

HAMEVASER

A Student Publication of Traditional Thought and Ideas.
Published by the Jewish Studies Divisions of Yeshiva University.

Vol. 21 No. 2

HAMEVASER New York City

November 11, 1982. 25 Cheshvan 5743

Pulpits and Parameters: Yom Iyun 1982

By ELLIOT SCHWARTZ

On Monday and Tuesday, Cheshvan 1 and 2, RIETS convened its 6th annual Yom Iyun, devoted to exploring issues confronting the rabbinate in contemporary society. Rabbi Moshe Sherman of the Department of Communal Services coordinated the events. According to Rabbi Sherman, the purpose of Yom Iyun is to provide semicha students with seminars and shiurim on practical topics, since such programs are not available as part of the regular curriculum. Although Yom Iyun was geared especially toward semicha students, interested students and faculty from all parts of YU attended. Most of the programs took place in newly renovated Science Hall, which has many unused rooms.

Yeshiva University President Rabbi Norman Lamm opened Yom Iyun with an address on *torah umadah*, in which he offered old and new ideas on the subject. Rabbi Lamm suggested that *torah uchochma* might better reflect the university's ideals, since according to modern connotation, *mada* is limited to the natural sciences.

"The Concept of Daas Torah" was the topic of the morning's shiur. Rabbi Aharon Kahn, head of the new *kollel elyon*, pointed out that the topic was not his own choosing. Rabbi Kahn went on to propose that there is not one, but many *de'or torah*, and that each *talmid chacham* develops *daat torah* through a close relationship with his rebbe. In an obtuse reference to the tendency of some students to rely on notes rather than to attend shiur, Rabbi Kahn said that such a relationship must include *shimush*, interaction with the rebbe, and not merely regard for him as a source of information.

The afternoon program was

a symposium on the "Halachic and Philosophic Parameters of Unity," a euphemism for "How do we treat Jews who are not as religious as we are?" The principle speaker, Rabbi J. David Bleich, who is head of the Chaver Program and an accomplished orator, emphasized the distinction between *toleration and legitimization* of the other movements. To illustrate his ideas, Rabbi Bleich discussed participation in the NY Board of Rabbis and the halachic conversion controversy. He brought cases from halacha implying that even the appearance of legitimization of a view that compromises the authority of *torah misinai*, in whole or in part, must be avoided even at the cost of human life or national peril. Respondents spoke about the practical, and especially the financial advantages in dealing with the Conservative, Reform and unaffiliated groups in nonphilosophic forums, and

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YU Students Rally for Sharansky

By JACOB PLEETER
1 Nov. 1 — As Yeshiva and Stern College students gathered near the Soviet mission in New York City,

thundering shouts were heard throughout the street. The students cried "Free Sharansky Now" and other demonstration chants related to Sharansky's

fight for freedom.

The demonstration came as Anatoly Sharansky, described by the group as a "prisoner of conscience," completed 36 days of his hunger strike.

Amid the crowd, estimated at 200, were politicians, student council presidents, and Yeshiva College staff.

Rep. Bill Green (R Manhattan) said that Jews and non-Jews are being oppressed by Soviets in the Soviet Union. On the same note, Dr. Norman Rosenfeld, dean of Yeshiva College, appealed to fighters for human rights to be concerned with Sharansky's cruel punishment by the Soviets. Anthony Lewis should raise Gideon's trumpet on behalf of Sharansky, he continued.

Avi Schneider, president of YCSC, and Rabbi Avi Weiss expressed outrage at the presence of only 200 students at a college of 800.

Schneider, in a powerful speech said, "we think of life as great. We forget that there are 3.5 million Jews in the Soviet Union."

At the close of the rally, Mona Allen president of SCWSG, expressed gratitude to the US. "Where else can one go and say 'we want Sharansky free,'" she said.

Passers-by were overwhelmed at the vibrancy of the crowd. The rally, which took place at 67th street and 3rd Avenue in Manhattan, began at 2 o'clock and lasted about 2 hours.

YU Meets Shamir

Yitzchak Shamir, Foreign Minister of Israel, visited the United States earlier this month. Included in his busy schedule was a speech he delivered to a group of 200 students. The students, assembled from college campuses around the NY metropolitan area, heard the foreign minister lecture on Operation Peace for Galilee. Other topics discussed were President Reagan's Mid-East proposal, which was rejected by Israel early in September, and the war waged by world-media against Israel.

Present at the meeting were a number of Yeshiva College students: Avi Schneider, President of Yeshiva College Student Council; Phil Machlin, Chairman Israel Affairs Committee of YC; and Jacob

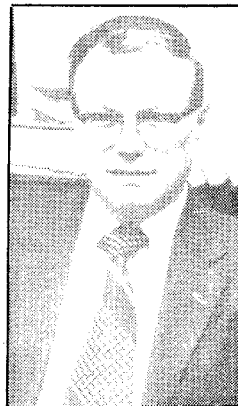
Pleeter, Chairman of Rockland Youth for a Secure Israel. Mr. Machlin and Mr. Pleeter presented the foreign minister with petitions at the close of the evening. The petitions expressed opposition to Reagan's proposal, and it also urged the US Congress to continue support of Israel. The signatures totaled 1200 and were gathered both on and off the college campus. Phil Machlin said, (he was) "pleased by the success of the petition drive and happy that we can give Mr. Shamir a present to take home..". Mr. Shamir also seemed pleased. Jacob Pleeter, upon responding to why the petitions were given to Mr. Shamir said, "foreign minister is a tough job. We hope that by giving Mr. Shamir the petitions his visit will be more pleasant."

Dr. Landman — Dean at BRGRS

By MARK LEFKOWITZ

Dr. Leo Landman, acting dean of the Bernard Revel Graduate School for the past year, has been promoted to the position of Dean. Dr. Landman will perpetuate the high level of excellence at Bernard Revel and follow in the footsteps of esteemed deans of yesteryear such as Dr. Sidney Hoenig, Dr. Haym Solevitchik, and Dr. Sid Lyman.

Dr. Landman earned his bachelor of arts degree at Yeshiva College in 1949. In 1964 he earned his Ph.D. at Dropsie University, Phila. He then moved on to a position as adjunct professor of Talmud and Assistant to the President at Dropsie University from 1966-69. It was at this time that



Dr. Leo Landman

Dr. Landman joined the Bernard Revel school as secretary of the faculty and

assistant professor of Jewish History.

Dr. Landman, now an associate professor of Jewish History, noted that he plans to bring outstanding individuals in the Jewish world to Revel.

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Yeshiva University
500 W. 185 St.
New York, N.Y. 10033

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Professional Jewish Ethics: A Curricular Necessity

Preprofessionalism is a phenomenon occurring on college campuses across the country. Although there is an ongoing debate on the positive and negative effects that this phenomenon is having on our system of higher education, no one would refute the simple reality that preprofessionalism exists and is influencing a great number of American college students. In this regard, Yeshiva College is no different than many other schools. We too are experiencing a wave of preprofessionalism and there is lively debate here on its effect on our liberal arts curriculum. Yet, what is most disturbing is the fact that our response to this reality is not unique; it is not a response that reflects our religious responsibility to ensure that Yeshiva graduates have an ethical foundation in their specific career interests.

Every year Yeshiva College graduates a large percentage of the senior class to professional schools throughout the country. In fact, we are proud of our excellent record of placing our students into the finest professional institutions. But our pride must be tempered by the realization that we are not providing our students with the necessary halachic background that will enable them to be Orthodox professionals who are guided by the rich heritage of Jewish ethical thought.

The Chaver Program is designed to provide this background through a year of intensive study. This has proven to be inadequate. Only a small number of students choose to enroll in this program and we are simply not reaching the numbers of students that we must. We can no longer afford to merely hope that our graduates will pursue the study of Jewish professional ethics after they have left Yeshiva. Rather, we must incorporate specific Jewish professional ethics courses into our undergraduate curriculum.

