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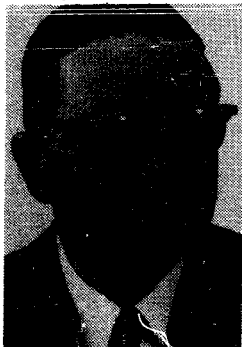
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Rabbi Joseph Arnest Rosh Yeshiva At RIETS 1906 — 1982

By ARYEH KLEIN



Rabbi Joseph Arnest, a rosh yeshiva at RIETS since 1937, passed away on July 25 at the age of seventy six. He had been ill for the past three years but had continued to give shiurim.

A widely-regarded Torah scholar, Rabbi Arnest came to RIETS at the recommendation of the Kovno Rav, Rabbi Avraham Dober Shapiro. He remained in his position at Riets for more than four decades, during which he taught hundreds of Talmidim.

In 1964, Rabbi Arnest was honored for his years of

dedicated work at the university by the Rabbinic Alumni of Yeshiva University at the RIETS Mid-Year Conference.

A native of Lithuania, Rabbi Arnest studied in Europe under Rabbi Joseph Leib Bloch and Rabbi Isaac Bloch and was ordained at the Yeshiva of Telshe Poland. He also studied at Yeshiva Navardok, Knesset Bais Yitzchak in Kremenzuck, and Knesset Yeshiva in Slobodka.

Rabbi Arnest was an acknowledged scholar on the Rambam. He completed the third volume of *D'var Avraham*, a manuscript of the Kovno Rab. His other writings included *Novelai and Illuminations on the Responsa of Maimonides*, *Lev Yosef*, and *Torah Eretz Tzvi*. In addition, he contributed to *HaPardes*, *HaMessiah*, *Talpioth*, *Bais Yitzchok*, and *Pri Etz Chaim*.

The *Hamevaser* staff and the entire Yeshiva community extends its condolences to Rav Arnest's wife, Chasia, and the entire family.

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Rosh Hashana Shiurim

In the last week of Elul, a great tradition was continued as the student body was treated to two shiurim on the topic of Rosh Hashana.

Rav David Lifshitz, who spoke to EMC students on September 9, discussed the topic of T'shuva.

The main point Rav Lifshitz made was the necessity for each Jew to carefully analyze his actions and discover his faults. He compared this to the inspection of the shochet's knife. When the shochet checks his knife to see if there are any imperfections, he must pay close attention or else he may not feel the nick. So too, a person must devote his full attention to discovering his faults. This act of searching is

not merely done with one's eyes, but with one's mind, too. T'shuva is a psychological act as well; it involves careful introspection.

Rav Herschel Schachter, who addressed the general student body on September 15, discussed general halachot of Rosh Hashana. He discussed the various reasons for beginning the T'shuva process thirty days before Rosh Hashana and the practice of not blowing shofar on the last day of Elul. Rav Schachter also mentioned different opinions regarding the piyutim that are said, the proper place in the t'fila for blowing the shofar, and many other topics of the Yom Tov.

YU Protests Papal Meeting

By JACOB PLEETER

On September 15, opposite St. Patrick's Cathedral in midtown Manhattan, Stern College and Yeshiva College students conducted a "teach-in" demonstration against the Pope. Protesters carried signs, heard from a dozen speakers, chanted appropriate tunes and listened to the blowing of the shofar.

The demonstration came as Pope John Paul II met with PLO leader Yasir Arafat. The theme of the demonstration underlined what Stern College Student Council President called an "incomprehensible meeting."

Throughout the speeches, the Pope was referred to as the "Prince of Peace" and Arafat as the "Prince of Terror." Rabbi Avi Weiss, instructor at Stern and a well-known rabbi in The New York Metropolitan Area, was interrupted while speaking by the chime of the cathedral bells. At that point he said, "the bells are a call to the spirituality of our Christian brethren. If only John Paul and the Vatican would heed those bells." He said in quoting from *Kol Dodi Dofek*, written by Rav Soloveitchik, that although it is theologically impossible for the church to recognize the State of Israel, this meeting will set back relations between the Jewish and Christian communities.

Rabbi Saul Berman, Chairman of the Stern College Department of Judaic Studies, alluded to the May 1981 assassination attempt on the Pope's life in St. Peter's Square as the Pope's escape from terrorism. Furthermore, Rabbi Berman said the Pope urged Poland's Solidarity Movement not to engage in violence while violence is a firm policy of the PLO. He also mentioned that there was criticism of the Pope's decision from within the hierarchy of the Vatican.

Avi Schneider, President of the Yeshiva College Student Council, shared some personal experiences he had in Israel this summer and then asked the students to write to their



representatives in Congress.

Late Tuesday evening, students were informed that a demonstration was going to take place and that morning classes would be cancelled. Later that evening the student council withdrew the authorization, and classes were to be held as usual. Early Wednesday morning, Rabbi Zevulun Charlop announced in the main Bait Midrash that no student was excused from seder or shiur to attend the demonstration. Despite the fact that classes were not cancelled, the crowd was impressive.

Mr. Schneider attributes the misunderstanding regarding classes to a mix-up in communications between the student councils and the administration. Dr. Egon Brenner said that at YU, classes are only cancelled under demanding situations. "We are

here to learn and study." In situations like these, it "is a decision our student's are capable of making."

Dean Karen Bacon of Stern College, who attended the rally along with several Stern Faculty members, said, "although the administration did not overly encourage this rally, it is clearly a question of personal conscience. The faculty clearly recognizes the importance of this event."

The crowd of students and faculty estimated by police at 300, demonstrated for two hours under a hot sun. They were flanked by reporters and photographers from the major city and national news networks.

Rabbi Avi Weiss, in view of the great success, said, "students at YU, without a shadow of a doubt, are the best. What a Kidush Hashem!"

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A Warmed-Over Camp David

In recent months, the American Jewish community has witnessed an amazing political coup by the PLO and the Arab countries at large. While Israeli tanks rolled into Lebanon, an equally powerful, through much more subtle, weapon was launched against Israel in the United States—the media. Front pages were plastered with scenes of the carnage of war while television and radio attempted to bring the horrors of war into the living rooms of every family. One read of the destruction of Beirut and the great toll the war had taken on Lebanese civilian lives. The papers were full of pictures of Arafat (the “great humanitarian”) kissing Lebanese babies in the rubble of Beirut. Though an entire army’s worth of tanks were captured, Israel was dressed up to be the big bully beating up the poor defenseless PLO who tried valiantly to defend themselves. The total havoc that the PLO had reaped throughout Lebanon since the 75-76 civil war was ignored. The 27,000 Christians massacred in Sidon by the PLO were never heard of, and only George F. Will seemed to notice that Arafat was indeed hiding behind the very baby that he was kissing (see Newsweek, August 2).

The first spoils of victory for the Arabs came in perfect synchronization with the Israeli military victory in Lebanon. No sooner had the PLO packed their bags when President Reagan announced his plan for peace in the Middle East. It was presumably timed perfectly so as to take advantage of the new chance for peace, and yet the proposal does not deal at all with Lebanon which had just been cleared of a foreign force that had occupied it since 1975. Instead it dealt with Judea and Samaria, the Gaza Strip and Jerusalem. One could not help but notice how effectively Reagan’s proposal shifted public attention away from Lebanon just as the benefits of war would begin taking effect. Instead, it focused on one of the most politically explosive areas in the world—the West Bank; but this time there was a difference.

In a major policy change the administration demonstrated the Arab victory by moving miles closer to the Arab position than ever before. The plan has three objectionable points.

A—There would be a freeze on any new Jewish settlements in Judea and Samaria.

