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Ba Yamim HaHem U'Vazman Haze

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A Hidden Message of Chanukah

Rabbi Yosef Blau

The Rambam introduces *Hilchot Chanukah* with a summary of the historical events that led to the miracle. He expands on the account in *Masechet Shabbat* 21B describing both the spiritual and physical threats to the Jewish people from the Syrian Greeks and the victory of the *Chashmonaim* who then maintained Jewish sovereignty for over two hundred years. No other holiday has a similar introduction. The simple explanation is that Chanukah is the only Jewish holiday that originates after the period of Tanach. It is however likely that knowledge of the entire story is an integral component of *pirsumei nisa* (spreading the miracle). Supporting this approach is the fact that women are obligated in the mitzvah of lighting Chanukah candles because they are included in the miracle. Although women did not light the menorah in the Temple, they were part of the full story--the danger and the victory.

In this context, what the Rambam omits from his account has significance. The struggle was not only against an external enemy. Simultaneously there was an internal conflict against Jews who had adopted the lifestyle of the Hellenists. Other

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sources indicate that the *Chashmonaim* were a minority within the Jewish people. Surely *pirsumei nisa* should require an accurate retelling of the full historical background of the miracle.

The answer can be gleaned from the Rambam himself at the conclusion of *Hilchot Chanukah* (4: 12-14). The mitzvah of the Chanukah candle is described as exceedingly precious; a pauper has to sell his coat to purchase candles. Lighting candles has precedence over Kiddush because the Chanukah lights express remembering the miracle. Yet the Rambam concludes that if a choice has to be made, the Shabbat candles are to be chosen over the Chanukah candles because *shalom bayit* (family harmony) is more important than *pirsumei nisa*.

Apparently what is true for the family unit is equally applicable to the Jewish people. Those Jews who were enticed by Greek culture or who were not strong enough to overcome the pressure from the surrounding society can be seen as additional enemies. Alternately, they may be viewed as early victims of the cultural, religious and physical war. From the perspective of Jewish history, maintaining harmony within the Jewish people is more basic than fully describing the miracle.

This adds an additional perspective to Chanukah. Lighting Chanukah candles is unique in that it is general practice to fulfill *mehadrin min hamehadrin*, the highest level of observance of the mitzvah. We express symbolically the concept of maximal commitment. The heroes of the Chanukah story were zealots who did not compromise on principles and who risked their lives for Torah.

The message of Jewish unity is not explicit. It is implied by a glaring omission. On the surface the two messages are contradictory. Zealotry and tolerance

normally do not mix. Balancing a total commitment to Torah and mitzvot with an inclusive love of the Jewish people is difficult. Tolerance is usually associated with moderation, reflecting a lack of passion. Truth is absolute; adherents of false values are wrong. A deeper understanding of halakha, however, suggests that there may be more than one truth. Even the *mehadrin min hamehadrin* comes in different versions (See the *Mechaber* and *Rama*). Devotion to one's truth need not exclude respecting others even though we are sure that they are wrong.

If we examine the later history of the descendants of the *Chashmonaim* we find that their religious commitments were not fully maintained and they fought amongst themselves. Our tradition is that it was their lack of unity that led to their downfall. The Second Temple was destroyed because of *sinat chinam* (baseless hatred).

We live in a time when observant Jews are a minority and assimilation to the external culture threatens Jewish survival. We are challenged to strengthen our core; we must demonstrate a fierce loyalty to Torah and mitzvot. The Chanukah candles remind us of the miracle and of the Jewish spiritual heroes who withstood external and internal pressures. That is the open message. The hidden one is to treat our fellow Jews as an integral part of one people and not see them as additional enemies. ■

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Rabbi Yonah Reiss appointed Dean of Rabbi Isaac Elchanan Theological Seminary

Rabbi Yona Reiss, a noted Torah scholar, attorney, and jurist who has served since 1998 as director of the Beth Din of America, the largest rabbinical court in the United States, has been appointed dean of Yeshiva University's affiliated Rabbi Isaac Elchanan Theological Seminary. RIETS is one of the leading centers for Torah learning and training for the rabbinate in the world.

Rabbi Reiss' appointment was announced on August 23rd by RIETS President Richard M. Joel and the chairman of the RIETS Board of Trustees, Rabbi Julius Berman. The appointment is effective July 1, 2008.

Rabbi Dr. Shlomo F. Rybak, President of RIETS Rabbinic Alumni, is very excited about the appointment. "Rabbi Reiss is an excellent role model for our students because he has achieved prominence in his secular field and yet, he has decided to continue devoting himself to *avodas Hakodesh* to the benefit of *Klal Yisrael*."

The President's selection of Rabbi Reiss was made in close consultation with Rabbi Zevulun Charlop, the Max and Marion Grill Dean of RIETS, and Rabbi Norman Lamm, Chancellor of YU and Rosh Hayeshiva (Head of the Yeshiva) of RIETS. He received the approbation of the RIETS Board at a special meeting held August 22.

"The Yeshiva is the soul of Yeshiva University. In Rabbi Yona Reiss, we have a leader who will nurture that soul, and advance Torah study and protect Torah values," said President Joel, who is also President of Yeshiva University. "His integrity, intellect, warmth, and humility will inform his work as he partners with an outstanding rabbinic faculty, to shape the educational direction for the school. There are enormous opportunities and needs for our community, which our students must be poised to lead."

President Joel took special note of Rabbi Reiss' academic pedigree. He is a *summa cum laude* graduate of Yeshiva College, YU's undergraduate liberal arts and sciences college for men, and went on to receive his law degree from Yale Law School, where he was senior editor of the Law Journal. He received his rabbinic ordination from RIETS, where



Rabbi Yonah Reiss

he also earned the distinction of *Yadin Yadin*, an advanced juridical ordination.

"I have been shaped in large part by both the educational experience and intellectual philosophy of Yeshiva University," said Rabbi Reiss, "and I am excited to have the opportunity to play a meaningful role in the Torah education of the wonderful students who represent the future of our community."

For more than 35 years, Rabbi Charlop has been dean of the seminary. Under his leadership, RIETS experienced enormous growth, graduating

thousands of rabbis, educators, and Jewish scholars. He announced recently that he is relinquishing that position effective June 30 2008. He will continue to serve as one of the *Masmichim*, those who administer ordination exams, and will maintain his special relationship with the *Kollelei Elyon* (advanced study groups).

Rabbi Charlop will remain full time as Dean Emeritus of RIETS, and will serve as special advisor to the YU President on Yeshiva Affairs with cabinet rank.

"Rabbi Reiss is a stellar choice for the deanship of RIETS," said Rabbi Charlop, who noted that he is gratified to have been a mentor to Rabbi Reiss during his student days at the seminary. "His most important character trait is his integrity, which is known and respected throughout the Orthodox community. Moreover, while he lives in two worlds, the secular and the sacred, he is anchored in the yeshiva."

Rabbi Reiss said he takes "pride in our wonderful yeshiva that has been guided with such love and devotion for so many decades by Rabbi Charlop. I hope in my tenure to ensure that we continue to maintain our standard of excellence in a fashion that both maximizes the potential of each of our students and serves the multifarious needs of our community, both locally and globally."

Rabbi Reiss' appointment was also strongly endorsed by Rabbi Lamm: "This is a marvelous appointment at this point in RIETS' history. He has a great range of erudition, a broad spectrum of interests, is totally committed to the vision of RIETS, and is a firm believer in Torah Umadda."

Rabbi Kenneth Brander, Dean of the Yeshiva University Center for the Jewish Future, anticipates

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Educational Partnership to Effect Positive Change in the World of Chinuch

The Azrieli Graduate School of Jewish Education and Administration proudly announces the formation of a new initiative this past summer, which will be housed in its offices. The Institute for Educational Partnership and Applied Research is geared toward students, educators, lay leaders, and schools. It will offer enhanced professional training, promote new educational technologies, and carry out applied research available to all member institutions. Dr. Scott Goldberg, Director of the Fanya Gottesfeld Heller Division of Doctoral Studies at Azrieli and

a noted researcher and educational consultant who has worked with hundreds of schools worldwide, will serve as Director of the Institute.

The Institute will work closely with Yeshiva University's Center for the Jewish Future (CJF), in general, and its programs in specific, such as the Torah Learning Network (TLN), Eimatai, Achshav, the school and community kollelim, and the Global Learning Initiative. In addition, educational

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Dr. Scott Goldberg



Rabbi Ronald Schwarzberg, Chief Rabbi Sir Jonathan Sacks, Lady Elaine Sacks



The Rishon Letzion Rabbi Shlomo Amar delivers a shiur to the Main Beit Midrash on the Wilf Campus

Two Chief Rabbis in Two Days

Rabbi Shlomo Amar Visits Yeshiva University

Both the Wilf and Beren campuses of Yeshiva University were abuzz with excitement when the Sephardic Chief Rabbi of Israel, Rabbi Shlomo Amar, visited on October 15 during his recent trip to the United States. He was in the country to meet with the Rabbinic Council of America and the Orthodox Union.

“We were very honored by Rabbi Amar’s visit—it was recognition of the increasingly important role that YU plays in the United States’ relationship with Israel,” said Rabbi Kenneth Brander, dean of the Center for the Jewish Future, who helped organize the visit. “He got to see for himself that at the heart of YU is a strong yeshiva with serious Talmud scholars and a high level of learning.”

Rabbi Amar was received by President Richard M. Joel; Rabbi Brander; Rabbi Hillel Davis, Vice President for University Life; Rabbi Zevulun Charlop, the Max and Marion Grill Dean of RIETS, and Rabbis Meir Goldwicht, Rabbi Ben Chaim, and Rabbi Hershel Schachter, *roshei yeshiva* [professors of Talmud]. They gave him an overview of the history of YU and discussed ways to strengthen the ties between the university and the Chief Rabbinate.

After delivering *divrei bracha* to students from Yeshiva University High School for Boys, the Chief Rabbi gave a shiur [lesson] on the topic of *shmitah*, the sabbatical year in which Jews are not allowed to work the land, and the *parshat hashavua* [Torah portion of the week]. It was standing room only as Rabbi Amar spoke for almost two hours to the more than 450 students and *roshei yeshiva* packed into the *beit midrash* [study hall] on the Wilf Campus.

After lunch with the *roshei yeshiva*, Rabbi Amar met with President Joel and others to speak about how

YU can act as a resource to bridge the gap between Israel and the Diaspora.

During a meeting with student leaders he spoke about the importance of their leadership and offered the group words of encouragement about their service to the community, before davening mincha with Sephardic students on campus.

Rabbi Amar made a stop at the Beren Campus for a meeting with Stern College for Women students—the first time a chief rabbi has met with students at Stern. The student body was excited to hear from such an important figure, said Rena Wiesen, president of Stern College’s Student Council. “It was an incredible opportunity to hear someone of his stature speak to students in an intimate setting,” said Wiesen, a senior. “He even took questions from us at the end.”

Medical Ethics Conference at Yeshiva University

Recent medical developments have given rise to revolutionary means of treatment for infertility, yet many of the methods are fraught with halakhic (Jewish legal) complexities. “Partners in Creation: Fertility, Modern Medicine, and Jewish Law,” the second annual conference organized by Yeshiva University’s Student Medical Ethics Society, examined these technological advances in treating fertility from both a medical and a halakhic perspective.

The conference attracted 500 people, including young couples, doctors, rabbinic scholars, students, and members of the Jewish community, and was also broadcast to audiences in Boca Raton, Montreal, and Jerusalem. Rabbi David and Anita Fuld, noted philanthropists who have a special interest in the accuracy of halakhic and scientific information that reaches the community, sponsored the conference.

