

HAMEVASER

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Gottesman Lecture Series

Harvard Dean
Speaks

by David Jacobs

On Wednesday night, the twenty-ninth of Nisan, Rabbi Yitzchak Twersky, dean of Near Eastern Languages at Harvard University, delivered the second in a series of the "Gottesman Presidential Lectures." His dissertation was on selections from the Rambam in honor of the eight-hundredth anniversary of the writing of the Mishna Torah. In his lecture, Rabbi Dr. Twersky emphasized four basic, but important, points that anyone who wishes to study the Rambam should remember. First, it is important to realize, he said, the tremendous contribution made by the Mishna Torah in particular in the scope of Torah learning for Spanish Jewry. Previously, only the practical (Halacha l'ma'aseh) m'sechot, such as those of Nashim, Nezikin, and Moed were studied. In response to a letter written by Rav Yosef Ibn Magesh of Spain to the Chachamim of the day regarding the lack of information about the non-halacha l'ma'aseh such as Kadishim and

continued on pg. 6

Rav Aharon Lichtenstein Addresses Students

The first of this year's three Benjamin Gottesman Presidential Lectures was held at Stern College on March 21. The featured speaker was Rabbi Dr. Aharon Lichtenstein, the renowned rosh yeshiva.

After brief opening remarks by Dr. Sid Leiman (the dean of the Bernard Revel Graduate School), and Dr. Lamm, Rabbi Lichtenstein proceeded to address the hundreds of listeners who packed the college's Koch Auditorium. He chose to speak on the subject of "Individuality and Individualism — a Jewish Perspective."

Rav Aharon (as he is called by some) explained that he had many reasons for speaking on this topic. Individuality and individualism lie at the heart of social and ethical theory, and relate to his own interests and experiences. The two ideas are central to any religious *weltanschauung*, especially Judaism's. At another

level, it enables him to differentiate between the Israeli and American experience, and to function both as a dispassionate, analytic academician and as a more subjective rosh yeshiva. He added that the latter has an advantage: philosophers must seek out new ideas, but a rosh yeshiva need only remind his audience of



Rav Aharon Lichtenstein

the truth, as the Mesilat Yesharim says in his introduction (a view, Rav Lichtenstein noted, that is also supported by Dr. Johnson — *l'havdil*).

continued on pg. 6

Mrs. Streich Leaves JSS Secretary Forced to Retire

By Artie Luxemburg

January 1979, marked the amendment to the mandatory retirement law, from 65 to 70 years old. Unfortunately, January was a bit late for Mrs. Streich, who has served as the administrative secretary for JSS for the past 15 years.

Prior to her employment at Yeshiva, Mrs. Streich was in charge of an old age home for orthodox Jews. For 12 years Mrs. Streich never liked working for private enterprise. She enjoys being with people and having people around her at all times, and with these unique characteristics in mind she accepted the open position at Yeshiva 15 years ago.

Mrs. Streich describes the beginning as love at first sight. She was hired by Dean Bacon, working for Dr. Wishnitzer in the morning and Rabbi Besdin in the afternoon. She enjoyed the religious and secular aspects of Yeshiva. The hardship of working both for Dr. Wishnitzer and Rabbi Besdin, running from one office to the other, proved to be a little too much for her and it was then she

asked to work full time for Rabbi Besdin. After working with old people for many years she enjoyed the change to work with young students who are just beginning their lives. She was willing to help them in any way possible.

In March of 1969 when the union tried to come into Y.U., Mrs. Streich was adamantly against unionizing. She said "At that time Yeshiva began to complain that they were losing money. I pleaded with everybody not to join the union and to give Y.U. a break. The union will squeeze them too much and will hurt them more than it will help them". Mrs. Streich pleaded with her co-workers trying to keep Yeshiva out of the union. Dr. Socol guaranteed them a union related contract if they agreed not to join the union. She realizes today that she made a mistake. It seems Yeshiva University covered the union related employes with major medical etc., but overlooked other advantages such as pension which is very important.

May 1975 marked the 18th *continued on pg. 5*

Hamevaser Elects New Board

Hamevaser has selected a Governing Board for the coming year, 1979-1980. 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 Stuart Fischman. Mr. Fischman is currently a YP Junior and is a Biology major. Through his past position as Managing 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 continuing improvement of the paper.

Moving up to the positions of Associate Editor and Executive Editor are Tully Auerbach and Ethan Siev, respectively. Mr. Auerbach, a pre-dental Junior

continued on pg. 5



Governing Board, 1979-80

Abuses In Funeral Home Industry

The aim of this article is not to attack the Jewish funeral industry or the Orthodox rabbinate. Rather, our purpose is to point out to the students and the community at large what they should be aware of. Unfortunately, the Jewish funeral industry has its share of unscrupulous entrepreneurs, just as any industry does. What is worse, is that there is no shortage of rabbis to sanction these abuses in return for their service fees. The situation has degenerated to the point where only an informed community can effect any change.

For legal reasons HAMEVASER cannot mention the names of any of the funeral establishments described in the article. We wish to make it absolutely clear that these unscrupulous funeral directors are a minority of their profession.

In order for us to know whether the practices and procedures for the preparation and burial of deceased individual in our community are proper according to halacha, it is necessary for us to first be well informed.

These laws are widely scattered in Halachic literature. Customs have been transmitted from generation to generation varying frequently in some detail from country to country and from community to community. Many of these differences have valid basis in Jewish law. The principle governing the care of the body immediately following death is the sacredness of man. The human body is the receptacle into which the Almighty places the soul, the divine image of man. The body is sacrificed by this combination,

just as the Holy Ark becomes sanctified by the placing therein of the Torah. This sanctity is attached to the body even after the

soul departs. Therefore, care, consideration, and respect are accorded the dead as they are attached to the body even after the

continued on pg. 6

In This Issue:

Falashan Jewry	pg. 4
Milchig Restaurants	pg. 4
Sheitls	pg. 7
Ma'alot: 5 Years Later	pg. 8

JSS President

JSS and Y.U.

Jerry Kaplan

In September of 1975, I first walked onto Danciger Campus for freshman orientation. My first impression of YU was based wholly on appearance, and I concluded that the facilities couldn't be too bad if the undergraduate school had a fairly new sixteen story building. The library too looked respectable. However, it wasn't long before I discovered that the Belfer building *wasn't* for undergraduate use, and that Polack Library wasn't *fit* for undergraduate use!

At that time, my intention was to stay at YU for only one year, learn about my "Jewishness", and then go on to a "real" University. By the end of the year I had decided to stay for all four years because I wanted to learn — which brings me to today.

My story is not unique. It is because of YU's Jewish Studies that JSS students come to YU and stay. Certainly, this idea of Jewish Studies being THE reason for coming to YU is, as it should be. Each college in the country has its unique attracting factors.

However, the JSS Program has been seriously undermined recently, both by the YU Administration, and the YU student body. Too often I've been hearing JSS students ask, "How can Administrators at a Yeshiva do something like THAT?!" This is not in reference to the gym, (what gym?), the lack of a bookstore or money, for these problems have nothing to do with setting examples in the Torah Way of Living. What I'm speaking of is the lack of the ability of our Administrators to fuse theoretical Halacha with their everyday running of this institution. Most JSS students have been told over and over again by their families and nonreligious friends that orthodox Judaism is old-fashioned and doesn't work in modern society. Our Administrators' lack of synthesis of Torah Umadah shows these students that this is actually the case. How

can a JSS Program which teaches "practice what you learn", survive under such contradictory conditions?

Good Intentions

Unfortunately, the YU student body as a whole is also responsible for confusing the value system taught in JSS and in the rest of our yeshiva. A JSS student has good intentions to behave in the Torah Way when he comes to YU. But he is still in the process of learning how to control his Yetzer Hara'ah. It makes control even more difficult when other students at YU are applying the same bad values that a student is

trying to give up, in order to obtain better grades. Two such opposite values, flourishing under the same roof, can only lead to the development of "Bergmans".

I'm not saying that JSS students are completely righteous, nor am I saying that they are blameless for their mistakes. I am saying that a program like JSS is not only a lesson in how to learn, but also in how to live according to Torah. For such a program to work for students from nonreligious backgrounds, the environmental influences, whether they be Administrator, faculty members or fellow students, must all

continued on pg. 5

New Student Councils Elected

On Thursday, May 3rd, elections for the Executive Council of SOY were held. Zachary Novoseller, formerly President of the semikha class, was elected President. Isaac Soibelman, formerly Secretary Treasurer, was elected Vice President and Stuart Verstandig was elected Secretary Treasurer.

Some of the council's plans for next year include the re-instituting of the Pesach Provisions Committee, supplying mizot for the dormitories, and providing a full set of sepharim for the main bet midrash. They also plan to continue the sepharim sales and the Chanukah and Purim Chagigot. The council is planning to start a Pre-Semikha Society to help student's preparing for the rabbinat through counseling and lectures.

Elections for the JSSSC Executive Council took place on April 4. Joel Yaffa, formerly Vice President, was elected president. David Nesenoff was elected Vice President, and Barry Katz was chosen as Secretary Treasurer.

Some of the new council's plans for next year include a

freshman-big brother program and a full-day Yom Hashoa program including films and lectures. The council also plans to have recruiting sessions in public high schools and to revise the system of choosing class representatives. To help finance some of their activities, they intend to begin fund-raising early in the year by selling T-shirts, notebooks and hoagies.

EMCSC elections recently held found Jay Dolitzky the uncontested winner for President and Jeff Bernstein the new Vice President. The race for Secretary-Treasurer ended in a tie, and after a run-off election held on May 16, Scott Haft emerged the winner.

SOY President

By Bummy Kaisman

There is something burning inside me. It is trying to exert control, but I am going to fight back, I must. The alternative is the death of 'trust' which I cannot accept. I will not allow myself to remain in this 'trap'.

Yeshiva is a dangerous place and not meant for the weak, for there are many problems with Torah U'Mada. Torah is the religion and the substance of religion is belief. Mada, on the other hand is secular, the questioning, a form of disbelief. Ideally there should be a balance in Torah U'Mada between belief and questioning. Realistically, this is not the case and herein lies the danger. When one believes in another person or thing, the control of the situation lies in that other person or thing. However, when one questions another person or thing, he controls the situation, a most preferable position. Soon he spends most of his time questioning rather than believing, strengthening his disbelief which becomes outright distrust; a cynic is born.

In Yeshiva we breed cynics, large ones, small ones, very religious and even irreligious ones.

Editor Emeritus

What Do We Want

Sam Schwarzmer

If you listen carefully, you can just barely hear the rallying cry of the graduating senior; the plaintive call of the not-yet-independent soul: "WHAT DO WE WANT — GRADUATION! WHEN DO WE WANT IT — NOW!"; a fitting, only semi-tongue-in-cheek catharsis of the feelings of impatience brewing within those of us who will be leaving in a scant twenty-one days.

But what do we really want? Can we all legitimately claim to be awaiting that moment when we will be extracted from our dormitory womb, cushioned by the amniotic fluid of yeshiva life that protects us from the daily bumps and bruises of life in the "real" world? Here we are, "underslept and overclept", yet lacking the necessary preparation for the pending trauma of life in a more secular and much larger environment.

In spite of what we tell ourselves, we all know alumni, who, for one rationalization or another, no longer wear kipot, daven only when the rabbi calls in desperation for a minyan, and couldn't care less about taharat hamishpacha. How many of us can tell ourselves that we will resist the ubiquitous pull of the secular world that has already claimed the sensibilities of our predecessors? Here, we follow the mainstream, occasionally incorporating these practices into our personal habits and lives. What will happen when the mainstream begins to flow away from what is now the norm? Will we have the determination of spawning salmon to buck the stream in order to insure the perpetuation of our species? Where would this determination come from? From nothing less than a whole hearted pursuit of a viable hashkafa, which is all to often lacking here.

We are presently unprepared in yet another vein. Inhibiting and stifling as it may be, the coziness of our close existence, with the accompanying frier'iness and commonality, has allowed us to lower our defenses, and be less protective of our own selves. In twenty-one days we will be forced, in a single instant, to shake off the atrophy that may have invaded these defenses, and face life as it really is.

I do not attempt to profess to have a solution. No formula for survival, not even the quintessential Torah U'Madah ethic is right for everyone (I refer the reader to "Faith and Doubt" pg. 78). For, myself and fellow graduates, I extend wishes of good luck; I can offer little more. To those who follow us in the years ahead, I can only suggest that you not be lulled into a false sense of security. If you take to heart whatever can be gleaned from the resources available, whether they be extracurricular activities or extra sedarim, you may leave here with that bit of insight to make the difference, and not merely a bachelor's degree, high hopes, and unfounded ideals.

To those who enable me to catch a glimpse of life without too much of a shock, and gave me help and support during my tour of duty: my rebbem, my roomates Hillel and Stan, Mrs. Ovgang and Debbie K. and my emeritus, Eddie; to you all, many thanks. To Stueie, best of luck and don't work too hard.