B—Judea and Samaria as well as the Gaza Strip would establish a system of self-government “in association with Jordan”

C—The status of Jerusalem would be negotiated though it would remain united.

The freeze on new settlements directly violates the Camp David Accords as former President Nixon and former Secretary of State Haig have publicly stated.

The creation of a self-governing entity in Judea, Samaria and Gaza would lead to one thing in practice—the perfect operating grounds for Anti-Israeli assaults or a Palestinian Army that would make war, not peace.

The final point, however, shows the insincerity of the program to begin with. No major political party in Israel would ever consider changing the status of Jerusalem. Even if we credit them with the greatest political naivete imaginable, it would be impossible for them to seriously expect Israel to agree to this point. It is here that we realize that this peace proposal is not meant as a serious compromise to bring peace, but as a way of

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pressuring Israel and winning the Arab’s favor.

Yet what is even more disturbing than the specific points of the plan is the fact that it was offered at all. The swiftness of the PLO’s political victory is still hard to fathom; yet the victory is a real and dangerous one. Ever since the oil embargo there has been a slow shift in U.S. policy towards the Arab States. The AWACS sale is one example of this shift but never before has there been such a rapid change for the worse.

In 1973, the Arab States attempted to blackmail the American people. They failed, but only because they presented themselves as blackmailers—and no country takes kindly to blackmail. However, they learnt their lesson and have since bought into the U.S. economy and thereby into politics. The best example of this is the Bechtel Corporation of which Secretary of State Schultz and Secretary of Defense Caspar Weinberger are products. By making the shift in policy more gradual and therefore more palatable, Reagan hopes to win everyone’s approval.

In the past decade, this more than anything, has strained the U.S.—Israeli relations, for although the U.S. would have liked to entertain the Arabs and their petro-dollars, it was morally bound to Israel. It could not gracefully abandon Israel and yet this generated an Anti-American feeling among Arab states. The United States commitment to Israel was a burden for U.S. foreign policy and Lebanon proved to be the place to unload it.

This is not to say that the media and government planned together to maliciously slander Israel; that would be a paranoid reaction. Rather it was merely what the people and the President wanted to hear. They wanted Israel to be the aggressors, the murderers, and the terrorists, for only then would they be able to ‘dump’ Israel with no pangs of conscience. By painting Israel as the bad guy they were free of their commitment to Israel. The U.S. was given their chance and they all too eagerly jumped at it.

Red Light-Green Light



We are both shocked and appalled at Pope John Paul II’s decision to invite Yasir Arafat for a papal visit. How could the spiritual leader of Christendom meet with a self-proclaimed terrorist, who not only terrorized countless number of Jews but massacred tens of thousands of Christians in Lebanon? That John Paul II would grant *de facto* recognition of legitimacy to the same organization that trained his would-be assassin is beyond comprehension.

We further regret the great confusion that occurred regarding the college’s demonstration protesting the meeting. It is an embarrassment that our administration and Student Councils could not coordinate a simple demonstration for such an important cause. We do not go as far as to expect classes to be cancelled, but there was absolutely no visible sign of approval from the administration. If the students and Student Councils – and the Stern faculty – felt so strongly about the situation, there was no need for the genuine note of discouragement that was given to the boys in the Beit HaMidrash. If not a green light, at least a yellow.

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A Conscience in Confusion

By Shalom Stone

The Peace-for-the-Galilee adventure, which has filled the news media over the summer, is far from over. The peace that was sought is not yet assured, and the soldiers who fought for it are still far from their native Galilee. However, it is not too early to draw some conclusions. Not about Israel, nor the PLO, nor Lebanon, nor the U.S., but about ourselves, and about the confused conscience of the American Jew.

Certainly, there exists a need to discuss Israel's justification in the Lebanese initiative, the sins of the PLO, and the duplicity of United States foreign policy. These issues have been dealt with already, most brilliantly by George F. Will (*Newsweek*, August 2). What I feel warrants discussion here is the attitude displayed by some of the more pacifistic Jews, both in the U.S. and in Israel.

Those who were quick to doubt the need to free the Galilee from the constant threat of terrorism, and were just as quick to condemn the IDF's progress in Lebanon and the resultant civilian casualties, were suffering from an understandable case of "Jewish conscience." War is contrary to our way of life. We value the life of one soul like a whole world. The confused onlooker is so influenced by what he sees that he loses sight of the valid objectives. The smoke that rises from West Beirut stirs old feelings of the "Do-we-really-belong-here?" complex, still in our memory from the Vietnam War. (The comparison is inappropriate; the U.S. was the third-man-in in South-east Asia. The PLO is striving to make Israel the "first man out" of the Middle East picture.)

As a result of this suffering conscience, the Jewish soul sympathizes with the Lebanese civilians. After all, as Napoleon said, "In the long run, the sword will always be conquered by the spirit." Therefore, logic dictates, our eternal spirit of peace and survival will insure that the Galilee is no longer rocketed. Maybe Israel should have offered a pre-emptive apology for disturbing the peace in Lebanon. Better yet, maybe they should stop killing all those people.

Well, to ease this troubled conscience somewhat, I offer several pieces of information: While in Lebanon, the Israeli Defense Force demonstrated "a very selective use of firepower," in the words of U.S. Major General F.T. Hoffman, former commander of Army Readiness Command, Region One, commenting after his visit to Lebanon in August. A U.S. Marine, recently arrived in Beirut, noted on U.S. television that the damage to the city was not nearly as extensive as the American media had led him to believe. Another marine describing the damage, compared the condition of the city to the present condition of New York City.

Kenneth J. Bialkin, national chairman of the Anti-Defamation League of B'nai B'rith, describes the claims of the number of casualties made by the PLO and the Arab press—and readily accepted by the International Red Cross and American media, and

just as readily swallowed by the sympathetic Jewish conscience—as "exaggerated fiction, to say the least." And let's not forget the death and destruction that the PLO and the concurrent Lebanese civil war inflicted on the country before Israel arrived. Israel has taken the blame for damage in which she took no part.

We cannot escape the fact that when the Israeli Government made the decision to begin the war, it made a simultaneous decision to kill people. Even so, George Will points out in the aforementioned column, "Wars kill people; that is the immediate purpose of waging war...it is morally immature to denounce a war because it has the general attributes of war." I don't like killing. Neither does Prime Minister Begin. Nor do the well-meaning (mostly) but confused Jewish consciences. But let us not assume that we know better than Begin when enough is enough. Death is an unavoidable consequence of recent Middle East events. And when a war is justified and unavoidable, then we must learn to bear the pain of killing, and feel no guilt.

When Israel noted the build-up of Arab armies on her borders in 1967 and heard Nassar's threats of extermination over the radio, they believed him. They struck first. And there was no guilt.

In "Black September" of 1970, King Hussein waged a fierce and bloody battle against the PLO (the same PLO that he now welcomes with open arms). Thousands of innocent civilians—the vast majority of whom are Palestinians—were killed in the bloodbath. But there was no guilt and no outcry.

Now, when the PLO gathers Soviet-made weapons by the ton and Arafat vows to remove the "Zionists" from "Palestine", we believe him, too, and we must strike first again.

So why, in 1982, does the Jewish conscience suddenly feel guilty? I honestly don't know. When a sabra is blown up by a Katyusha rocket, I don't feel guilty. The PLO terrorist who fired the rocket feels no guilt, I'm sure. So what has made the PLO the beloved friend of the same countries that condemned them for decades? Perhaps oil, perhaps fear, perhaps plain old-fashioned anti-semitism.

But why should we feel guilt? When one has no choices left, it is no longer a question of guilt or innocence. It becomes a matter of survival.