Aaron Kogut, a Yeshiva College senior, along with Stern College for Women senior Chani Schonbrun, the society’s co-presidents, and Yonah Bardos, its executive director and a YC senior and rabbinical student, organized the event. Founded in 2005 by Bardos and a group of YU students as a special project of the Center for the Jewish Future, the society runs lectures and large-scale events at the university, as well as organizes genetic testing to combat the high incidence of genetic diseases in the Jewish community.

Chief Rabbi of England Sir Jonathan Sacks delivered the keynote address, focusing on the intersection of science and Torah and the delicacy required in handling the powers of new technology in medicine. “The test of civilization,” Rabbi Sacks said, “is not just what it can do but what it chooses, for ethical reasons, no to do. God created the world in six days and rested on the seventh. There are limits to creation and we must remember those limits.”

Rabbi Dr. Edward Reichman, associate professor of clinical emergency medicine at YU’s Albert Einstein College of Medicine, presented a brief history of infertility in Jewish law and laid the groundwork for the issues that would be addressed throughout the course of the day.

Dr. Richard Grazi, director of the Division of Reproductive Technology at Maimonides Medical Center, and Rabbi Kenneth Brander, dean of the Center for the Jewish Future, gave the second plenary, taking turns discussing the basics of treating infertility. Dr. Grazi dispelled some common myths about infertility and described possible complications and procedures regarding infertility. Rabbi Brander explained the halakhic concerns associated with those procedures and also stressed that the “the gift of science and helping to treat infertility speaks to our ability to be junior partners with God. Halakhah (Jewish law) celebrates scientific opportunities to realize the couple’s interest of having a family.”

Nine breakout sessions covered topics such as egg donation, pre-implantation genetic diagnosis, halakhic infertility, and the psychological effects of infertility. The participants reconvened for the final session on new frontiers within fertility technology, featuring experts such as Dr. Susan Lobel, founder of Metropolitan Reproductive Medicine; Rabbi Menachem Burshtein, founder and director of Machon Puah in Jerusalem (whose talk in Hebrew was translated for the audience by two UN translators); Rabbi Hershel Schachter, *rosh kollel* at RIETS’ Marcos and Adina Katz Kollel (institute for advanced rabbinic study); and Rabbi Gideon Weitzman, head of the English Speaking Section of the Puah Institute and visiting associate professor at Einstein. ■



Halakhah in the Land of the Rising Sun: Challenges and Strategies

Rabbi Dr. Dovid Horwitz

Last summer, I served as the rabbinic advisor to the students of the Schottenstein Honors Program at Yeshiva College, as they embarked upon a twelve day visit to Japan. The stay in Japan was an unforgettable experience. It was a non-stop whirlwind of visits to museums, Japanese financial institutions, a Japanese professional baseball game, a sumo wrestling club, Kabuki Theater, beautiful gardens, and much more. I gave a daily shiur on the fourth *peraq* of *Berakhot*, and as an added leitmotif I compared the Bavli and Yerushalmi's positions on various topics therein. We were in Japan the day of the *yahrzeit* of Ha-Gaon Ha-Rav R. David Lifshitz, *zatzal*, and that day I dedicated my shiur to his memory. My duties entailed more than that of a Rosh Yeshiva/*maggid shiur*, however. We had to deal with numerous halakhic issues that occurred during our stay. Here is a brief synopsis of some of them.

The International Date Line and Shabbat in Japan

Japan's territory consists of a series of islands, all located off the east coast of the Eurasian landmass. Tokyo's coordinates are approx. 35 degrees, 40 minutes N latitude, and 139 degrees 45 minutes E (of Greenwich) longitude. Jerusalem's coordinates are 31 degrees, 47 minutes N latitude, longitude, and 35 degrees, 13 minutes E (of Greenwich) longitude. Standard time in Tokyo and Kyoto, the two cities where we stayed, is 14 hours later than Eastern Standard Time (New York), 9 hours later than Greenwich, England, and 7 hours later than standard time in Jerusalem. According to worldwide convention, of course, Japan is situated in the "Far East." If one travels to Japan from the United States going west, as we did, one would cross the International Date Line, and "jump" 24 hours.

Where is the Halakhic International Date Line? We cannot offer a full treatment here, but I will attempt a

brief consideration of the issues. Assuming that the center of the world for purposes of time calculation is Jerusalem, and assuming that the world only consists of 180 degrees of inhabited land, R. Yehudah Ha-Levi in his work *Kuzari* (*Ma'amar Sheni, Perek Kaph*) and the Ba'al Ha-Ma'or in his commentary to *Massekhet Rosh Ha-Shanah* (20b) both conclude that it is a line 90 degrees east of Jerusalem. (That is, it is approximately, 125 degrees east of Greenwich) Hence, any part of East Asia east of 90 degrees east of Jerusalem, is halakhically not the "Far East" but the "Far West!" (A simple version of Kuzari's *shitah* can be found in the works of R. Shlomo Yosef Zevin, who discussed the Kuzari's position, as well as subsequent halakhic controversies on the matter, in his book *La-Or Ha-Halakhah*.) The Hazon Ish adds the stipulation that any area connected by land to any area less than 90 degrees East of Jerusalem should still be considered the "Far East." (Kamchatka, in the Far Eastern part of Russia, for example, would be considered the "Far East" even though it is more than 90 degrees east of Jerusalem.) But this distinction does not pertain to the Japanese islands, so in any event they would still be the "Far West." The upshot of this view is that according to the Kuzari/Ba'al Ha-Ma'or/Hazon Ish view, the day that people in Japan consider Shabbat is halakhically, really Friday, and the day that people in Japan consider Sunday is really Shabbat!!

Many rishonim disputed the position of the Kuzari. R. Isaac Yisraeli, for example, the fourteenth century author of the *Sefer Yesod Olam*, pointed out that the Eurasian landmass extends 90 degrees beyond 24 degrees east of Jerusalem. It would be absurd, he also argued, to have a point on land where on one side the day would be Sunday and on the other side, Monday, twenty four hours later. Carrying such reasoning further, many authorities maintained that the halakhic International Date Line is a line 180 degrees east of Jerusalem. Hence, Japan would

still be considered the Far East. Consequently, the "*minhag ha-maqom*" of the Japanese people regarding the day that they consider as Shabbat would accord, in his view, with the halakhic reality. In the 1600's, R. David Ganz of Prague, writing in the generation after the Maharal, in his work *Nehmad ve-Na'im*, pointed out that the discovery of America and the concomitant fact that the land is full of people, poses a great problem for the *shitah* of the Kuzari and the Ba'al Ha-Ma'or, whose position seems to be connected to the (now disproven) premise that the earth only contains 180 degrees of inhabited land. For now that one can no longer claim that only 180 degrees of land on earth is inhabited, one can consequently no longer maintain that land east of 90 degrees east of Jerusalem is automatically defined halakhically as "not *min ha-yishuv*" (not inhabited)! (The question whether the difficult *sugya* of *nolad qodem hatzot* {*Rosh Ha-Shanah* 20b} can serve as a rationale for Kuzari and Ba'al Ha-Ma'or in any event; in other words, whether one can maintain that the discovery of America was irrelevant for this issue, which indeed was the view of the Hazon Ish, will not be discussed here. There certainly is a large number of rishonim (Rashi, Tosafot, Rabad {in the course of his *hasagot* on Ba'al Ha-Ma'or} and others) who dispute the interpretation of Kuzari and Ba'al Ha-Ma'or to the *sugya* of *nolad qodem hatzot* in *Rosh ha-Shanah*. See *Encyclopedia Talmudit*, vol. 22, s.v. Yom, column 402.)

During World War II, R. Yehiel Michel Tukichinsky, along with many other Jerusalem rabbinic authorities, who were faced with the question of Shabbat for refugees who were in Kobe, Japan, disputed the Hazon Ish's position quite strongly. R. Tukichinsky, who wrote a monograph called *Ha-Yomam* on the topic, claimed that the International Date line should consist of a line that is 180 degrees east of Jerusalem. Accordingly, he maintained that the refugees in Japan should observe the day of Shabbat that the Japanese felt was Saturday. (This issue had ramifications, of course, for Yom Kippur as well.) At the time (1941), the Rav Ha-Rashit in Jerusalem convened a meeting, the result of which was as follows: Without taking a definitive position where the halakhic International Date Line is (for example, whether it should be 180 degrees East of Jerusalem, or 114 degrees east of Jerusalem), the refugees in Japan should not take the Kuzari position into account, and should observe halakhah according to the local Japanese calendar. Hence, Saturday in Japan would be Shabbat, and not Sunday. Yom Kippur should be observed on Wednesday, and not Thursday, as the Hazon Ish maintained. R. Menachem Mendel Kasher, for his part, in his book

Practical Halacha

Qav Ha-Ta'arikh Ha-Yisraeli, went even further and claimed that there is no halakhic notion of an International Date Line at all, and since the Japanese people defined their land as being situated in the Far East and not the Far West, halakhah should reflect that fact as well.

At the end of the day, after all the theoretical issues were hashed and rehashed, we had to make a decision how to proceed. In spite of all the difficulties in the Hazon Ish's position, how could one simply disregard his view? On the other hand, we couldn't become paralyzed due to the situation! After much consultation with different Rabbanim (including one who was in the Far East with the Mir yeshiva in Japan during World War Two, and told me that many Yeshiva *bahurim* then and there were *hoshesh* for the Hazon Ish's view, but only for *dinim de-oraita*.), I concluded that "Shabbat in Japan will be our Shabbat. On Saturday night and on Sunday we will be *mahmir* like *shitat Hazon Ish* (that is, consider it Friday night and Shabbat morning) for *dinei de-oraita* (only). The determination whether something is *de-oraita* or *derabanan* will be according to the consensus of *posekim*."

Implementing these decisions into our actual schedule would serve to be quite an interesting challenge. Our first problem was to find someone who would act as a "Sunday goy." (Since *amira la-Akum* on Shabbat is only *assur mi-derabanan*, he could perform any *melakhot de-oraita*, and allow us to have a fuller schedule on Sunday.) We were lucky to have Dr. William Lambert Lee, professor of English literature at Yeshiva College, who directed the Schottenstein Honors program at Yeshiva College, accompany us on the trip. He graciously agreed to serve as the "Sunday goy." Thus, after Ma'ariv on Saturday night, he lit his Zepko lighter and used it as the "*esh*" for our havdalah service.

Our group of 16 students included three students from Sephardic background. This posed an interesting problem on Sunday, as we were considering a trip outside of Tokyo, and the question of *tehum Shabbat* came into play. Rambam's view is that there is an *issur tehumim min haTorah*. (In *Sefer Ha-Mitzvot, lo ta'aseh* #321, he seems to claim that even *tehumim* of 2000 *amah* is *min Ha-Torah*. In *Mishneh Torah, Hilkhos Shabbat, 27:1*, he retreats from that extreme position and writes that only *tehumim* of *yod bet mil* is *min ha-Torah*.) Ramban, in his *hasagot* (ad loc.) on *Sefer Ha-Mitzvot*, strongly disputes Rambam's view, (in his *Hiddushim* to *Eruvin* he also quarrels with the Rif and Rabad for espousing such a view) and writes that he does not care that there is a passage in the Yerushalmi that supports the contention that even according to *hakhamim*, *tehumim* is *min ha-*

Torah. The clear assumption of numerous passages in the Bavli, he concludes, is that according to all *hakhamim* (with the exception of R. Aqiva), the entire notion of *tehumim* – even of *yod bet mil* – is only *miderabanan*. Since the consensus of Ashkenazic *posekim* is also this way, there would be no problem

"Ashkenazim, you may now retrieve your wallets; Sephardim, I will hold on to them until we get to the actual courtyard of the hotel"

for them on Sunday to "get on the train and get out of town." But the Bet Yosef, who follows *shitat ha-Rambam*, and concludes that *tehumim* of *yod bet mil* is *assur de-oraita*, there would be a problem. According to our guidelines, the Sephardic students would not be allowed to travel too far outside the city. Now, we did not want to "split up the group" *mi-lechatchila*. In any event, we decided not to leave Tokyo on Sunday.