The Trap

Avrohom Kaisman

Believing themselves to be the successful products of that noble experiment called Torah U'Mada, they are in fact the failures and as the cynicism grows, they become a detriment to Yeshiva, criticizing all in a destructive manner. But, they are insecure, for just as criticism takes courage, so does belief. Thus, one must find this flaw in the structure of a cynic and use it to destroy the disease that cynicism is.

In my four years at Yeshiva I tried not to fall into this 'trap' of Torah U'Mada but was not successful. One must be conscious of the problem to avoid it. However, I am lucky in that I have many friends who were able to show me the flaws of cynicism through their everyday actions. There are many to thank and I ask you to pardon the mush.

An organization is only as good as the people who work for it. Isaac 'Soib' Soibelman is the hardest worker SOY has ever seen and truly held up the organization this year. Credit must also go to Yos, Stu, Peach, Sheon, Dave, Seffy, Jack, Frosty, Barry, Paul, Tuvia, Jeff, and Gedalia. To Henry Kamioner (see I remember), my mentor, a *yasher*

kochach.

Part of Yeshiva life is living and dealing with other people. For one of the most pleasant years I wish to thank Larry, Sam, Ira, Jerry, Fivey, Zev, Marc, and the chevra of the second floor of Morg. Mr. Blazer and the secretaries in his office were most helpful in cutting through red tape as was Mrs. Helen Wexler in Productions. To my Rebbe, Rabbi Katz, many thanks for your consideration. As for Rabbi Miller and Mrs. Ovgang there are only two words, 'the best'.

During the year, one makes mistakes which are often difficult to correct. I would like to apologize to the members of the SOY council for the problems encountered during the year. I would also like to ask *mehila* from Mr. Harris and Mr. Serkin. Finally I must ask *mehila* from my roommate Barry Tokayer for all the *gezel shanah*.

Whether many people realize it or not, Zack Novoseller has been working all year for SOY, quietly and diligently. His election as SOY President guarantees that next year will be a successful one for the organization. To him and everyone else I wish *kol tuv*.

EMC President

Don't Think Twice

Phil Klapper

After being asked to write my last column in an undoubtedly Pulitzer Prize winning series of articles, I sat down and contemplated what I would like to speak about. I have read various past farewell columns and always found them to be sentimentally stereotyped. They usually include a fond retrospective concerning both goals realized and unrealized, and an often too nostalgic farewell. I have decided not to bore you with my fond or unfond memories of college simply because we all possess them. Instead, I would like to speak about things which I have observed in my role as EMC President.

Upon first taking office, I immediately became cognizant of a

condition known as "Chronic Meetings". This is the strange condition which often afflicts certain student leaders and certain faculty members. The symptoms consist of finding oneself at an assortment of meetings most of which discuss ideas and plans which never realize practical expression.

However, there were some additional observations which were a bit more surprising to me. I noticed a group of student officials who forgot their obligation to the people who appointed them and who were merely complacent with their titles. This was especially disturbing to me as I consider myself an idealistic person with the word responsibility *continued on pg. 5*

From The Editor's Desk

My Column

Stuart Fischman

Due to a sudden avalanche of work, I have not been able to find the time needed to write a profound column (in the fine tradition of my predecessors) setting forth a solution to Yeshiva University's problems. So, in my inaugural column I would like to state my goals for Hamevaser.

I hope that with Hashem's help I will be able to come out with a newspaper that is both interesting and relevant. Its detractors (due to ignorance, malice or whatever) say that it is the antithesis of all that is interesting and relevant. Hamevaser is a newspaper of Jewish affairs, and as such its contents may sometimes fail to address the most basic material concerns of its readers. But the articles that it does contain, articles that deal with Israel and aliyah, halakha and Jewish thought, should be viewed as significant by the students of Yeshiva University. For people who are not interested in such a newspaper there is nothing I can offer. But for students who are interested in a newspaper that addresses Jewish concerns, I hope to put out a newspaper worthy of their attention.

Farewell

The ways of a bureaucracy are known only to God (and the bureaucrats *h'avdili*). YU's bureaucracy has seen to it that two of the school's most admired and devoted employees (in all probability) won't be back next semester. Dr. Blackman, of the Chemistry Department, a recipient of the Senior Professor award, won't be back. Mrs. Streich, who has been called the "mother" of JSS also won't be back.

Dismissal may actually be a blessing in disguise for these two people since it means the end of their protracted battles with the school's administrators. However, for those who have known these two people, and especially for those who will never have the chance to meet them, their dismissal is nothing but misfortune.

NAILED

When HAMEVASER was forced to cancel the pre-Pesach issue, the decision was not made out of a lack of worthwhile material, but rather because of a matter more mundane, yet equally stunting — a lack of funds. Once again, necessary funds that were requested were denied, and the smaller sum that was allocated, was not given. Once again HAMEVASER was relegated to secondary importance behind some other pet project, at the whim of a student council, with no chance for fair consideration.

No matter how worthwhile these other projects may be, or how pressured the council is to allocate funds for a project only a select few can take advantage of, there is still a primary obligation on the parts of all councils (whether they have their "own" newspaper or not) to support and finance what is, in effect, the *only* Jewish Studies newspaper they have. To allow other projects, (i.e. concerts, publications, etc.) to take precedence over a fundamental necessity, is rank irresponsibility.

Hamevaser can only hope that next year's councils will be more sensitive to the real needs of their constituents and reapportion its funds accordingly, so that this type of irresponsibility and embarrassment can be avoided.

HAMEVASER has recently learned that Rabbi Walter Orenstein will be leaving his position as instructor of Chumash in JSS to assume the position of Director of TIW, replacing Rabbi Baruch Faivelson.

While we recognize the additional loss to the JSS family will be hard to fill, we wish Rabbi Orenstein well in his new position.

HAMEVASER

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Letters To The Editor

Mechitza

To the Editor:

I am writing regarding the letter sent by Dr. Sidney Hoenig, in which he stated that the "Conservative movement has not stressed that Ta-harat Ha-mishpacha, observance of the laws of Niddah, is basic. Their denial of this vital aspect of Jewish practice is a key also to their continued stress for mixed seating in their synagogues."

The Conservative movement has decided to institute mixed seating for the following reasons; equality in the synagogue and as an aid to women worshippers in lieu of their view of the Jewish law.

Equality in the synagogue — The movement believes in the equality of the sexes within religion, and therefore, to make equality a vital aspect in the movement, mixed seating was introduced.

Aid to women worshippers — The movement believes that to achieve equality in the synagogue women must be able to take part in the services. By mixed seating the women will be aided in the service by the rabbi, as well as the men.

Jewish law — Here is where the movement bases 90% of its

decision for the institution of mixed seating. These are some of the sources used by the movement.

A. Though separation of the sexes during worship in the Temple was an established practice (Sukah 51-a), this rule had its exceptions. For instance, in one of the most solemn ceremonies on the Day of Atonement, the High Priest read Biblical sections in the Women's Court, before men and women.

B. Though a "Mechitza" is not ordained in the Code of Maimonides it was a common practice to separate the men and women in the synagogues for two reasons: 1) To see the hair of the woman is an act of lewdness. 2) To hear the voice of a woman is an act of lewdness. (Berachot-24-a)

Regarding point B, this is the only reference to the separation of the sexes in synagogues, but even here, the Rambam does not feel that the above reasons were enough to institute a "Mechitza." My point is that the reasons for instituting mixed seating were

not because of the denial of the laws of Niddah, but for other reasons. The movement feels that the law of the Rabbinis can be subject to adaptation. Being that the law of the "Mechitza" is a law created by the Rabbinis, and taking into consideration all of the former reasons, the Conservative movement decided to institute mixed seating. The movement also asks the question, that if the law of "Mechitza" is based on the laws of Niddah and also on the Gemorah in Berachot, why then does the Orthodox movement permit mixed seating during Birkat Ha-Mazon or any other type of religious gathering?

Dr. Hoenig's other point "of their denial of the laws of Niddah as basic" is also found to be untrue. In both books published by the movement, Robert Gordis *Sex and Love* and Louis Epstein *Sex Laws and Customs in Judaism*, both authors stress the observance of the laws of Niddah as basic to the survival of the "Jewish Family" as well as to the survival of Judaism.

It is true that the Conservative Movement has not published as much material as the Orthodox movement, but there is material published time to time by individual members of the Conservative movement regarding Ta Harat Ha-Mishpacha. There is

also source material for their youth movement, U.S.Y., as well as for their Ramah summer camps.

I would like to conclude by saying that the material in this letter is not what I hold to be true to my beliefs or convictions. I feel, however, it is not right for Dr. Hoenig or any other person to criticize and attack any other movement within Judaism with false and inaccurate statements.

Allen Saks
Y.P. (1979)

PPC

Dear Editor:

It is a shame that there will be no Pesach Provisions Committee this year.

Reading of the account in the recent issue of HAMEVASER leaves one with the distinct impression that the PPC failed because the responsible members of the Student Organization of Yeshiva simply failed to get their act together. This is resulting in hardship for a great number of families who have always depended on the PPC to provide them with necessary Pesach supplies at a price they could afford. The PPC was a service to the

Yeshiva community, and as such, its functioning should transcend the inability of poorly-chosen leaders to get the job done.

Having in mind that there may have been factors contribution to the demise of PPC which were not mentioned in the HAMEVASER article, I would like to draw attention to the fact that a movement is presently under way to institute legislation which would permit wine to be sold in supermarkets and grocery stores, as it is in European countries. This movement was initiated by a Jamestown, N.Y. wine manufacturer. It is being opposed by retail wine merchants, who stand to lose money from such legislation. I would suggest that such legislation will remove legal obstacles which might be hindering the operation of the PPC, and that it behooves the leaders of SOY to lend their support to it. In any case, there are numerous elected representatives of New York State and City who would be willing to see what could be done for PPC if approached by student leaders, and consequently, legal obstacles should not be an excuse for the nonexistence of PPC.

Let us hope for the full and speedy recovery of the PPC.

A. HUFFMAN
Yeshiva College Faculty

A Tribute to the Telz Rosh Yeshiva Rav Boruch Sorotzkin z"l

By a Talmid

The Rambam, when describing the futility of man to comprehend and to fully understand Hashem Yisborach, states his declaration of utter impossibility thusly, "If I were to truly know and understand Him I would be Him. To understand G-d and to be Him are one and the same. It is just as impossible to acquire the true understanding and description of the Ribono Shel Olam as it is to actually assume the role of His Being."

One feels the same when attempting the difficult task of describing a Talmid Chacham, for the being of a Talmid Chacham is inseparable from the being of G-d. Chazal teach fear of a Talmid Chacham from the posuk of "The Lord thy G-d shalt thou fear" (Deuteronomy 10:20) — the word "es" comes to include Talmide Chachamin. They also relate to us that "one must emulate his rebbe in his manner of speech."

First and foremost was Rav Boruch's greatness in Torah which overshadowed all his other attributes. Even if one never heard his shiurim, it is obvious that the Rosh Hayeshiva was a true champion of Torah, just by glimpsing at the thousands of pages of Chidushe Torah he left for Klal Yisroel to draw upon.

His Hasmadad, even when tremendous obligations rested upon his shoulders, was indeed great. How vivid in the minds of all those who were with him of the train to Shanghai — how he, oblivious to his surroundings and to what he had left behind, not giving thought to the future — sat throughout the difficult trip with a gemorah, learning as if in a Beis Medrash. He was a Masmid amongst Masmidim, a Gaon amongst Gaonim, a Charif amongst Charifim. Whose heart doesn't quiver just remembering his electrifying speeches when he shone and radiated while discussing an aspect of Musar or Hashkafah? How many audiences were moved to tears by his heart-piercing words?

Though a Mehadash in a phenomenal sense of the word, he always based his insights upon the basis of his illustrious teachers; an explanation from his rebbe" Rav Boruch Ber or his "rebbe" Rav Eliezer Wasserman or his grandfather Rav Leizer Hagadol of Telz. He penetrated the hearts of thousands with an insight told to him by his father — the Lutzker Rov. Every day was Simchas Torah for him, whether he was saying a Chidush or hearing one from a Talmid. A few weeks before his death I saw him walking towards the Beis Hamidrash with great difficulty. When I asked him if I could drive him home so that he could rest, he answered, "The Talmidim must see that I learn."

His service to Klal Yisroel was a pre-eminent aspect of his life. His service to Agudat Yisroel as a main guiding force of



unimaginable brilliance was radiated by Torah each step of the way. His appointment to the Moetzes Gedolai HaTorah at an age much younger than the title would seem to imply, his single handed role as sole leader of Chinuch Atzmai in Eretz Yisroel and here in the States; his untiring efforts on behalf of Torah Umesorah responsible for the phenomenal growth of Torah Day Schools in the United States and Canada all depict his greatness. It is impossible for

continued on pg. 10

Does Anybody Care?

Jews Murdered in Ethiopia

By Joel M. Woolf

Unknown to the rest of World Jewry, a community of Jews has existed and flourished in the depths of the African continent for the past two thousand years. These Jews, known to their African neighbors as Fa'ashas, are Black. It was indeed shocking to the world to rediscover this group of people, isolated from the West, who had been keeping alive Jewish customs for centuries. In recent years, this community which numbered 250,000 Jews at the turn of the century, has dwindled to 28,000. What has happened and how World Jewry has responded to the situation are questions that need answers. The answers are not pleasant ones, but perhaps from learning what has happened in the past we can learn what to do in the future.