From a purely practical standpoint, we at Yeshiva College have the curricular structure and faculty expertise to develop courses of this nature and incorporate them into our undergraduate program with relative ease. Our preprofessional majors provide us with a unique structure in which to offer these courses to the appropriate student. We can, for example, institute a Bio-Medical ethics course into our Pre-Med major. Similarly, a course in Business ethics can be built into the Economics/Accounting majors and so too with our other preprofessional majors. In this way we can reach the students in these specifically interested areas. Alternatively, this type of course can be offered in the various Jewish Studies divisions as a part of their curriculum.

In addition, we are blessed with experts in the Jewish ethics of several professional fields who have written extensively on the subject and have established themselves as leaders in this area of study. Yeshiva has such notable figures as Rabbi Dr. M. Tendler in Bio-Medical Ethics, Rabbi Dr. Aaron Levine, in Business Ethics, and the list goes on. These individuals could develop courses that would be tailor made for our purposes. Stern College is presently offering an elective course in

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Jewish Medical Ethics that could serve as a model for similar courses given here. In general, we have the resources to create stimulating courses in Jewish professional ethics, taught by renowned scholars that will better respond to the pressing need confronting us.

It is imperative, therefore, that we develop such courses and incorporate them as a mandatory part of our undergraduate program. The faculties, administrations, and student bodies of Yeshiva College and the Jewish Studies divisions should begin to discuss the various options available and work toward a viable implementation. The Curriculum Committee should place this topic on their agenda to be discussed in their future meetings this year. With a concerted effort toward the establishment of courses in Jewish professional ethics, we will be continuing the philosophy of our institution as profoundly expressed by the late Rabbi Dr. Samuel Belkin, Alav Hashalom.

"We believe that by integrating our lives with the ideals of Torah we can further human knowledge and enable man, for only godly knowledge can quicken secular learning with a higher purpose and give to the human personality spiritual direction. This philosophy of education governs our entire school...and as we expand it will continue to govern us in whatever fields of educational endeavor we enter."

Hamevaser encourages students, faculty, and alumni to contribute their thoughts and comments to our pages. Op-eds, letters-to-the-editor, and original columns are always welcome.

We are particularly looking for a qualified, interested book-reviewer and typists and/or copy editors.

GET INVOLVED!

IT'S YOUR NEWSPAPER!

Turn, Turn, Turn

Anyone who believes that "once something is begun, there is no turning back" will invariably wind up in some very sticky situations. Equally so, one who invariably turns back will find out that he has accomplished very little. Logically, therefore, there must be a middle ground — a time to press forward and a time to turn back.

Israel's leaders recognized in June that the time to push into Lebanon had arrived. With their objectives somewhat obscured (and somewhat misrepresented), they achieved their basic goals. The time has come to go home.

Today is Tuesday, October 26th. The front page of the NY Times proclaims "...Lebanon and Israel Agree to Pullout Talks." Lets cut the talks and start moving. True, Syria is conspicuously missing from that announcement, but the political jockeying necessary to get the Syrian back into Syria is not worth the time or expense.

Expense? You bet. Page 13, same edition: "Israel Economy Hurt by Invasion of Lebanon." Taxes are up, inflation is in ultra-spiral, and economic growth simply is not. Dr. Moshe Mandelbaum, Governor of the Bank of Israel, estimates the cost of the fighting at \$2 billion. Army officers say it's past \$3 B. It is definitely not worth it.

If Israel is worried about Syria's military standing they are missing a whole desert-full of Arab forests for the Syrian trees. Drew Middleton (same issue again, page 12) notes the billions of dollars worth of arms piling into half of a dozen Arab countries and the 2000 PLO guerrillas still in Beirut. Bickering over the Bekaa Valley is comparatively pointless.

As long as we are in the vicinity, let's turn to page 15. (We'll skip Sharon's testimony in the massacre inquiry on page 14 — we already know how much trouble *that's* causing.) "Iran Challenges Israel's Right to Seat at UN." Not that halting US contributions to the UN is such a bad idea — we're paying for some awfully dubious projects — but sitting in Lebanon just doesn't seem to be helping Israel's image very much. It's definitely time to turn back.

If you'll all turn to page 29, we'll take one last look at Israel today. Amos Kenan's op-ed says that American Jews should leave Israel alone. By trying to placate American politicians we wind up copying Arafat's most repulsive posturing. The comparison is a bit twisted, but OK, we won't tell Israel to turn back because it's politically expedient. They should turn back because they're simply not doing any body any good any more.

SOY Events

1. The weekly Parshat Hashavua lectures are held during Club Hour. Rabbi Lamm and Rabbi Wanefsky have delivered the last 2 shiurim and Rabbi Willig will speak on Parshat Vayera.
2. The tape library is active again, and all public shiurim are being taped. See Yakir Muszkat (M221).
3. The tzitzit drive will be held around Chanuka time. Watch for signs.
4. SOY Shabbos-Parshat Vayishlach (Dec. 4)-all Rebbe'im and talmidim are encouraged to stay in Yeshiva that Shabbos. (All you *chozrei yeshivot ba'aretz*, remember how nice it was in the yeshiva on Shabbos!)

A Look at Jewish Life in a Prison

By AVI MAZA

Religion is an interesting ideal. The inspiration that it sparks benefits people from all walks of life. Rich, poor, healthy, or unhealthy individuals are all capable of finding that certain sense of inner peace offered through religious identification. I would like to focus in on a particular situation where religious affiliation is used as method of aiding personal development. This situation is unique in that the people who are affiliated have in reality committed various irreligious acts against human society. These people are the convicted inmates of the New Jersey State Diagnostic Center.

The prison, which is located in Avenel, New Jersey, is a modern treatment focused institution built at a cost of 7.2 million dollars. The unit was specifically designed for treatment from its inception, and was one of the first institutions built in the United States specifically for the treatment of convicted sex offenders. Its treatment program is one of nineteen programs for convicted sex offenders in the country, and was rated as one of the top three in a survey completed in 1977.

The majority of the Jewish inmates stem from non-religious backgrounds. Because of their assimilated roots, many identify with two religions. As a result, their conception of Judaism and its rituals is tainted with elements of Christian dogma. One inmate illustrated this idea to me by commenting that he recalled from his childhood that when Christmas arrived he would find his gifts laid under a Chanuka bush.

Other inmates mentioned to me that in their younger years they had not been afforded any religious training. They expressed much excitement about the opportunity to expand their awareness of Jewish ideas.

The main problems that the inmates are forced to deal with are psychological ones. That is the reason they serve their sentences in Avenel, which is a psychologically oriented prison. All inmates are required to attend group therapy sessions. These sessions enable the criminals to understand the underlying causes behind their particular crimes. This understanding aids in the rehabilitative process for the offender.

The religious services not only complement this rehabilitation program but, according to some Prison administrators they play a major role in its success. This was best summed up in a statement by Sergeant Brelsford, Officer in charge of internal affairs. "We definitely feel that the Jewish services contribute significantly to the total rehabilitation of the residents. The religious aspect allows them an emotional outlet which is so necessary for their total development."

The sessions, one hour and a half in length, are held every Friday afternoon. Each session is divided into two periods. The first segment is devoted to prayer, while the second portion focuses on a general Jewish education. The service includes Friday evening prayers and

culminates with the Kiddush on grape juice. (Wine is prohibited in the prison because of its alcoholic content.) Because the inmates are unable to read Hebrew, the prayers are recited in English. The Kiddush is recited in unison in Hebrew, the inmates follow along with a transliterated version found in their prayer books.

The educational portion of the session begins with a textual reading of the upcoming Jewish holiday. Presently, they are learning about Chanukah. After the reading the inmates hold a discussion on what they read. The Chaplain points out the significance of the different rituals and answers any questions the inmates may ask pertaining to the holiday.

