not give him the right to deem the editors irresponsible for printing it. One can't censor articles just because they deal with problematic issues concerning halacha, and marriage. As we all know, halacha is not easy to understand follow to the absolute fullest. Though we should strive to do so, meanwhile it is nobody's place to criticize and put down somebody who expresses a different viewpoint about a certain halacha. Rather the issue should be discussed fully with *de-veh eretz* — the very road Mr. Gross chose not to take.

Bernie Kastner/YC '78

The Goodbye Column

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Kashrus Division and in general, no SOY. There was no time, day or night, that his doors were closed to me. Even when I stopped in along with eleven angry student leaders — neither I nor any other walked away dissatisfied (incidentally, Bumy, I strongly suggest that you don't try it again!). Rabbi Miller and Mrs. Ovgang have strongly influenced my future....I will always be grateful.

Perhaps the most interesting teacher I have had at Yeshiva College was Rabbi Dr. Michael Hecht. He teaches Con Law like a *blatt gemar* and his *shmoozes* are even better. If possible I hope that he will lend his expertise to the newly established Chuvor Program.

Acharon, Acharon Chaviv. To my parents, both survivors of the Holocaust — I thank them for having taught me to love and to sacrifice for that which is important. I envy them for their undying faith in God, and I pray that I will only serve to be a source of everlasting pride and joy to them and to all *Klal Yisrael*.

Just one last thing I'd like to leave to next year's President. It was just about a year ago to date that I went to my first meeting with Rabbi Lamm. All the B.M.O.C. (Big Machers On Campus) from both Yeshiva and Stern were there. We talked about security, carpeting for the dorm and the terrible condition of the *Seforim* in

New Board Elected

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will contribute to the paper. The purpose of this addition is to enable the JSS students to have an even larger say in the forming of policy on the paper.

Formerly a diligent and conscientious member of the copy staff, Jeffrey Cymbler has been promoted to be the Copy Editor. Mr. Cymbler is an EMC Sophomore majoring in poli-sci. Another former member of the Copy staff, Ethan Siev, will serve as Layout Editor. Mr. Siev is presently a YP Junior majoring in pre-med and biology.


The News Editors are Michael Ackerman and Joel Selter, both of whom have written extensively for the newspaper in the past year. An EMC Junior, Mr. Selter has also been selected as a Senator in Y.C. Mr. Ackerman hails from Brooklyn, N.Y. and is in EMC majoring in pre-dentistry.

All book reviews will, G-d willing, appear after the summer.

the *Beis Medrash*. While the new carpeting in Rubin and the orange coat rack in Furst have arrived, I guess only my successors will be fortunate enough to witness increased security — if and when it ever comes. So in theory not all of our bright forecasts came to fruition, but in reality my cloud had a special silver lining....*M'yeartzehshem ba dear....DAS692.*

EMCSC President

Halakhic Distinctions



Michael Weiss

As depressing as the thought may be, we are nevertheless living in an enlightened, unique time in the history of man. Never before has education been as widespread as it is now in the western world. People are learning about paths that man has previously taken, and as a result humanity is becoming increasingly aware of its faults. Interestingly enough, in this setting, organized religion finds itself as unpopular as ever. Within Judaism itself the Conservative and Reform movements have patterned their religious rites independent of traditional Jewish Law (*halacha*). They have given an increasingly greater importance to the social aspects of religion while often modeling newly formulated religious rites from non-Jewish sources. In fact, Orthodox Jews who recognize the inherent inalterable importance of *halacha*, constitute a relatively small percentage of American Jewry. I will now attempt to explain why so few people in our educated society relate to a religious doctrine that emphasizes action and self-sacrifice according to a set, prescribed law.

Alienation

When learning the *Shulchan Aruch*, one can sense the discrepancy between the way the law was prescribed and the manner in which it is being carried out. It has often been brought to my attention by intelligent individuals (who are alienated from the Orthodox tradition and were exposed to in a poor educational system) that there exist many laws that "observant" Orthodox Jews ignore because of their incompatibility with the lifestyle they have chosen. Therefore, using an identical line of reasoning, these intelligent individuals have rejected all of Jewish Law on the grounds that it is obsolete, charging that

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membering the tragedies of one's past is a particularly difficult task since the tendency of a human being is to quietly forget what is uncomfortable for him to recall. Nevertheless, remember we must; this is unquestionable. The real problem, indeed, is how to remember.