This is not to say that we should feel good about entering a war, even where necessary. Golda Meir's words give us a haunting insight into a troubled Jewish conscience: "When peace comes, we will, perhaps in time, be able to forgive the Arabs for killing our sons. But it will be more difficult for us to forgive them for having forced us to kill their sons." Even in the absence of guilt, there is always a certain sorrow. Sorrow for the pointless killing, sorrow for the destruction, sorrow for the waste.

Always, the sorrow.

The African nation of Zaire has announced that it will be renewing diplomatic relations with Israel, while Costa Rican President Luis Alberto Monge announced in June (during the Peace-for-the-Galilee operation) the re-establishment of his country's embassy in Jerusalem, which had previously been in Tel Aviv.

President Monge called the return a "principled act of sovereign, democratic country...consistent with (Costa Rica's) long-term policy toward the State of Israel."

Subsequent to the re-establishment of Costa Rica's embassy in Jerusalem, three Arab states—Saudi Arabia, Kuwait, and the UAR—broke off relations with Costa Rica. Commenting on those developments, President Monge said that his government would not submit to political blackmail or political aggression. (ADL/AJC)

From The Editor's Desk

Alive and Well

By ADAM KARP

This past Tisha B'av, I, along with some of my friends, sat and studied the *Kinot*. One idea, that I noticed as being central to this work, is the hate that the nations of the world have towards the Jews. The *Kinot* are replete with laments of all the terrible things that were done throughout the ages. I, of course, could not understand these terrible things. Because these type of events do not occur today, this type of Anti-Semitism is very foreign to me. After witnessing world events this past summer, the *Kinot* now appear to be more understandable. So many of these incidents have shown me that Anti-Semitism is now alive and well, and that the *Kinot* are applicable today.

This summer brought many terrorist bombings in France. For about two weeks a rash of explosions aimed at France's Jewish community occurred, and the government seemed incapable of stopping them. While I admit that these acts are not the fault of the French government, it does bear much of the responsibility. It seems that any political dissident can get asylum in France. Both Khomeini and his political rival, Bani-Sadar, were granted asylum. The French outlawed Direct Action, the perpetrator of these acts, and increased their security. I have to wonder if more would have been done had these terrorist acts not been directed at the Jews.

The most blatant Anti-Semitism was the reaction to the invasion of Lebanon by Israel. This event really showed the Anti-Semitic tendencies of many countries. There was, for example, a big outcry to the Israeli invasion, but when Iran invaded Iraq, almost nothing was said. Khomeini had brainwashed his soldiers into believing that they would get salvation if they had died while fighting Iraq, and then he sent these soldiers into battle knowing that they would die. It appears as if the world is happy that Iran and Iraq are killing each other, yet when the only democracy in the Middle East tries to wipe out a terrorist organization, the world protests. There clearly exists a double standard here, with Israel getting the raw end of the deal.

The media also showed an Anti-Israeli tendency this past summer. After watching the news, one would get the idea that the Israelis are a bunch of murderers. The most talked about item on the news was the intentional injuring of civilians by the Israelis. Until I heard the Israeli side of the story, I, too, began to wonder who were actually the murderers. One could see the press's pro-PLO stance when they referred to the terrorists as PLO fighters. This makes them sound legitimate; they are "liberation fighters." While I understand that the media has to take an objective stance with all issues, stating that the PLO are terrorists would be telling the truth. Although this is just semantics, it is very crucial, because people begin

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Newsbriefs:

Governor Carey recently signed a new state law creating stiff penalties for desecration of religious institutions. The law carries a maximum four-year prison sentence. (ADL)

The State Department has agreed to facilitate and give added publicity to alternate test-date arrangements for Sabbath observers interested in taking the annual Foreign Service examination.

The Foreign Service has agreed to:

- Dispense with the special certification from a clergyman previously required of Sabbath observers who wished to schedule an alternate date for the exam.
- Give greater prominence to alternate dates in the annual Foreign Service Exam regulation booklet.
- Publicize in other announcements the availability of alternate dates. (ADL)

The Editor-in-Chief and governing board of Hamevaser wish a hearty mazal tov to:

Former Editor-in-Chief Nachum J. Stone on his marriage to Sally Lee.

Former Executive Editor Seth L. Landau on his marriage to Riki Silber.

Meyer Feldblum, Professor of Talmudic Literature, and Ayala Levy, Associate Professor of Bible, both of BRGS, on their forthcoming marriage.

The entire governing board of Hamevaser wishes a r'fua sh'Tema to Rav Gorelik, shlita.

An Interview With Rabbi Hier

By ELLIOT HERSKOWITZ

Rabbi Hier, Dean of YULA and a recent recipient of an "Oscar", was interviewed via telephone before the summer.

Q: Yeshiva is known for its publicizing of interesting events to death. Why hasn't it yet mentioned Yeshiva University of Los Angeles's (YULA) winning of the Academy Award for "Genocide"? What, indeed, is the relationship between YULA and YU in New York?

A: Concerning the publicity, you will have to take it up with the publicity department... (Ed. note: see below) With regard to YULA, YULA is a California Corporation with its own board of trustees that has an educational affiliation with Yeshiva University, and carries the name YU of LA. Previously, there had been a West Coast Teachers College which was run from New York. It failed. Running a school on the west coast from the east coast is unwise, as decisions are made by people on the east coast who may see things differently due to their geographic position. Rabbi Lamm was wise to avoid this situation when it came to setting up YULA. We are proud of our affiliation with YU and we believe in the very ideal upon which YU has been founded, i.e. Torah U'mada.

YULA consists of the following: Adult Studies-Outreach program; A high school; a college Beit Midrash, and The Simon Wiesenthal Center. The Adult Studies-Outreach Program is set up independently throughout the west coast. We have over one thousand people enrolled in the program which runs from San Diego to Santa Barbara. It is basically a Continuing Education Department.

Then there's the High School division which, B"H, has had the most unbelievable growth. Rambam High School was here and it had great difficulty in meeting the budget; Rebbeim were not paid. We have two separate high schools, one for boys and one for girls. Last year's enrollment rose by 50, and we now have 205 students in the division. Next year we have, in hand, 93 applications for entering freshman. The prognosis is that in another two years we will have, we estimate, 350 Talmidim. This abodes well for the Beit Midrash, which we will get to in a second. We are presently busting out of our seams; we don't have any room anywhere! In fact, we have three trailers in the back to accommodate some of these people.

The Beit Midrash, which has been under the helm of Rabbi Mieslmen, will now be in Rabbi Sholom Tendler's hands, as Rabbi Mieslmen is going to Eretz Yisroel. Rabbi Sholom Tendler, formerly of Ner Yisroel, is Rabbi Moshe Tendler's brother. YULA has in the undergraduate program 50 students, who are full-time. The guys are seriously involved in learning; they learn all day, putting in a good six-seven hours every day. Then, in the late afternoon and at night, they go to their respective universities to take



their majors. We are now going through an accreditation process which will, IY"H, allow us to give a B.A. in religious studies. Once we have that, we will be able to set up agreements with some of the top universities, like UCLA and USC.

Q: YU has 700-800 boys, yet a great percentage are not found in the Beit Midrash in the morning. Are all your students really serious?

A: When they're not attending shiur, they are all in the Beit Midrash. You should know that Rabbi Charlop, Rabbi Lamm and Rabbi Rabinowitz all visited our BM recently. It would be nice to hear what they thought about our Bochrin. I think Rabbi Charlop, in the least, was really impressed with the seriousness of the talmidim and the kind of learning that goes on in the BM.

Q: Do you foresee the high school students entering the BM Program?