The next subject covered is Hebrew reading. A lack of religious training required the group to start their learning of the Aleph—Bet from scratch. The ultimate objective is that through the acquisition of the skill of reading Hebrew the residents will be able to participate in the services to a much greater extent. The services would eventually be expanded to include prayers and various hymns which would be recited in Hebrew. These additions would make the services both more enjoyable and more meaningful.

The final portion of the sessions are devoted to the study of Jewish history

and a discussion of current events relating to Israel. This portion of the program seems to strengthen the inmates sense of Jewish identity. As one member of the group put: "Many times my friends ask me questions concerning Jewish customs and Jewish history. They expect answers from me. I mean what's all the prayers and the holidays worth if I don't even know the basics of Judaism and where I, as a Jew, came from."

The greatest benefit offered by the sessions is the opportunity for all the members to participate. The interjection of their thoughts and the sharing of ideas gives the inmates a satisfying feeling that they are contributing towards the successful development of the session. Through this feeling, the sessions as a whole take on more significance enabling each individual to realize the maximum potential from each meeting.

The sessions are very popular among the residents. This fact is evidenced by the steady increase of attendance since the group's inception. Besides 8 Jews, there are 2 Christians and 1 Catholic that attend on a regular basis. The Prison Librarian, a Catholic, who regularly attends the group, expressed to me his opinion concerning the Jewish services. "I've been to the Catholic and Protestant Services offered by the Prison, and

personally I enjoy the Jewish Services the most. I enjoy discussing Israeli Jewish events and learning about Jewish holidays. I find that each session is both an enjoyable and educational experience." I heard similar opinions from the majority of the inmates that were present.

Scheduled events for the coming year include a model Seder for Passover and a belated Bar Mitzvah for one of the inmates. It is hoped that through these and other activities offered by the sessions, the level of Judaism and its observance will improve among the inmates. Already, there have been signs of this improvement. The most recent example was a request of permission by three inmates to eat dinner after sunset on Yom Kippur day. The time requested to eat was two hours later than the prison's regular dinner time. According to Ira Mintz, the superintendent of the prison, never in the prison's history had such a request been made.

Note: I am currently employed as the religious adviser for the Jewish residents at the New Jersey State Diagnostic Center. I obtained the majority of my information through personal experiences and through discussions with the inmates.

A Reader's Viewpoint

By CHARLES ABRAMS

When I began reading Rabbi Hollander's article, "Halacha before a secular court," I hoped to be presented with an informative appraisal of *Misrad Hadatot's* refusal to grant the Reform rabbi's permission to perform marriages in Israel and of the pending "show—cause" suit currently in Israeli courts. At the same time, I expected that the author would include some definite personal conclusions about why the reform movement does or does not have a good case.

I was disappointed on both counts. Rabbi Hollander's article does contain many logical ideas. However, the article is rendered less effective by the absence of any feeling that the author has thoroughly analyzed all sides of the theological and sociological issues.

In the article, Rabbi Hollander summarizes what he considers to be "the grave injury inflicted by the conservative and reform upon Torah Judaism in the United States." He continues, "They undermine the family...by promoting intermarriage through the simple device of denying 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."

Rabbi Hollander obviously feels that for the average observant Jew, intermarriage is a religious issue; however, it is accurate to say that the

run-of-the-mill Orthodox Jew could not enumerate a single Halachic consideration against intermarriage (even though there are many). Nevertheless, they would be adamantly opposed to intermarriage as a sociological, but not as a halachic, issue. Rabbi Hollander states that "intermarriage can be stemmed only if the rest of the Torah is sacred, inviolate and not subject to change." But in reality, intermarriage will be stemmed by promoting Ahavat Yisrael in its most basic sense; the individual must love his own Jewish identity enough not to want to compromise it.

Rabbi Hollander speaks of "the grave injury inflicted by the Conservative and Reform." He neglects to mention how successful they have been in the promotion of the love for and the understanding of Judaism among the Jewish people. They have offered thousands of otherwise completely non-religious Jews a way to retain their Jewish identity. More importantly, they have set up a system of Jewish education (Ramah, Prozdor, USY and Solomon Schechter) that rivals its orthodox counterparts. It reaches out, though, to a group of children who would almost never be found in an Orthodox institution or camp.

And what of those Jews who do intermarry? Rabbi Hollander states that one of the "grave" injuries is "the destruction of the synagogue." They accomplish this by "allowing the

intermarried to be members of the congregation." Rabbi Hollander seemingly suggests that the synagogue should deny membership to the Jewish spouse and the Jewish children. They are Jews. Why should they be excluded even from an Orthodox synagogue?

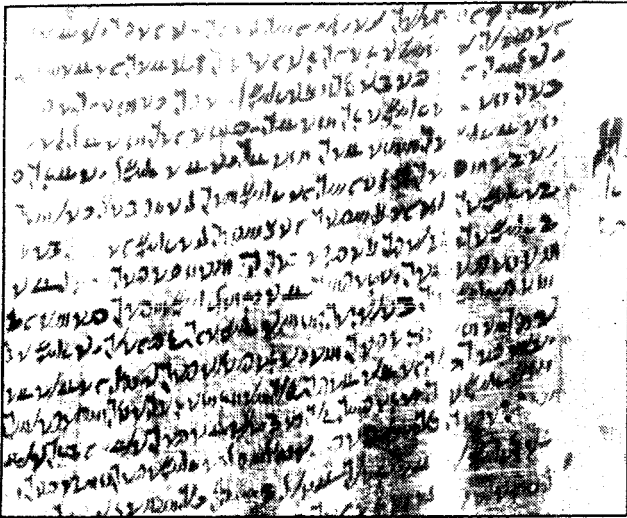
Rabbi Hollander explains that "they (Reform rabbis) were advised that if they submit to an examination and if the results indicate that they are adequately learned, they will be recognized as rabbis." He adds, "I pointed out (to those who wish to administer the test) that this move had all the makings of trap for 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."

Firstly, Rabbi Hollander is wrong in his assumption that a conservative Jew must follow official policy which rejects the binding nature of Halacha; there are many observant Jews who are members of the movement for one reason or another. Many conservative Rabbis are graduates of Chofetz Chaim, Ner Yisroel, and Yeshiva University. For them, being a Conservative rabbi is not a philosophical statement; rather, it is a religious imperative.

Secondly, Rabbi Hollander is confusing the terms observant and religious, by placing religious within quotation. He is stating that he does not

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Dr. Richard Steiner, YU Prof, Deciphers Egyptian Papyrus



A fragment of the papyrus

By MARK LEFKOWITZ
News Editor

Dr. Richard C. Steiner, associate professor at Yeshiva University's Bernard Revel Graduate School, and a leading Semitic linguist, has deciphered an ancient Egyptian papyrus dating from the second century B.C.E. Dr. Steiner, working in conjunction with Dr. Charles F. Nims, professor emeritus of Egyptology at the Oriental Institute of the University of Chicago, discovered a paginated version of a part of Psalm 20 in the ancient manuscript.

The discovery might provide solid evidence that the psalms were used for worship outside of Judea. Furthermore, this discovery would also serve as an early example of an ancient religion adopting another's customs.

The manuscript, 422 lines of text believed to date from the second century B.C.E., was discovered sometime in the nineteenth century in Thebes, Egypt. It is now housed at the Pierpoint Morgan Library, Madison Avenue and 36th St.

The papyrus was written in Aramaic, which is still spoken by the thousands of Middle Eastern Jews and Christians. Aramaic served as the international language for most of the civilized world in ancient times in much the same way that Latin, French and English did in later years.

Aramaic, in the form that it is familiar to most Talmud students, was written with a Semitic alphabet very similar to the modern Hebrew alphabet. The mystery papyrus, however, is unique because it contains Aramaic written in a late Egyptian script called "demotic". This complex and intricate form of writing has been mastered by only a small minority of scholars, linguists and Egyptologists.

Dr. Steiner explained that "the use of this script was to write a language for which it was not intended; by a scribe who had virtually no understanding of

what he was writing; who produced a text which looks like gibberish even to specialists."