Although there are several possible ways of remembering,

those who pretend to abide by it are hypocritical.

Those who adhere to this point of view are justified in assuming that every prescription in the *Shulchan Aruch* is of equal importance. However, this cannot be the case. It is incomprehensible that if one were to tie his shoes differently than the way the law prescribes that it would be comparable to making a fire on Shabbat — one of the 39 activities prohibited in the Torah. Likewise, a person alone in a room with a woman violating the "Yichud laws" cannot be placed in the same category of one who would have had sexual intercourse with her. Apparently, there are distinctions that have to be made between various halachot.

Equal Importance

To one who is familiar with the Halachic process there exist differences in Jewish Law — some prescriptions fall into the realm of custom, while others are Rabbinic ordinances and others are from the Torah itself. While the severity of punishment for disobeying the different types of laws has been considered to vary, it has been generally assumed that each law has equal importance.

It seems, though, that almost any halacha can be related to a fundamental idea — a few of which constitute the backbone of Judaism. Thus, laws pertaining to prayers are not as essential as the idea of man's need to relate to G-d, or, for another example, the laws pertaining to blessings are not as fundamental as the idea that man must subjugate himself to the Almighty by thanking Him. What halacha does accomplish in these cases is to provide an ordered structure without which man cannot achieve his purpose.

When relating the laws of

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Foxman Discusses Forms Of Resistance In Shoah

Mr. Foxman chose, on this occasion, to focus on remembering a special type of resistance which Jews displayed during the Holocaust. Mr. Foxman called it "spiritual resistance", and said that it was the unwritten chapter of Jewish resistance and Holocaust history.

Spiritual resistance meant remaining dignified, as a person and as a Jew, during the darkest hours of human history. It meant meeting death with the sanctity and the purity of soul and spirit which are the hallmarks of Jewish existence. It meant struggling to continue giving birth to children

in a ghetto where the value of life itself could be questioned. It meant prayer and Talmud Torah, and it meant writing and recording to bear witness to future generations all in the face of inexpressible suffering.

Mr. Foxman gave isolated examples of this wide-ranging battle which the Jew waged. In a certain ghetto, there was a young boy who ran into a flaming building in an effort to save a Torah scroll which was inside. As he emerged, Torah in hand, he was shot and killed by a German officer who was standing by. In one of the camps a certain Jew had managed to smuggle in a pair of tefillin. He and 50 fellow Jews used them, in secret, daily. On one *Erev Shabbat* a mother in the ghetto began to recite the blessing for *hadlakat neivot*, despite the fact that there were no candles in the holders. These, then were the spiritual resistors. Of all of Hitler's victims they existed only among Jews.

After Mr. Foxman's speech was over, candles were passed out and everyone sang *Ani Ma'min*, ending a well organized and fitting tribute to the martyrs of the Holocaust.



Mr. Abraham Foxman

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Halakhic Distinctions

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Negiah to the prohibition of intercourse, or the laws of *Muktzah* to *Shabbat*, differences between these laws can once again be recognized, but in a different way. Both *Negiah* and *Muktzah* are preventive restrictions designed to keep the integrity of other more fundamental ideas. *Negiah* laws preserve the institution of "Kiddushin al y'dei kesef, shtar u'binah," as *Muktzah* laws serve to prevent individuals from transgressing one of the "av n'lachot" on *Shabbat*. As proof of the above, consider the absurdity in observing the various *Negiah* laws while having intercourse, or breaking one of the *Av n'lachot* while refusing to touch a car on *Shabbat*.

Although the importance of various halachot vary, this by no means constitutes a justification for considering the rightness, wrongness, or irrelevancy of halachot we may consider unnecessary. Recognition of the hierarchy among halachot facilitates one's rationalizing the gap between what halacha demands and what the individual finds within his capabilities to achieve. At times conflicts arise between the letter of the law and the idea to which the law relates. For example, if one has only 10 minutes in which to complete the entire morning prayers — should he follow the law and quickly say all of the *Tfillah* devoid of feeling, or should he say fewer *Tfillot* with greater *Kavanah*? Since the structure of the law is a means to the end of fulfilling the idea of the law (in this case relating to G-d) the answer seems obvious.

Now, insofar as Jewish Law leads to fulfillment of various fun-

damental ideas (prayer, marriage, *Shabbat*, self-control, etc.) which in turn lead to the attainment of the state of *Kedusha* (the end for which the Torah stands), halacha therefore is undeniably justified. That there exists discrepancies between our performance and what is prescribed can be attributed to our own imperfections as well as to the social setting in which we find ourselves. However, as long as this idea to which the law points is realized and respected, Jewish tradition will prevail.