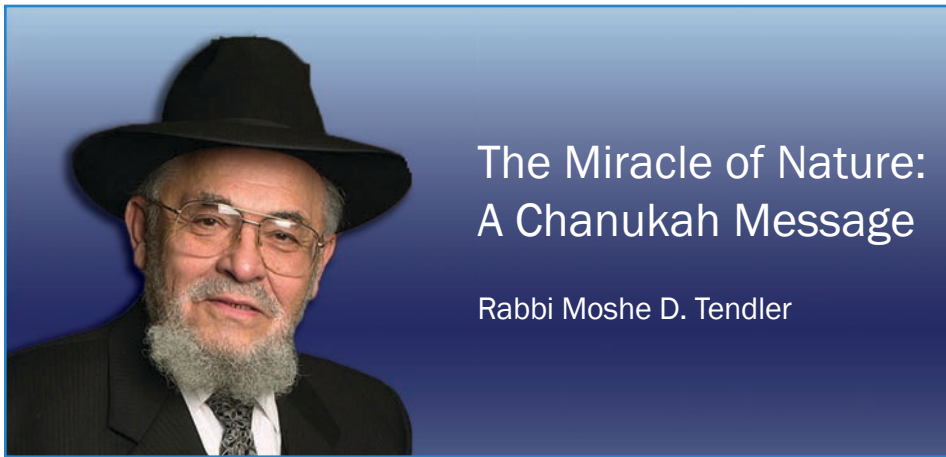
We did, however, come up with a parallel problem. The Bet Yosef, *Orah Hayyim, siman 345*, presents the major *mahloket rishonim* regarding the definition of *reshut ha-rabim*. Rashi (Eruvin 6a and 59a), Ba'alei ha-Tosafot, the Semg, Semaq, the Rosh, his son the Tur, indeed, the overwhelming consensus of Ashkenazic *rishonim* maintain that one needs a congregation of 600,000 people to designate an area as *Reshut ha-Rabim*. Only if one carries in such an area would one violate *hotza'ah min ha-Torah*. On the other hand, Rambam, (*Pereq yod daleth, Hilkhos Shabbat*). The

Ramban, Rashba, Ran, Rivash, and a whole host of Sephardic *rishonim* maintain that an area is designated as *reshut ha-rabim* exclusively based upon the width of its boulevards (16 *amah*), and there is no requirement of 600,000 people passing through. On Sunday I ruled that the Ashkenazic students certainly could carry in any area not designated as *Reshut ha-Rabim* according to Rashi and the other authorities who follow his view. But our group contained the aforementioned three Sephardic students! They certainly could not disregard the more stringent position *le-halakhah* of the Bet Yosef. Moreover, the large and noisy shopping district we were now planning to go to on Sunday, although not as famous as the heavily populated Ginza district, by all accounts seemed to be a *safeq shishim ribo!* (Actually, the dispute between the late R. Moshe Feinstein, *zatzal* and others about whether one measures *shishim ribo* as a "point" through which 600,000 people pass through, or as a "box" of 12 *mil* times 12 *mil* was germane. I thought we should be *mahmir* as per R. Moshe's position, especially as we had Dr. Lee's kind services in any event.)

Once again, Dr. Lee rode to the rescue. He carried the students' wallets for the entire duration of time that we were in an area that was *safeq reshut ha-*

rabim. Only after we were safely inside the Japanese equivalent of Bloomingdale's did we retrieve our wallets. Before we left the store, we gave him our wallets again. (*Meqah u-memkar* inside the store per se and *tiltul muqtzeh*, were not problems for us, as those *issurim* are only *miderabanan*. We could not sign our signatures for purchases via credit cards *ke-derekh ketivah*, however.) Dr. Lee even carried articles that we had bought in several large knapsacks that he had prepared for the situation. Returning by subway to the (relatively secluded)

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The Miracle of Nature: A Chanukah Message

Rabbi Moshe D. Tendler

“*LaMnatzeach al ayeles haShachar (Tehillim 22:1)*”
Lamah nimshela Esther leShachar? Lomar lecha,
mah shachar sof haLailah, af Esther sof kol haNissim.
Vehah ikah Chanukah? Nitnah lichtov kah amrinan”
(Gemara, Yuma 29b)

The end of a special relationship, the end of the unity of *Nes Teva*; the natural miraculous existence when we were *Melumad BeNissim* so that like Hagar we were not surprised to meet a savior angel in the dessert.

The era of *Asara Nissim Naasu L’Avoseinu* in the Beis HaMikdash blurred the demarcation line between *Nes* and *Teva*. Everyone understood the response of Rabi Chanina Ben Dosa to his distraught daughter “*Mi SheAmar L’Shemen SheYadlik VeAmar L’Chometz SheYadlik*” (Gemara, Taanis 22a).

The lesson thus taught was to affirm that when we put a match to a wick on the menorah it bursts into flame because *Mi SheAmar VeHaya HaOlam Amar LeShemen SheYadlik* Natural law is also a divine command!

The miracle of the Chanukah oil was but a blip on the screen on human history to remind us of what we proclaim thrice daily *Nissim SheBeChol Yom Imanu VeNiflosecha VeTovosecha SheBeChol Eis*.

On Chanukah the veil of nature was lifted momentarily to allow us to give homage to HaShem who ordained natural laws. We celebrate the *Nes Pach Shemen* to remind us to be “observant” Jews and discover the hand of HaShem in all our affairs. Rarely will HaShem reveal his presence with a *Yad Chazaka UZeroah Netuyah*, rather we must perceive the slight movement of the window curtain to become aware of the One who is *Mashgiach Min HaChalonos Meitzitz Min HaCharakim*.

Lo Nitna Lichtov, no need to record the miracle of the oil in writing. Torah SheBeal Peh is fully adequate to keep the memory alive. What our sages did ordain, to be recited thrice daily *Masarta Gibborim BeYad Chalashim, Rabim BeYad Meatim, Temeim BeYad Tehorim UReshaim BeYad Tzadikim*.

It is too easy to rationalize the miracle of the military victory of the Chashmonaim. Recall the miracle of the victory in the Six Day War. How soon the *Nes* becomes Godless *Teva*! No miracle! The expertise of the Israeli pilots who practiced low-level bombing; the Egyptian air force happened to be massed wing-tip to wing-tip waiting to be destroyed, and nature took its course. Only we kept the miracle of *Mashgiach Min HaChalonos* alive by blurring the boundary line of *Nes* and *Teva* declaring the miracle of victory.

This is the ongoing challenge. How to teach a new generation the lesson of *Yomar LaShemen SheYadlik!* In this age of secularism we must discern the *Yad HaShem* as he peeks from behind the curtain of *Hester Panim*.

The Chasam Sofer responds to the age old question why our sages declared eight days of celebration of the miracle of the oil when there was enough oil for one day, reducing the miracle to but seven days. He notes the language chosen by our sages *VeHidliku Neiros BeChatzros Kodshecha* Indeed there was enough oil for one day—if the Menorah were lit in the Beis HaMikdash. But they kindled the flame outside, *BeChatzros Kodshecha* where the wind blows fiercely. Not enough oil to burn all night under these conditions.

Never have the winds of secularism and atheism blown more fiercely than they do today. They threaten to extinguish the light of Torah, the only beacon to dispel the darkness that permeates our society.

Neir LaGoyim Nesaticha we are charged with the mission to be a “light unto the nations of the world”.

Our response to the threat is to fill the cup to overflowing with more oil. More Yeshivos, more students, more intensive Torah study, more emphasis on the omnipresence of HaShem in the world controlled by divinely ordained laws of nature.

Surely then we will be rewarded *KaAsher Asa Nissim L’Avoeinu YaAseh Lanu BiZman HaZeh*. ■

Educational Partnership

Continued from Page 3

placement will be coordinated by the CJF in close consultation with the new Institute.

“The Institute represents a great leap forward in improving Jewish education, as it combines the academic rigor of a research institute—capitalizing on the extensive practical experience of the Azrieli faculty—in collaboration with the CJF,” said Dr. Goldberg. “The Institute we envision seeks to unify and set the collective goals for Jewish day schools by training educators equipped to professionally lead day schools, community members to advance their lay leadership, and teachers to profoundly affect each and every child,” said Dr. Goldberg, who is planning programs and projects that include conferences, student placements, and access to a response team that will field inquiries and support schools in times of crisis.

“The Institute’s challenge is twofold: to leverage Yeshiva University’s resources to support and strengthen Jewish education in all denominations, and to work closely with the Center for the Jewish Future to promote the movement of Modern Orthodoxy through enhancing Modern Orthodox schools,” said Rabbi Kenneth Brander, CJF dean.

According to Richard M. Joel, president of Yeshiva University, “As America’s Jewish university, we consider our role in education and leadership among our greatest challenges—in advancing educational excellence, in creating dynamic collaborations with our communities, and in reinforcing the Jewish values that underline Western Civilization. Yeshiva University embraces these challenges as opportunities, and Azrieli is one of our chief cornerstones in this endeavor.”

For further information please contact the Institute for Educational Partnership and Applied Research at 212-960-5260 or email educationalpartnership@yu.edu. ■

The Importance of Time and Place in the Mitzvah of Ner Chanuka

Rabbi Eliakim Koenigsberg



The Gemara, in Shabbos 21b, outlines three different ways one may perform the mitzvah of ner Chanuka: the basic mitzvah requires one light each night for every household (*ner ish u'baiso*); those who beautify mitzvos (*mehadrin*) kindle one light on each night for each and every member of their household; and those who wish to beautify the mitzvah to the fullest extent (*mehadrin min hamehadrin*) kindle a different number of lights on each night. Beis Shamai maintain that it is best to kindle eight lights on the first night, and progressively reduce the number of lights for each successive night (*pocheis v'holeich*), while Beis Hillel hold that one should kindle one light on the first night and add an extra light for each successive night (*mosif v'holeich*). The minhag is to follow the position of Beis Hillel, as is noted in the Shulchan Aruch (Orach Chayim, 671:2).

How many lights should the *mehadrin min hamehadrin* kindle if there is more than one person in the household? This is a matter of debate among the Rishonim. Tosafos (ad locum, s.v. *vehamehadrin*) claim that the level of *mehadrin min hamehadrin* could not possibly be a double embellishment of the primary mitzvah (namely to kindle lights for each member of the household as well as for the night of Chanuka) because if one were to light in such a fashion it would not be recognizable that the lighting corresponds to the night of Chanuka, since a passerby looking from the street might think that the lighting reflects only the number of people in the household. If, for example, there are four people in the house, and they light twelve candles on the third night of Chanuka, it would not be clear to the passerby that it is the third night of Chanuka, because it might just as well be the fourth night of Chanuka and three people live in the house, or it might be the first night of Chanuka and twelve people live in the house.