References to a Jewish community in Ethiopia go back as far as the *New Testament*, in which prophecies are recorded foreseeing the ingathering of the exiles from places as distant as Ethiopia. In the 14th century, the existence of the "Fa'asha" community came to the knowledge of Egyptian Jewry. The Radbaz (Rav David Ben Zimri) declared in Responsa that the Fa'asha are Jewish, and that there is an obligation on the Jewish community to teach the Fa'ashas the Torah *SheBeAl Peh*, which they had lost. In *Teshuvot Radbaz*, IV, no. 219 (1290), and in VII, no. 9, the question of marriage with Fa'ashas is discussed. Although Radbaz did not hand down a decisive ruling on the question of marriage, he unequivocally endorses their claim to Judaism.

A sad commentary on the plight of the Fa'ashas can be inferred from the writings

of the Radbaz. He declares that it is a holy duty to redeem Fa'ashas from slavery, in accordance with the laws of *Pidyon Shevuyim*. Radbaz had contact mainly with Fa'ashas who had been sold into slavery

and subsequently bought by Jewish owners. But, the history of the Fa'asha people is filled with bright moments, also. Eldad HaDani, a traveler of the ninth century, reported that he lived in a country where some of the remnants of the ten tribes of Israel rule. Although some authorities later doubted the reports which Eldad relayed, others including Rashi, relied on his testimony. There was an autonomous Jewish state in Ethiopia in the 16th century, hundreds of years before the establishment of the State of Israel.

Famine and Oppression

In time, the Jews fell from power and were degraded to secondclass citizenship. The word "Fa'asha" means one who has no rights of land ownership. The Jews of Ethiopia, like their brethren in countless other countries, were made into strangers in their own homeland. Successive years of famine and government oppression cultivated by prejudice resulted in the Fa'ashas' becoming the poorest people in the poorest country on earth. Missionary activities among the Fa'ashas sparked a call from Rav Ezriel Hildesheimer in the 1800's for a plan to save them. Dr. Ya'akov Faitlovitz became the prime mover behind the efforts to focus World Jewry's attention on the plight of the Ethiopians. He personally traveled to Ethiopia several times, and brought several Fa'ashas to Jerusalem to be trained as teachers.

Dr. Faitlovitz succeeded in gaining the support of Rabbinic leaders, and he organized Pro-Fa'asha committees throughout Europe, Israel and America. However, he failed to achieve his true goal, and many of the youths he brought to Israel stayed there rather than return to Ethiopia to act as teachers. In the process, though, he gained strong support from Rav Avraham Yitzchok HaCohen Kook. In the *Iggrot heRe'yah*, Rav Kook emphasized the need to aid the Fa'ashas both materially and spiritually, so that they do not lose their attachment to Judaism. The current Chief Rabbinate has declared Fa'ashas to be Jewish, and this claim is supported by both Rav Goren and Rav Yosef. The Rabbinate suggests that the Fa'ashas undergo a symbolic conversion ceremony in order to remove any stigma of doubt concerning their heritage, even though the need for this ceremony is not mentioned by earlier Halachik authorities.

Despite these statements of support by religious leaders, little was done to aid Fa'asha Aliya even after the establishment of the State of Israel. The Jewish Agency did almost nothing to aid them, and even after diplomatic relations were established with Ethiopia, Fa'ashas who wanted to make Aliya were refused entry to the Israeli embassy in Addis Ababa. Some efforts were made by Jewish welfare organizations to provide for instruction in Hebrew and Jewish customs, but few people were actually reached. The good relations which Israel enjoyed with Haile Selassie curiously did not affect the status of Ethiopia's Jews. The issue of the Fa'ashas was not once raised in Israel's cabinet for fear of endangering Israel's relations with Ethiopia.

continued on pg. 11

All That's Dairy Is Not Kosher

by Gary Menchel

It seems that quite a few restaurants have acquired a "false" reputation of being kosher, solely because they do not serve meat products. This misconception is further compounded by the fact that so many people rely on the other person, saying, "Look, Chaim Yankel eats there! Surely he wouldn't eat there if the restaurant were not kosher." The fact is that many fine, orthodox, learned individuals, in their innocence and ignorance, eat in these establishments, relying on the non-meat menu as a measure of kashrus. It's time to clear the record and clarify this issue by summarizing those areas of concern regarding the kashrus of dairy restaurants, making it absolutely essential to have competent Orthodox Rabbinic supervision. Although some of the issues raised may also apply to restaurants which serve meat, we will limit our discussion to dairy restaurants.

Shabbos observance is one critically important halachic measure of kashrus reliability. Although Shabbos and kashrus represent two distinct areas of religious observance, a restaurant which is not Shomer Shabbos must automatically be excluded from being considered reliable. Aside from the problem of inadequate Rabbinic supervision, the integrity of such an establishment regarding its concern for halacha is surely questionable. In other words the ne'emanus, the integrity and re-

liability which is the backbone of kashrus observance, is lacking. You wouldn't choose a non-Shomer Shabbos individual to be a witness at your wedding ceremony because the purpose of a witness is to validate or substantiate, this being reserved for individuals with unquestionable integrity and a high level of personal observance. Similarly, only individuals with the utmost integrity and personal commitment can be entrusted with the responsibility of validating the kashrus of an establishment, thus, Shmiras Shabbos is a fundamental criterion.

These are restaurants in New York City who claim to be Kosher because they have passed the inspection of the New York State Kashrus Law Enforcement Agency. Although these government inspections are very helpful in protecting the interests of the kosher consumer, they most definitely cannot be relied upon in a halachic sense. Budget limitations have led to a terribly inadequate number of inspectors who cannot possibly control the product intake of all restaurants, catering halls, and hotels in the State of New York. In addition, these inspectors do not even claim to have the responsibility of supervising the kashrus of the restaurant. Consequently, before making the assumption that a dairy restaurant is kosher, one must ascertain that there is indeed competent

supervision.

If the restaurant is owned or run by a non-Jew, one must be concerned with the Rabbinic prohibition on breads, cheeses, wines, and cooked items of a non-Jew. These almost forgotten laws were instituted in an attempt by our Rabbis to prevent the assimilation of Jews with non-Jews. One need not look very far to see the terrible state in which the Jewish people find themselves today in this regard. Even if the restaurant is owned or run by an Orthodox Jew, it is necessary to have competent Rabbinic supervision. Due to the complexity of modern industrial food technology and processing, only one who has practical experience in the field and is fluent in the laws of kashrus may be considered ready to meet the challenge of today's kashrus supervision. Without this background, how can the kashrus supervisor be prepared to specify which products are permissible and which are not?

Here is a brief review of some of the products possibly served or used in dairy restaurants and what the potential kashrus problems may be. Aside from the problem mentioned before regarding bread of a non-Jew, breads and rolls may contain a number of ingredients of non-kosher origin. Among them are: shortening, dough developers, and pan oils. Other baked

continued on pg. 9

There are openings on the HAMEVASER's various staffs. All those interested in working on HAMEVASER contact the appropriate editors.

Mrs. Streich Leaves JSS *Presidents' Columns*

continued from pg. 1

anniversary of JSS with a dinner in Rabbi Besdin's honor. A plaque presented to Mrs. Streich at that time reads: "presented to Mrs. F. Streich by the students of JSS in appreciation of her constant warmth and understanding throughout the years."

In February of 1976 when budgets had to be cut. Mrs. Streich at a moment's notice, was put on a four day work week. During Chof HaMoed of 1978 Mrs. Streich approached the payroll department informing them that in July she will reach the age of 65. She explained to them that she wanted to make the necessary arrangements in so far as Medicare and Social Security were involved. She was assured that the 65 year mandatory retirement law does not apply to secretaries. In August of 1978, Dr. Blank called a meeting of all secretaries involved with students. The subject of retirement arose and Mrs. Streich mentioned her conversation with the payroll department. Dr. Blank asked Mr. Swallow, head of personnel at Yeshiva, about this and he replied that he would have to look into the matter. When Mrs. Streich returned from her vacation she was informed that she would have to leave as of the end of December. Rabbi Besdin sent a letter to Dr. Socol explaining the need for Mrs.

Streich at least to the end of June. Rabbi Besdin explained that Mrs. Streich was not just a secretary, but an administrative assistant who knew how to deal with faculty as well as students. Most of all, Mrs. Streich was regarded as the mother of JSS. With this request from Rabbi Besdin, Mrs. Streich was allowed to keep her job until the end of June. Dr. Socol allowed this with stipulations which have since been straightened out and she will be getting everything that she asked for.

While Mrs. Streich maintains her position at Yeshiva until June 30th this whole affair came at a very crucial time in her life. With the recent passing of her beloved husband, Mrs. Streich feels the need to keep busy and feel needed which helps her forget the loneliness. It is ironic that those were the very same reasons that prompted Mrs. Streich to take her position at Yeshiva over fifteen years ago.

In closing Mrs. Streich said, "I am leaving J.S.S. with mixed emotions. The past few months with all the hasseling that I have gotten, I am looking forward to leaving. But considering my love for J.S.S., and all of the students, I will truly miss it very much. I am sorry to leave J.S.S. because it has become an integral part of me. If only I could take it with me.

continued from pg. 2

ranking high in my vocabulary. I noticed a group of students from other religious divisions who seem to look condescendingly upon EMC and its students. At first I thought this disdain was due to some strange aversion to the letters E, M, and C. I, however, dismissed this notion when I found nothing substantially different in these three letters than any of the other 23 letters of the alphabet. This awakening, at first, greatly disturbed me and I'd had strong desire to convince them that they were wrong. I later rationalized that this negative attitude was one which came from a group of individuals who could not see further than their own noses. It came from individuals who were so narrow minded that they stereotyped an entire religious division. It came from a group of individuals whose first concern of any school function was not the purpose of the function but rather its sponsorship.

I observed an administration which too often hid behind the

fact that this institution which we all attend is a yeshiva, only when convenient for them.

The most disturbing realization, however, came to me a very short while ago at a Yom Ha'atzmaut Chagiga which was not attended by any faculty member of EMC although all were invited. How can one expect the students of EMC to take pride in their division if many of their own teachers feel no responsibility outside the classroom

Thanks

Finally I would like to close this, my final column, with a word of thanks to those students, who when all was said and done, did feel a responsibility to their office and school.

I feel compelled to single out one member of council, Jay Dolitsky, who although never felt a responsibility to clean up his room, was always there when there was something to be done and whose efforts were instrumental in this years council. — Thanks Jay.

continued from pg. 2

use the same correct value system.

Our Problems

This is the root of all our problems at YU. All of us, students, faculty, Administrators and even alumni, must change ourselves and influence each other to uphold the values set down by the Torah. Only then can JSS and the other Jewish Studies Programs reach their potential in developing real Torah Jews.

In spite of what I said previously, there are still many great guys who attend YU. I have been fortunate in that some of them have become close and lifelong friends. To you, my friends, I wish you much success and happiness in the future. "Kavei el Hashem, chazak v'ya'ameitz libcha, v'kavei el Hashem."

I am sincerely grateful to Rabbi Besdin and all my rebbim for the learning and Hashkafa they've instilled in me. May your talmidim become as numerous as the sands on the seashore.

Normally, in his last column a student leader thanks individually the numerous students who have helped him throughout the year. However, this year, we, the students of JSS, need to thank someone very special who is leaving us. This person is Mrs. Frances Streich, the JSS Secretary. We thank you, Mrs. Streich, not only for a job well done, but for your love, kindness and understanding which you expressed to each one of us, individually and unselfishly. Though you may be leaving, you have planted a warm spark in each of us which will never die.

EMC Holds Chagiga; Israeli Consul Speaks

by Brenda Adler

On Tuesday night, May 1, a very spirited Chagiga was held in Belfer Commons in honor of Yom Ha'atzmaut. The Chagiga was sponsored by the Erna Michael College Student Council and featured the Simchatone

Orchestra.

The highlight of the evening was an address from Paul Kedar, the Consul General of Israel. Mr. Kedar's optimistic remarks about peace in the Middle East were well received by the many YC and Stern students in attendance.

"We have entered a new period," announced Mr. Kedar, "a period of peace." He compared the peace treaty to the birth of a child. "We still have many of the problems we had before. The peace treaty is not the solution to all of our *tzarot*. But, peace is something — a very special gift that we must help nurture and grow."

Mr. Kedar concluded his brief address by reminding us of

the happiness that was felt when *Medinat Yisrael* was established 31 years ago. "Let us get back to this," he cried. "Let us get back to the rejoicing of the land and the rejoicing of the people."

The Chagiga closed with the song "Tain Shabbat V'Tain Shalom", which expressed the one wish that was in everyone's heart that evening. "Grant Sabbath rest and peace in the city of Jerusalem."

Dr. Leiman Interviewed on Revel's Future

by Alan Liethaus

Amidst stories that Bernard Revel Graduate School would be closing, Dr. Leiman, Dean of Revel dispelled all such stories as rumors without basis in fact.