In this essay two aspects of Judaism were analyzed — the justification of Jewish law and the legitimacy of the rationalization of the Orthodox element who very often are lackadaisical in halachic performance. I have not made this analysis in order to reaffirm the religious commitment of those who will be reading this article, but rather I have attempted to illustrate the types of explanations that an educated American Jewish society would be willing to accept. Of course there are many sociological and psychological reasons why Orthodox is not more popular than it is, but without a fundamental understanding of how the "parts" of traditional Judaism relate to the "whole", we can only expect external factors, as the above two cases illustrate.

Since this is my last article as President of the Erna Michael College of Hebraic Studies I would like to thank HAMEVASER for allowing me to contribute. In addition, I thank all the professors, administrators, and especially friends who are responsible for the future pleasant thoughts I will experience when I reflect on my Y.U. experience.*

I'm Mad As...

cont. from page 5

is not. Commentator has, for the second year in a row, continued its slanderous coverage — I cannot even call it news. Yet, the Editor-in-Chief who is a responsible and dedicated student refused to accept responsibility for much of this vicious and unvalued material. But that's his job — maybe he should talk to Mr. Simpson about it.

What we are faced with is a total lack of morals. From saving the front row at Begin's Convocation for girl friends and roommates, so that those worthy had no seat, to certain election proceedings, our leaders have proven themselves through their "closed door policy."

Yet, this too reflects a general trend I have witnessed. I went to public school and public high school and I am proud of it. Proud because I have seen students and student leaders at YU *shuckle* extra hard when they *dozen*, say "sheloh asani *goy*" in the morning, and then go off and sit in front of their *Rebbe*. Yet these same individuals, who are certainly no better than an immoral *goy*, do not hesitate to cheat on exams and use school funds to help obtain personal favors.

This, too, is not surprising. All this reflects the lack of morals in the YU administration. When Belfer was closed down, little warning was given. In public school surroundings, one would expect those attending the school to be allowed to complete their degree and teachers given proper notification. At a yeshiva, this should be done unquestionably. At a yeshiva it would be. At YU it wasn't.

Unfortunately, I never really had the opportunity to work with Dean Kurtzer, although I did meet with Rabbi Miller many times. Our new Dean has made some very difficult decisions few are aware of; he has looked at student problems and complaints with a personal eye; he took the initiative to meet with students on May 9th. One wishes that the same could be said for Rabbi Miller, Vice-President of Student Affairs. Instead of a personal awareness of student problems, I have been witness to personal bias. And in place of concerned initiative, I have seen passive apathy.

Security, or the lack of it, seems to be a popular subject — and for good reason. Colonel Marmorstein blames the entire lack of security on YU's financial difficulties. Well, that excuse is used for too many problems around here. Other universities find themselves in the "red" but when it comes to student safety, little is cut back. Following are a list of YU security facts. One will never see more than 2-3 security guards during the day nor more than 1-2 guards at night. One has yet to see a night guard awake, sober, and "walking the beat" so to speak. These statistics hold for 7 buildings and over 750 students. Fact: the Colonel admitted that the guards are here to defend the Buildings and Grounds, not the students, and have no responsibility towards us — they may call the police, if they know how to use the phone. Feel safe yet? What does the Colonel do with his time? Last year he met with YCDS no less than a dozen times over the

lack of proper fire exits in the Student Union Building; as if the rest of the school grounds were safe.

Ah...our Student Union Building. No heat, little electricity, no ceilings, faulty wiring (which led to a critical accident during YCDS technical work), the roofs leak, and students are afraid to walk there alone; but it is ours. The administration wants us to be satisfied because, as President Lamm said at a meeting, "It was just as bad when I went to school here." That says it for YU. In 50 years, little or no improvements.

Am I cynical? Maybe. But what I have written is true. Despite all this, I will miss several people upon graduation. There have been some very close friendships formed, many of these as a result of my involvement in YCDS — which without a doubt, contains the finest, most dedicated, and mature students at YU. Its advisor, Dr. Be'as, is a man I respect and admire and will miss him after June 8th.