A: I will tell you what's going to happen. Right now there are 180 students in Eretz Yisroel that came from YULA (the high school). When they return, some will go to YU, and a lot will remain here in LA because the community is just beginning to blossom in terms of Yiddishkeit. The possibility that you could learn, get

two B.A.'s, and stay in the sun will be a factor. In terms of girls, right now many go to Stern, for shiduchim and because Stern is the only college of its kind in the country, with the exception of Touro. As the H.S. enrollment grows, there may be a need to start a girls' college here, too. For one thing, a lot of girls are not going to the east; they remain behind and their learning cuts off right after high school.

Q: Is Smicha offered at YULA?

A: No. The agreement with YU is that we cannot offer smicha. The agreement also provides, incidentally, for YU Kollel guys who are going for smicha to study one year at YULA. I hope this option is well known. In fact, I spoke to Rabbi Charlop about getting some Kollel bochrin to serve as models here in LA. The students should be aware that such an option exists and that YULA will pay the same amount they would get in New York. Additionally, YULA pays for food (three meals a day), and for the cost of transportation, the airfare to and from New York. You should also note that the early musmachim who came out here have landed fantastic positions. This is just the beginning, as the community is only in the developmental stages in terms of Jewish life.

The Simon Wiesenthal Center is the fourth division of YULA. It is, of course, the one that everyone in the country knows about. We have been doing some very exciting things. We have more projects lined up.

Q: Why was the center set up?

A: For two reasons: First of all, I felt that when it came to commemorating the Holocaust it ought to be in the natural way for Jews to memorialize something. To synthesize that within the Yeshiva building. To perpetuate the Jewish future, not in a mausoleum surrounded by green grass. Also, Orthodox Jews are often criticized for taking a myopic view, that we are only concerned with our "daled a mot", and not concerned with the community. The Simon Wiesenthal Center, created by an Orthodox institution, is concerned with all the manifestations of Anti-Semitism, about educating the young people about the Holocaust, taking an activist manner.

Q: How does the center serve the community?

A: The center serves the community in a multi-faceted way. Firstly, on a daily basis we have professionals go out to public schools, churches and universities along with a Holocaust survivor and a brief film to spread the message of the Holocaust to non-Jews. Then we have special programs for Jews, where the connection is made with Yahadut. With non-Jews, we emphasize man's inhumanity to man.

The center is now finishing two major publications. One, the first edition of Netzach, a journal of Holocaust studies, will be published in the summer. In addition, we just published a 300 page book (prepared by Jewish and non-Jewish educators) which serves as a study guide to the movie "Genocide".

The center has a council in Washington where we lobby on issues of Anti-Semitism that affect the Jewish People. We were the major organization to lobby against the West German attempt to invoke the statute of limitations on the Nazi War Crimes. When Paraguay gave citizenship to Mengele, we lobbied Senators on the Foreign Relations Committee to force Paraguay to, at least, revoke that citizenship or they would not get anymore military credits. We are also aware of all of the Anti-Semitic literature in the U.S. and where it is coming from. We have also set up a visual encyclopedia on the Holocaust which includes video tapes of the survivors, so that later generations will be able to hear from these survivors.

Three years ago we started the idea about making a film about the Holocaust. It took three years to develop the movie "Genocide". We got Elizabeth Taylor and Orson Welles to donate their services. Frank Sinatra, who together with Elizabeth Taylor,

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Rabbi Joseph Arnest

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Rabbi Zevulun Charlop, who delivered the eulogy, says he had visited Rav Arnest in the hospital and had been asked what he was working on at the moment. Rabbi Charlop replied that he was differentiating between the two ways that a rebbe can get his talmidim to learn—by being harsh or by being soft. Rav Arnest recalled his two rebeim—one harsh and one soft—and had learned equally from both: A rebbe cannot teach by compromising his true character. If he remains consistent with his natural self and with his talmidim, the message of limud torah will come through.

When Rav Arnest passed away; Rabbi Charlop recalled his thoughts and gave the following *hesped*:

The Gemara (Ketubot 62b-63A) recounts two astonishing episodes which I think speak to the question of *yachas* between parent and child and, more relevantly for our purposes, between rebbe and talmid, in an uncommon and telling way.

Rabbi Yehuda HaNassi (Rebbe), father of the Mishna, arranged a marriage between his son and the daughter of Rabbi Yosef Ben Zimra. Among the stipulations of this match was that Rebbe's son would first have to study at the Beit Midrash for twelve years before the wedding could take place. Just as the young man was ready to take his leave and start out for the House of Study, they passed his bride-to-be before him so that he'd at least get a glimpse of her before going off to learn. He was so taken by her beauty that he said: "Maybe we can cut the twelve years to six!" When they passed her before him a second time, he succumbed entirely, insisting that they get married right away, and that the twelve years at the Yeshiva could follow.

It wasn't too long before he felt an overwhelming embarrassment. Here he was, the scion of the greatest sage of the age, much was expected of him, and he had proven to be so thoroughly fickle. Rebbe, however, perceiving his son's discomfiture, said to him in words and tone calculated to put him at ease and remove the sense of shame that filled him: "You think along the same lines as your Maker."

The Torah Tells us:

חִיָּאמוּ וְחִסְעֵמוּ בְּהָר הַחֹלֶת מִכָּן לִשְׂכַח פְּעֻלָּה
"You will bring them in and then plant them in the mountain of Your

inheritance, the place, O' Lord, which You have made for Yourself to dwell in the sanctuary" (Shemot 15-17) G-d's original intention was first to bring Israel to the land and then have them build a sanctuary in which he could dwell. Yet, because of his boundless love for Israel, he could not wait until they possessed the land. He wanted to dwell in their midst at once, and commanded them instead to build the tabernacle in the wilderness before they entered Canaan.

יעֲשֹׂה לִי מִקְדָּשׁ וְשֹׁכֵנִי בְּתוֹכָם

"And let them make Me a sanctuary that I may dwell among them" (Shemot 25:8)

Contrast this benign, even uplifting, response to a son's frivolousness with another reaction recorded in the Talmud in this selfsame *sugya* which is of a different stripe entirely.

Rava made an arrangement for his son, Rav Yosef, not dissimilar to the one Rebbe effected for his son, except that Rav Yosef was to spend only six years in the Yeshiva before marrying. After three years, however, the young man, not a little bit homesick, left the Beit Hamidrash on Erev Yom Kippur, intending to visit his family for a short while only, and to return immediately after the Holy Day. We must remember that communication and travel were primitive then. Long range contact was at best minimal and more often non-existent.

So it was not unnatural for Rava's son to want to come home and see the *mishpacha*. Nonetheless, when Rava heard about his son's return, he literally took himself a weapon to do battle with him. "You can't keep your mind off your bride!", he roared.

The argument became so heated that they both forgot to eat their *Seudat Hamafseket*.

Who's a better father? Who's a better teacher? Rabbi, with his easy and understanding approach, or Rava with his harsh and unyielding one? Both their progeny turned out well. Rebbe's children were altogether worthy successors to their father and almost equally revered as *N'siim* and heads of the Sanhedrin. As so were Rava's. Rav Yosef became an *amora* of the first rank.

Here is broached at least part of the nature and the dilemma of the Talmid-Rebbe *shidakh*.

הָאָה נִשְׁמְרוּ צִוְּרָה בְּצִוְּרֵי הַחַיִּים

Rabbi Hier

(continued from page 4)

sits on the board of trustees, gave \$100,000 to start the film. Just last week we entered into an agreement with United Artists Classic Films whereby they will distribute the film throughout North America, making sure it goes to every community. And eventually around the world.