Dr. Leiman stated that at the present time there is the annual review of all YU schools. He further stated that there will be a reduction in the budget for all schools next year, but that Revel will not be affected more than the others.

It is Dr. Leiman's opinion that "Revel is here to stay." He sees it as growing and not being cut back. Since the focus of Revel is Jewish studies, YU is aware of Revel's importance and therefore, Dr. Leiman is confident that Revel will soon receive its budgetary approval.

Revel has a registration of 181 men and women with 154 of these students taking courses at the school. Dr. Leiman has been at YU for six months. Before coming to YU he spent a year at the Kennedy Institute of Ethics while on sabbatical from Yale where he was head of Jewish studies.

There will be a number of professors who will be leaving

Revel at the end of this year, among them are Drs. Endleman, who will go to Indiana State, and Maori who will return to Haifa. Dr. Leiman stated that as soon as the budget is approved he will announce the openings for these positions.

Dr. Leiman stated that the leaving of Drs. Edelman and Maori are a great loss to the school. At the same time, however, it is indeed a great credit to us that our scholars are being recognized throughout the country as well as the world. Dr. Leiman did say, however, that Dr. Chaim Soloveitchik will be returning next year.

When questioned in regard to the prospects of his submitted budget being approved, Dr. Leiman said he is confident that the budget will be approved. He further stated that a number of individuals have expressed a desire to help the school with financial aid. With this aid, Dr. Leiman said he would be able to offer more scholarships which would increase registration at Revel.

When asked in regard to how he thinks he would increase enrollment, Leiman stated that he has the largest Jewish studies

New Board

continued from pg. 1

who was one of the Feature Editors of last year's paper, is expected to assist the Editor-in-Chief with his vast array of literary skills. Formerly the Layout Editor, Mr. Siev, a pre-medical Junior, will aid in a wide variety of aspects, technical and literary, of the newspaper.

The other previous Governing Board members, Jeffery Cymbler, and Joel Selter will return to serve the paper in different capacities. Mr. Cymbler Political-Science major, formerly

faculty in the world. He further stated that the Gottesman Jewish Studies Library is one of the five best of its type in the country. Along with these tremendous assets, we should find other things to build on, such as establishing publications and communicating scholarship. These among other things would increase enrollment.

Dr. Leiman sees a bright future for Revel and he is confident that Revel will remain a potent force at Yeshiva for years to come.

the Copy Editor, will serve as Managing Editor in the coming year. Mr. Selter, a pre-medical Junior, will return as the paper's Senior Editor.

Among the new faces on the Governing Board are the feature Editors, David Arbesfeld and David Schwalb. Both Mr. Arbesfeld, a pre-medical Sophomore from Kew Gardens, and Mr. Schwalb, a pre-medical Math major Junior from Long Island, were members of last year's feature staff. The Research Editors for the year 1979-1980 will be Yitzchak Kurtzer and David Foster. Mr. Kurtzer is a Biology major who is in the Rav's shiur. Mr. Foster is a JSS senior, who will be in the Chaver program next year.

Formerly a diligent and conscientious member of the copy staff, Jeffrey Indig has been promoted to be the Copy Editor. Mr. Indig is an EMC Sophomore majoring in pre-dentistry. Another former member of the layout staff, Stuart Kaplan, will serve as Layout Editor. Mr. Kaplan is presently a YP Sophomore majoring in pre-medicine. Dov Fisch, a well known Jewish ac-

The Sephardic Activities Club, The Club Canada and The Reality Team of Yeshiva University wish to extend a siman-tov to Rabbi M. Mitchell Serels, Associate Director of the Sephardic Studies and the Sephardic Community Activities Programs at YU and to Miss H. Ruth BenDayan of Montreal, Quebec, Canada on their engagement. May they have lots of happiness together.

tivist will serve as contributing editor. In this capacity he will share with the YU community his views on today's issues. Mr. Fisch is a history student in the Benard Revel Graduate school.

Returning as News Editor will be Michael Ackerman, who is an EMC Junior majoring in pre-dentistry. The other News Editor will be Yitzchak Appelbaum who is a YP Sophomore majoring in accounting and information science. Both Mr. Ackerman and Mr. Appelbaum hope to embellish the paper with a wide variety of news items for the coming year.

Rav Aharon Speaks on Individualism

continued from pg. 1

Individuality, he said, is a phenomenon and a value that has many components. At its simplest level, individuality is a single fact of singularity. Reality is a separate entity that cannot be divided or included in a group, and must be dealt with as a discrete unit. From a physical, biological view, man is a unit; but in an ethical view, man's individuality is a metaphysical truth and a spiritual goal. This concept is championed by Judaism. It is reflected in the concept of *hashgkha pratit*, and in ethical obligations which even forbid us to take a census of *Klal Yisrael*, so as not to lose sight of the individual. This concept is also supported by the idea of man being *tzlem Elohim*, that human singularity is a reflection of Hashem's singularity, *h'avdil*.

You cannot hide

Alien to Judaism is the idea that man is part of some cosmic union, or that his spiritual goal is to become one with the universe, (an idea prevalent in Eastern and mystic thought). The highest form of closeness to Hashem in Jewish thought, is "brit," a covenant between two separate parties. To define the individual as a cell in a larger social organism, or as part of a collection, is similarly alien to Judaism.

Personal Stamp

The individual is distinct and distinctive, paralleling Hashem's universe. But, man's pursuit of his individuality cannot lead him outside the bounds of *Halakha*. What can be individualized is the person's religious experience. The Gaon of Vilna, in his commentary on *Mishle*, says that each individual's *avodat Hashem* must bear a personal stamp. The Rashba said in a *tshuva* that the mishnah in *Avot* which says prayer must be in the form of supplications is not addressed to the whole community. Those who feel more comfortable singing joyously in prayer may do so. All this, Rav Aharon said, reflects man's individuality.

Individuality entails extension and solitude. That Judaism requires a communal aspect (as seen in the *halakha* of prayer in a quorum) is well known. But what is equally important to the religious experience is solitude. As one man put it, "if you have never been solitary, you have never been religious." Whoever cannot be solitary is not likely to achieve solitude in his relationship with Hashem. This duality of the communal and the solitary is seen in two commentaries on *Shir Hashirim*: Rashi says it is the story of Bnei Yisrael and Hashem, while the Rambam says it is the odyssey of the individual soul for its beloved. The prohibition of praying aloud is explained by the Ba'al Hatanya as necessary to maintain the intimate character of *t'fila*. Individualism includes two aspects: there is the aspect of self-determination, that man can define himself and his goals as he sees fit, so long as no one is hurt by it. There is also self-assertion, that the individual can pursue his goals freely with no interference from society. This competition is to society's benefit, since competition serves to produce "a better mousetrap," so to speak. Jewish thought rejects these contentions. In reality, *Halakha* is a form of bondage, Hashem calls us his servants (Lev. 25:42). There is no idea of self-determination in Jewish thought. Judaism also rejects self-assertion. It is rejected not only out of concern for the weak but for other reasons as well. Judaism is willing to sacrifice the

material gain to be had from totally free competition, in favour of more social harmony and higher ethical motivation.

Individualism feels that man was created to fulfill all of his potential, to the exclusion of having any social responsibilities. This contains a certain amount of truth. There is the famous maxim of *Chazal* which states a man must view the world as being created for him. But why was the world created at all? The Radak (Isaiah 43:7) says the world is created for the enhancement of Hashem's glory.

Hashem's glory is greatened in two fashions. One way is by egocentric self-realization achieved by seeking perfection. One's own growth in Torah is an extension of G-d's domain on earth. A second way is by building a society of righteous people. Rashi (Es. 17:16) states that G-d's realm on earth is not complete as long as evil exists.

What is not to be ignored in the area of personal development is *g'milit chasidim*. Rabbi Lichtenstein quoted many sources in the *Gemarah* which emphasize the importance of *g'milit chasidim* and consequences of not practicing it. Even though a person can say "bishvil nivrah olam," he cannot hide from his responsibility.

Sense of Community

Lionel Trilling said the Mishnah of "Im ein ani li, mi, li? U'k'sheh ani l'atzmi, mah ani?" reflects the interplay of individualism and having a sense of community, both of which are essential.

Rabbi Lichtenstein's concern is that the Jews here and in Eretz Yisrael lack a sense of this truth. In Israel there is a

continued on pg. 11

Rav Twersky Discusses Rambam

continued from pg. 1

Taharat, the Rambam incorporated into his Mishna Torah all aspects of Halacha, not only Halacha *L'ma'aseh*, but also details of Halachot Karbanot and Tumah and Taharah. This widened the scope of learning in Spanish Jewry. The second point he made was that the reader of the Rambam, in order to understand the Mishna Torah more fully, must become versed in other works of the Rambam, such as the *Moreh Nevuchim*, because there are cases in which further clarification and explanation is given in other works to a Halacha found in the Mishna Torah.

Third, the reader of the Mishna Torah must understand that the work itself underwent a revision by its author after he wrote it. Furthermore, according to letters from him, certain difficulties in his work which were posed by others were answered by way of this revision. The Rambam's son, Rav Avraham, indicates that some of the Rambam's changes in his *Posek Halacha* may not be found in modern texts.

Finally, Rabbi Twersky points out, the Rambam's Mishna Torah is not merely a work of cold *Posek* Torah. The Rambam brings his work to life by weaving in his own feelings, Jewish Philosophy, *Hashkafa*, and Musar.

Rabbi Dr. Twersky is presently serving as Dean of Near Eastern Languages at Harvard University. He was ordained by Rabbi Issac Elchanan Theological Seminary at YU and earned his doctorate at Harvard. He is a professor of Hebrew Literature at Harvard and has written numerous studies on the Rambam and a book on the Rambam, entitled *HaRambam Me'Askir*.

Widespread Abuses in Jewish Funerals

The Jewish Community Has Been Raped

continued from pg. 1

tended, prepared, and escorted to their final resting place on Earth. To assist in the preparation and burial of the dead is considered a very great mitzvah. It is a true act of loving kindness.

The group charged with this responsibility is called the *Chevrah Kadisha*, the holy (or Jewish Sacred) society. Membership in the *Chevrah Kadisha* is to be considered a unique religious privilege. Members are religiously observant men and women, deeply committed to belief in G-d, and who live lives guided by Torah. They should be of high moral character and have the deserved respect of their peers. A member of the *Chevrah* should also be well versed in the laws and customs of the task that he will be required to perform.

Kavod Hameis

About twenty minutes after death has been definitely established, the process called "Hashkava" begins. All clothing is removed and the deceased is wrapped in a sheet. In hospitals and nursing homes *hashkava* is not possible and is not done. The eyes of the deceased should be closed and all body openings plugged with cotton. Soft material is placed on the floor and covered with a sheet. The body is then lowered onto the sheet and placed with his feet facing the door. During this process "Kovod Hameis" should be one's foremost motivation. The body remains so until removed to the funeral establishment.

From the time of death until the burial, a watch (known as "shemirah") is set over the body, and the body is never left alone. *Shemirah* is required. The shomer should remain in the same room as the body if possible. The shomer should recite psalms and prayers composed for this occasion while performing his task.

Halacha requires a *taharah* to be performed on the deceased prior to burial. This is not merely a nice custom but an absolute requirement of Jewish law. Luke-warm water is drawn into a large vessel into which a smaller vessel is dipped. The water of the smaller vessel is poured onto the parts of the body being washed. The order of the washing follows halachic guidelines. After the *ritizta*, the actual *taharah* is performed. The body is made to stand upright, or inclined vertically. Nine kavim of water (approximately 24 quart) are drawn into two or three pails and the water is poured over the head of the deceased so that the water runs down the entire body. The nine kavim are to be poured in a continuous stream with the second pail beginning to be poured before the conclusion of the first one. This procedure is omitted if the body can be immersed in a mikvah.

Dressing the Body

Following the *taharah*, the body is dressed in *tachrikhim* (burial shrouds). The shrouds should be made of white linen sewn by hand with linen thread. For the male there are seven garments: 1. Mitznefet — a headress, 2. K'tonet — shirt, 3. Michnasayim — trousers, 4. Kittel — robe, 5. Chagorah — a sash, 6. Tallis — with one of the tzitzit removed or tied in a knot, 7. Sovev — a linen sheet wrapped around the body. A small linen bag is used as a headrest. The shrouds of a woman are somewhat similar to those of a male. The order of *Halbasha*, the dressing of the deceased, follows Halachic guidelines. The body is then placed in a casket.

"For dust thou art, and unto dust shalt thou return" (Genesis 3:19), is the guiding principle in regard to the burial. In this country, the dead are always buried in caskets. Our custom is that the coffin is

made completely of wood. Lined interiors are forbidden, and if present should be removed. Once closed, the coffin should not be opened.

One of the essential laws of mourning, uniformly binding by all customs in all ages, is the law of *keriah*, the tearing of the garments by all mourners. The Rabbi should cut the garment slightly with a knife, after which the mourner himself recites the *brocho*, of Dayan Ha'emet (if it was not recited already), takes hold of the garment, and tears down with his right hand. The law of burial requires a bonafide article of clothing such as a jacket, vest, blouse, dress, or sweater.