Scholars who had tried to decipher the mystery papyrus were faced with several almost insurmountable obstacles. These perplexing obstacles included: the multiple values of the most common alphabetic signs in the papyrus; the failure to represent vowels and certain consonants; the lack of sentence division; the uncertain phonetic value of several non-alphabetic signs; the appearance of word-dividers in the middle of words and their absence at the end of words; and the use of only a single sign to represent identical adjacent consonants even when there should have been a word-divider between them.

Dr. Steiner noted that "since the total ambiguity is calculated by multiplying the individual ambiguities together rather than adding them, the net result is a brain-teaser worthy of the most foolhardy puzzle—addict." The entire episode began in the summer of 1981 when Dr. Steiner, who was working on another linguistic enigma in Aramaic, was shown parts of the mysterious papyrus by Dr. Nims. At that time, Dr. Nims lent Dr. Steiner a dozen cards containing transliterated portions of the text to be returned in two days. For the next 48 hours, as Dr. Steiner put it, "I did nothing but stare at the cards, tearing myself away only when I had to teach a class. I tried to sleep, but I could not get my mind off the cards." Several phrases in the papyrus had reminded him of the Jewish liturgy. After the 48 hours Dr. Steiner was able to translate a short prayer for Dr. Nims. The two of them became collaborators and Dr. Nims gave Dr. Steiner the complete transliteration of the text.

Dr. Steiner then stared at the text for an entire summer until it finally dawned on him that the portion of Jewish liturgy that paralleled the prayer was Psalm 20.

THE FRUITS OF THEIR LABOR

By MOSHE ORENBUCH

What did you do this summer? Operation "Peace for Galilee" changed the plans of many Israeli youths. Tens of thousands of Israelis were called up for military service in a massive effort to eradicate the PLO presence in Southern Lebanon, and to secure Israel's northern border.

The mobilization of such a large segment of the working population took its toll in civilian life. Farms did not have enough people to pick their produce, and the fruit began to rot on the trees. The army was short of people in non-combat positions. The supplies warehouses were dangerously understaffed. The manpower shortage could not be solved domestically.

A small group of dedicated workers came from Israel to NY to recruit volunteers to fill the vacant jobs. This group was not particularly well prepared for the task at hand. Utilizing the few contacts that they had, they set up an office and began work to formulate a plan to help Israel in her time of need. A plan was quickly formulated and publicized. Volunteers would work for a month during which time all of their expenses would be paid. At the end of a month they could choose to return to America, or to stay on in Israel on their own. The total cost for this plan was five hundred dollars, including airfare. The remainder of the cost was subsidized by the Israeli government and by private fundraising.

Upon arrival in Israel, the volunteers would be split up into three groups. The first group would receive several weeks of intensive military training. It was planned that these people would be able to do "shmira," routine security patrols around Israeli settlements and towns. A second group would replace field laborers, and the third group would work in army warehouses organizing and maintaining military supplies.

The response was surprising. The first planeload of volunteers left on August 4th with 175 people. A second group left on August 5th with another 50 people. Perhaps the most impressive fact about

the volunteers was that they were made up of a wide variety of people. Old and young, Jews as well as non-Jews, answered the call for help. Over 800 people have been sent to Israel as of now, and more groups are forming in the near future.

When the volunteers arrived in Israel, they were sent to two different locations. One group went to any army base in the Golan Heights for military training. The other group was sent to a northern moshav to form a labor pool for the warehouses and the fields. This group often spent as much as ten hours a day at work. Despite the long hours and the hard work, the volunteers were filled with a sense of purpose and achievement. "The fruits were rotting on the trees," commented one volunteer, "someone had to pick them."

Even for those who had been in Israel several times before, this time was different. A member of the recruitment committee, who has kept in touch with many of the returnees from the program, said that many of these people are experiencing cases of "Israel—lag." Their experience brought about a strong attachment to Israel and to its people. "There was a need to share in the joys and the sorrows of the Israelis," said a returnee.

The vast majority of the volunteers felt that their efforts made a substantial contribution to Israel. This attitude was most prevalent among those who worked in the fields. These people could actually see the "fruits of their labor." For those who were in the military training program, their immediate value was somewhat obscured. Many people transferred from program to program until they felt that they had found the work in which they could be of the most value.

There seems to be no doubt that the volunteer program was doubly successful. It provided Israel with willing workers in her time of need. Also, many young people were instilled with a deep feeling for the land of Israel they could not have realized in any other way.

As one of the oldest Aramaic translations of a Biblical passage ever discovered, the papyrus is of great importance to students of the Aramaic versions of the bible. Dr. Leo Landman, Dean of Bernard Revel Graduate School noted that indeed "you have here a tape recording of how Aramaic was pronounced." Dr. Landman also observed that in reality only a scholar could understand the tremendous significant of the discovery. A layman couldn't possibly be expected to relate to a mixture of letters and symbols which seem to be sheer "gibberish."

The media, however, has endeavored to solve this problem by condensing the facts into simple terms. The mystery

papyrus story appeared on a four minute segment of WPIX's news program. All three major New York networks carried smaller segments on the story. Radio stations such as WNYC also aired news concerning the new finding. Publications such as the *New York Times*, *Time Magazine*, *Maariv* and other periodicals wrote pieces on the story, condensing the ramifications of the story to layman's terms.

Dr. Steiner, who is 36, has been on the faculty of the Bernard Revel Graduate School since 1975. He has been awarded grants from the National Endowment for the Humanities, the American Council of Learned Societies, and the Memorial Foundation for Jewish Culture.

Let's Take the Mikveh Out of the Closet

By RABBI DOV FISCH

There are all kinds of ways of differentiating some mitzvot from others. Some are *bayn adam la-khaver*, while others are *bayn adam la-Makom*. Some are positive commandment, and some are negative. Some seem to be more ritualistic, while others are perceived as being more oriented towards moral/ethical behavior. Some are applicable in all generations, and some take hold only during specific eras, such as when the Bet Hamikdash stands.

Another difference: some mitzvot are sexy, and some not.

In the Madison Avenue-ization of Torah-Judaism — a basically positive development, which has captured the minds of thousands of ba'alei teshuva who might otherwise have never rejoined the fold — some mitzvot have been accentuated. Foremost among them are kashrut and Shabbat.

Kashrut, like football and baseball, is no longer esoteric stuff. It is big business. Wine makers and matzoh manufacturers spend large sums on commercials — including television spots. Hebrew National answers to a higher authority, according to their ad man. Kosher wines are advertised as no longer tasting like sugar. One is even told on a radio commercial that the proper thing to offer a visitor from Texas is a matzoh!

Really, this is great. Kashrut is big time, and Torah is the beneficiary. It is no longer "un-cool" to eat kosher. Furthermore, with the advent of the modern Orthodox business professional, accompanied by the rise of the classy Jewish restaurant (Mose Peking, La Difference, etc.), kashrut has invaded all the once-impenetrable ivory towers of American elite society.

We have, as a result, gone beyond kashrut. We now have factions: Hebrew National or not? Kosher or Glatt? Western Shechita? O.U.? Chof-Kay? O.K.? Ralbag with the triangle? Ralbag without the triangle? Manischewitz wines? Schmulka Bernstein?

Kashrut has made it in a big way. We, of course, have a massive job ahead; statistics still indicate that most American Jews do not maintain authentically kosher homes. But the Orthodox community is making a legitimate effort to make kashrut a reality. (And a special "Yasher Koach" goes to the Rabbinical Alliance and the National Council of Young Israel for their recent efforts to take the movement to its next step: consumer advocacy, demanding quality foods at reasonable prices to stem the flight from kashrut by otherwise-well intentioned Jews who simply refuse to pay insane prices.)