We must conclude, the Ba'alei Tosafos write, that *mehadrin min hamehadrin* is not adding to the level of *mehadrin*. Rather, it is embellishing the basic mitzvah of *ner ish u'baiso*. In other words, both the level of *mehadrin* and that of *mehadrin min hamehadrin* are simply different ways to beautify the primary mitzvah. The reason *mehadrin min hamehadrin* is considered a superior *hidur* of the mitzvah is because by lighting a different number of candles each night of Chanuka, we highlight the miracle of the jug of oil which lasted for eight nights. Since the whole purpose of the mitzvah of ner Chanuka is to publicize this miracle (*pirsumei nisa*), any method of lighting which emphasizes the miracle is certainly preferable.

The Rambam, in Hilchos Chanuka (4:1-3), takes a different approach to the concept of *mehadrin min hamehadrin*. He understands that the level of *mehadrin min hamehadrin* builds on both the basic mitzvah and the level of *mehadrin*. According to the Rambam, if there are four people living in a house and they wish to follow the practice of *mehadrin min hamehadrin*, then on the third night of Chanuka they will light twelve candles, corresponding both to the members of the household and the third night of Chanuka. Apparently, the Rambam was not troubled with the concern of Tosafos that such a double embellishment of the primary mitzvah would not be recognizable to the passerby.¹ Therefore, he felt it would be better to combine both types of *hidur* in the lighting of the ner Chanuka.

In codifying this halacha, the *poskim* do something surprising. Rav Yosef Karo, the accepted *posek* of the Sephardim, rules in the Shulchan Aruch (Orach Chayim 671:2) like the Ba'alei Tosafos who were Ashkenazim, while the Ramo (ad locum), the *posek* for Ashkenazim, seems to follow the approach of the Rambam, a Sephardi.² The Taz (671:1) was al-

ready troubled by this phenomenon, and he comments that indeed it is quite rare.

But what's even more striking is that although the Ramo seems to decide in favor of the Rambam, he disagrees with him on one detail. From the language of the Rambam it seems clear that while *mehadrin min hamehadrin* does involve lighting for every member of the household, nevertheless only one individual kindles all of the lights for the entire household. The Ramo, on the other hand, writes explicitly that each member of the household should light for himself. Why does the Ramo modify the approach of the Rambam if he seems to accept it as normative halacha?

Two Types of Pirsumei Nisa

A group of Acharonim³ suggests that perhaps the Ramo does not *pasken* like the Rambam at all. Rather, he also accepts the position of the Ba'alei Tosafos. But he understood that even the Ba'alei Tosafos never meant to say that those who wish to be *mehadrin min hamehadrin* may never light candles for each member of the household. They simply meant that when the mitzvah of ner Chanuka was originally established, it would have been inappropriate for the *mehadrin min hamehadrin* to light for both the night of Chanuka and for all the members of the household. But as circumstances changed, the audience for the mitzvah of ner Chanuka changed as well, and as a result, the concept of *mehadrin min hamehadrin* took on a different character.

This idea is based on a *braisa* quoted by the Gemara, in Shabbos 21b. The *braisa* states:

The ner Chanuka should preferably be placed outside the entrance to one's home. If one lives above the ground floor, he places the ner Chanuka in the window facing the public thoroughfare (reshus harabim). And at a time of danger (when non-Jews will persecute those who light neiros Chanuka), it is sufficient to leave the ner Chanuka on one's table.

At first glance, this statement seems puzzling. If the mitzvah of ner Chanuka requires the publicizing of the miracle of the jug of oil, how can one fulfill his obligation by lighting on a table inside his home? No passerby will see the Chanuka lights! Apparently, Chazal understood that the audience for the *pirsumei nisa* of ner Chanuka changes based on the circumstances. When there is no danger to light neiros Chanuka publicly, one must light in a way which allows Jewish people walking in the street to view the neiros.⁴ But when there is a danger to light publicly, then it is sufficient to publicize the miracle of Chanuka to the members of one's household.

This can help explain the ruling of the Ramo. When the mitzvah of ner Chanuka was first established, there was no danger to light at the entrance to one's home. That is why the Ba'alei Tosafos were concerned that if the *mehadrin min hamehadrin* would light *neiros* for each member of the household as well as for the particular night of Chanuka, it would not be recognizable to the passersby that they are lighting for the night of Chanuka, because people in the street might not know how many individuals live in the house. But after it became dangerous to light publicly, and people began to light inside, the audience for the *pirsumei nisa* of ner Chanuka changed.

As the *braisa* implies, during a time of danger, the mitzvah of ner Chanuka requires that we publicize the miracle of Chanuka not to people passing in the street, but to the other members of the household. As such, even the Ba'alei Tosafos would agree that there is no longer a concern that if we light more candles it will not be clear that the candles correspond both to the members of the household and the night of Chanuka, because those who live in the house certainly know how many other people live in the house, so even if they arrive after the lighting, they will easily be able to calculate which night of Chanuka it is. What's more, since we light inside, and not at the entrance to the home, there is no need to place all of the candles in one spot. Rather, each member of the household can light in a different location (or on a different menorah). This, as well, can help prevent the confusion that might result from placing all the *neiros* right at the entrance to the home.

Perhaps this is why the Ramo ruled that it is proper to light *neiros* Chanuka for each member of the household because during his time the prevailing custom was to light inside, and even the Ba'alei Tosafos would agree under such circumstances that the level of *mehadrin min hamehadrin* should be a double embellishment of the primary mitzvah. In fact, the Ramo himself, in his commentary to the Tur (Darkei Moshe, 671:1), cites precisely this notion from the Maharah Mi'Prague. It would seem quite reasonable that the Ramo, in his glosses to the Shulchan Aruch, would follow an approach that he himself mentions in his earlier commentary to the Tur.

The Beis HaLevi⁵ adds that this analysis can help answer the other question we raised on the Ramo as well. When the mitzvah of ner Chanuka was originally established, all of the candles had to be lit at the entrance to the home. Therefore, even according to the Rambam, there was no reason to have each individual light his own candles. Since the passerby would not be able to recognize that the candles belong to different members of the household, it would be illogical to classify each person's candles as a separate mitzvah. That is perhaps why the Rambam writes that one individual should light all of the

candles, because for a group mitzvah it makes sense to have one person represent the entire group.

Now that we light inside, however, even the Ba'alei Tosafos would agree that the *mehadrin min hamehadrin* should have *neiros* for each member of the household. But as the Ramo notes, it is preferable to light these additional candles in different parts of the home, or on different menoros, to insure that the *pirsumei nisa* remains clear. Perhaps this is why the Ramo maintains that each individual should light his own set of candles, because since we light in different locations, each set of candles must be viewed as an independent unit. In other words, according to the Ramo, the *mehadrin min hamehadrin* are not joining the other members of the household in their lighting; rather, they are beautifying the mitzvah by lighting separately, and thereby adding additional units of *neiros* Chanuka to the home. For this reason, there is no advantage to having one individual light all of the candles. Although the members of the household could certainly appoint one person as a *shliach* to light all the candles for them, since each set of candles is an independent mitzvah, it is better for each individual to light his own candles (*mitzvah bo yoseir mi'bishlucho*).⁶

How does this *psak* of the Ramo apply to Jews living in the 21st century? Thankfully, in many places in America, and certainly in Eretz Yisrael, there is no danger to light *neiros* Chanuka publicly. Should we return to the original practice of lighting outside or not? The Shiblei HaLeket (Hil. Chanuka, sec. 185) writes in the name of the Sefer HaTtur that many have continued the custom to light inside even though it is no longer dangerous to light outside.⁷

But the Or Zarua (vol. 2, Hil. Chanuka, sec. 323) questions this practice, and the Chazon Ish and the Brisker Rav are quoted as having agreed with the Or Zarua.⁸ They felt that the *takanah* that Chazal enacted to permit the lighting of *neiros* Chanuka inside one's home was a special dispensation granted during a time of danger. But when there is no danger to light outside, one may not rely on this leniency even *b'dieved*. Indeed, many people nowadays light *neiros* Chanuka at the entrance to their homes. Others place their *neiros* in the window so that passersby can see them.⁹

If we assume that the Ramo accepted the position of the Ba'alei Tosafos, but he simply presented their approach for those lighting inside the home, then Ashkenazim who light nowadays in the window or outside their homes should be sensitive to uphold the stringency of the Ba'alei Tosafos for those lighting outside the home. In other words, they should be careful to ensure that people in the street can recognize how many members of the household are lighting, so that it will be clear which night of Chanuka it is. This could be accomplished either by leaving only one menorah in the window (and plac-

ing the other menoros elsewhere in the home), or by separating sufficiently between the menoros so that each one stands out as a distinct entity.

When to Light *Neiros* Chanuka

The idea that the parameters of the mitzvah of ner Chanuka can change depending on the circumstances is relevant to another halacha as well. The Gemara says, in Shabbos 21b:

The mitzvah is from when the sun sets until the passersby disappear from the market. Does that mean that if the ner was extinguished during this time, he is obligated to relight it (kavsa zakuk la)? No, it means that if he did not light as of yet, he may still light during this time; or alternatively, it means that he must put enough fuel in the ner so that it can last this amount of time.

The Rishonim argue as to what the phrase "when the sun sets" (*mishetishka hachama*) means. The Mordechai (Hagahos ad locum, no. 555) understands that it refers to the "end" of sunset, meaning the time when the stars emerge (*tzais hakochovim*). This is also the position of the Tur and the Shulchan Aruch (672:1). But other Rishonim, as well as the Vilna Gaon, claim that it refers to the "beginning" of sunset.¹⁰

Whatever position we accept for when the mitzvah of ner Chanuka begins, it does seem clear from the Gemara (at least according to the first answer) that after "the passersby disappear from the market" one may no longer fulfill the mitzvah. This is, in fact, the position of the Rambam (Hil. Chanuka, 4:5) and the Vilna Gaon (Ma'aseh Rav, no. 236). Most Rishonim, however, assume that if *b'dieved* a person did not light until after the time of *tichle regel min hashuk*, he may still light.¹¹ After all, if the second answer of the Gemara argues with the first, then according to the second answer, it would seem that the mitzvah could be fulfilled any time before daybreak.

Tosafos (ad locum, sv. *dee*) cites a third opinion in the name of the Ri. He claims that since nowadays we light inside, and the *pirsumei nisa* is for the members of the household, even *l'chatchila* one may light after there is no longer anyone walking in the street. Since nowadays, the people inside the home are the audience for the mitzvah of ner Chanuka, we do not have to take the schedule of the passersby into account.

This position might lead to a *chumra* as well. If nowadays the members of the household are the audience for *pirsumei nisa*, then one would not be able to light *neiros* Chanuka if the members of the household are not home, or if they are already sleeping. Indeed, the Magen Avraham (672:6) maintains that if the members of the household are sleeping, one may not light with a *bracha*. The Mishna Berurah (no. 11) writes that according to this position, if

one comes home late and everyone is sleeping, he should wake up a few people in order to fulfill the mitzvah properly.

But in the Sha'ar HaTziyun (no. 17), the Mishna Berurah quotes the Chemed Moshe who claims that even if one cannot wake those who are sleeping, *bdieved* he may still light with a bracha, because *pirsumei nisa* is not absolutely necessary to fulfill the mitzvah of ner Chanuka. Rav Moshe Feinstein (Iggeros Moshe, vol. 4, 105:7) sides with the Chemed Moshe, and he adds that even if *pirsumei nisa* is absolutely necessary, there still is no need to wake anyone, because one can have *pirsumei nisa* by bringing people in from the street to view the neiros. Rav Moshe argues that when the Rishonim write that nowadays the members of the household are the audience for the *pirsumei nisa* of ner Chanuka, they mean it as a leniency, that it is not necessary to publicize the miracle to people walking outside. But they do not mean to say that only the members of the household may serve as the audience for *pirsumei nisa*.