These halachot are of tremendous significance and it is a real tragedy that many Jews who kept the Torah all their lives won't receive a halachic interment, though these halachot are certainly binding on all Jews regardless of their "Affiliation."

The most serious breach of Jewish law is the procedure known as embalming. Embalming entails, to put it mildly, pumping out the deceased's blood, pumping in preservative fluids and restoring the deceased's features with cosmetics. The embalming process is an act of *nivul hameis* (desecration of the dead), too grotesque to be printed here: for example, the blood is collected in a bucket and tossed down a drain. Embalming is performed so that the meis may be viewed (which is in direct contradiction to Jewish law) — appearing "lifelike."

Illegal Embalming

Even though the embalming violates the letter and spirit of Jewish law (which require respect for the body, interment of all organs and blood, as well as rapid decomposition of the body, which embalming prevents), almost all Jewish funeral homes offer embalming. On the ordinary funeral bill, one of the most prominent charges listed is embalming. *Taharah* (which is sometimes spelled "Tarah") and shrouds (*tachrichin*) are relegated to a spot reserved for "other services." One Queens funeral home has seven embalming tables and only one *taharah* table. This in itself is not so bad since funeral directors always say, "We give the public what they want."

What is terrible is that embalming is performed without authorization of the next of kin, in violation of Federal law and human decency. To quote a Federal Trade Commission report, "Staff has clear evidence that some funeral homes have a policy of routine embalming without permission even when serving clientele such as orthodox Jews, who almost certainly will not want the service." Unauthorized embalming is performed because the funeral operators assume that every family will want to have a last look at the deceased, and since an unprepared body is so unpleasant to embalm. Also, there are funeral homes that lack the necessary refrigeration equipment to preserve the body, although they charge for this service. These unscrupulous homes (which we must emphasize are a minority) get away with these crimes simply because nobody is the wiser.

A related act of *nivul hameis* is called

type of gall that the funeral industry has gotten where it is.

So far, the real culprits have not been mentioned. All the guilt cannot be placed on irreligious funeral directors. They may not view all authorized embalment as evil since they do not know the importance of *taharah*. The public is ignorant to state it simply and does not know what to ask or look for. The ultimate culprits are the rabbis.

Rabbis are teachers and leaders. Yet, there are rabbis who for the sake of money abandon halacha. A non-Jew who manages a "Jewish" funeral home told this writer a story. He was asked to obtain the services of an orthodox cantor to perform a funeral service at a crematorium. He told the woman that no orthodox cantor will even enter a crematorium but agreed to ask. The funeral director asked the cantor if he would do the service. The cantor replied, "Certainly I'll do it, on the condition that I don't have to sing while the body is being burned." It was a beautiful ceremony. The Italian funeral director gets a big laugh out of this story whenever he tells it.

If a funeral director or a mourner is told about the prohibition of embalment or the absolute necessity of *tachrichin*, or any other halacha the reply is "But Rabbi So-and-So is performing the service. If it were prohibited surely he wouldn't."

Educating the Public

If rabbis would refuse to officiate at a funeral where embalming was requested, or any other *issur* violated, and if people would be willing to learn the unpleasant but crucial *halachot* of death, these abuses would be rectified. In Chicago the situation with regard to funerals was also terrible. But that *Chevrah Kadisha* (The Jewish Sacred Society) with the help of Rav Aaron Solovitchik, Rav Tzvi Hirsch Meisels (z"l) and others was able to correct the situation *b'ezrat Hashem* by educating the public and pointing out the horrible abuses that were taking place. In Flatbush, the Flatbush Va'ad Harabonim has put together and successfully enforced a plan that requires halachic burials.

An example of what certain rabbis stoop to is the "kriah ribbon." As was mentioned, all mourners tear their clothing but what is a person to do if he or she just can't bear to tear their clothes? The funeral directors then invented the kriah ribbon. It is a black ribbon one quarter inch wide and two inches long that is pinned where the clothing should have been torn. These ribbons do not meet any sort of halachic criterion for *kriah* and are also forbidden to use since they represent *darkhei Emori*. Nevertheless, there is no dearth of rabbis who will use these ribbons instead of tearing the mourner's clothing. They willingly sell out the halacha for money. Some funeral homes have thick books listing all the rabbis in the community and how far they carry halacha, e.g., shrouds but no *taharah*, *taharah* but no shrouds, or whether they require *taharah* at all etc. This way they can match the rabbi to the funeral without any chance of embarrassment.

There is hope for New York. But the rabbis must teach their congregants how to deal with death and what halacha requires. If need be, they should organize neighborhood-wide *Chevrah Kadishas* as the rabbis of Flatbush and Queens did and as every community in Europe did where commercial funeral homes simply did not exist for Jews. If the community will organize itself as many others have done, they will with Hashem's help save themselves from the horrible fate of many before them.

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The Sheitl: A Halakhic Imperative

By David Foster

Over the past ten years the Torah — observant Jewish community has been a witness to an amazing resurgence of the mitzvah of *Kisui Rosh* — covering the head or as it is more commonly called — The Sheitl. There are many faces surrounding the recent revival of this mitzvah. The Orthodox world owes a debt of gratitude in part to fashion designers who have made hats and wigs the current fad. Nevertheless, the halachic origins and development of this mitzvah have become somewhat befuddled. The result has been a confusion about the nature of the Mitzvah. The halakha as it was transmitted down to the present has manifested itself in two areas. The first area is the statement of the prohibition of a married woman going about with an uncovered head. The prohibition is first stated in a Mishnah in Tractate *Kethuboth*.

These go out without their marriage contract — the ones who transgress over the custom of Moshe and a Jewess....And what is the custom of a Jewess, she goes out and her head is uncovered.¹

The question now emerges in the Gemara of where the Mizvah of *Kisui Rosh* originates.

"What is the custom of a Jewess, she goes out with her head uncovered." An uncovered head is (prohibited)

From the Torah, that it is written: "And he uncovered the head of the woman" (Numbers 5:18). The Yeshiva of Rav Yishmael taught it is a warning to Jewish women that they should not go out with an uncovered head.²

The din as contained in the above Gemara was taken very literally by the Shulchan Arukh:

A Jewish woman will not go with uncovered head in the marketplace whether she is single or a married woman.³

The use of the term "single" by R. Karo does not refer to a young woman who has never been married but a woman who was married and is on her own how like a divorcee or widow.⁴

Ervah

The development of the halakha took a turn in this area to deal with two related questions. The first is whether a woman has to completely cover her head in her own home. The famous Rabbi of Pressburg, the Chasam Sofer forbade a woman to walk in her own household with any hair exposed.⁵ The most recent discussion of this issue has been by Rav Moshe Feinstein.⁶ He decides that a woman can go about her home with part of her hair exposed. The exact amount allowed uncovered is stated in the response.

The next question was one of wigs. The problem depends upon whether wigs are really considered a covering or not. The *Shik'ti-Giborim* based on a mishnah in — Tractate *Shabbat* permitted it on the basis that the prohibition of uncovered hair is her own, not of another person's hair.⁷ Rabbi Yakov Emden compared wigs to a head basket, which the Gemara decides as not being an adequate hair covering.⁸

The second area of concern in the mitzvah of *kisui rosh* is the discussion of hair as ervah. If hair is ervah, then one may not recite prayers or *p'sukim* before it. The earliest discussion of this issue is a passage in *Berachot*.

Rabbi Yitzchak said: "A tefach (of an exposed area of a woman's body that is normally covered) is ervah. Why

(does he need to say this)? If you would say (that he came to teach that it is forbidden to stare at her, but Rav Sheshet (already) said all that stare at even the little finger of a woman are as if they stared at her nakedness. But by his wife and Kriat Shma (Rabbi Yitzchak said his law in the context of one reciting the Shema while looking at his wife's hair)."⁹

The whole thrust of the Gemara is to prohibit prayer before ervah. Since ervah is

"A Jewish woman will not go with head uncovered."

anything that is normally covered, then the hair of a married woman, even one's own wife, is ervah.

In the subsequent halachic compilations that have arisen since the Gemara this halakha has been quite maligned. The pressures of Galut have produced the desire to conform to the fashions of the time has led many women to entirely reject the mitzvah of *Kisui Rosh*. It was unthinkable for many a woman to see herself as going about with a completely covered head like a matriarch from Abrahamic Times. The halachic decisors were aware of this problem. Nevertheless, the Mishnah Berurah chose to keep the original halacha intact and forbade any type of prayer or Torah study to take place before a married woman with her hair uncovered.¹⁰ On the other side, the Arukh ha Shulchan who, decided that one could pray or study before a woman with uncovered hair.¹¹ The basis of this decision is that since the majority of Jewish woman do not cover their hair and there is very little that one could do to improve this situation, he permitted it.

Wrong Interpretation

A problem has arisen over the past ten years in regards to this Arukh ha Shulchan. Many people have misinterpreted him to be giving permission for woman not to cover their heads. This interpretation is absolutely wrong. Rabbi Epstein's point is the question of being able to pray or study opposite such a woman not whether the hair should have been uncovered in the first place.

There is a position analogous to the one mentioned above as to why women need not cover their hair today. They base it on the premise that the reason for *Kisui Rosh* was because hair was erotically stimulating in the past. But today since hair has no sexual overtones, a woman does not have to cover her hair. If this is true today then there is no room to speculate that a bald Farah Faeet Majors would gain the same reaction as one with a full head of hair.

The best reason for observing the continued on pg. 10

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Chalav Yisroel Today

By Jack Z. Straus

Chalav Yisroel, milk supervised by a Jew, is an often maligned and frequently misunderstood concept. There has been considerable heated controversy surrounding the applicability and necessity of *Chalav Yisroel* in the United States. In this vein, there is a necessity for the presentation and discussion of the basic halachic Judaic sources from which this concept stems. While the function of this article is not to articulate a halachic discussion, reference to the appropriate responsa literature will be made.

The Talmud¹ indicates that milk which was processed by a gentile without the supervision of a Jew is forbidden for consumption but permitted to use for monetary benefit. The Talmud considers several possible reasons for this prohibition and critically analyzes each suggestion. The primary justification for banning *Chalav Akum* (milk collected by gentile workers) is the fear that the worker will mix milk derived from a kosher animal with that obtained from a non-kosher one. A second consideration is the use of ritually impure utensils in the milk collecting process. Lastly, great concern is taken for possible contamination of the product by items used for idolatrous purposes.

In dealing with these difficulties, the Gemorah establishes a fundamental principle which enables one to determine whether an admixture of milk has occurred. Only milk from an animal of a kosher species will curdle. Consequently, the Talmud considers testing small samples of *Chalav Akum* for curdling properties; and rejecting those batches which fail this test. However, this method has a flaw in that not all milk in a vessel from a kosher animal will curdle. Therefore, while there may be uncurdled milk in the container, it may be entirely kosher.

An alternative aspect explored by the Talmud is that of rendering milk prepared by a gentile fit for Jewish consumption. As indicated by the Mishnah², having a Jew supervise the process; the previously mentioned ban is nullified. What constitutes proper observance is a multifaceted topic. The criteria established by the Gemorah is the ability of the supervisor to periodically check the gentiles' actions. The inference drawn from this passage is that the fear of possible investigation is sufficient motivation to prevent the gentile from knowingly contaminating the dairy product.

No Experience Required

In terms of the background required for a supervisor, there is an opinion³ which says that a seven or eight year old Jewish child would suffice. Even a maidservant who performed the milking chores in a Jewish environment would not require any supervision. However, the generally accepted practice today is that the *Mashgiach* (supervisor) be an adult Jew well versed in the appropriate Judaic codes.

In this line, there is a basic question as to the acceptability of fleeting *hashgachah* (supervision). Rabbi Moshe Feinstein⁴ indicates that temporary viewing of the procedure is equivalent to complete knowledge of its performance. Utilizing this principle, he contends that the large potential financial loss to a milk company entailed by discovery of purposely adulterated milk, removes the fear of potential admixture. Since the United States government has extremely stringent inspection standards, the likelihood of error is small.

An unfortunate, although endemic, part of American business structure is the existence and possibility of bribing officials. Rabbi Feinstein deals with this

continued on pg. 9

Reflections on a Tragedy: Ma'alot, Five Years Later

May, 1974. A hundred children of the Dati High School, on a Gadhna trip about the Galilee are held hostage by Arab terrorists in Ma'Alot.

By dusk, 22 innocent children of Safed lie butchered.

A Shabbat comes to Safed, the city lies paralyzed.

Chaim Malach of Safed writes (May 16, 1974):

If pain gave off smoke as fire does, it would be impossible to see in Safed. But pain does not cloud one's vision, and we see very clearly the fresh turned earth in our enlarged cemetery. Earth that smotheres the unheared laughter, the unplayable games, the unfeeling joy of our children. Our hearts are shredded, our minds bewildered...