Shabbat is making it, too. It is to be sure, more esoteric, but it is making its move. High School and college groups sponsor Shabbatonim. Lubavitchers have been marching for years in Crown Heights to promote Shabbat. Every decent Torah Jewish family, with a commitment to *kiruv r'chokim*, makes it an agenda priority to invite the less observant over to the house for a Shabbat. Some neighborhoods have stores which publicly proclaim, on window signs or in paid advertisements, that they are *Shommer Shabbos*. Even the deviationist movements — including "Jews for Jesus," "Reform Judaism," and "Conservative Judaism" (the latter two consisting overwhelmingly of halakhically legitimate Jews) — sponsor "Oneg Shabbat" programs, Havdalah gatherings, and the like.

There is, however, a very vital mitzvah which has not yet broken out of the closet. And for very good reason. The mitzvah of mikveh.

Really, mikveh does not belong on the radio or in the public domain. It is a personal mitzvah, rooted in the humble simplicity and beauty of Judaism's approach to married life. An approach best described in one word: Privacy.

While the non-Jewish world speaks of "free love," openly promotes abortion-on-demand clinics, speaks of distributing condoms to high school boys, and treats sex matter-of-factly, Torah Jews have always preferred to vest the subject of marital relations with

an aura of sanctity by couching it in an atmosphere of dignity. And while the others mock us for "denying free love," we watch the predictable results of a decade of that "love": unprecedented hate. The divorce rate has never been higher. Single-parent families predominate in certain "sophisticated" regions. (The divorce rate in one liberal region of Manhattan has become so prohibitive already that a prominent Reform temple serving that community's "progressive" Jews had to reschedule their Sunday school into becoming a week-night school. The move was dictated by the consistently high absentee rate on Sundays, as children chose to miss classes in order to enjoy their once-weekly/once monthly court-ordered visitations with their former parents.)

To be sure, mikveh and *hilchot taharat hamishpakah* are not cure-alls for marriage ailments. Indeed, the Orthodox Jewish community, too, has been affected by the social pollution in our surrounding environment. We watch movies and television programs which depict perfect marriages and, more significantly, perfect "sexy single scenarios." For years now, a fellow has been living in an apartment with 2 attractive, unmarried women. (A contract dispute with the show's producers, though, saw one of the women replaced by another perfect woman.) All over the screen, men are introduced to other perfect women: Raquel Welch, Farrah Fawcett-Majors/Nisht Kayn Majors, Jacquelyn Smith, Cheryl Tiegs. They are perfect. They are sexy. They are everything that the typical American could have if only he would divorce his wife, avoid making any long-term commitments to any other woman, and proceed on an endless search through life, sleeping with someone else every week, until Raquel/Farah/Cheryl arrives.

This is the image.

The reality is that Raquel is a divorced woman. Farrah Fawcett is divorced. Jacquelyn Smith is divorced. Cheryl Tiegs is divorced. Marilyn Monroe killed herself, after a few divorces. Elizabeth Taylor is multi-divorced.

Gevalt, even Ann Landers — the marriage expert — is divorced. And her daughter is also divorced.

Because we live in a polluted society, in which the goy invades the sanctity of the Jewish home nightly through the electronic media, we tend to be affected by values foreign to our own.

Taharat Hamishpakka easily gets lost in such a shuffle and becomes a source of embarrassment rather than of pride.

But there are many of us who are not ashamed of *taharat hamishpakka*. It is as much a part of our lives as is kashrut or shabbat. It is the pride of our heritage. It is the pride of our marital relationships. It is what makes our home lives so great and our children's lives so much more secure. The abstinence increases the desire, and the reunion, becomes a real honeymoon.

But we keep it a secret. We do not talk about it. Not out of shame, but because the quality of privacy is the essential contributing component which adds the dignity that sanctifies the joy.

Halakha itself clearly demands a certain *tzniut* — privacy. No one is to know when the woman is going to mikveh, when the woman is permitted to touch her husband, when not. Thus, a proper Jewish couple does not kiss in public or even walk down the street with the husband's arm around his wife. This, too, is at the core of the Torah couple's refusal to participate at mixed-dancing events. Mixed dancing, simply put, is not modest — even when husbands only dance with their own wives, and even if all couples are permitted to touch respective spouses at the time.

At the heart of Jewish life is *taharat hamishpakka*, and at the heart of *taharat hamishpakka* is *tzniut*. And, yet. And, yet.

I teach teenagers in different groups. Religious and non-religious kids. Shabbat, they know about. Kashrut, they know about. But the confusion and misunderstanding on the question of *taharat*

hamishpakka is frightening. And this sacred mitzvah whose violation is spoken of by the Torah in terms of *karet* — something far more serious than, say, the punishment for eating chicken with milk — is unknown. The mikveh is to Torah law identical with the stork's role in American folklore. It is such a terrible tragedy.

A mikveh is a filthy pool of dirty water, into which hundreds of unshowered women have jumped. It is in a dark, damp room, and you are led there by an old lady who speaks no English but wants twenty dollars to show you the path. Once inside, three white-haired, long-bearded rabbis glare at your naked body.

This is the shocking image that has been described to me by boys and girls alike, expressing their perceptions, based on what they have heard in the alleys.

Other views: Orthodox Jews can only have relations once a month. The relations must take place in the mikveh itself. Etc.

There is one final set of opinions, less dramatic, but more frightening than all the others combined. I hear it all the time. As a yeshiva teacher. As a synagogue rabbi. It goes like this:

"Honestly, Rabbi. People don't do that anymore. My prents are strictly Orthodox, Shomrei Mitzvot, but my mother does not go to the mikveh. She never did. The only people who do that stuff are the ones who use the bedsheets with the hole in it. I am going to live an Orthodox life, but none of this mikveh stuff."

We have a real challenge here. Somehow, with delicacy, with dignity, we have got to figure out a way to take mikveh "out of the closet." We have to start talking it up more. Not in cutesy commercials, G-d forbid. It is too dignified. Not in all settings. But we have got to start talking about it.

Maybe we need to take kids on trips to the mikveh; not only girls, but boys, too, should start learning. In today's society, girls should be seeing amikveh before the last week of their yeshiva high school lives. As for boys, most yeshiva high school male graduates never see a mikveh. For the duration of their lifetimes. Nor do they ever learn *hilkhot nidah* during any one of those 12 yeshiva years.

I have never, in my entire life, ever heard a rabbi talk from the pulpit about mikveh. I have heard about other mitzvot. Never a Shabbat sermon about mikveh.

Imagine the *Olam Habah* which awaits the rabbi who convinces a ladies auxiliary sisterhood to put the local mikveh on the annual itinerary. For every ignorant woman over fifty who goes into that mikveh, hundreds of *issurei karet* are being prevented. If only she knew that, in her case, one immersion is all that she will need for the rest of her life!

Boys must learn, too. And girls. And, maybe, we should say a word or two about *karet* in the process. There are Jews who would never eat on Yom Kippur or eat bread on Pesach but who would violate certain laws of *nidah* because they really do not fathom how serious the violations are regarded to be. This includes married Orthodox couples.

Nor is mikveh so terrible to sell. This summer, I married a lovely couple who were not Orthodox. The bride's parents pleaded with me not to discuss *taharat hamishpakka* with the girl in my pre-nuptial conference. It was a struggle, they said, just to convince her to go through with the ritual of marriage. With an Orthodox rabbi, no less!

I discussed mikveh with her anyway. My wife volunteered to accompany her. She went.

After the wedding ceremony, the parents sat down with their daughter and asked her: "You told us that you didn't want religious hocus-pocus. So, why, after all that, did you end up going to the mikveh?"

With a twinkle in her eye, she replied: "Because he explained it to me."

The time surely has come for the Orthodox community to mobilize its forces in an historic effort to take mikveh out of the closet.

The World According to Karp

From the Editor's Desk

"We have to cut down on requirements or they will go to Queens College." "We have to accept Israel credits or they'll go to Queens College." Anytime the YU administration or faculty wants to change something, it rationalizes its action by saying that students will go to schools like Queens College. Why does Yeshiva feel that it must emulate some of the better colleges in this area? On the surface, it sounds like a good idea; the school should always try to improve itself. On the other hand if Yeshiva tries to compete with these schools it will lose.