How Long Must the Neiros Burn?

The second answer of the Gemara, in Shabbos 21b, is that when the *braisa* said that the mitzvah of ner Chanuka may be fulfilled during the period of time from sunset until *tichle regel min hashuk*, it meant to clarify not when the mitzvah should begin, but how long the *ner* should burn. As the Rif (9b) and the Rosh (no. 3) explain, this is approximately half an hour.

Many have noted that this time period as well was not meant to be a fixed standard. Rather, it can change based on the circumstances. The Rambam writes, in Hilchos Chanuka (4:5), that this time is approximately a half hour "or more" (*oh yeser*). What did the Rambam mean by adding this extra phrase? The Mishna Berurah, in the Biur Halacha (672, sv. lo me'acharim), explains that all he meant to say is that the period of half an hour is not exact. But the Brisker Rav suggested that perhaps the Rambam meant to say that in a place where there still are people walking around half an hour after sunset, the time of *tichle regel min hashuk* is later, and the neiros must continue to burn until that time, no matter how late it is.¹² This is, in fact, what the Ritva writes explicitly, in Shabbos 21b (sv. ad), "In every place, the time (of *tichle regel min hashuk*) depends on how people act in that place." It is well known that when the Brisker Rav lived in Yerushalayim opposite the Edison Theatre, he was careful to leave his neiros Chanuka burning until after the last show had concluded.

Taking this reasoning one step further, it would seem that the time of *tichle regel min hashuk* could also be less than half an hour, depending on the audience of the *pirsumei nisa*. Those who light inside, for ex-

ample, might not be required to leave the candles burning for even half an hour. Once the members of the household have seen the *neiros*, it should be permissible to extinguish them, or at least it should not be necessary to have enough fuel in the *neiros* to burn for half an hour.¹³

The Shiltei HaGiborim (Shabbos 9b, no. 5) writes that this would seem to be a logical corollary to the position of the Ri in Tosafos. But the Rif and the Rambam disagree. They claim that Chazal instituted a minimum shiur of half an hour for neiros Chanuka. As such, even if one lights inside, or after the time of *tichle regel min hashuk*, he must still put enough fuel in the *ner* to burn for half an hour.¹⁴ The Mishna Berurah (672:5-6) rules based on comments of the later *poskim* that in all circumstances the neiros Chanuka must burn for at least half an hour.

This issue has practical relevance not only for the lighting of neiros Chanuka at home, but for lighting in shul. During the week, lighting in shul does not present much of a problem, because the lighting normally takes place between mincha and ma'ariv, and usually at least 15 or 20 minutes pass before everyone is ready to leave the shul, so it is not too much of a bother to have someone stay a few more minutes to watch the neiros until half an hour has elapsed. On Motza'ei Shabbos, however, the lighting of neiros Chanuka takes place after ma'ariv, and people are anxious to get home. It would certainly be convenient if one could rely on the position of the Ri, because then it would not be necessary to leave the neiros burning for the full half hour. But since the Mishna Berurah rules stringently on this matter, it would seem proper not to rely on the approach of the Ri.

Lighting in Shul

The Tur (671:7) quotes the *minhag* to light neiros Chanuka in a Beis Haknesses. This *minhag* seems perplexing. After all, from the Gemara it would appear that the mitzvah of ner Chanuka is associated only with a private home (*ner ish ubaiso*). How then did the *minhag* develop to light neiros Chanuka in shul? The Beis Yosef (ad locum) cites the Kol Bo (no. 44) who claims that Chazal instituted lighting in shul so as to allow those who do not have their own homes, but who eat and sleep in shul, to fulfill the mitzvah of ner Chanuka. This is similar to the takanah of reciting Kiddush in shul on Friday night for those who live and eat in the shul.

But the Rivash (no. 111) suggests that perhaps this *minhag* developed after it became dangerous to light outside and people began to light neiros Chanuka inside the home. Once it was no longer possible to publicize the miracle of Chanuka to the fullest extent, Chazal instituted the lighting of neiros Chanuka in shul to allow for a public display of the

ner Chanuka. This shows how central the concept of *pirsumei nisa* is to the mitzvah of ner Chanuka, that even after people began to light inside, Chazal still tried to find a way to publicize the miracle of Chanuka to the broadest possible audience. ■

End Notes

1. See Biur HaGra (Orach Chayim 671:4) who suggests an interesting solution to this problem.
2. The psak of the Shulchan Aruch is less problematic because the Rambam himself (Hil. Chanuka 4:3) admits that the *minhag* in Sepharad was to light candles corresponding only to the nights of Chanuka and not the members of the household. But that only strengthens the question on the Ramo. If the Sephardim themselves accept the position of the Ba'alei Tosafos, then why does the Ramo pasken like the Rambam?
3. See Aruch HaShulchan (671:7-8) and Beis HaLevi (Kuntres Chanuka, p. 60-61). The Vilna Gaon, in Biur HaGra (671:5), seems to be alluding to the same idea.
4. Most Acharonim maintain that there is no mitzvah to publicize the miracle of Chanuka to non-Jews. R. Moshe Feinstein *zt"l* claims, in Iggeros Moshe (O.C. vol. 4, 105:7), that this is the clear implication of a comment the Shiltei HaGiborim (Shabbos 10a in Rif, no. 1) cites in the name of the Ri'az. The Mishna Berurah, in Sha'ar HaTziyun (672:17), draws a similar conclusion. See also R. Moshe Shternbuch, in Moadim U'Zemanim (vol. 2, p. 82), who cites those who attempt to prove that there is a mitzvah to publicize the miracle even to non-Jews, but he rejects such a notion out of hand.
5. Ibid (note 3).
6. Other Acharonim explain the dispute between the Rambam and the Ramo differently. See Chidushei Maran Riz HaLevi on the Rambam (Hil. Chanuka 4:1), Kuntres Chanuka U'Megillah of R. Turchin (no. 8) and Mishnas Ya'avetz (no. 74).
7. See Minchas Yitzchak (vol. 6, no. 66) and Shalmei Todah (no. 15, sec. 1) who give various reasons for this custom.
8. See Shalmei Todah, *ibid*.
9. See Mishna Berurah (671:38) and Iggeros Moshe (O.C. vol. 4, no. 125).
10. See Mishna Berurah (672:1) and Sha'ar HaTziyun (ad locum, no. 1-2). See also Iggeros Moshe (vol. 4, 101:6) who rules that it is best to light ten minutes after sunset, but to place enough oil in the cup so that it can burn for a half hour after *tzeis hako'avim*.
11. See Tosafos (ad locum, sv. dee), Rashba (sv. ha), and others.
12. See Shalmei Todah (no. 3, sec. 1) who points out that the language of the Orchos Chaim and the Kol Bo ("or a little more") sounds more like the Mishna Berurah's explanation.
13. The Hagahos Maimoni, Hilchos Chanuka (4:1), cites the Ra'avya who goes to other extreme. He claims that for those who light inside, the time of *tichle regel min hashuk* is not until the members of the household go to sleep. Therefore, the neiros would have to remain burning as long as any member of the household is still awake.
14. See also Darkei Moshe (672:1) who cites a similar dispute between the Maharash Austreich and Rabbenu Shimshon.

REMEMBERING RABBI ISRAEL MILLER



Yeshiva University is dedicating the Beit Midrash on our Israel Campus in memory of Rabbi Israel Miller, זצ"ל, a tireless and determined communal leader, beloved Rabbi, inspirational mentor, reassuring guide, our senior vice president and proud alumnus of Yeshiva University who devoted his life to the Jewish people and the State of Israel.

To learn more about dedication opportunities and to become a partner in this important tribute, please call the Department for Community Affairs at 212-960-5489 or write to MillerDedication@yu.edu

A formal ceremony to dedicate the Beit Midrash will take place in Israel on Friday, March 14, 2008.



Yeshiva University
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area where Azabu Court, our hotel/hostel was located, Dr. Lee announced, “Ashkenazim, you may now retrieve your wallets; Sephardim, I will hold on to them until we get to the actual courtyard of the hotel (a *halakhic karmelit*)”.

Reflecting upon our Shabbat /Sunday experience, I thought of the Ramban’s notion that *Zakhor et Yom ha-Shabbat* (Exodus 20:8) is a mitzvah that one fulfills every day of the week (e.g., when one recites the *shir shel yom* prayer.) In a unique way, our challenges on Sunday enhanced our subjective awareness of Shabbat itself, where we are careful not only not to transgress *dinei de-oraita* but *dinei derabanan* as well, and we have the additional directive of the Ramban not to be, God forbid, a *naval be-reshut ha-Torah* on Shabbat. Indeed, the beautiful *tefilot* and meals, accompanied with heartfelt *zemirot* by the group (and a “*kumsitz*” on Friday night.), demonstrated that (even in Japan), one can not only make sure to fulfill the letter of the law according to different *shitot le-halakhah*, but one can truly rise to the occasion and create for oneself a sublime religious experience on Shabbat anywhere in the world.

Kashrut in Kyoto

In Kyoto (where we stayed for two nights) we faced an interesting dilemma. As there was no Chabad House, if we wanted to eat anything besides the food that we personally brought from Tokyo (or from the U.S.), we would have to go to the “100% vegetarian” Buddhist restaurant (No fish of any type was served in these establishments either). But how can one be sure that the Buddhist laws of “100% vegetarian” did not contain any animal emulsifiers or other ingredients from (non-kosher) animals? are equivalent to our *Hilkhot Ta arovet*?

According to the Buddhist doctrine, one may not eat any admixture of animal product. Thus, according to their standards, even if a food contained a mixture of an animal product and vegetable product with a proportion of less than 1/60, it would still be prohibited for a Buddhist to eat it. But how could we be sure that the Buddhist proprietors of the restaurants were not “fooling” everyone (including native Japanese Buddhists who took their dietary laws seriously)? In the final analysis, we relied upon the principle of *uman lo mara hezqatei* (see *Masekhet Hullin* 63b, *Yoreh De’ah*, 83:7, and see *mori ve-rabbi* R. Hershel Schacter’s remarks in *Or Ha-Mizrach* 36:2, *Tevet*, 5748 {Winter, 1987/88}, pp. 158-59). That is, a practitioner will not willfully destroy his reputation by being dishonest.

In a sense, we faced in the Kyoto of 2007 a situation comparable to that of our parents’ and grandparents’ generation in the United States of the 1950’s (before

kashrut in America became more sophisticated. Once it became more sophisticated, of course, due to the principle of *mita de-efshar le-varurei mevarinan*, a kosher consumer in America could no longer simply rely upon “looking at the ingredients” but would be obligated to purchase only a product that has a *hashgahah*). In those days, as my mother likes to remind me, one would carefully scan the ingredient label to see if a product contained animal shortening or 100% pure vegetable shortening. If the former was the case, one who was strict about kashrut would simply not eat the product. If the latter was the case, one would eat it, evidently relying upon a principle similar to *uman lo mara hezqatei*. A similar situation existed in Kyoto. We could not know for sure that the proprietors were not lying. Yet according to well-worn *halakhic* rules, we could assume that they were telling the truth. So we took our shoes off, sat down on our tatami mats and ordered.