Looking down on the ancient city of Safed, we can see the crooked streets that had originally been routed by sheep and goats, then cobbled by Romans, maintained by Turks, neglected by Arabs, and made holy by Jews. Every Shabbat brings its own special quiet to our holy city. Shadows grow longer as the sun hurries home behind Mt. Meron. A dog's bark can be heard; birds quickening their song to finish before the Bride Shabbat enters the heart of the people of Safed.

Yet this is not a normal Shabbat: the kaftaned Chassidim do not hasten to schul. The black bereted North Africans do not laugh or play with their children on the way to the synagogue. Yarmulked men lift their heavy feet, pumping blood to their questioning hearts. How can we greet the Bride Shabbat when eighteen of our children lie murdered, buried only yesterday? The streets fill quietly with solemn people making their way slowly to the many synagogues.

A tall thin figure with scrawny beard, rough white robe, and strange woken

shoes that accentuate the boniness of his spindly legs, moves slowly past the central bus station on the outskirts of town. His walking staff in hand, he turns into the side street. His pace quickens until he reaches the municipal religious high school of Safed (i.e., the Dati High School). He stops, his eyes scan the low roofed building with its treeless courtyard and windows taped against bomb concussion. He turns and continues down the sloping street, his steps becoming lighter, body moving, and hands keeping time with some unheard melody. He passes amongst the slower moving worshippers on their way to the synagogues. With almost a skip he begins a dance in front and around them. A small black and white cat cocks his head. "Who is this madman to dance so when our hearts cry for our children?" The worshippers, passing the ice house, turn into the narrow street that leads to the synagogues bearing the old man's name. His coveting goes unnoticed as his white robed figure continues down the winding road, his steps stronger and gayer, as if drawing strength from the waning. He moves lightly by the marble factory, down towards the Safed military graveyard.

A Knowing Eye

His steps slow as he enters. The wise old eyes scan familiar names on the headstones. Walking to the lower fence, he looks down the headstone dotted hill of the civilian cemetery. At the bottom he sees what he has come for. Far below the freshly turned earth is covered with newly laid wreaths and flowers, each mound headed on the earth surrounding each grave. The old man smiles, casts a knowing eye towards the oncoming Shabbat. He steps through the iron fence and skips downward through the brambles and rocks, more easily than a young he-goat, his staff waving to the unheard tune, the strange shoes leaving no tracks. He stops short. He had not noticed the dark skinned man davening amongst the eighteen new graves. He watches as the man walks to each grave, blesses them, brushes tears from his eyes, and hurries off to the synagogue.

The thin bearded face begins to take on the golden glow of the setting sun. His eyes sparkle, his bony feet move, first slowly, then more quickly, amongst the graves, his voice almost a whisper, "Children, children!" he calls to them. "Time is growing short. Come in peace. Come rise to greet the Shabbat." His voice grows stronger. "Oh my little ones, it is getting late, come rise quickly. Yocheved, Shoshana, Yaffa, Ilana." Slowly, in the long shadows of Meron, four young girls stand, backs straight, eyes bright, faces shining. The old man moves more quickly calling, "Rachel, Yehudit, Rina, Malka, Sara." He turns to Sara, and kissing her lightly on the forehead, he calls the three other Saras to her side. "Yaakov, Tamar." His voice produces the rhythm to which his feet dance as he calls. "Tzvia, Yona, Ilana, Yaakov." Until all the eighteen stood looking around. They gazed up at the dark windows of Safed. "Come children, we must be in time for Shabbat." Yaakov turned toward the old man, asking if they were going to Jerusalem. "We are going in that direction," he answered. "Why?" questioned Yehudit. The old man gazed to Meron, then to Safed, and raised his eyes skyward. "You have been chosen to make His name holy, and we are going to a place far better than any living many knows." The children watched as the old man moved lightly forward over the earth. They heard the tune and followed. The long line wound its way up from the Safed graveyard over the hills and roofs of the town, to be lost in the darkness of the setting sun.

Ex Libris Hamevaser

Festivals and Fasts Guide to Safrut

by Jeffrey Schwartz

Just when I was fully prepared to become cynical and criticize the Student Organization of Yeshiva for its ineffectiveness and the futility of its existence, someone within the organization decided to surprise me and produce something worthwhile. Such was the case with S.O.Y.'s most recent publication, the revised edition of *Festivals and Fasts: A Practical Guide*. Much credit is due to the editor, Yaakov Blinder, and to all those who helped him in preparing and publishing this book.

Any assessment of this work must take into account the editor's preface, in which he states his intended purpose for revising the previous versions of *Festivals and Fasts*. Mr. Blinder wanted to create "a concise outline of the basic laws and customs involved in the proper observance of the Jewish holidays and fast days" for the yeshiva student as well as for those with little or no yeshiva background. He further cautions the reader not to regard this book as an absolute halachic authority, indicating that the guide describes only the practices observed among Ashkenazim in the Diaspora. For this reason, nearly every halachic statement within the book is footnoted to provide the reader with the

original source.

In reviewing *Festivals and Fasts*, I would like to concentrate mainly upon the intentions of the editor, and whether he fulfilled those goals or not. Obviously, I cannot review this book as a halachic work and compare it to the Shulchon Aruch or the Mishna Brura.

Festivals and Fasts is divided into eight major sections: "Yom Tov" which deals with laws of Yom Tov in general, "Chol Hamoed," which deals with laws of the intermediary days of the festivals, "Rosh Hashana and Yom Kippur," "Sukkos," "Chanukah," "Purim," "Pesach," and finally "The Fast Days." One could argue that the guide should deal with Pesach first as does the Torah and should give Shavuot its own section, since it is one of the "Sholosh Regalim." These points are, however, trivial. More important is the fact that this book is very well organized and each law is written in a carefully thought out and concise form. The trouble with this in some cases is that these laws are written in too concise a form, mentioning, for example, that a halachic dispute exists without pointing out who the halachic authorities are or what their reasoning is. True, the yeshiva student can look up the given

continued on pg. 9

By Jack Z. Straus

A Guide to Sofrut offers the reader a survey of the basic halachot relating to the formation of Hebrew letters. The purpose of this pamphlet is to enable students to evaluate religious articles purchased from a sofer. Although the laws of sofrut are highly complex, this work provides a handy reference to not well-known aspects of sofrut. The text is organized alphabetically with a discussion of the appropriate nuances of each letter. Profusely illustrated with correct and incorrect examples of the letters, the text is lucid and readily understood. While this work doesn't purport to decide halachic questions, the numerous footnotes refer the reader to the relevant primary sources.

Another important aspect of this book is the appendix dealing with problems in producing m'zuzot, tefillin, and sefrei torah. M'zuzot and tefillin are two products in which many unscrupulous merchants deceive the public. The problem of stores selling posul (unfit) items is well known. This pamphlet is helpful in aiding laity to recognize defects in these items and pressuring dealers to sell only reliable merchandise.

Israel's Ambassador Speaks on Yom Hashoa

by Larry Rabinovich
Yehuda Blum, Israel's ambassador to the U.N., told a Yom Hashoa audience in Furst Hall that in order to commemorate properly the Holocaust we must not deal in the abstract, but rather with real people, their actions and reactions. It is unfortunate, he said, that of all the people involved or affected by the Holocaust, only concentration camp survivors have begun to come to terms with their historical responsibility.



The Memorial Observance sponsored by the various Y.C. and Stern student councils, and chaired by Jerry Kaplan, President of the J.S.S. Student Council, was attended by some three hundred students, administrators, faculty and guests. In his opening remarks, Kaplan drew a parallel between the Holocaust and the Exodus of Jews from slavery in Egypt. Cantor Paul Glasser then chanted Psalm 83 which is a plea to G-d to thwart the plans of those who seek to destroy the Jewish people.

Ambassador Blum, born in Czechoslovakia, was taken with his family to the Bergen-Belsen concentration camp where he marked his Bar-Mitzvah. He survived the war, settled in Israel, and was

chosen to replace Chaim Herzog in the U.N. last year. The ambassador noted the irony in the circumstances of his Bar-Mitzvah, and commented that the seeming incongruity symbolizes the road the Jewish people have taken over the past thirty years, rising from the ashes of Auschwitz to accomplish what eighty generations of exiled Jews longed for, the re-establishment of a Jewish homeland.

Watered Down Terror

Nothing better demonstrates the difficulties of comprehending the Holocaust than the recent television series by that name, he continued. Unquestionably it was a watered-down portrayal of the terror; this might have been the only way to expose the tragedy to those who had been shielded from it and who could not have comprehended anything worse that possibly occurred. During the period immediately following the war there was what Blum called a "conspiracy of silence and world of denial." Survivors felt guilty that they had failed to resist the Nazi murderers and, therefore, preferred not to discuss their experiences.

The turning point, observed Blum, was the trial of Adolph Eichmann in 1961 after he was captured by Israeli agents in Argentina and clandestinely flown to Israel. For the first time the horrors of the concentration camps were revealed publicly to Israeli youth and the people of the world. [We cannot comprehend the depths of inhumanity to which the Nazis had sunk. How could the commandant of a camp supervise the gassing of thousands of people, then return to his wife and children and enjoy a quiet dinner and a Brahms symphony?] It became obvious that by and large, resistance by the Jewish community was impossible. The German blitzkrieg overran Poland in a matter of days and France in a few weeks. How could small groups of unarmed Jews fight against the

continued on pg. 10

Behavioral Science and Torah

by Rabbi Dr. Reuven P. Bulka
The Talmud (*Sanhedrin*, 100b), in attempting to ascertain why it is forbidden to read the book of Ben Sira, suggests it may be because Ben Sira wrote — "Let not anxiety enter your heart, for it has slain many a person." The Talmud immediately rejects this suggestion by pointing to the fact that Shimon Hamelech, in Mishle, said the same thing — "Anxiety in the heart of a person, makes it stoop (*yash-henna*)" (Mishle, 12:25). Rabbe Arumi and Rabbe Assi differ on how to interpret the word "yashhenna;" one view connects the word with *banishing* the anxiety from one's mind, the other links the word with *relating* the anxiety to others.

Before trying to understand the views proposed by Rabbe Arumi and Rabbe Assi, it is worthwhile to probe into the reason Ben Sira's statement about anxiety renders his entire treatise as suspect, and worthy of prohibition. In the final analysis, the Talmud permits the expounding upon the good things in Ben Sira, but in the process of reaching this decision entertains a wholesale prohibition for a variety of possibilities, the anxiety statement being one of them.

From a religious perspective, and, more generally, from a human growth perspective, anxiety is a very useful, if not necessary ingredient. Anxiety about one's failings, anxiety about actualizing one's potential, anxiety about overstepping the letter or spirit of the law, serve to prod the individual into more noble human expression. Anxiety in this sense implies confrontation with one's reality and awareness of one's responsibility. Ben Sira's statement that we should not allow anxiety to enter our heart thus runs counter to the basic elements of human growth and true religious expression.

The Talmud justifiably contemplates banning the book of Ben Sira because of this statement, but only for a fleeting moment. Instantly it is recognized that this

statement has its parallel in Mishle, where reference is made to the negative feature of anxiety. For the moment at least, Ben Sira is relieved. There is anxiety which is inconsistent with the human endeavor, anxiety which is stooping rather than uplifting; it is this anxiety which, Ben Sira recommends, should not enter one's heart.

The verse in Mishle at once discourages a type of anxiety and recommends a "therapy" to relieve that anxiety. The therapy is either *banishing* or *relating*, as reflected in the views of Rabbe Arumi and Rabbe Assi. *Banishing* refers to erasing the anxiety from one's mind, *relating* refers to sharing he anxiety with others, and thus hopefully alleviating the anxiety. The ends, within this approach are the same, but the means are different.

Major Trends

As the risk of homiletic overextension, one can see in these two approaches, *banishing* and *relating*, the antecedents of two major trends in modern therapeutic practice, the behavioral and the psychoanalytic. Behavioral therapies tend to separate the problem from the person. It is a problem the person has, and the task at hand is to rid (banish) the person of the problem.

On the other hand, psychoanalytic therapies tend to see the problem as an attribute of the person; not merely a problem the person has, but in a definite sense a problem the person is. The whole person is involved in the resolution of the problem, and personal history back to its infantile stages is probed in order to get to the bottom of the problem. It is a dialectic (*relating*) approach to the situation.

Neurotic Problems

These divergent trends have their respective strengths and weaknesses. Psychoanalytic therapies are seen as better suited for neurotic problems, and *continued on pg. 11*

Dairy Restaurant Chalav Yisroel

continued from pg. 4

goods such as cakes, cookies, and crackers may contain shortening, gelatin, oils, emulsifiers, mono- and di-glycerides, as well as wine vinegar. Fish must have kosher-type scales. Macaroni, noodles and spaghetti may contain a concentrated glycerol monoesterate of animal origin. Ice creams may contain emulsifiers, stabilizers, and mono- and di-glycerides of non-kosher origin. Oils and shortening are, in many cases, produced from the fats of non-kosher animals. Restaurants and caterers often serve swordfish or lump fish caviar which are not kosher.