Who would not want to go to a college like Queens, rather than to Yeshiva? Firstly, it is much cheaper.

Secondly, one's schedule is much better there. Once could have classes 3 days a week and get a job the other 2. In addition, Queens is a good school academically even though it is cheaper. Queens has good professor as well as a good selection of courses and it has a large beautiful, vibrant campus. Of course what I say about Queens applies to many other colleges.

If Yeshiva would not lower itself to compete with Queens, YU looks like a great school. Only Yeshiva has a dual program. While there are programs with other schools that allow students to get a good college education as well as a traditional Jewish education, only Yeshiva stresses both at the same time. With other programs you go to college and set aside time for learning, or the other way around. Here you are able to put equal time in both areas; one is not improved at the expense of the other.

Socially, this school also has more to offer the religious student. While many people feel that it is

important to meet a variety of people, I feel a person is more comfortable among people like himself. We have similar needs, similar problems, and most of all similar ideals. It is nice to go to a school where you do not have to worry about working on *Yamim-Tovim*. The school is sensitive to your religious needs. Why not spend your undergraduate years where you would feel most comfortable? The undergraduate experience is more than just going to school.

A person comes to Yeshiva, therefore, because he feels he would be happy. Most students, if they had to decide on college again, would probably still come to Yeshiva. Of course, everyone has complaints about the school; this is only natural. If students were to look past these minor problems, they would see how lucky they are to be at Yeshiva. When the Faculty and Administration want to change something, they should do it not to make us more like Queens, but more like Yeshiva.

Raban — A Forgotten Master

By ARYEH L. KLEIN

The first major exhibition of the late Zeev Raban will open at the Yeshiva University Museum on November 14th. The exhibition, called "Raban Remembered, Jerusalem's Forgotten Master", has been curated by Dr. Gideon Ofrat and Ms. Batsheva Goldman, both of Jerusalem.

Among some 300 works to be exhibited are more than 100 watercolor and gouache paintings, sketches, silver and brass ceremonial objects, jewelry, book illustrations, early Zionist *souvenirs*, and commercial designs. All these pieces have been borrowed from private collections in the United States and Israel. This exhibition of the Jerusalem artist's work will be on display through June 1983.

Raban was born Wolf Rabitsky in Lodz, Poland in 1890, and died in Israel in 1970. He studied art in Munich, Brussels, and Paris where he met Professor Schatz. Schatz was the founder of the Bezalel School of Arts and Crafts in Jerusalem, the first national art school in Israel. Schatz asked Raban to move to Jerusalem to join the faculty of the school.

According to Sylvia Herskowitz, director of the Museum, the members of

the Bezalel School designed a variety of decorative and utilitarian objects. Many of their works had Jewish themes. Raban utilized his early training in the symbolist and New-Impressionist.

Another exhibition opened at the Yeshiva University Museum on October

19th presenting the works of Evelyn Edelson-Rosenberg. The collection consists largely of Biblically inspired etchings in full color and will be on display through December.

Ms. Rosenberg is a graduate of the University of Maryland though she also

studied at Hebrew University and at the Bezalel School of Arts and Crafts in Jerusalem. Furthermore, she holds an M.F.A. from the University of New Mexico.

Her imaginative and powerful work has been exhibited at the Bezalel Museum in Jerusalem, the Museum of Modern Art in Haifa, and at galleries in the United States.



One of many of Raban's older drawings.

Torah L'Shma

By BARUCH WEINSTEIN

Following in the tradition of the Mazer Yeshiva Program, extracurricular Shiurim are continuing this year. Aside from Rabbi Alpert's Chumash Shiur (Mon., Thurs. 9-10 AM F314), Rabbi Bronspigel's Minchot Chinuch Shiur (Sun. 9:30-10:30 AM T101), and Rav Schachter's Hilchot Avelut Shiur (Tue. and Wed. 9-10 AM F309), new shiurim are being offered to further enhance the learning of YU talmidim.

Rabbi Bronspigel will give a shiur in Talmud Yerushalmi on M'sechet Megilah (Sun. 12:30 PM F309), in memory of Rabbi Yosef Arnest Ztl who was a recognized authority on Talmud Yerushalmi. Rabbi Bronspigel is also giving a new type of shiur designed to analyze various relevant topics in the Gemora. The shiur will meet Mondays and Wednesdays 8-9:30 PM in T101. A new appointee at Yeshiva University, Rabbi Emanuel Quint Esq., has begun delivering shiurim to the business and law section of the chaver program. The shiurim, which started Thursday 10/21/82 will continue to be given weekly from 7-9 PM in F304.

Professor Marshall Sklare of Brandeis University will be delivering the Benjamin Gottesman Lecture on December 1st at 8 PM. Dr. Sklare, America's most eminent Jewish sociologist, will be speaking on "American Jewry From First To Fourth Generation." Admission is free and a light collation will precede his talk.

A Reader's Viewpoint

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Religion is defined by Webster's Dictionary as "any specific system of belief, worship, conduct, etc. Often involving a code thics and a philosophy." It is inaccurate to use quotes with the word religious when speaking of Reform or Conservative Judaism.

Thirdly, even if Rabbi Hollander were correct in stating that no conservative Jew is fit to be a rabbi in Israel, how does propose to impose a restriction on administration of the exam? Perhaps he should offer a multiple choice personal philosophy test along with the comprehensive examination on Yoreh Deah.

In his conclusion, Rabbi Hollander writes, "we do not wish the state of disunity (in the Jewish Community) to continue." But three lines earlier he says "It is not we, The Orthodox, who broke

the unity of the Jewish Community as it is so often claimed erroneously by the Conservative and Reform leadership." Implicit in blame-placing is lack of desire to end the problem. How the schism evolved is not of concern. In fact, historians do not find the scenario of 200 years ago nearly as clear as does Rabbi Hollander, nor do they place blame nearly so easily.

At the same time as he states "we do not wish this state of disunity to continue," he quotes "V'yitem Nekiyim" as a proof that Conservative and Reform rabbis should not even be allowed to speak at a wedding. Perhaps Conservative Jews also fall under the category of "V'yitem Nekiyim M'Yisrael."

It is also interesting to note that when Rabbi Hollander asks "why not convert

the Conservative and Reform clergy to authentic Judaism," he is not offering that as a suggestion to Orthodox (which would be at best highly impractical), but as a sarcastic request to the Reform clergy themselves. Rather than offering a concrete suggestion for a conclusion, he offers antagonizing sarcasm.

Perhaps, as Rabbi Hollander says, we do have the way to authentic Judaism. However, if we would like others to even listen to our views, we must convey them in an open, honest manner. We must make our readers aware that we have struggled with both sides of each issue; they must understand why we feel we have found the correct path. In this way we will be most effective in conveying our philosophy to others who may be receptive to it.

Echoes of a Distant War

By JOEY LIPNER,
Israeli Correspondent

The apple trees on kibbutz Yavne are empty now, the few fruits that were accidentally left have fallen to the ground. Only 2 weeks ago, the apple orchards were a busy place. Machines roared, people ran back and forth, buckets were filled and emptied. The apple picking was a hectic affair. It was a race to pick the fruit before they rotted, a veritable war with time. To make matters more difficult, there were a few men missing from the orchards. 80 men from this kibbutz were fighting another war against the PLO in Lebanon. From the rows of apple trees where I worked for a time, one could look up and see a domed building in the distance. It rises above the fields like some image from the Arabian Nights. It is of course the some of Yeshivat Kerem B'Yavne. This Yeshiva, concerned with Torah, scholarship, and a moral way of life is also unfortunately connected with a war. For it is a Hesder yeshiva and many of its students fought in tanks in the Lebanese war. Asher Abergil, 20, is a 3rd year student at the yeshiva. For 3 months he fought in a tank against Palestinian foot soldiers, terrorists and snipers. However, when I met him he was no longer holding a rifle. He was checking etrogim to be sold for

the coming holiday. "From a political viewpoint?" he asked. *What do you mean?* The war was for the security of Israel, and the northern settlements". The opinion of the world?" They don't understand the situation so they condemn Israel. As for the civilians, the terrorists hide behind them. The terrorists enter a house, raise a white flag and then fire on us. What can we do?" Our conversation was interrupted by the news on the radio; A member of the religious kibbutz Be'erot Yitzchak had been killed in Lebanon. "May his memory be blessed," the announcer said. No one in the room had known him. "Have you seen the hospital?" Asher asked "There are 18 year olds there who have lost their arms or legs. Of course I wasn't happy to fight. But it was my obligation. That is all."