Another problem was *bishul akum*. Although there was no problem with the various soy products and soups that were offered, rice posed a problem. According to the Gemara in *Masekhet Aboda Zarah* (38a), any food that is classified as “*emo oleh al shulhan melakhim*” is not subsumed under the rubric of *bishul akum*. Now, *le-halakhah* the customs of each country determine whether or not in that country a particular food is “*oleh al shulhan melakhim*” and hence is prohibited because of *bishul akum*. In Japan, everyone eats rice, from the poorest peasant to Emperor Akihito. The Emperor might have fancy dishes in which he would eat the food, but the staple remains the same. I ruled that unless we could remove the *bishul akum* problem, we simply could not eat any rice product. With the help of our Japanese translator, I had to request to the proprietors of the restaurant that I turn on the oven in which our hoped for rice dish would be prepared. In one place I was successful. In the other, however, we arrived too late and the proprietors of the establishment did not want to start a new batch of rice just for us. In this other restaurant, we had to rely on 25 or so different types of soy. (Thankfully, it least in my view, they were quite tasty.)

Temples, Gardens, and “Submitting to the Will of the Almighty”

It may come as surprise to many that historians and philosophers of religion do not classify Buddhism as a polytheistic religion. (This is in contradistinction to the Shinto faith, which is generally recognized to assume the existence of thousands upon thousands of deities.) The Buddha himself was originally conceived as one who has attained enlightenment, (perhaps analogous to our midrashic/kabalistic notions about *Hanokh* {=Enoch}, or those

concerning Elijah.) But the Buddha is not a deity. Thus, a Buddhist temple is technically not a place of “*aboda zarah*” to a foreign god. But acts of “foreign worship” in any event certainly take place in the Buddhist Temples. Thus, it would certainly be *assur* to enter the Temples. (I thought that there would be an additional matter of *mar’at ayin* here. How many Jews, after all, know that technically worship of the Buddha is not considered worship of a foreign god? Moreover, as we learned in a lecture on the topic, the “*amecha*” of Buddhist certainly, over the course of time, began to pray to Buddha to help them achieve their various goals in life. This notion certainly violates the fifth of the thirteen principles of Judaism, as formulated by the Rambam. A temple that is designated to be such a place is certainly a “temple of *aboda zarah!*”)

On the other hand, I concluded that the beautiful gardens, outside the Temples, owned by the Buddhists, did not pose any problem. The only matter which theoretically could have made things difficult would be if there was any “*netiyah li-shemah*” regarding the various flowers and plants. That is, if the gardens were planted for purposes of worship of the Buddha, there would be a question of *asherah*, which would thereby make prohibited even walking around the gardens. I did not find any evidence that this was the case. The gardens certainly make one feel serene. And I can assume that Buddhists themselves feel that they can achieve some more enlightenment from leisurely dalliances or sojourns in their gardens. But essentially, the gardens seem to have been planted for aesthetic purposes. Thus, we passed through several of them. (After strolling through the gardens, I thought of Arthur Lovejoy’s essay, “On the Origin of a Chinese Romanticism,” published in his book *Essays in the History of Ideas*, which I read as an undergraduate at Yeshiva College over 25 years ago. I never dreamed at the time that one day I would actually pass through Japanese gardens ... in Japan.)

Halakhah is full of borderline cases. Indeed, as Maran Ha-Rav Joseph B. Soloveitchik zatzal pointed out, so much of *halakhah* is a question of handbreadths, and the like. As the Rav once put it, “When you reach the boundary line, you must submit to the will of the Almighty.” In Japan we faced such a borderline case, one that demonstrated the chasm that can exist between *halakhic* Jews and others, even well-meaning and sincere individuals, who simply cannot fathom the halakhic way of thinking.

The issue considered was whether we could “pass through a Temple” in order to get to a garden on the other side. (There was apparently, no other way to get to this magnificent garden.) I decided that

Profiles In Action

RABBI RAFAEL EIS '05R STERN HEBREW HS, BALA CYNWYD, PA

I just started teaching in Stern Hebrew High School in Philadelphia and it is my first full time job post smicha. Teaching limudei kodesh and inspiring the Jewish community has been a passion



of mine since my high school days in NCSY. I have always been overwhelmed by the massive amount of Jewish Education that is needed in contemporary Jewish society. Figuring out how to apply that dream proved challenging. Throughout my smicha years, numerous rabbonim and communal figures have described the insufficient number Modern Orthodox rabbinic figures outside the New York area. In response, I desired work outside New York, but I was anxious since I was born and raised in the New York area. I also went back and forth between chinuch and the rabbinate, with each providing unique arenas for education. To play it safe I received a MS from Azrieli in Jewish Education and I also interned in Lincoln Square Synagogue. I started leaning toward chinuch after teaching night seder in Yeshivat HaKotel the past two years, but the opportunities in the rabbinate still nagged at me.

Stern Hebrew High School provided me an opportunity not just in chinuch, but also in adult-ed. This year, part of my responsibilities in Stern is to

coordinate Stern Hebrew High School's Chelkeinu program, a program that also partners with YU, which aims to bring the learning of Stern Hebrew High School out to the larger Philadelphia community. The school will arrange numerous shiurim in Philadelphia, Cherry Hill, and Lower Merion, to create shared learning opportunities for the school's parents and children. Other attractions of Stern Hebrew High School were its participation in Avi Chai's mentoring program for new teachers and its small class sizes. The mentoring program creates time in my schedule for professional on the job mentoring. The small class sizes allow for a more relaxed classroom environment and for more personal attention.

The icing on the cake is that I also get to work with my wife, Atara, who teaches limudei kodesh at Stern Hebrew High School as well! ■

RABBI NOAM WEINBERG '02R MORIAH SCHOOL, ENGLEWOOD, NJ

Throughout the different stages in my life, I have utilized my talents as a means to furthering my own interests. Areas such as comedy, acting, and music were always part and parcel of my



dreams and where I saw myself. As I matured and

decided to dedicate my life to bringing Jewish youth close to G-d, I started to use my talents in such a way that I made Torah and Judaism exciting and alive.

After several years of teaching, I felt that learning about and getting a degree in school administration would only help to further my quest to educate our next generation of Jewish youth on a global level. And so, after four years as the Assistant Principal in The Hebrew Academy of Long Beach, I have become the Associate Principal of The Moriah School. Moriah is the largest Orthodox day school in New Jersey and one of the largest in North America. Its mission is defined by a strong commitment to Torah U'Maadah and Medinat Yisroel.

Working with teachers in areas of curriculum development and general supervision and development allows me, together with this extraordinary staff, to see a vision of spiritual growth come to fruition. As for the students, running Onegs, Shabbatonim, kumsitzes and leadership programs allows me to see to it that the goals we implement in the classroom are followed through out of the classroom, as well.

The bottom line for me is: what can I do as an educator that will help our young generation connect to Hashem in a meaningful way that speaks to them as individuals? Nothing is too out of the box for me, as long as it is Lesheim Shomayim. The Kotzker Rebbe was once asked, "Where can G-d be found?" His answer, so profound and so deep, was, "Where one lets Him in." As an educator, it is my job to teach today's youth and tomorrow's leaders, that G-d can be found anywhere and everywhere as long as they are prepared and eager to let Him in. ■

we simply could not do so. Since one who enters a Buddhist temple, even if he is only temporarily "passing through," must take his shoes off for the "purification ceremony," the act of taking off the shoes would be tantamount to performing an act of *Aboda Zarah*. Consequently, we concluded that it was certainly prohibited even to "pass through" a Buddhist temple in order to reach a veranda on the other side. This caused a certain amount of tension between the group and a professor from another university who accompanied us on our Japanese journey, a recognized expert in the field of Japanese art history, who possessed a positive attitude towards Jews and Judaism, but simply could not understand the boundary lines we erected. Of course, the fact that others do not understand our way of life does not release us from our obligations to maintain our *halakhic* traditions.

Japanese have a well-worn tradition of a travel diary, in which one, over the course of an excursion, learns some deep and profound truth about oneself, and

writes about it. In that vein, I would like to conclude with the following personal reflections.

We are all aware of the tension in Judaism between Jewish universalism and Jewish parochialism, the dichotomy that the Rav, among others, depicted so powerfully. I expected, accordingly, the trip to Japan to reinforce my "universalist" side. It would show, I thought, reinforce my view that so many of the acrimonious disputes that exist today within the Modern Orthodox/ Centrist Orthodox/ Yeshivish/*haredi* community, arguments full of rancor and vituperation, are just many examples of what Freud called "the narcissism of small differences." In Japan, after all, when the native population looks at Jews, it does not distinguish between any of these subgroups.

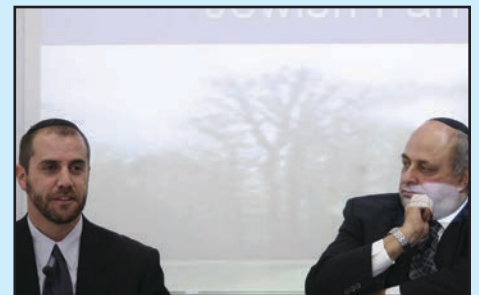
Moreover, and much more fundamentally, however, I expected that the trip would enhance my self-identification, at least with regard to part of my being, as a "citizen of the world." Then, I thought, after the trip

I would go back to YU and resume my career, once again highlighting my particularistic side.

Yet Hashem works in mysterious ways. After the confrontation regarding the garden that could only be reached by "passing through" the Buddhist temple, and after the beautiful Friday night *zemirot* we sang in Tokyo, I realized that I was actually in the midst of learning another, unexpected lesson. The trip to Japan was a wonderful reinforcement of *davka* my parochial, particularistic, side! Before the trip, I thought of the prayer of R. Nehuniah ben Ha-Qanah that I should not be, God forbid, *nikhshal* in any *halakhah*. After the trip, and again, as I write these words, I thank the *Ribono shel Olam* for giving me the opportunity to more deeply experience my pride at being an observant Jew and trying to observe all of His commands - wherever I might be. ■

The Scene From Yeshiva

Medical Ethics Conference at Yeshiva University



Clockwise from left: Rabbi Dr. Zalman Levine '94R; Rabbi Kenneth Brander '86R; Rabbi Dr. Edward Reichman '97R; Rabbi Aaron Levitt '05R and Dr. David Pelcovitz; Rabbi Yaakov Neuberger '79R.

Rishon LeTzion Rabbi Shlomo Amar Visits Yeshiva University



Clockwise from top left: President Richard Joel, CJF Dean Rabbi Kenneth Brander and RIETS faculty escort the Rishon leTzion; Rav Amar with Rosh Yeshiva Rabbi Aaron Kahn '69R; Rav Amar with Rabbi Brander and Rabbi Dr. Herbert C. Dobrinsky '57R, Vice President for University Affairs; Rav Amar with Rosh Yeshiva Rabbi Hershel Reichman; Rav Amar delivering shiur in the presence of YU and RIETS leadership; Rav Amar greeting Rabbi Moshe Tessone '05R YU Director of Sephardic Community Activities, and Rabbi Dr. Elie Abadie '90R Director of YU's Jacob E. Safra Institute of Sephardic Studies

Musmakhim in the Limelight

Al Tikrah Banayich, Elah
Bonayich



INSIDE THE WORLD OF JEWISH FUNDRAISING AND PHILANTHROPY

The Ashkenazic custom of chanukah gelt, according to many, can be attributed to support for Torah institutions. The word Chanukah shares a root with chinuch, and the connection between the festival and Torah education is clear. Hemdat Yamim advances that the children would distribute coins and gifts to their m'lamdim. Rabbi Jacob Joseph of Polnoye relates that the leading rabbis would make the rounds during Chanukah with the purpose of strengthening Torah education; collecting money to properly compensate the teachers became a secondary goal of these trips. Chassidic stories spoke of Chanukah gelt tours. Chabad's custom promotes Chanukah gelt distribution to the children every night of Chanukah. Chazal have warned us, im ein kemach, ein Torah (Avot 3:17). In this edition of CHAVRUSA, we highlight two musmakhim who assure that the shidduch between Torah and sustenance remains a long and successful marriage.