Mrs. Streich and Mrs. Owgang are two secretaries everyone should get to know. They were always there to talk with and hear my complaints. I will miss them dearly. Mr. Jay Blazer is the one administrator who works for and with the students. I wish there were more like him. And of course, there is my *Rebbe*, Rabbi Fulda, and my other *Rebbe* and Dean, Rabbi Besdin. Both have guided me throughout *Chunush*, *Gemorrah*, and life.

Yes, I consider myself fortunate. Primarily because of those mentioned. And I am lucky to be accepted to a dental school and (more importantly) be engaged to a true *Bishes Chayil*. Ted, thanks for four years. Joel, you made it through one. Linda, thanks for four plus a lifetime. To my friends, I will miss you very much. To YU, I hope I am wrong.

CTI

cont. from page 4

munity leaders, educators, and music librarians. (In fact, several members of the Institute's present faculty are alumnae.) CTI also provides a piano practice room, open to all students of the Institute, and a listening room. In addition, it maintains a music library which contains thousands of tapes and many books and rare manuscripts. Several publications on such topics as Jewish music, literature, Sabbath and holiday chants have been published by the Institute in recent years. In addition, graduates are members of the Cantorial Council of America, which holds annual conventions and publishes assorted books and journals.

Presently, the Institute offers a Cantorial Certificate of Diploma to its graduates. This serves as recognition that the student has undergone a "thorough course of training in Jewish music". Cantor Nulman expressed hope that soon CTI will be able to offer a Bachelor's Degree in Liturgical Music.

Other plans for the future are not yet settled. However, Nulman noted that the enrollment "has been holding its own" over the past few years, and felt confident that the Cantorial Training Institute can both provide for the musical needs of the University and supply the American Jewish Community with leaders in the field of Jewish Music.

Mitzvat Yishuv HaAretz

cont. from page 4

mandment also applies to the second *Galut*, because he learns the second *Galut* from the first. We must say either that in the second *Galut* the sanctity of the land was also negated or that in the first *Galut* the sanctity was not negated, and even though there was a commandment upon the individual to settle the land, there is a "chidush" from the prophets that the Jews must remain in *Galut*. But if we distinguish between the first *Galut* and the second by saying that in the first *Galut* the sanctity was negated while in the second *Galut* it was not negated, we can not learn the law of the second *Galut* from the first. Therefore the Ramban who holds that the first sanctity was negated but the second not (*Hilchot Bet Hubechirah* chapter 6, Paragraph 16) can no longer equate the first *Galut* with the second, that is to say that the *posuk* applies to the second *Galut*. For how can he equate the two *Galuyot* since the laws changed and there exists a commandment of Yishuv? In conclusion the positive commandment of "to Bavel they shall come" only applies to all the other

areas of the world (and not *Eretz Yisrael*).

During the first *Galut* the sanctity was negated and *Eretz Yisrael* was like all other lands and hence the prohibition of *Aliyah*, but during the second *Galut* we must say that the *posuk* applies to other lands only (and not *Eretz Yisrael*).

Whoever goes up from Babylonia to Eretz Yisrael transgresses a positive commandment...

(Ketubot, 110b)

We see that Rav Chaim believes that according to the Ramban, too, there is a Mitzvah today of *Yishuv HaAretz*. The obvious question must be raised, why then did the Ramban omit the Mitzvah from his *Sefer Hamitzvot*? This question is even more perplexing in light of Gemora *Gittin* 8b which states that Jews may request from a non-Jew to write a contract of sale on *Shabbat* in order to purchase land in *Eretz Yisrael* (to ask a non-Jew to do an act which is forbidden on *Shabbat* is an *issur d'rabban*). The *Rishonim* in the Gemora explain that because *Yishuv* is a Mitzvah, the rabbinic prohibition does not apply (*Tosaphot* and *Tosaphot Rid* etc.) The Rambam in *Hilchot Shabbat* (h:6 h:11) quotes this *halachah*. Why then does he not count the Mitzva of *Yishuv HaAretz*?

The answer lies with the general rules that the Ramban establishes as criteria for which Mitzvot to count and which not to count. The fourth criterion states that "one should not count commandments which include the entire Torah (*Mitzvah Kallelet*). This excludes from the total such commandments as "Kedashim *Thigh*", "thou shalt be holy." The commandment of *Yishuv Eretz Yisrael* may also be understood as a "Mitzvah Kallelet". A general mitzvah, which encompasses the entire Torah.