"In the beginning I was afraid, but afterwards during the battles, you forget your fear. You put it out of your mind."

I looked at the clock and saw that I had to leave. As I closed my notebook and put away my pen Asher looked at me. "Do you think you have enough information?" and I nodded. "No—" In his eyes I saw the flames of the war, in his voice I heard its echoes. "You haven't even begun to understand."

Dr. Helmreich At YU

Dr. William Helmreich, author of "The World of the Yeshiva" and most recently, "The Things They Say Behind Your Back," will be spending Shabbat Parshat Toldot (November 20) at YU. His highly controversial new book discusses racial and ethnic

stereotypes—and the theory that many may contain more than just a kernel of truth. Dr. Helmreich, a Professor of Sociology and Jewish Studies at CNY and City University Graduate Center, will also be interviewed in an upcoming issue of Hamevaser.

Yom Iyun

(continued from page 1)
about the diversity of the orthodox community. Though they sounded like they were arguing, there were few points of contention among the participants. (Rabbi Bleich and Rabbi Blau did, however, disagree on whether one could speak of "wings" of orthodoxy. One member of the administration indicated he preferred chicken wings.)

By far the best attended of the Yom Iyun festivities was Rabbi J.B. Soloveitchik's shiur. Hundreds of Yeshiva students, alumni and friends gathered on Tuesday afternoon in F501 to listen to the Rav speak on halachic concepts rooted in *Bereishit*. The Rav interpreted Rav Yitzchak's statement as the source of the notion of *baalut*, and said that manufacture is the source and basis of all *kinyanim*. The Rav's shiur was preceded by Rabbi Israel Miller's *hazkara* for Rabbi Arnest z"l, to whose

memory the shiur was dedicated.

In Yom Iyun's closing shiur, Rabbi Moshe Tendler emphasized the importance of living up to the laws of *Chosen Mishpat* in the State of Israel. Rabbi Tendler pointed out that the principle of *dina demalchuta dina* requires that even in Israel we may not smuggle tape recorders, evade taxes, or trade money on the black market.

In addition to shiurim, Yom Iyun featured seminars on real-life rabbinics, at which semicha students and practicing rabbis offered advice based on their personal experiences. Of particular interest was Monday morning's program for first and second year students. Heshy Lowenstern (Semicha II) reported on the successes of the summer kollel program in Boston and Montreal. Zvi Kilstein (Semicha III), who

teaches at RAMAZ, pushed the Ferkauf Graduate School of Education and the importance of SR (Supplementary Rabbinics) *chinuch* courses; he said that it is a tragedy how many educators do not know how to teach. He also dispelled the myth that *mechanechim starve*, and said that after a few years they can even find quite comfortable administrative positions. For the pulpit track, Stuart Schapiro (Semicha III) discussed the problems he faces serving as rabbi for a non-religiously oriented group of baalei-batim, and how to choose the areas in which he can be effective.

(During Monday morning's session, RIETS director Rabbi Zevulun Charlop was interrupted with the news that the back of a sanitation truck had demolished his 1981 Caprice. He later instructed students to console him with the Talmud's blessing, *hamakom yemalei chesron-echa*.)

Kiddush Levanah

By DAVID MOND

At the beginning of every month, on Saturday night, Jews from all over the world step outside their shuls to continue an ancient tradition. The tradition of saying *Kiddush Levanah*.

What is *Kiddush Levanah*? It is a prayer that praises God for renewing the moon every month, said while one faces the new moon. This simple explanation, however, faces two problems. First of all, the moon is not actually renewed; it just undergoes various light/dark stages that are dependent on the angle of the sun's rays. Secondly, why is a prayer that is said in regard to the moon regarded so highly? The Gemarah Sanhedrin 42A compares the saying of *Kiddush Levana* with the praising of God at the Red Sea after the splitting of the waters. What is the real significance of this prayer?

One answer that is given by various *achronim* is that there are two types of miracles in this world. There are spontaneous miracles which are supernatural, such as the splitting of the Red Sea. There are also continual miracles, such as the various aspects of nature itself. The existence of the moon is an example of a continual miracle. The moon is not renewed in the sense that it disappears and then reappears, but it is renewed in the respect that God continues to allow it to exist.

The light and dark stages of the moon are only physical representations of this ongoing miracle. The moon symbolizes the fact that all nature is a recurring miracle. It is this that is being praised when *Kiddush Levanah* is said. The Gemarah Sanhedrin compares the natural miracle of the moon to the

supernatural miracle of the splitting of the Red Sea because both miracles are of equal importance. A person is obligated to praise God for both of these miracles.

The *Maharsha* offers a second explanation. The different cycles of the moon are representative of the different times that Jews may find themselves in. There are dark periods when Jews are in *galut*, and there are bright times when Jews are living in Israel with the *Beis Ha Mikdash*. When a person looks up at the moon at the beginning of the month and sees barely a sliver of it, he thinks of his own situation in *galut*. He realizes that there will be a day when he will be redeemed by God from *galut*, just as there will come a day when the moon will reclaim its full glory.

It is the belief in this redemption that is proclaimed when *Kiddush Levanah* is said. The Gemarah Sanhedrin compares *Kiddush Levanah* to the praise said at the Red Sea because he who believes in the redemption will be *zocheh* to say praise when it occurs, just like the Jews who praised God on being redeemed from Egypt.

Both of these answers express fundamental ideas in Judaism. It is important for a Jew to realize that nature is a miracle of God that goes on every day. Yet how many people realize this. It is important to believe in the coming of *Mashiach* and the redemption of *Am Yisroel*, yet how many people who live comfortably in *galut* give serious thought to the matter?

It is quite evident that *Kiddush Levanah*, despite its old age, is an important prayer very relevant to our times.

Landman— BRGRS Dean

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He cited Dr. Jacob Katz, who is currently giving courses at Revel which are of "tremendous consequence." Dr. Katz and his understanding of the *t'shuvos* of literature as they pertain to the sociology of Jewish life are indicative of the standards of education sought by Dr. Landman and his colleagues at Bernard Revel.

Dr. Landman also indicated that a lecture series "highlighting superstars in the academic world" is being planned. Dr. Landman made it clear that the Revel school is constantly raising its academic standards. There are approximately 135 students currently enrolled in BRGS, several of whom are Yeshiva College students taking graduate courses to fulfill undergraduate requirements.

At Tuesday morning's seminar, rabbis of prominent are congregations took the role of baalei-batim and interviewed unprepared third year semicha students for fictional pulpit positions. The panel then offered criticism and advice on how to go about getting a rabbinical job.

During its first years, Yom Iyun was a full scale retreat to the Lido Beach Hotel. Recently, however, partly because of growing expense, and partly because the Lido Beach Hotel closed down, Yom Iyun has been held on campus during the morning and early afternoon hours. Breakfast and lunch, free to participants, were catered by Yeshiva's cafeteria and were served in Science Hall Commons. The meals were accompanied by *divrei torah* and they were themselves worthy of being a highlight of the program.

Tapes of most of Yom Iyun's sessions are available through Rabbi Abraham Avrech in the Rabbinic Alumni Office, 419 Furst Hall.