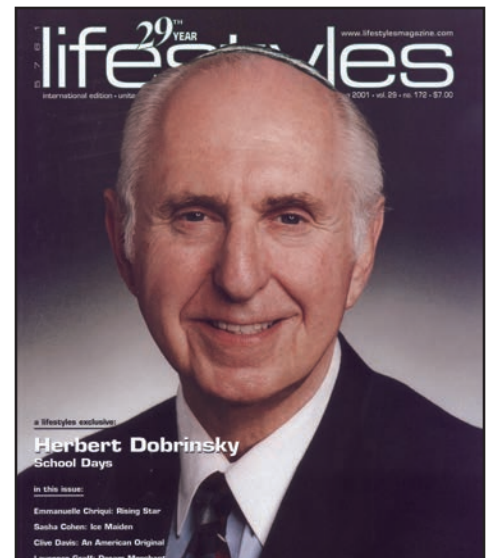
MY YESHIVA IS THE BEST YESHIVA

Rabbi Dr. Herbert C. Dobrinsky

CHAVRUSA: How did you involve yourself in advancement?

RDHD: I arrived at Talmudical Academy for high school at the age of 15. My mother personally brought me to New York from my hometown of Montreal; my parents spent their last \$900 to get me to Yeshiva, and I was obviously in need of significant scholarship assistance which I did receive. However, the Yeshiva soon entered into a financial slump which necessitated a cut in scholarship aid across the board. My scholarship was to be diminished by \$200. I went to the late beloved Dean Samuel L. Sar z'l – the Dean of Men whose assignment included handling foreign students (Canadians were in that category) and I told him that I would have to return to Montreal, as my parents were not financially able to provide the additional sum. He encouraged me to speak to Dr. Belkin, then president of YU, about my plight. He arranged for me to see him that same afternoon. I will never forget the awe and reverence I felt coming before the revered leader of Yeshiva University who immediately made me feel comfortable with his warm smile and gracious manner. He

asked me if I liked my experience at Yeshiva; I said that I did. He asked if I was enjoying learning which I answered in the affirmative. That being the case, I should not be concerned about my ability to remain in the yeshiva. That concern would be his, not mine. I should return to class reassured that I could remain at Yeshiva without imposing impossible financial demands on my parents. The next morning I was called from my shiur on the 2nd floor of (now) Zysman Hall to the telephone booth on the first floor near the staircase. I was answering a call to me from Montreal from Rabbi Frankel who had two sons at Yeshiva himself. He was the YU roving fundraiser to the outlying communities. Rabbi Frankel told me that he was in Montreal in the office of Mr. Joel Sternthal, which was where Canadian Friends of YU was hosted, and that Mr. Sternthal himself would provide me with my scholarship at Yeshiva for as long as I wished to remain there and continue my studies at YU. He indicated that Dr. Belkin was very concerned that I may have to leave due to financial reasons and that I should be reassured that that should never be a concern of mine. I was overwhelmed that the president of YU became so per-



sonally involved in the plight of one of its many students and had taken the time and effort to reassure me about my ability to remain here. I immediately told Rabbi Frankel to thank Mr. Sternthal – whose son – Normal Sternthal – is today a member of the YC Board of Directors and an officer of Canadian Friends of YU, carrying on his father's heritage and himself a YU Guardian – and I looked forward to thanking him personally when I went home for Pesach, which I did.

Now in his 40th year of service to Yeshiva University, Rabbi Dr. Herbert C. Dobrinsky, graduated Yeshiva College in 1955, received semikkah in 1957, was awarded an M.S. in education in 1959 and received his Ed.D in 1980. He served as Rabbi of the Beth Israel Synagogue in Halifax, Nova Scotia, from 1958 through 1962. Since that time, he has held a variety of leadership positions within Yeshiva University and its RIETS culminating with his appointment as Vice President for University Affairs in September 1980. He is the author of the 525 page Selected Laws and Customs of Sephardic Jewry, along with dozens of articles and papers.

Rabbi Joshua Lookstein served as interim rabbi of Congregation Agudath Shalom in Stamford, CT, and Assistant Rabbi of Kehilath Jeshurun (KJ) on Manhattan's East Side and taught at RAMAZ. He currently serves as Executive Director of the S. Daniel Abraham Foundation.

Musmakhim in the Limelight

In college I majored in French but then decided to pursue the rabbinate. While enrolled at RIETS, I was heavily involved with youth work and served as the Jewish Education Principal of the Flushing Jewish Center. Upon completion of RIETS, I accepted a rabbinic position at Beth Israel Synagogue, in Halifax, Nova Scotia, where I served for five years. At the ripe age of 24, I had to fix some of the halachic issues with regard to the synagogue itself and the mikvah. While in Halifax, I had a dream to develop a day school. I hired a staff, brought in someone from Israel and one from Vancouver. During my tenure, some people became shomrei shabbos. Those young people are today the leaders of that shul. Ultimately, I was disappointed that I could not develop a day school; there were only 1500 Jewish souls in Halifax and people just did not want their kids in a separate school system. This was not New York; it was Halifax.

I was invited back to YU in 1962 by Rabbi Morris H. Finer z'l; they needed someone with a background in Jewish education and youth work. I had developed the Queens Synagogue Youth Commission, comprising 20 synagogues. We sponsored intramural basketball and other activities at YU before going to Halifax. I developed the Bnai Hillel Honor Society – an idea of the late Morris Benathan z'l – spiritual progenitor of the concept. In its first year of operation, we had 1,000 kids participating, including future YU president Richard M. Joel. We created TLS (Torah Leadership Seminars) for younger kids in Talmud Torahs (ages 11-13 year old) to come to the YU mechinah or to go to afternoon Hebrew high schools in their areas. We ran shabbatonim at least twice a month.

While all this was happening in the realm of youth, Dr. Belkin asked me to begin working to attract Sephardic students to Yeshiva. The New York Times reported that the Sephardic tradition and culture was on the 'brink of extinction' in the United States. Rabbi Dr. Solomon Gaon zt'l, Chief Rabbi of the Sephardic Jews of the British Commonwealth, came to the United States on a visit; Dr. Belkin asked me to escort him to the Sephardic Jewish Center of Queens to help solve a problem there. Dr. Gaon, originally from Yugoslavia, spoke a multiplicity of languages, including German and Yiddish. Dr. Belkin asked him if he would consider being a professor of Sephardic studies at Yeshiva. He agreed to visit YU one month per year, while I was assigned to develop a Sephardic Studies Program under his tutelage. Dr. Gaon became my mentor and my 'brother.'

At that time, I was busily engaged in my work in the Community Service Division (CSD). I was the

Jewish Educational liaison to the Board of Jewish Education, and I put together Camp Morasha with other rabbinic and lay leaders. Dr. Belkin asked me to hire a young musmakh to take over my responsibilities with the Bnai Hillel Honor Society and directed me to begin a Sephardic studies program at Yeshiva, informing me that The Haham agreed to visit one month a year in the program. I thus became a "Sephardi by assignment." We worked together as brothers. We traveled the length and breadth of North America to find Sephardic students, so their heritage would be taught here and there would be young teachers and rabbis to carry on their tradition. We started with seven students. We taught Ladino, Arabic and other disciplines. I conducted that for about 16 years until I gave it over to Rabbi Mitchel Serels '0R, who had been my assistant director of Sephardic Community Programs.

From 1964 to 1973 I also served as Director of rabbinic placement and placed 400 rabbis in pulpits all over North America. All this took place while I developed and managed my Sephardic program. In 1973, I was invited to become the Executive Assistant to President Belkin. I served in that capacity for the last years of his life. My services were continued into the Lamm Administration when Dr. Norman Lamm assumed the presidency; I eventually became the Vice President of University Affairs in 1980 when I received my doctorate.

My career ventured into fundraising simply because I had to raise money for everything I did. For Camp Morasha, we needed \$150,000 in notes every 3 months to be signed. The camp was not owned by YU, but was funded and staffed from YU. I had to

run around to find notes. One day, my former roommate, Rabbi Jerome Lipsitz, now a rabbi in Lebanon, PA, saw me shnorrng \$3,000 worth of paint for Camp Morasha. "This isn't nice," he told me, "for a rabbi to schnorr paint for a camp." Eventually, Rabbi Lipsitz helped us raise \$50,000 from a man in Lebanon who sought to name the camp in honor of a loved one for whom he was saying kaddish. Although we needed \$150,000, Mr. Hyman Caplan from Lebanon agreed to name the Dining Room. I drew up the proposal – I had never done that in my life. It ended up that the dining room cost us 140K. We opened the camp with 500 kids. The Caplan gift was my initial foray into major gift giving. He gave me \$50,000 in one check to name the Dining Room in memory of his father. I later used my new found talent to build the Sephardic Program which was funded with a \$15,000 gift from the late revered Ivan Salomon a'h.

So I became a fundraiser by default, due to my success with the Sephardic program and its fundraising needs. During Dr. Lamm's presidency, the financial crisis was very severe, he appointed me to work with the Development Office where I assumed leadership in 1980 after becoming Vice President for University Affairs.

CHAVRUSA: Do you see your work in development as a rabbonus?

RDHD: In the same way that its absolutely essential for a rabbi to develop personal relationships with his constituency and to become involved with them and their family events – as well as to be concerned with their well being – that same requirement appertains to a successful fundraiser, who represents



Rabbi Dr. Dobrinsky in Action

Musmakhim in the Limelight

an institution that reflects the Torah values which are germane to synagogue life as to the field of Jewish education. The basic principle in raising funds is the recognition that “people give to people,” more than people give to institutions. However, when the person involved in fundraising is the product of an institution that espouses the time hallowed values of our Torah heritage – such as RIETS or Yeshiva College – that demonstrates the role of Yeshiva University, in this case in serving the needs of the Jewish community at large as well as humanity, then the meaningfulness of the relationship of the donor to the representative of the institution seeking funds for its programs, becomes all the more significant. I often use the phrase in representing YU that “I am not the salesman,” but that rather, “I am the product.” In this manner, I am conveying to the prospective donor that I am as much in the service of HASHEM in my role in seeking funds to sustain the institution, as if I had been a teacher in the classroom, conveying Torah values to prospective future Jewish leaders, or training them in the practical aspects of the rabbinate, as I have done through the years in developing the Supplemental Rabbinic Training Program - which later gave rise to the 4th year of semikhah, built on the notion that half that year would be spent in shimush in the rabbinate or chinukh.