This may be better understood in light of Ramban (Nachmanides) on the Torah. The Ramban states that the purpose of the fulfillment of the commandments outside of *Eretz Yisrael* is to prevent us from forgetting how to fulfill them when we return to *Eretz Yisrael*. This is very difficult at first to understand but one need not go so far in order to explain why all the Mitzvot are dependent upon *Eretz Yisrael*. It is obvious at least that the fulfillment of mitzvot in *Eretz Yisrael* is on a much higher level than in the Diaspora. Mitzvot take on a new and deeper dimension in *Eretz Yisrael* which does not exist in the Diaspora. This explains why the Ramban considered all mitzvot dependent upon the Mitzvah of *Yishuv Eretz Yisrael* and hence did not count it in his *Sefer Hamitzvot*.

Mazal Tov to Rabbi and Mrs. Mordechai Wittig upon the birth of a son.

Contributing Editor

Richuk K'rovim Revisited

Teddy Gross

If I am not for myself who is for me, but if am for my own self, what am I, and if not now, when? (Avot, Chapter 1: Mishna 14)

The past few years have witnessed the development of a new unofficial major at Y.U. which has adopted the above *mishna* as its motto. Not listed in any catalogue, no courses given nor credits received, this major has become the battle-cry of many well-intentioned individuals. "Kiruv Richukim" has grown from a paltry few to a thriving, competitive sport. Myriads of anxious college students, desiring to help needy souls travel into the make-believe world of "seminar/shabbaton" every *shabbos* (Thursday and Monday inclusive). The great cry of "saving souls" echoes within the sanctimonious halls of this University. To utter the words "I am an advisor" sends chills up and down one's spine, allowing the bearer of such tidings to exude self-confidence.

A new sacred society has sprung up catering to the needs of the advisor. Stories are shared. *Vortlach* are exchanged. Saving souls and making someone "religious" has become the advisor's shield of pride. The faster this society grows the harder it is to enter. Qualifications are needed in which amount of sacrifice is measured most. With a social ladder of its own, somewhat akin to that of the upper west side, the society calibrates each rung of the ladder with respect: local advisor, national advisor international advisor, faculty, staff, head-advisor, director. Each contains its own special symbolism as the striving ego drives the individual to save his portion of *manis id*.

It is true that an advisor is motivated by the highest altruistic feelings. The new advisor, as well as the not so new, is there to help youth in need of spiritual guidance. Little does he know of over-inflated egos, ridiculously long speeches and exaggerated politics. The hardest task of the advisor is to stay sane and awake throughout his career. To stay true to goals is almost an impossible task. Too often the advisor remains active to gain the support and self-confidence he had not received elsewhere. But all too soon he discovers that a seminar/shabbaton has all the elements of a good Shakespearean tragedy — *havdalah* — and the ultimate laugh-in-sessions. He learns that the event is not solely for the spiritually deficient participant but for the underprivileged advisor as well.

The creative force in man stems from the knowledge that he is needed. With such knowledge man gives selflessly of himself to others. Nonetheless being needed by so many wide-eyed eager "children" yearning for knowledge gives one a God-complex. Imperceptively, belief that you are helping others is replaced by belief in the "I". That great enemy — the ego — constantly, almost relentlessly, feeds itself. Never satisfied, always pushing for more, it does not allow for the development of *midot*.

Slowly, attitudes change. Gaining self-confidence and self-respect no longer knows any bounds. Becoming one of the pitiful, helpless, half-baked egos, the ad-

He learns that the event is not solely for the spiritually deficient participant, but for the underprivileged advisor as well.

visor floats from *shabbaton* to seminar giving advice given one hundred times before. Words lose all meaning. Traveling, flying to different points on the globe makes one famous. One hundred letters a month are received. Every *shabbos* a new city is visited. Above all, new open-eyed, wonderstruck kids waiting for Him — only

for Him! the great "I" within becomes overpowering, demanding satisfaction. Always the sweet rationalization — "The kids need me!"

Indeed seminars and *shabbatons* have become a booming business. The trick is to involve the kids so much until they practically scream for more. Hotels love it; caterers love it; airlines love it. In short we have potential for a multi-million dollar enterprise.

Let us evaluate for a moment what is often seen and not heard. There are ad-



visors that truly only work for the kids. They gain through the selfless experience of giving to and helping others. There are others, however, who are not only detrimental to the kids but to themselves as well. *Shiur* on Monday becomes but a memory as it is impossible to recover on time from such a draining experience. Soon Thursday *shiur* enters into the nonexistent realm as one must prepare sessions and

travel to the great event. Thursday to Monday becomes what my *rebbe nuchak* once called a "Weekend sholom". *Lilmod v'laasot* no longer exist side by side. *V'laasot* takes precedence to the point of eliminating *lilmod*.