The above is only a partial listing of the types of products used or served in dairy restaurants which require Rabbinic approval. The examples further emphasize the absolute necessity of having proper Rabbinic supervision on all dairy restaurants that are to be considered kosher. There is no reason to settle for anything less than the standards stated (Shmiras Shabbos and competent Rabbinic supervision). It is the responsibility of every "kosher consumer" to make the necessary inquiries before patronizing just any dairy restaurant. As a result, the availability of kosher dairy restaurants can only become greater, leading to more widespread kashrus observance. The kosher consumer has a great deal of power — the power to upgrade the standard of kashrus available to the entire Orthodox Jewish Community.

Chalav Yisroel

continued from pg. 8

question and points out that the number of employees necessary to participate in such a scandal, coupled with potential loss of an operating license; when weighed against the small monetary gain from adulterating the milk eliminates this fear. A more cogent argument can be made from the writings of the *Pre Toras* which indicates that it is unheard of to mix milk from a kosher and non-kosher animal together as the result is repulsive.

Another concept to investigate is the problem of drinking milk handled by a non-Sabbath observant Jew. Since the basic reason *Chalav Akum* was prohibited was potential admixture of milk. This isn't likely with a Jew processing it. Also, one can see a sociological motive in the banning of *Chalav Akum*. The Sages wanted to prevent social contacts between Jews and gentiles, consequently, they forbade food produced by non-Jews. Obviously, this fear has no applicability to milk prepared by a non-Sabbath observer. Of the other reasons mentioned by the Talmud in regards to milk, the potential of use of impure utensils exists. In this regard, if it can be demonstrated that the milk concern only uses its utensils for kosher milk and that the likelihood of borrowing an impure utensil is slim; the milk can be permitted. The Talmud's last concern, contamination

by idolatrous instruments, is not a problem with a Jewish worker.

Although Rabbi Feinstein indicates that there is great leniency in the matter of milk produced by gentiles under the supervision of the U.S. Government, nevertheless, the practice of having a Jew in the vicinity of the milking operation is commendable. Those who have maintained the custom of drinking *Chalav Yisroel* are considered to have taken a vow upon themselves and should continue in this manner.

Therefore, in determination of produce usage in the milk field one should carefully investigate the product. Competent Rabbinic hasgachah is necessary for cheese while an individual should consider whether he will faithfully observe the custom of *Chalav Yisroel*.

FOOTNOTES

1. Avodah Zarah 35b
2. Avodah Zarah 39b
3. *Shulchan Aruch* — Yoreh Deah Chapter 115 section 8
4. *Igrot Moshe*, Yoreh Deah Section 47
5. *Perot Genuaar*, Pree Torah on Yoreh Deah Section 115
6. Maimonides, *Mishne Torah* — Laws of Forbidden Foods Chapter 3, section 13
7. *Igrot Moshe*, Yoreh Deah Chapter 49, page 89

Festivals and Fasts

continued from pg. 8

sources himself, but this does not hold true for the student without a yeshiva background. Certainly, in some cases, halachic disputes should have been spelled out. Similarly, in many instances the editor takes for granted that all ashenazim "paskin" according to the Mishna Brura. Yet, in contradiction to this, he quotes extensively from the Rambam, a Sephardi.

Other problems in the handbook are basically minor, but should be mentioned. Chanukah is the only festival explained in the book, while it takes for granted that all readers know the reason for the other festivals. In addition, sources for the festivals only point to various "Rishonim and Achronim" and do not list the more basic references in the Torah. Thus, I must conclude that while the editor has clearly succeeded in creating a valuable handbook for yeshiva students, more could have been done to enhance its value for non-yeshiva students.

Nevertheless, the publication of *Festivals and Fasts* is a step in the right direction. It, like the Pesach Haggadah, represents a well-researched work and a meaningful project for students of Yeshiva in which to be involved. It also proves that S.O.Y. can do something besides throw parties for Chanukah and Purim, and that the "Y" in S.O.Y. is not a printer's error.

A Tribute to Rav Sorotzkin

continued from pg. 4

one to fully appreciate his life and achievements, for Klal Yisroel still grieves his sudden and untimely death. Only time will truly paint the complete picture of what Rav Boruch meant to Klal Yisroel.

In the city of Cleveland, he was the driving force behind a Torah-true Chinuch for thousands of young minds in a gay school respected and revered throughout the world. He similarly influenced the men and women of the city through his day to day involvement in all areas of Jewish life.

An Understanding Smile

It is impossible to talk of Rav Boruch and not mention his Yeshiva — Telshe. Perhaps here is where I will fall shortest at attempting to describe what Rav Boruch was to Telshe and what Telshe was to Rav Boruch. He loved his Talmidim. In all aspects of the Yeshiva his presence was felt. He was there for every need, both spiritual and material. Whatever was required of him by the Talmid was eagerly offered with an open heart, whether it be a directive shiur in learning, words of reprimand, chizuk, a shoulder to cry on, or just an understanding smile. He had a way with the youngest bocher and with the most learned Kollelnick. His entire life was Yeshiva.

Klal Yisroel will truly miss this great Torah scholar, a man who gave so much of himself for Torah and for the community of Israel. Rav Boruch-Tehan nishmas tzurah b'tzror hachaim-Amen.

Sheitls

continued from pg. 7

Mitzvah might extend beyond the reason of improper exposure. The Yerushalmi on Yoma tells the story of Kamchit, whose seven sons served as High Priests. The Rabbis asked her, what was her merit to deserve this honor. She replied that beams of her house had never seen the hair on her head.¹² The import of this Gemora is obvious that the religious Jewish woman is always recognized by her performance of certain mitzot.

Israel's Ambassador Speaks on Yom Hashoa

continued from pg. 9

great military machine?

The survivors learned that they had no reason to be ashamed. Instead, they became proud of the resistance and underground fighting that did take place, their ability to preserve their Jewish identity, and preservation of their humanity under the most trying circumstances imaginable. It is, perhaps, due to this new awareness that the survivors reacted to become the first ones to meet their responsibility. Their task is to represent those that were killed before posterity, carry their message to the new generation, and bring the murderers to account.

No other group, though, has come to terms with its responsibility. The German people knew of the persecutions of the Nuremberg Laws and of Crystalnacht. They also must have known of the mass-killings because thousands of Germans worked in the various camps and certainly discussed what they saw with relatives and friends. And yet, there was not one popular uprising against any of the anti-semitic laws. If the Germans claim that they were acting under the orders of a totalitarian regime and thereby plead innocence they will forever lose their historical opportunity to accept responsibility.

They Didn't Even Try

The European countries under Nazi domination might have saved some of their Jewish population. Denmark, the only one that tried, managed to send by night, all but 150 of its Jews, to safety in Sweden. Bulgaria and Finland refused to bow to German pressure and did not persecute

their Jewish citizens. Had the other countries been firm, countless Jews could have escaped or avoided their doom.

The free-world countries were indignant about the slaughter of millions of people, but without exception took no actions that might have saved the lives of some. They refused to raise their immigration quotas, and England refused even to temporarily remove the barriers that prevented Jews from entering Palestine. Allied reconnaissance planes took detailed photographs of the death camps, but the leaders refused to bomb the gas chambers or the railroad tracks leading to the camps.

He concluded by delineating four lessons that must be learned from the Holocaust. 1) The State of Israel is vital for Jewish survival and protects Jews throughout the world; 2) That the Jewish people must stick together (we now fight for Russian and Syrian Jewry); 3) Sometimes (as in 1948 and 1967) we must rely only on ourselves; 4) Humanity, which was debased by the Nazis, must take steps to insure that there is no repetition of the Holocaust, for as Santayana said, "Those who fail to learn from the mistakes of history are doomed to repeat them." Blum ended with a quote from the Baal Shem Tov

"The freer we are, the more responsible we are for our actions."

The Jews of the free world, during that time, couldn't grasp or respond to the events in Europe. Normal life continued with little concern about the Nazis in day to day life. The freer we are, the more responsible we are for our actions; as inaction often is an action, they can't shirk the question: could they have done more?

Christianity also shares responsibility for the Holocaust. For hundreds of years the Church planted seeds for the murders by demeaning the Jews and condemning them as the murderers of Jesus. In addition, the Church did not speak out forcefully against the persecutions as they well might have.

Blum remarked that our task to do justice to the memory of the Holocaust is an enormous one. He warned that documentation must be preserved in order to ensure that people in future generations will know that the tragedy actually did take place.

who said, "Forgetfulness leads to exile while remembrance is the secret of redemption."

In his opening remarks, Jerry Kaplan stated that mourning for the victims and vowing never to permit a repetition is not a sufficient way to mark the day. We must learn two lessons from the story of Pesach and apply it to the Holocaust: the first, that the suffering and degradation of the Jews in Egypt was necessary in order for the Jews to appreciate the greatness of Torah life; the second, that G-d redeemed us with a strong hand to exhibit His existence and control of and interest in human life. If we remember the Holocaust in this light, we can look forward to the coming of the Messiah with renewed faith.

After the Ambassador's address, Cantor Glasser chanted the Kel Maleh and Ani Maamin, while the audience held flaming candles in the darkened hall to commemorate their fallen brethren.

Footnotes

1. Kethuboth 24a
 2. Ibid
 3. Shulkan Arukh — Even ha Ezer 21:2
 4. Bach Shmeel on Shulkan Arukh — Even ha Ezer 21:2
 5. Sheitl U'Yahvet Chaim Seifer Orach Chayim 136
 6. Igrot Moebe Even Ha'ezer 1:58
 7. Skillei Gihorim to the Rif Shabbat — 6th chapter
 8. Sheitl U'Yahvet Ya'vetz Vol. 1 no. 9
 9. Berachot 24a
 10. Mishnah Berurah Orach Chayim 75:10
 11. Arukh ha Shulkan Orach Chayim 75:7
 12. Yerushalmi Yoma 1:1
- All sources taken from *Woman and the Mitzrot* Ed. Gershel Elinson



Israel's Chief Ashkenazic Rabbi Shlomo Goren delivered a shiur on Kiddush HaShem, before a packed audience of students, faculty and administrators in the Harry Fischel Bet Midrash of Tanenbaum Hall. Rabbi Goren was presented by Dr. Norman Lamm, president, Yeshiva University, who is pictured seated to the right of Rabbi Goren, together with Rabbi Zevulun Charlop.

News Briefs

Dr. Norman Lamm was the guest speaker on the weekend of May 5, Shabbat Acharei-Kedoshim. He delivered a talk on naturalistic vs. positivistic law, which was enthusiastically received by the listeners, and a spirited question and answer period followed. The highlight of the weekend was a most leibedic Friday night Oneg Shabbat held in the dormitory, which Rabbi Lamm attended. The Oneg was sponsored by residents of the Second floor Morg.

The SOY will be sponsoring a memorial tribute to Steven Gladstein, z"l, who was brutally murdered last March. At the tribute the sepharim that were purchased with the funds donated in his memory will be installed in the new Beit Medrash. When an exact date is chosen for the ceremony, all students will be notified.

A date for the third and final installment in the Gottesman Lecture series, to be given by the Rov, has been set for Tuesday evening, May 22, at 8:00 p.m. Since there will be no advance ticket distribution, it should be noted that seats will be given on a first come first serve basis.

The newly elected SOY president, Zachery Novoseller has announced that there will be a full program of learning here on the first night of Shavuot. Shiurim and sedarim are being arranged and refreshments will be cheerfully and continuously supplied.

The RIETS office reminds everyone that applications area still being accepted for the Chaver, Yadin Yadin and Gruss Kollel programs. All those interested are to go to the RIETS office immediately.

In addition, Rabbi Charlop will be in his office barring unforeseen circumstances, from 11:45-12:30, through May 24, to discuss shiur placement.

Individualism and the Torah *Falashas Murdered*

continued from pg. 6

strong sense of community, but individualism, as seen in creativity, singularity, and initiative, is lacking. In America a sense of being in the community and concern for *knesset Yisrael* is lacking. He expressed the hope that his address would remind us of our responsibility to the *klal* and maintain the balance.

Individuality

During the question period which fol-

lowed the lecture, Rav Aharon explained that although individuality is important, where revealed tradition clashes with moral inclination, the latter must yield. He said that this is the lesson of the *Akeidah*. Abraham, noted for his moral inclinations, is commanded to sacrifice his son, and this is demanded of us by our faith. In the area of interpretation, to a certain extent, one may emphasize his moral inclination to minimize any conflict.

continued from pg. 4

The Marxist revolution changed this situation and disrupted Israel's ties with Ethiopia. Many of the teachers had to leave, and the embassy was closed. Nevertheless, Israel continued to maintain secret relations with the new government. In 1978, Moshe Dayan "mentioned" at a news conference that Israel was supplying arms to the Marxist regime. Since the na-

ture of the aid was secret, the Ethiopian government reacted angrily to Dayan's statement and cut off all ties with the Israelis. This left the Falashas in a very precarious position, with no outside contact with World Jewry.