We are now involved in fundraising for another project. There are two major projects that we are going to undertake. One is an educational documentary, which we hope will be for TV, on the life of Raoul Wallenberg. We now have the largest archive on him. Then the yeshiva is going to do a major film on Israel which will, hopefully, translate the meaning of Eretz Yisroel to the American public...the latter will have a multi-million dollar budget.

Over the past three years we have been able to develop a relationship... first of all, we are in the film capital of the world. We have gotten to know the leading directors and actors and actresses. We now have a well of friends to draw upon. Additionally, we are in an age whereby the orthodox Jewish Community must not be perceived to be lacking in terms of appreciating the impact of the media revolution in the making of the future of young people. We want to share in that impact...We feel that the last three years have been an excellent learning process and that it would be a pity not to utilize what we learnt to the fullest...We will be developing films on the kind of projects that the networks or the studios will never touch, because it will be from Jewish Life as seen through the eyes of people who believe in Yiddishkeit.

Q: Often, people criticize Simon Wiesenthal for making the Holocaust a crime against humanity as opposed to one against the Jews; what is your response?

A: I realize that this is a criticism that is directed at Simon. Let me just say this. He does not want to diminish the Jewish tragedy, he felt it more than anyone. What he is trying to say is that he thinks it is in very poor taste to only mention the six million in front of non-Jews and never make mention of the fact that there were other victims. He thinks that the non-Jews will leave such occasions with the feeling that Jews only care about themselves. He doesn't think it serves a purpose, when in the presence of non-Jews, to fail to make mention that there were other victims. That's the main *machloket*; it's a matter of style.

Q: In terms of raising money on the east coast, is there any conflict with YU?

A: The AECOM can raise money anywhere in the world: L.A., San Francisco, right? The Simon Wiesenthal Center is in the same category as AECOM. We continue to raise money in New York, but we do not raise money for YULA in NYC; that is our understanding. Just as YU cannot raise money for YU in California. The SWC is viewed in the same way that Cardozo and Einstein are viewed. No, there aren't any conflicts between YU and YULA in terms of fundraising.

Q: Thank you very much for your time.

The interview has been enlightening and I wish you the best of luck on your future ventures.

[ED: Since this interview took place, the Academy Award has indeed been publicized by YU—but not to death.]

Young Israel Opens Free Torah Tape Library

Dr. Harold M. Jacobs, President of National Council of Young Israel, and Gerald Weisberg, Chairman of the Education Committee, have announced the opening of the new Young Israel Torah Tape Library.

"This library," stated Mr. Jacobs, "marks a unique approach to Torah study by taking advantage of the tools of modern technology."

The Young Israel Torah Tape Library, located at the Young Israel Building, 3 West 16th street, offers free lending privileges to the entire public, and facilities for listening on the premises. Persons wishing to borrow tapes by mail may do so, and are charged only postage costs.

According to Mr. Weisberg, this program is unique in several respects. "Our collection currently includes over

2,000 tapes covering an extremely broad range of topics — Bible, Mishna, and Talmud, Jewish Law, Holidays and Philosophy. Rather than limiting it to tapes by a single personality, we have drawn upon resources of the entire Jewish community to offer outstanding scholarship, at all levels to the public. We have also commissioned tapes by leading scholars which are being produced specifically for the library."

Dr. Jacobs stressed the importance of borrowing-by-mail for people in isolated communities, as well as for the elderly and infirm. "With the Young Israel Torah Tape Library, Torah study is no farther than the nearest mailbox."

Brochures and applications may be obtained by writing Young Israel Torah Tape Library, 3 West 16th street, New York City 10011.

AROUND YU

Judy Paikin (SCW '75) has been appointed Acting Director of Admissions at YU in place of Paul Glaser. She will be in charge of admissions at all five undergraduate schools.

••

Dr. Steven Lazar, Assistant Dean at AECOM, will serve as the new pre-Health Science advisor at YC, replacing Dr. Wischnitzer.

•••

Mr. Larry Wachsmann, formerly assistant registrar, has been named to a newly formed post, Director of Student Activities at YC.

•••

Associate Professor Ayala Levy has returned to YU to teach bible at Bernard Revel Graduate School.

WANTED Committed Jews who are willing to work for Israel on campus. Learn what you can do on your campus at the 5th Annual Zionist Awareness Conference October 22-24 at SUNY Stonybrook.

For more information contact: Phil Machlin R624 927-4426 or Eddie Finklestein M723 927-3140 space is limited so act now

Halacha Before a Secular Court

(continued from page 8)

A prominent Orthodox educator in the United States sought to persuade me recently that if a Conservative Reform spiritual leader did perform a marriage, GERUS, etc. in compliance with the HALACHA it would be difficult to deny the religious validity of his act. But, I pointed out that such a case cannot be in "compliance with the halacha" because the religious beliefs and practices of the MASADER (performer) are inseparable from the ritual performed.

Still another example of how easily some of our people with the best intentions are misled as to the true peril posed by the Conservative and Reform movements, is a proposal that was made in Israel to "get around" the demand by the Conservative and Reform spiritual leaders to take part in the performance of marriages. The proposal was that the Conservative and Reform spiritual leaders be given a "KIBUD", and honor during the "SIDUR KEDUSHIN" such as making one of the BROCHOS, delivering a talk to the bride and groom, perhaps even the reading of the KETUBAH. This participation in the "TEKES" (ceremony) as distinguished from the "ETZEM" (essence) of the actual KIDDUSHIN would be tolerable to the Orthodox. I pointed to them on the basis of our experience in the United States, that it is precisely that kind of "tolerable accommodation" by the Orthodox, that slowly over the years gave the Conservative and Reform spiritual leaders a TACIT recognition by the Orthodox at least in the eyes of the Jewish Laity who, unfamiliar with the subtleties involved, had every right to assume that the participation by the Conservative and Reform in the marriage ceremony was a bona fide participation by Rabbis with the consent (and often at the invitation) of the other participating Orthodox Rabbis. If ever there was a powerful example of the need of adhering to the principle of "V'HIYISEM NEKIYIM" not only "MEHASHEM" (in the eyes of G-d) but also "MIYISROEL" (in the eyes of all Jews). It is fortunate in a way that the Conservative and Reform clergy in Israel are unwilling to accept the "KIBUD" role and want instead a full Rabbinic one, to be recognized officially as Rabbis. We should be grateful to them for this insistence, as evidence by their court action, for as a result, the Chief Rabbinate will find it essential to officially reject, on simple Halachic grounds, their claim to be recognized as Rabbis instead of merely withholding certification, and hoping that the issue will go away.

One of the major complaints of the Conservative and Reform clergy that the lawyers and the Rabbis regarded as a disturbing one because of its apparent reasonableness and validity, is that since Israel recognizes the religious status and authority of a number of religions and religious sects operating in Israel, why should it not grant similar recognition to the Conservative and Reform clergy? They asked me how I would reply to such

a challenge. I answered that the reply is that the other sects and religions do not use the term "JUDAISM", "JEWISH RELIGIOUS HERITAGE"—

"TORAH"—"JEWISH TRADITION" as their self-definition. Therefore, they are not misrepresenting and not misleading Jews to believe that their religion is in any way tied to Judaism, whereas the Conservative and Reform do use the above-mentioned terms and claim very aggressively, that they are no less a legitimate "WING" or "DENOMINATION" of Judaism than the Orthodox. Therefore, recognition must be withheld until they decide either to return to authentic Judaism which is what we really prefer, or else give themselves a new name without the appendage of "Judaism" or similar words that convey a false impression. As painful as it is the line separating Torah-Judaism from Conservative and Reform must be drawn somewhere, or else we will lose our self image and definition as adherents of Torah-Judaism. If the Conservative and Reform Clergy would rather alter the Torah than themselves by repentance then they will have removed themselves knowingly from Judaism, as alas other Jewish sects have done before them.