It is not my intention to degrade advisors. Rather it is time to put a stop to this ridiculous advisor "cult" springing up at Y.U. and Stern. Young men and women giving up *shiurim*, *chaarons* and learning to plan, run and execute *shabbatons* is not the ideal situation. Far from the great and

one has the wear-with-all to sacrifice. It cannot be made by those who are so drained of knowledge and emotion that they can only repeat that which has been said thirty times before.

Sacrifice is important. Giving to others is a great *midah*. To love selflessly and endlessly is hard but rewarding; to save the world — ridiculous! These false messiahs whose weeks are measured in letters and phone calls, airplane trips and car rides, *onegs* and *havdalahs* will not, indeed, cannot succeed. To save the world one must start in his own backyard. The work is all-important but should not be overdone. Weeds grow quickly, to others one may seem like a garden of white lilies decked in sweet smelling incense. One day that allusion will burst. What shall remain is a dead garden, devoid of all life, with no seed to begin again. Learn to pick only flowers which are in full blossom to keep the garden constantly growing and rejuvenating itself.

For those who sound the battlecry of the advisor — "If I am not for myself who is for me, but if I am for my own self, what am I, and if not now, when?" — let their trumpets not cease here. Hillel, in his wisdom understood not only the greatness of sacrifice but its dangers as well. He balanced this *mishna* with the following:

He who seeks greater reputation loses his reputation; he who does not increase his knowledge decreases it; he who does not study deserves death; he who makes unworthy use of the crown of learning passeth away.

(mishna 13)

Ted W. Gross

A Drasha For Shavuot:

The First Luchot

by Danny Wolf

If the Jewish people would have waited for Moshe, neither exile nor the Angel of Death would have ruled over them. This is what is meant when it is said, "The writing of G-d was charut on the Luchot". What does charut mean? Rav Yekuda says it means freedom from exile and Rov Nechemia says it means freedom from the Angel of Death.

Midrash Rabah, Mishpatim

Innocence

There are two possible relationships between G-d and man; either the individual one, or the community relationship, such as *Knesset Yisroel*. The former is exemplified by Adam's closeness with G-d before the Original Sin. He was of a sure and innocent character, and neither understood nor recognized evil. Similarly the relationship between *Knesset Yisroel* and G-d was characterized by a complete and sure belief in G-d. The Golden Calf, however, shattered this intimate worship.

The first *Luchot* were a symbol of freedom from exile and punishment. Their value to the Jewish people would have been immeasurable. *Klal Yisroel's* experience would surely have been one free from threat and tribulation, a worship of innocence.

The second *Luchot* signified a much different kind of relationship. Whatever innocence *Klal Yisroel* may have embodied was disgraced and uprooted by the Golden Calf. Their exodus from Egypt involved apparent miracles at every turn. The Jewish people had been raised to such a level of *Kedushah* that at the parting of the Red

Sea each individual was able to cry resoundingly, "He is my G-d and I will praise Him". This climax was followed by another one which overshadowed the parting of the Red Sea, and this was *Maamad Har Sinai*. Immediately after being uplifted to the greatest heights, however, they plunged into the greatest degradation. The second *Luchot* were written in the wake of this estrangement of G-d from the Jewish people.

At no time has a nation failed so completely to fulfill its destiny as the Jewish nation had at the Golden Calf. After experiencing the greatest revelation of G-d in history, they rejected G-d totally. It was in this backdrop that the second *Luchot* were written. These *Luchot* could no longer serve as a basis for the worship of innocence. Failure and tribulation now became

an integral part of the Jewish existence. *Knesset Yisroel* could never again enjoy a worship of G-d free from suffering and exile, for the first tablets were irretrievably broken.

Basis for Worship

The fragments of the first *Luchot* still remain, however, for the experience of the worship of innocence is indelibly marked upon the character of *Knesset Yisroel*. The period when the first *Luchot* served as the basis for worship cannot be forgotten, neither by the Jewish people nor by G-d, for G-d and the Jewish people are lovers, perhaps estranged lovers, but, lovers nonetheless. As so eloquently stated in Jeremiah, "I remember in thy favor, the devotion of thy youth, thy love as a bride, when thou didst go after me in the wilderness."

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