At present the situation is near hopelessness for the Falashas. In January, 1979 some of the 300 Falashas who have managed to make Aliya in the past thirty years held a series of protests to attract world attention to the plight of their families still trapped in Ethiopia. The reaction of the Israeli government to these protests was mixed. Some officials claimed that they were powerless to help because only in 1975 was a decisive statement issued by the Rabbinate declaring Falashas to be Jewish. This statement was followed by official recognition of Falashas as Jews eligible for protection by the State of Israel under the Law of Return. By the time this became official policy, diplomatic relations with Ethiopia were already non-existent. Nevertheless, Prime Minister Begin promised to keep his assurances that efforts would be made to save Ethiopian Jewry. He claimed that negotiations on this matter are delicate though, and that mass protests will damage the prospects for success. The Falasha leadership in Israel agreed to give Mr. Begin a period of time in which to bring his alleged efforts to fruition.

The latest eye-witness accounts of travelers and letters received in Israel paint a grim picture for the 28,000 Jews who remain in Ethiopia. The Ethiopian government has a positive attitude towards the Jews, but most of the Falasha community is living in the vicinity of Gondar and Eritre. Militant anti-government forces are active in these areas, and view the Jews as agents of the government. These group forcibly induct Jews into military service and have destroyed villages, killing people indiscriminately. There are approximately 7,000 Jews who are homeless, and many are sold into slavery and forcibly taken out of Ethiopia. Approximately a third of the Falashas are completely out of contact with the rest of their communities, and their fate is unknown.

No One Knows

No one knows whether the remnants of this community will be saved. But the sense of hopelessness and despair which the Falashas feel is very deep. One letter received in Israel which describes the desperate situation, sums it up. "Lost in the nation of Jews who kept the Laws of the Torah and the Jewish traditions. And this is so sad that it happens precisely now, when the State of Israel exists."

Anyone can write to Menachem Begin to express his concern for the Falashas by addressing a letter to: The Prime Minister's Office, HaKirya Building 3, Jerusalem, Israel.

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Psychologist Speaks

continued from pg. 9

havioral solutions more suited for short-term relief of an anxiety, a disabling symptom, or a bad habit, and possibly for psychotic depressions.

Aside from the clinical advantages and disadvantages, there is another dimension to these and other psychological systems which has caused some measure of concern — namely, the philosophy which underlies these systems.

Root philosophical problems as well as implementational difficulties, where the therapy may conflict with halakha, were undoubtedly a pro for the Association of Orthodox Jewish Scientists decision to establish a "behavioral science/mental health section" of their association. Their issues of *Intercom*, the AOJS publication, have focused attention of the problems of psychotherapy and halakha.

The publication of which I am privileged to be the editor, the *Journal of Psychology and Judaism*, was launched in 1976 with this factor in mind, amongst others. Issues of this journal have homed in on the areas where rapprochement between psychology and Judaism is achievable, as well as areas of almost non-

reconcilable differences. At the same time, a journal such as this which appears regularly on a quarterly basis serves as a catalyst toward developing a therapeutic approach which may truly be labeled (rather than libeled) a "Jewish science."

It has been pointed out by Hankoff that the goals of psychotherapy have become intertwined with the emphasis on individualism, secularism, and successful adaptation characteristic of American society. One may even construct a case for the proposition that psychotherapy has aided and even accelerated the adoption of these values. This may be even more manifest in the anti-heritage orientation with which psychotherapeutic process is involved.

Does this mean that psychotherapy must be ruled out as a mode of treatment for Jews? There are some who would espouse this position, but a legitimate response need not be a choice of extremes.

Moshe HaLevi Spero, one of the outstanding scholars in the field of psychology and Judaism, feels that the efficacy of therapy does not necessarily suffer if some aspects of the therapy's philosophical framework are suspended. Admittedly this is not always possible; in some instances suspending the philosophy would necessitate suspending the therapy.

Another approach, one which has been gaining momentum slowly but surely, is to formulate a Jewish psychotherapeutic system. Mermelstein has argued that in this we should not sit back and lament a bad situation, rather we should aggressively work toward an integrated therapeutic posture which is founded on Torah values and halakic principles.

The major criticism which has been leveled at the behavioral school is that it tends to see the person in a mechanistic, stimulus-response framework. Not rarely would experiments on animals be the basis for countering a human problem. The hu-

continued on pg. 12

The Governing Board of HAMEVASER wishes the outgoing vice-president of SOY, Shlomo Mostofsky much mazel on his engagement to Ita Bell. May they be zoshech to build a bayis ne'eman b'Yisrael.

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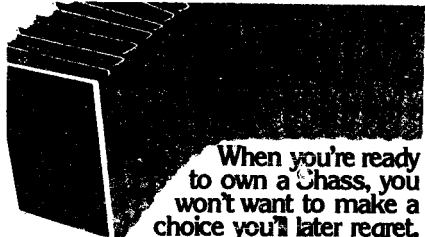
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We wish a Mazel Tov to:

- Rudy Vogel on his engagement to Stella Tenenbaum
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HAMEVASER wishes a special Mazel Tov to the outgoing Vice-President of SOY, Shlomo Mostofsky, on his engagement to Ita Bell.

Contributing Editor

Ye Shall Be Accountants and Yea, Even Doctors

Dov Fisch

Well, it's the month of May, and that heralds the conclusion of yet another school year. For most students in most levels of the university, the end of school will mean little more than psychologically preparing for next year in school. Such is life. But, for a few, the end of May will mark a crossroads. A time to choose the path which will, in all likelihood, determine what those few will do with the rest of their lives.

The decision is awesome. And, in Jewish terms, it is critical.

Go Pre-Med

A couple of years back, I had to face such a decision. I was finishing my senior year in college, my B.A. was just about sewn up, and I had a bunch of law-school acceptances to mull over. And, yet, I wasn't sure that I was about to enter the right road. Let me explain.

Ever since I'd been a kid, my family attempted to influence me to become a doctor. Doctors make money. Doctors are respected. Doctors make money. Doctors help the sick. Doctors make money. And so on.

I was a good kid. So, I made my family happy by taking all the science electives offered at my yeshiva-high school. I even took A.P. math. Of course, I did not go to Thursday night kollel. That wasn't very important. But, as every good religious Jew knows, money talks! Why, with the money I'd make as a doctor, I could donate a kollel.

But, for whatever the reason, I always had this sort of social consciousness. And I was seen the rebel. So by the end of high school, I decided to make the most revolutionary decision. "Mom," I said, "I have decided not to be a doctor."

I'll Be A Lawyer

"But I will go to Columbia anyway. I'll be a lawyer."

The family took the decision all right. Lawyers also make money. They help the needy and oppressed. They make money. They are respected. They make money. etc.

But something strange happened to me at Columbia. Far removed from the

religious environment of yeshiva high school, I became acutely aware of the crisis of Jewish alienation afflicting large numbers of American Jewish youth. I saw the assimilation and self-hatred, first hand. And the crisis extended to the Orthodox community, too. Of the eleven fellows in my college freshman class who were graduates of yeshiva high schools, nine had stopped wearing their *kippot* and observing major halachot by my senior year. (A number of them had been affected by courses they had taken at the nearby "theological cemetery" which has an arrangement with Columbia, allowing certain courses on "Bible" and the like to be taken and registered for Columbia credit.)

Over the course of my college years, the crisis began to disturb me more and

championship. The HILI basketball coach, for some reason, had become a hated symbol in my school, and a bloody riot between yeshiva kids almost broke out at a championship game in Far Rockaway.)

This was the real world, now. Christian missionaries. Hindu yogis and gurus. JTS courses in Bible criticism and Talmud revisionism. And, all around me, even yeshiva kids were dropping like flies. Especially moving was a discussion I had had with a classmate from New Jersey who had become a *ba'al teshuvah* in his freshman year in college. Encouraged by his rabbi in New Jersey to start learning Chumash while in college, he decided to take a course in Bible at JTS. This way he could learn Torah, and knock off some college credits at the same time. The "rabbi"/professor of

very important teachers in Israel: Meir Kahane and Avi Weiss. I talked with my family, my friends. I even sounded out enemies. There was no longer any question for me. G-d had not given His Torah to create a nation of doctors, lawyers, and business majors.

Why do I pour out my heart like this, reveal inner secrets? Who knows? Maybe it's because I have a May Day deadline, and my proletarian social consciousness has been heightened.

And maybe it's because I am getting sick and tired of seeing some of the very best and brightest religious Jewish kids I have ever met deciding, year after year, to throw away their lives in the race for the fast buck.

Clearly, there is nothing halachically wrong with making a good living *honestly*, and giving large amounts of it to *tzedakah* (as opposed to Federation), etc. Indeed, it can well be argued that the existence in the professional work force of a number of outstanding Torah men and women serves as a great *kiddush hashem*, proving that Torah is compatible with twentieth-century life and sanctifies it no less than it sanctified life in the wilderness of Sinai.

Strive for More

But there are so many people who could strive for more if only they had been influenced to aspire for Jewish greatness since their youth. *Al eileh ani bochiah.*

A whole generation of dynamite Jewish kids are groping out there, yearning to be turned on to Judaism. There are hundreds of others at this very moment, who are desperately searching for someone who will help them through the internal crises currently pulling them away from *Yahadut*. They are looking for someone modern, someone educated in their twentieth-century milieu, someone with the unique capacity to transmit Torah values to them in their terms. Possible, for someone like you. Before you throw your life away at age 21 by going to med or law school, think about that.

It is not too late to commit your life to your people through the *rabbanut*. Do it.

I have grown sick and tired of seeing some of the best and brightest Jewish kids throw away their lives in the race for the fast buck

more as close friends began to show signs of Jewish deterioration. During those same years, my involvement with a Jewish organization enabled me to personally meet thousands of Jewish kids, like those at the "cemetery," throughout the United States. They were searching. Rejecting. Accepting. Synthesizing. Traumatizing.

As we say in America, "they were going home." At that time, I began to see around me the more I began to search within my own soul.

"How can I study calmly for law boards and map out a future in some American corporation while so striking a calamity is befalling the Jewish people?" The tragedy I had never imagined in high school was very real in the "great beyond" in Manhattan. (In high school, the biggest controversy I can remember was when my school's basketball team was facing the bitterly hated "HILI Hawks" for the MJHSL

theology who taught the course told him that the notion that every word in the Torah was from G-d is a myth. The kid was shattered. He gave up the Mitzvot. But he got his three credits.

By my senior year, I had to make the toughest decision of my life. I had seen the real world, and it was dirty. And, four years removed from yeshiva high school, the notion of *ba'al teshuvah* no longer captured up memories of myriad "dot games" and doing French assignments during "hachanah." Most significantly, I had begun asking myself: "Did G-d give the Torah to Moshe at Mt. Sinai for the purpose of creating a nation of doctors, lawyers, and business majors? Was that His real purpose?"

The more I asked myself the question, the more I thought not.

A Nation of Lawyers

I had two very long talks with two

Torah and Behavioral Study

continued from pg. 11

man being was conceived of in the background of the "rat model."

Must We Think?

In 1964 Koch predicted the imminent demise of behaviorism. In a sense his prediction was correct, because the behaviorism of today bears little resemblance to the behaviorism of fifteen years ago. Behavioral therapists now are focusing their attention on cognitive and social learning, and not merely on conditioning. Meichenbaum, a leading figure in the evolving school of Cognitive-Behavior Modification, asserts that if we are going to change a behavior then we must *think* before we act. In this school at least, behavioral thinking has come fully within the ambience of a humanized view of the person.

This development has been long overdue and is certainly welcome from a Jewish perspective. Who can deny that there are behavioral tendencies within our tradition, such as Rambam's suggestion (Deot 1:7) that the best way to establish the desirable character patterns within ourselves is through constant repetition, until the deeds come easily and the character patterns are firmly entrenched. This is a vital instance where cognition and behavior fuse in the human growth pattern.

It is of course ridiculous to suggest that the Rambam was a behaviorist; as ridiculous to suggest that Shlomo Hamelech was psychoanalytically oriented. Nevertheless there are elements of these schools operative in our own thinking, which should convince the skeptic that not all that is espoused by these schools is antithetical to Jewish thought.

At the same time, even with the strides toward cognition, there remain wide gaps between behavioral practice and halakha, as there remains a gulf between psychotherapy and Jewish values. On an individual, piecemeal basis, they can often be mediated by consultation with one's Rebbe.

The Existential Slant

On a more general plane, a number of factors must be fully appreciated. The embracing of cognition in behavior therapy has brought it closer to the traditional therapies. Integration of the best elements of these traditions in an eclectic approach is not out of the question. Additionally, the pressures to rehumanize the thinking of therapists are impense. The existential slant, the humanistic therapies, the spiritually oriented system of logotherapy as espoused by Viktor Frankl, are all influencing the therapeutic trend in a very positive

way. What comes out of this mix will undoubtedly offer more acceptable options or combinations to the Jewish therapist and client. The eclectically oriented environment should also encourage distinctly Jewish formulations for the clinical situation. In this, use can even be made of the thinking of such avowed atheists as Maslow, who nevertheless had some vital things to say about the religious condition.

If therapy is the essence, and its philosophy the shell, it may be instructive to collectively follow the path of Rabbe Meir, who took the essence but discarded the shell (Chagigah, 15b). It would be ideal if we then construct our own shell, and thus give such so-called problems as anxiety and guilt a positive, future-directed thrust, transmuting "anxiety from" to "anxiety towards" and "guilt from" to "guilt towards."

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