Another challenge by the Conservative and Reform which has evoked at least attentive sympathy on the part of well-meaning people, is that by denying the religious competence of the Conservative and Reform clergy, their congregational members are deprived of freedom of conscience (CHOFESH HAMATZ-PUN) and are subjected to religious coercion ("KEFIYA DATIT"). But this claim as the previous ones are without foundation because the Conservative and Reform spiritual leaders do not claim that if a Conservative or Reform Jew abides by the regulations of Orthodox Judaism his act constitutes a violation of their brand of Judaism. True, they reject the binding character of MITZVOS, but they do not claim that to adhere to the requirements of Torah-Judaism is a sin. It is on this basis that from the very beginning all members of Israel's armed forces eat kosher—because eating kosher does not violate the religious teachings of Conservative or Reform or of secular Jews, whereas in the case of the Orthodox, to adhere to the Conservative and Reform definition of "Judaism", would be a gross violation of Torah laws.

But, in addition to outright violations of Halacha, many Conservative and Reform clergy are also guilty of fraud, for on the one hand they claim that they abide by the Halacha, except that their interpretations of it differ from that of the Orthodox, and then they state the Torah laws on "MAMZERUS" (illegitimacy of children born out of certain prohibited relationships such as adultery) and the Torah law prohibiting a divorced woman to marry a KOHEN, are flatly rejected because they regard these laws as incompatible with their concept of fairness.

Is this an interpretation of a clear Biblical law, or an outright rejection of it? Clearly, it is a rejection of the "written

Law" (as cited above from Dr. Siegel's book)—a step which even the Karaites did not take. There is no need to cite other examples of their rebellion against the Torah, such as travelling on the Sabbath, etc. The main point is that Conservative and Reform are based on "KEFIRA"—heresy, it will suffice here to give just one quote from the Responsum of Reb Moshe Feinstein that "whoever bears upon himself the shameful designation of 'Conservative' he is presumed to be a rebel against many Torah laws and a heretic regarding many beliefs which the Torah requires of a Jew."

As a guest from America, it was only to be expected that I would be asked concerning the membership in the United States of Orthodox Rabbis in religious and/or Rabbinic bodies where Conservative and Reform clergy are also members, and how that unfortunate relationship is being used by the Conservative and Reform clergy in Israel as a wedge or lever to enter the portals of the Rabbinate in Israel. I replied that such membership has long been declared to be in violation of the Halacha and that no one has issued any Halachic opinion to the contrary, and that lately there are indications that even in those circles where this association had full support, there are now voices heard that it is time to reassess the situation with a view of severing that prohibited relationship.

Finally, when I was asked to summarize briefly what I consider to be the grave injury inflicted by the Conservative and Reform upon Torah Judaism in the United States, I said it can be stated briefly in 3 categories: 1) THE SYNAGOGUE - The destruction of the Synagogue. The Conservative and Reform abolished the religious character of the synagogue by mixed seating of men and women, by mixed dancing, by arranging parking facilities to be used also on the Sabbath and holidays, by allowing the intermarried to be members of the congregation. 2) THE FAMILY - They undermined the family by abolishing or "adjusting" the laws of marriage and divorce, by the total discontinuation of TAHARAS HAMISHPACHA (laws of family purity), and by promoting intermarriage

through the simple device of depriving the Torah of its SINAITIC DIVINE authority, thus making the Torah a matter of selective observance. Intermarriage can be stemmed only if the rest of the Torah is sacred, inviolate and not subject to change at will. 3) THE JEWISH PEOPLE - The well-being of the Jewish people in the United States and in Israel is imperiled by their reckless policies. They accuse the Israeli government of practicing religious discrimination and have published threats in newspapers (read by Goyim also) that they will make Israel suffer financially, if it will accept the Torah law of "WHO IS A JEW". In the United States, one of the leading Torah Reform clergymen, Dr. Schindler, proclaimed a conversion drive among Goyim to get them to convert to Judaism. This can only intensify the antagonism against us. But this consideration did not deter such a reckless step. Why not convert the Conservative and Reform clergy to authentic Judaism instead? By so doing they will redeem not only themselves, but also their congregations and congregants from a pretended Judaism to the authentic one.

We are eager to welcome them back to the fold. It is not we, the Orthodox, who broke the unity of the Jewish community as is so often claimed erroneously by the Conservative and Reform leadership. On the contrary, it is they who did it by organizing a "Judaism" outside the Torah. But we do not wish this state of disunity to continue. Therefore, we invite their return—"SHUVA YISROEL"—Return, Israel to our G-d who says to all of us who wish to sincerely return "PISCHU LI PESACH KECHUDO SHE' MACHAT"—"Begin with a small, tiny opening, and I shall open for you the most spacious entrances" (Shir Hashirim Raba 5). Take a first step toward the Torah and wide doors will open to you.

Rabbi Holander, a graduate of YC (1936) and a musmach of RIETS (1942), is a former president of the Rabbinical Council of America (RCA) and a former professor of sociology at Long Island University.

Q: When Is Your Vacation A Mitzvah?

A: When You Make Your Travel Arrangements

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The Vanishing Rumanian Jews

By SHIMON SAMUELS

Director, European office

Anti-Defamation League of B'nai B'rith

Seventy Jewish communal leaders from Israel, Europe and the United States were the guests of the Rumanian Federation of Jewish Communities for five days in mid-July to celebrate the 70th birthday of the Chief Rabbi of Rumania, Moses Rosen.

The celebration, which included festivities in Bucharest and six provincial communities, came at a time when Jewish emigration from Rumania has become inextricably bound up with a national economic crisis that has fostered an intensification of nationalist propaganda accompanied by repressive measures redolent of the 1950's.

Despite its independent foreign policy, Rumania remains subservient to the Soviet Union in terms of trade. Forced oil purchases and the export to its dominant neighbor eastwards of prime agricultural produce has resulted in deficit spending and the complete absence of stable consumer commodities.

The nationalistic propaganda campaign which has been unleashed by President Ceaucescu to distract public attention from economic vicissitudes has emphasized the unique Latin character surrounded by a sea of Slavs. This emphasis on Rumania's Roman and Thracian origins has provoked angry reactions from neighboring Hungary and Bulgaria and has even revived Hungarian irrendist aspirations over Transylvania.

In this atmosphere, in which measures have been taken against intellectuals and so-called "Mystic cults"—including Baptists and Orthodox Christians who have sought independence from the official Rumanian Orthodox Church—the Jewish community has remained unharassed. This, it was clear to the Jewish leaders from the various countries, is due in no small measure to the standing of Rabbi Rosen.

The Rumanian Jewish community consists of some 28,000 Jews, split almost evenly between the capital and the provinces. Although rich in religious structures, it is bereft of any long-term future. The community is all that remains from a pre-war Jewry of some 800,000, half of whom were obliterated in the Holocaust. Some disappeared in the Soviet Union when the eastern territories were lost to the Kremlin. More than 300,000 have settled in Israel. Over 60 percent of the rest is aged, over 60; most young Jews apply for emigration to Israel automatically upon graduation. The Yiddish theatre plays to nightly audiences of half a dozen non-Jews and tourists who receive simultaneous translations; the community publishes the only quarterly journal in Eastern Europe in Hebrew, Yiddish, English and Rumanian.

As in the past, the situation of the Jews in Rumania is dependent upon foreign support and intervention. In the late nineteenth century, Jewish rights were ensured by the activities of such figures as Adolphe Cremieux of France, Moses Montefiore of Britain and United States Ambassador Benjamin Franklin Peixotto. Today, the contemporary equivalent of their involvement is the Jackson-Vanik amendment which establishes the basis for an annual review of Rumania's human rights policy and Jewish emigration to establish its status as a "most favored nation" (MFN) and U.S. trading partner.