Where Have All The Flowers Gone?



By ALAN MEYER

For quite some time I have delayed the writing of this essay. It was as if stating the problem in black and white would somehow make the problem all the more real. I realize now that I can delay no longer; if I did delay I would be doing that which has so horrified me for the past three years.

Yeshiva University is a very lonely place for dreams and for dreamers. It is a very lonely place for thoughts and hopes. Why this should be so in a school that ostensibly demands twice as much from every student goes against the laws of common sense. In theory we should be more devoted to the development of the mind than Harvard and Yale, but in actuality we have fallen so short of our goal that we can no longer even see it. Somewhere along the line from the ideal to the real we have lost our *raison d'être*. While we may have recently avoided a monetary bankruptcy we are now headed for a much more dangerous one—an idealistic and spiritual bankruptcy. We are losing the very life blood of Yeshiva University.

A university is an institution of the noblest goals. It is by no means merely a pit-stop on the way to graduate school and a professional degree. It is not an automated machine that produces automation pre-ed, accountants, and computer programmers. It is an institution that produces living, thinking human beings. A university must help every student develop to his fullest potential. A university must help each student discover who he is and what he believes. A university must push and push until a student has reached his limits, and then it must push him just a little bit more to expand those limits.

College is a time for moral development, for exposure to culture, for questions to be asked and problems to be solved. It is an exhilarating experience where the human mind is tested and fine tuned, where students learn not only about their digestive tracts, but also about themselves

A university is a sanctuary where new thought and ideas are allowed to germinate and blossom. It allows idealism to develop without being nipped in the bud by the harsh realities of the 'real' world: idealism that can survive in and even change that world once it is firmly rooted. It gives students the opportunity to find the answers. In essence, a university transforms a child into a man.

Something deep inside of me makes me want to cry out in the halls of Furst and Tannenbaum "Where is the integrity? Where is the idealism? Where is the culture?!" Something inside of me makes me want to beat these ideals into every student's brain, and something inside of me wants to turn away in disgust.

I look around and see idealism dying everywhere I turn. I see this death infecting every aspect of Yeshiva. Every semester I search for courses that will challenge my intelligence and challenge my being. I search for new and different points of view and every year I see fewer and fewer courses that offer this on the bulletin board next to the Registrar's office.

I look for someone that will demand excellence from me, but cannot find him.

I blame the administration and faculty for having given in to the demands of the students, at the cost of their academic integrity. They have an obligation to the student body that goes beyond placating them. They must demand from the student body that which is best for the students, not easiest. Somehow the concept of a 'Yeshiva family' has been warped so that the university now feels obligated to indulge its children. Being a good 'parent' means saying "no" when necessary. Caring means guidance, not indulgence. It may not be easy; no parent ever claimed it was.

But even more than the administration and faculty I blame the student body who have done this to themselves. I blame them for crushing the ideals of this university into the dirt and trampling them. I do not refer to the specific ideals of Torah U'Maddah alone (that is a discourse in itself); I refer to the basic ideals of personal growth and maturation. I refer to the general frame of acceptance of students in this university.

To grow, students must be open to new concepts, new philosophies, and different cultures. They must accept the existence of other views and value systems, and they must respect them as alternate life styles.

Even in the religious sphere students are, by and

large, ignorant of other major philosophies. How many students have any understanding of basic Conservative and Reformed philosophies? How many students have any knowledge of Christian doctrine? I do not want students to accept these philosophies for themselves, but they must be made aware of their existence. A university may be a sanctuary for the mundane, but it is not a cloister in which to hide from ideas.

These philosophies question many basic ideas of Orthodox Judaism and must be answered. How can we strengthen our own beliefs if we do not constantly challenge and test them? How can we uphold our moral integrity if we are not willing to listen to our critics? Are we so afraid, and do we have so little faith in our beliefs and ourselves that we must hide behind the skirt of isolationism and cry "witch!" when anyone challenges us?

We have become so xenophobic that any deviant, even within our own ranks, is branded a heretic and an outsider. If one raises important questions or voices criticism one is considered an underminer of the faith.

People here are not willing to accept others as peers, and respect their ideas as valid even if they personally disagree. People here are so insecure in their beliefs and their beings that they cannot tolerate any self-expression on the part of others.

I blame all of these people, but above all I blame myself and those like me for sitting by helplessly and allowing this to continue. There is an entire "underground network" of students who believe in the value of a true education and do not speak out. We sit in our dormitories and complain to each other, "Liberal arts is dead at Yeshiva." Some of us give up and leave; some of us drudge through four years wanting something more, but never acting. Perhaps we are the greatest culprits of them all.

I can no longer sit by idly as my university commits cultural, academic, and moral suicide. I for one, would rather fight. The university cannot fight a call for academic integrity; if they do they sign their own death warrant. They can only try to ignore it and hope it goes unnoticed. That is where we come in; we must push it in their faces at every turn so that they will have to act. It may be a bit quixotic, but when has any movement that wasn't accomplished anything of value? I pray that my voice does not fail on deaf ears; there is never any time like the present to act.

Give Reagan's Peace A Chance

(written anonymously by a YU student)

Two weeks ago I was called a \$?&! Nazi by a fellow Yeshiva College student because I refused to sign a petition opposing the Reagan Peace Plan. This student did not care to listen to my argument. He was blind to all the facts he did not like. That student has inspired me to write this article (and I dedicate it to him).

Recently, President Reagan proposed a plan that he believed would lead to peace for Israel and her Arab neighbors. Basically, his plan was that the West Bank be returned to Jordan, and that Jordan should run it as a Palestinian homeland, totally within the Jordanian Government. His plan was widely condemned within the Yeshiva circle.

I believe that President Reagan's plan is on the right track to peace.

For years we (Israel and America) have said that we would negotiate with any country that would acknowledge Israel's right to exist, as well as all of the other conditions set forth in UN Resolution 242. Most people seem to have conveniently forgotten just what UN

Resolution 242 calls for. It says that 1. The Arabs must make peace with Israel and they must recognize Israel and 2. Israel should return the lands occupied during the '67 war.

Recently, Israel returned the Sinai to Egypt in return for peace. Israel should state clearly that similarly successful negotiations with other Arab countries would lead to a similar outcome. Obviously, if we are going to return the West Bank to Jordan, it does make sense to stop settling it now, because withdrawal will become that much more painful later on when there are many more settlements.

There is a much more compelling reason to negotiate with anyone who will talk with us — the return of the West Bank is in Israel's best interest. The one million Arabs in the West Bank create an enormous amount of friction within Israel, and they are part of Israel's problem with the rest of the world. Furthermore, these problems are not going to go away. The one million Arabs will become two million soon, and then

three and four million, until in the very foreseeable future, they will be a majority of the Israeli population. Yet they will still have only four seats in Parliament. More and more, they are going to become second class citizens, with fewer and fewer rights. Is Israel going to become another South Africa?

No one has a serious solution to this problem. Some advocate killing them all. I do admit that would be a solution, a *final solution* to the Arab Problem. More compassionate people simply want to drive these Arabs out of Israel. However, Jordan certainly will not take them if it does not get the West Bank.

Thus, there are two compelling reasons for Israel to negotiate with anyone over the return of the West bank. First, Israel is morally obligated to negotiate by Resolution 242. Second and more important, Israel's own long term best interests will in fact be served by negotiating. Consequently, President Reagan's peace plan should be given a chance.

Soy Election Results

Freshman Class

Chaim Book

Sophomore Class

David Silver—President

Benjy Fusman—Vice President

Junior Class

Shamai Grossman—President

David Mond—Vice President

Senior Class

Ben Zion Smilchensky—President

Moshe Hecht—Vice President

Semicha

Yacov Lustig

Yakir Muszkat

Michel Sapoznick

The entire governing board of Hamevaser wishes a r'fua sh'lema to Rav Gorelick, Shlita, and to Rav Frankel, Shlita.

Join Hamevaser!