In political terms, Rabbi Rosen sees the refusal to remove MFN as potentially harmful to Western interests as Rumania has only three trade options: the Soviet Union, the Arab world and the U.S. market. If the latter is closed due to denial of MFN status, the Soviets and Arabs will reap the benefits.

A Bucharest-based journalist reinforced the Rabbi's viewpoint by claiming that if the West reneges on

helping Rumania to economic independence from the Soviet Union, it will be forced to depart from its independent foreign policy.

To Rabbi Rosen, the annual MFN review is a matter of great concern because he believes it unfair to place Rumania, which has permitted 90 percent of its Jewish citizenry to emigrate, in the same boat as the Soviet Union which places so many restrictions on their right to emigrate.

He also points out that the emigration figure will not always be a valid test since it must inevitably drop as the size of the Jewish population diminishes.

Emigration is a problem with Rumania also because Ceaucescu characterized emigrants as traitors in a speech to a Trades Union Congress. However, he does not oppose "family reunification," the sole ground for Jewish emigration to Israel. There is little doubt that the Jewish right to emigration in the country has engendered jealousy and the fear that the nation's other minorities, such as the 330,000 Hungarians and the 300,000 Germans, might demand equal treatment.

Though Ceaucescu has officially condemned anti-Semitism, anti-Zionism is reflected in press comment on the war in Lebanon. The Arab presence is remarkable in a country which initiated the Egypt-Israel peace process and is the only Warsaw pact signatory to maintain diplomatic ties with the Jewish State.

Alive and Well

(continued from page 3)

to believe what the press has to say. Even an administration source said recently in **Time Magazine**, "Reagan gets 50% of his foreign policy from Dan Rather."

More distressing, however, is the slight Anti-Israel sentiment expressed by Ronald Reagan. I am very thankful that the President has shown much support for Israel. He did not place an embargo on her and he vetoed many Anti-Israel resolutions that were proposed by the security council. (I am sure that Carter would not have done the same.) I am quite dismayed, though, at some of his other actions.

He placed a picture of a baby, whose arms were supposedly blown off by the Israelis, on his desk, but he never did the same with a picture of all the children murdered by the PLO. He wants the Israelis to give up the West Bank to an autonomous Palestinian entity under Jordanian rule, however, he did not ask King Hussein, who rules the other half of Palestine, to do the same. Although Reagan has been fair to the Israelis much of the time, and for that we must be thankful, at other times, he has not been so fair.

While it is true that the years since World War II have been rather good for the Jews, Anti-Semitism is still around. No one can say that a country like the United States is Anti-Semitic, yet we must always remember that this can change rather quickly. We must take note of any Anti-Semitic acts that occur and do our best to root out its cause. Even today, the **Kinot** could be a very valuable lesson for us all.

Twenty thousand Muslims (Arabs, Turks and Tartars) reside in Rumania. Thousands of Arabs study at Rumanian universities. Six hundred Palestinian students are said to have left for Syria as volunteers for the war in Lebanon. A recent confrontation between Arabs and some 200 Israeli students on the Bucharest campus was rapidly quashed by the police.

Looking to the future, Rabbi Rosen's eventual retirement or departure for Israel may create a leadership vacuum. The spiritual head of the community for the last 34 years, with the official title of "His Eminence," Chief Rabbi Rosen could be replaced by one of the community's lay officers. However, there is no other figure in the wings of similar prestige, charisma or reputation as a statesman of international standing.

What symbolized the Rumanian Jewish condition for the 70 Jewish leaders from foreign countries was the visit the birthday festive tour party made to Dorohoi in Moldavia, 12 miles from the Soviet border. Here, in the last surviving *shetl* in Europe, 450 Yiddish-speaking Jews live in the picturesque but primitive conditions of our grandfathers. This bittersweet journey into nostalgia underscored the bleakness of the Jewish future in Rumania—which can be concluded by one El Al jumbo jet to Israel or, what Israeli Ambassador to Rumania Aba Gefen calls, "an honorable extinction."

You Can Make A Difference

By EDDIE FINKLESTEIN

Today, as a result of "operation peace for Galilee", Northern Israel is quiet and calm. The military problem has been solved but many new problems have arisen.

Israel's reputation has been severely damaged by biased media coverage of the events in Lebanon. Israel has been accused of slaughtering thousands of innocent civilians in the so called "Blitzkrieg" in Lebanon. World leaders have been quick to condemn the Israeli actions in Lebanon.

Attention had hardly moved away from the Lebanese issue when President Reagan announced his Mid-East peace initiative. This "peace plan" appears to be part of a concerted effort to apply pressure on Prime Minister Begin and the Israeli government.

These are just a few of the many problems that are being faced by Israel. It is our responsibility as concerned Jews to help support the Jewish State. Become involved in Campus organizations that deal with Israel. Write to your legislators and tell them that you support Israel. Attend rallies. Be informed on the issues. Do something. No matter how insignificant it seems, every little bit helps make a difference.

If we do not stand up for Israel, who will? Do something because in the long run you are helping yourself.

Rebbi and Talmid — A Special Relationship

(continued from page 8)

close personal contact with the rebbi transcends even this "life".

The relationship between a rebbi and Talmid begins on the intellectual level and ideally continues on a personal basis. The experience of a Shabbos with one's rebbi, to observe his interaction with his family, his friends and neighbors should serve as a role model in one's personal interactions. As early as the days of Tanach, it was the common practice to visit one's Rebbi on Shabbos and Yom Tov as illustrated by the Shunamit woman to journeyed to Elisha.

Not everyone, unfortunately, is privileged to experience this warm interaction and observe how the values of Torah are applied by one's rebbi to his everyday circumstances. However, everyone is capable of establishing a closeness with one's Rebbi that will enable the Talmid to confide in, probe with and question the Rebbi on those

personal matters troubling the Talmid. Oftentimes, there is the erroneous belief on the part of the Talmid "What will my rebbi think of me after he hears this particular fact" or "who am I that the Rebbi should care for my personal needs or devote the time especially for me."

Nothing can be further from the truth. You owe it to yourself and your Rebbi to seek out and create this special bond if it does not already exist. We learn from the Halochos of עיר מקלט of the complete and total interdependence one upon the other. May the new year be one of חיים for Klal Yisrael in general and מתי at our Yeshiva.

Where is the best place to spend **Simchat Torah**? At YU, of course Join your friends and spend Simchat Torah with us Sponsored by SOY

Rebbi and Talmid — A Special Relationship

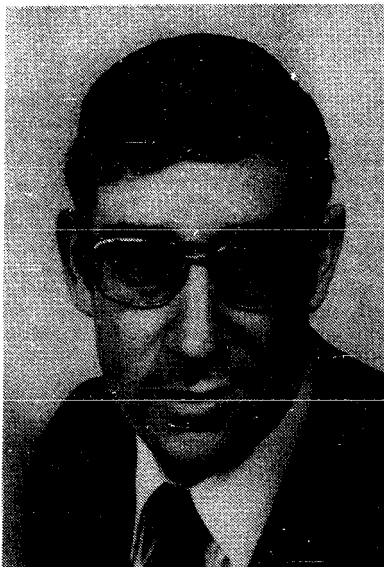
By Rabbi Benjamin Yudin

The relationship between a Rebbi and Talmid is a most special one which manifests itself on two levels. Firstly, the Rebbi nourishes and provides spiritual life for the Talmid. Regarding the עיר מקלט, Cities of Refuge, the Torah commands that a person who committed accidental murder is to take refuge in one of the specially designated cities, ומי, in order that he might live. One would have understood the directive of ומי, to maintain this individual with his basic necessities providing him with dignity, food and shelter. The Gemorrah Makos 10A, however, teaches that if a Talmid must flee to a city of refuge, his rebbi is to accompany him. And the Rambam in Chapter 7, הלכות רוצח, writes

חורו כמיתה חסון וחי בעלי חכמה ומכשפה בלא חלמוד. A life without the study of Torah for those that aspire towards attaining wisdom may be likened unto death. Similarly, if a rebbi is to go to golus, his Yeshiva is to accompany him.

One may rightfully ask, cannot the Talmid take his books with him? Why must the Rebbi go? The answer the Torah is teaching us is that one is not alive spiritually unless he is connected to his rebbi. It is not enough for the Talmid to learn on his own, he must be uplifted by his rebbi, the absence of which is considered nothing less than a form of death, namely the potential loss for the Talmid.

Similarly, the Gemarah, Bava Kama 92B teaches the popular maxim that "though the wine belongs to the master, one gives thanks to the butler," is derived from the posuk in the Torah which informs us that Yehoshua was full of wisdom as Moshe placed his hands upon him. Rashi explains that the wine belongs to the king, yet people thank the butler and not the king, similarly the wisdom of Yehoshua is attributed to Moshe as if he gave it to Yehoshua, while in reality it



came from G-d.

Rav Shmulevitz זצ"ל, in his Sichos Musar, explains that just as the wine in reality belongs to the king, yet the guests are not permitted to enter the wine cellar to retrieve it, but must rely upon the good offices of the butler, similarly, the wisdom of Yehoshua comes from אהרן חורן לעולם דעת — as we recite daily — however, Yehoshua could not attain it on his own, it was necessary to receive it from his Rebbi, Moshe. The

rebbe is first and foremost the spiritual link between the Talmid and Elokus.

There is, however, a second dimension to this unique relationship. The Medrish Rabbah on Bamidbar informs us that the request of Moshe that "I appoint a leader to succeed him follows the law of the daughters of Tzaphphad, for Moshe hoped that just as they were privileged to inherit their father, similarly his sons would inherit him and assume the leadership of the Jewish people." He responded, "the one who guards the fig will eat of its fruits," (Mishley 27:18), meaning the one who worked and deserved it will receive the just reward. "Yehoshua who constantly attended to your needs, arranged the benches and took charge of all the necessary preparations, arose early and stayed at your side constantly in the Bais HaMedrash; since he served you with all his strength, he is worthy to lead the Jewish nation."

Was Yehoshua selected to succeed Moshe because he was the best Talmid? The Ramban in Parshas Shlach informs us that the miraglim are listed in order of their greatness and Yehoshua is ranked number five. In addition, the Baal Ha-Turim teaches that the miraglim brought back their evil report as they were afraid to enter Eretz Yisrael and thereby lose their position of prominence which was Sarei Chamishim. Thus there were 6,000 men who were Sarei Hameah, and 600 additional Sarei HaElef. Why was Yehoshua selected? The Gemarah in Berachos 7B teaches מלימודה יתיר שימשה יתיר, גורלה שימשה יתיר, the service rendered to a rebbi is often of greater consequence than the actual learning one derives from the rebbi. We have already demonstrated how vital and important is the learning that the rebbi transmits. It is the חיות—life. Now we are taught that the opportunity to serve and come into

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Halacha Before a Secular Court

Report on a meeting with Lawyers in Israel, Representing the Government in the Court Action Brought by the Reform Movement in Israel

by RABBI DAVID B. HOLLANDER

On my most recent visit to Israel just a few weeks before Pesach I had the occasion to participate in a meeting with about 20 lawyers and Rabbis (with legal training) who were preparing an answer to a "show-cause" order issued by the Israeli Supreme Court to explain and justify the refusal of the MISRAD HADOTOT of the Israel government, to grant or recognize the Rabbinic status and qualification to the spiritual leaders of the Reform movement in Israel, a refusal which expresses itself in the MISRAD HADOTOT'S refusal to recognize the right of the Reform spiritual leaders to perform Jewish marriages in Israel. (The Conservatives in Israel are not joined in this action, pending the outcome of the legal moves by the Reform movement in this case.)

As is well known similar religious functions are, in keeping with existing Israeli laws, exclusively under the authority of the Chief Rabbinate which in turn recognizes only marriages that are performed by Orthodox Rabbis and in compliance with DIN TORAH. The claim of the Reform petitioners to the court is based on the contention that they, too, are acting "AL PI DIN TORAH" (the language used in the

current, existing Israeli law) as they understand and interpret that term and they are, therefore entitled to the same religious powers and authority that the Rabbis now recognized by the Chief Rabbinate enjoy.

In the course of these discussions in which I was asked to take part, a number of suggestions and legal strategies were proposed which made me realize that some of the best legal and Rabbinic minds are uninformed and misinformed in the anti-halachic teachings and goals of the Conservative and Reform clergy in the United States—and hence of their colleagues in Israel. There is, for example, a general impression that the Conservatives are more faithful to the Halacha than the Reform. I was in a position to correct that impressions simply by reading excerpts from the Conservatives' official literature published in the United States. Thus, in a book called "Conservative Judaism and Jewish Law" printed in 1977 under the aegis of the Rabbinic Assembly of the Conservative movement, edited by Dr. Seymour Siegel who is described there as the chairman of the "Law Committee"—the following excerpts appear (and they are not out-of-context quotations)...

"When the Halacha cannot adequately express the AGADAH, it must be modified. Thus, we do not practice the exclusion of Mamzerim, children born of an incestuous or adulterous relationship, because it is an unfair law. We do not defend the laws of slavery because they are not up to our ethical standards, we accept the marriage of a divorcee and a KOHEN because we feel that the notion of a divorcee being somehow flawed and therefore not worthy of a KOHEN does not square with our notions of what is right and wrong". (Page XXIII).

I could cite many other similar outright rejections of the Halacha as clearly stated in the Torah itself, but why spread more of their anti-Torah statements? Suffice it to say that the Conservatives are more dangerous to Torah Judaism than the Reform because the latter (at least till very recently) do not claim that they are "CONSERVING HALACHIC authority. The lawyers and others present (all of whom were BNEI TORAH) were astounded by this clear proof that we are dealing here with a repudiation of the authority of the Torah.

Another indication that even well-meaning and learned people in Israel are not fully aware of the misleading tactics used by the Conservative and Reform to portray themselves as faithful adherents of Judaism, is to be seen from the following incident. Several years ago, a number of non-orthodox spiritual

leaders in Israel applied to the Chief Rabbinate for certification and recognition as Rabbis. They were advised that if they submit to an examination and if the results will show that they are adequately learned as Rabbis are required to be, they will be recognized as Rabbis. I pointed out to them that this move had all the makings of a "TRAP" of which the Orthodox must be wary. For suppose that a Conservative or Reform Spiritual leader (who might have in his student years received an adequate Yeshiva training) would pass such an examination, the insurmountable objection to his certification as a Rabbi, would in no way be removed, for the question then would be how can an Orthodox Jew or Rabbi be a member and supporter of a "religious" movement which officially rejects the Sinaitic and permanent binding character of the Halacha? I pointed out to them that which is elementary namely, that the mere knowledge of the Halacha without being committed to its sanctity in theory and in practice disqualifies such a person not only from being a Rabbi but from being a witness in accordance with Halachic standards.

But why should we be surprised by the lack of comprehension by Israeli Orthodox Rabbis and leaders when even in America there are Orthodox leaders who do not grasp the issues at hand.

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