Once when I was together with my Rebbe in Montreal, the late Rabbi Pinchus Hirschsprung zt'l, at a YU dinner there, (and he attended every such dinner) I asked his advice regarding the sacrifice to my learning that ultimately resulted in my full time 24/7 toil on behalf of the Yeshiva. Rabbi Hirschsprung – with whom I studied 3 hours a day, 5 days a week, for at least 5 summers while on vacation from YU – told me that my work is avodas hakodesh in order to enable others to learn and was regarded as if I was spending 24 hours a day studying Torah myself. He suggested that I should, of course, devote what time I could find to learning, but that I should not carry that concern as a burden of guilt – which I often felt. This was, of course, a message of chizuk to me. Upon further reflection, I realized that by enabling so many other students to receive the education on financial scholarships as I had done, my efforts in fundraising went beyond the personal growth or success, which would accrue from spending my time learning, to instead, enable many others to avail themselves of the privilege which had once been accorded me. Without scholarship aid, I would never have been able to have been a student at Yeshiva myself. When I became the rabbi of the Beth Israel Synagogue in Halifax, one of the first things I did was to organize (on my own) an annual campaign to raise scholarship funds for deserving Canadian students at YU. I would call upon the Office of Devel-

Fundraising Tips

Rabbi Richard Bieler

The term “fund-raising,” not only causes anxiety and resistance amongst one’s congregants, but often is an area of great discomfort for a synagogue Rabbi. However, rather than diminish a Rabbi’s role, or jeopardize the relationship of a Rabbi with his Baalei Batim, the ability for a rabbi to develop, market and actualize a fund raising plan for the growth of one’s synagogue’s programming and/or facility can create the excitement and energy that helps a Rabbi achieve the spiritual goals he has for his community.

Below are some principles to guide a fund raising campaign. YU stands behind you and members of our Institutional Advancement and Alumni Departments are available to guide you and meet with your lay leadership to help you achieve your goals.

- Listening is more important than talking. Speaking to one’s congregants before a campaign is created and announced, finding out their hopes and dreams for the community and wherever possible incorporating those goals in the campaign creates “ownership” by the potential donors. Once they feel that they are a partner in the creation of the plan, they are more likely to become a financial partner in the actualization of the plan.
- Discover what motivates the potential donor to give. Some people search for Kavod, some people run away from it. Do not try and change their feelings, rather respond to them and craft a proposal with those feelings in mind. Holocaust survivors who do not have Kever Avos to visit often desire naming opportunities for buildings, younger donors are more concerned with the impact of their philanthropy.
- Create a real business plan. Donors are investors. They want to know how their gift will be managed and that there is a long term plan for a project, so that they feel that their donation will be well spent and that they will have the maximum “return” for their Tzedakah dollar.
- Don’t be afraid to ask for what is needed, and be able to defend one’s proposal. One donor told us, “sometimes people ask me for too little, and I never argue with them.” Try to determine the person’s capabilities based on history, and recent life and business events. If one secures a gift one cannot return to that donor and say that he forgot to include a particular expense for that project. We have only one chance to solicit someone for a particular gift.
- Following a successful solicitation, don’t forget to say thank you. Written letters are most appropriate, emails or a verbal thank you is inadequate. Keep a donor involved with updates, invitations for events, relevant photographs or testimonial letters from people impacted by their gift following a successful solicitation. What happens after a gift is confirmed is as important if not more important than what happens before. It is easier to secure a second gift from one donor than a first gift from a new donor, provided that we properly take care of our donors.

Rabbi Richard Bieler '78R serves as Senior Executive Director of Community Affairs. His resume includes more than 20 years of experience in development and outreach to Jewish communities. Prior to returning to Yeshiva, Rabbi Bieler spent 14 years as the director of development for OHEL Children’s Home and Family Services, Bais Ezra, and Lifetime Care Foundation for the Jewish Disabled. He has also directed the national fundraising campaign of the Union of Orthodox Jewish Congregations of America, and has directed special projects here at Yeshiva, including the centennial celebrations in 1986. He also served as the Rabbi of The Orthodox Congregation Shaarei Tefilah, in Saratoga Springs, NY.

opment to send me relevant printed material about YU and I organized the committee to solicit funds for what became a very successful annual campaign in Halifax under the chairmanship of Samuel S. Jacobson z'l, who undertook this project each year I was there. He used to kibbitz me by telling me that he once hired a Holocaust survivor to work at his department store selling stoves. The man knew little English but knew one sentence: “my stove is the best stove.” He said to me, his rabbi, “That’s the way you are about Yeshiva University. You always say ‘My Yeshiva is the Best Yeshiva!’” That refrain is still part and parcel of a more elaborate statement I make to prospective donors. I believe it to be true and it will always be true. My conviction is somewhat contagious because it is generally recognized to be sincere. These are some of the elements that go into

making for a satisfying professional career as a rabbi who can also raise funds for an institution to whose sacred purpose he is sincerely committed.

I was never trained to be a fundraiser, nor was Dr. Lamm. Prior to his becoming President of YU, we once went out to solicit together – to seek significant gifts before a Chanukah dinner – while he was still rabbi of the Jewish Center. We spent a very frustrating day meeting with five prospective donors and succeeded with only two, in securing the kinds of gifts for which we had hoped. Upon leaving me when I dropped him off at the Jewish Center, he said, “Rabbi Dobrinsky, I don’t know how you do this every day. I could never do this kind of work.” That was before he became directly involved. His experience of being at Yeshiva full time and feeling the pulse of Yeshiva

Musmakhim in the Limelight

every minute of the day was the best education he could receive in becoming perhaps one of the world's truly great fundraisers for a Torah institution and university, which he certainly is, and continues to be to this day. It was his inspiring leadership as a rabbi in the academic world that enabled him to build built upon Dr. Belkin's successful career in building YU from a small institution to a great one – and a larger one, and by saving it financially while elevating it spiritually and academically, to become the great university which Richard Joel today is moving to the next place, building on the success of his predecessors in an enormously inspiring success story of its own, which is just beginning, but is already historic in its scope and vitality, and which has captured the imagination of the YU constituencies.

CHAVRUSA: How can we better prepare our musmakhim for fundraising?

I'M A PROFESSIONAL BA'AL CHESSED

RABBI JOSHUA LOOKSTEIN

CHAVRUSA: What is the nature of your current position?

RJL: I'm the Executive Director of the S. Daniel Abraham Foundation. In that capacity I do several things, which fall under three general categories. First, I screen all grant requests for funds from Danny Abraham, who is the principal. As screener I'm either in touch via e-mail, telephone or in person. I am based in New York, although I basically commute to Palm Beach on a weekly basis where Danny works. Second, I make recommendations to Danny based on the information I have. Third, I follow up with the organizations we fund, to assure compliance and to add knowledge I may have in their fields, so they can be even more successful. We fund health care, Middle East peace initiatives and Jewish people-hood.

CHAVRUSA: How did you go from the pulpit at Kehilath Jeshurun and the classroom at Ramaz, to the world of philanthropy?

RJL: When I left the rabbinate, I thought that I wanted to go into the for-profit world. The more I thought about it the more I realized that I would not be happy unless I was in the Jewish world. When I picked up the phone to call ESPN to get an internship there, I couldn't dial. It wasn't because I was afraid; it's because I grew up in a home that was 24-7 about the Jewish community. Both my father and mother! Not 24-6, not 24-5, but 24-7. When it came down to it, I couldn't leave the Jewish community. The same way that I called my father ten times a day seeking his advice every hour when I was working at KJ/RAMAZ, so too, I find myself constantly ei-

RDHD: I believe that the training being offered to the rabbinic students today is far superior to that which was offered when I was a student. This is especially true as relates to practical aspects of the rabbinate, which were sadly lacking in my time and which have now been in large measure, addressed in a professional manner that is making for a better trained rabbinic professional going out to serve the Jewish community. I believe that the quality of the Torah studies at Yeshiva is superb and I need not comment more on that for it is self evident. I do, however, still have concerns about the efficacy of the ability of students to be prepared to deliver their messages in a better trained manner. Because being a vessel full of Torah knowledge and to be unable to communicate that knowledge to others, is wasteful because it is something that can be readily overcome with appropriate training. All aspects of

ther calling him for advice or channeling him in my current work. I often ask myself, "What would my father do in this situation?". It's less frequently than before, but it's my most common thought. I miss the interaction with people, specifically children. It's not easy to go into a school and meet with the principal, when I'd rather be hanging out with the kids.

I was offered fund-raising jobs for specific organizations. I didn't really feel passionate for any of those. So I decided that I wanted to go into foundation work. I got advice from Arthur Fried of the Avi Chai Foundation as to how to blaze into the world of foundations. He recommended finding a philanthropist who did not have someone helping him making funding decisions. I met Danny Abraham twice before and he did not have anyone working with him. I met him a third time and asked him for a job. He asked me, "What do you want to do?" I said, "I want to work for a foundation; analyze the needs of the community and think creatively and proactively about how to address those needs." He said, "Great! I need someone to do that!" A few minutes and a few weeks later, I was executive director of the S. Daniel Abraham Foundation.

I didn't know how my experience would translate into foundation work. First of all, to a certain extent, KJ and RAMAZ are a mini-foundation in the sense that organizations are constantly trying to gain access to the Upper East Side. Unbeknownst to me at the time, I was screening organizations while I was at KJ/Ramaz. Second, the S Daniel Abraham Foundation funds Jewish education; I am constantly using my classroom experience and family devotion

how one should conduct himself as a pulpit rabbi must be looked upon with respect by the student, because it is that training which will make him the successful rav he wants to be, whether in the classroom or in the pulpit. It is not 'bitul zman.' It is to the contrary, the highest usage of our time and talent while being trained, to learn how to communicate more effectively the Torah message and its values that we learned at the Yeshiva. I would urge all those involved in working with the training of rabbis to build the strongest possible program of training to enable them to enter the field with confidence and with sophistication in the pursuit of their professional challenges and pursuits. They will then be able to inspire their constituents to fund the projects they will need to become very successful. ■



Rabbi Joshua Lookstein

to education to inform my opinions on schools and ideas. Third, we also fund synagogues. There's always a part of the analysis that tries to answer the question: What is this synagogue doing for its community. A large percentage of my time goes towards Jewish educational and communal initiatives. We've been involved with building a high school in West Palm Beach, where Mr. Abraham resides. The people there roll their eyes every time I say, "Well, at RAMAZ, we ..." I help out with the health care and Middle East but my primary role is with the Jewish people-hood portion.

In addition to my specific foundation work, I'm also an assistant to Danny Abraham for his various interests. He built a synagogue in Palm Beach, so I'm the de facto coordinator of the shul. In that role, I have a rabbinic role on various Shabbatot;

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The Menahel's Memories

An Interview with Rabbi Zevulun Charlop



As RIETS' long-serving Menahel transitions to a new position at Yeshiva, CHAVRUSA has asked him for some recollections and perspectives on the three presidents with whom Rabbi Charlop has had the privilege to serve.

In this edition:
The Rabbi Lamm Era.
Next edition:
The Joel years.

I think that the most appropriate historical recall and tribute I could pay to Rabbi Dr. Norman Lamm, with whom I've had the privilege of serving as Menahel of the Yeshiva for more than a quarter of a century – a period of unparalleled transformation and growth - would be to put into writing what I said at the special testimonial tendered in his honor in 2001 marking this personal landmark occasion of his.

When we pay tribute to our illustrious Rosh Hayeshiva and Nasi, Dr. Norman Lamm, upon completion of a quarter of a century of unmatched Torah leadership, it has been given to me the honor to speak on behalf of our Roshei Yeshiva - who are the beating heart and soul of our Yeshiva, an incomparable array who, in the aggregate, constitute a faculty unsurpassed, anywhere in the world - to give fitting expression of our appreciation and, indeed, reverence for Dr. Lamm.

When Dr. Lamm came to Yeshiva, he was shortly met with near financial catastrophe. The Cassandras were in the overwhelming majority. But, Dr. Lamm could not sign the papers that would have condemned Yeshiva to bankruptcy. With pen in hand, his fingers froze by what they were asked and expected to do. In action and word, he shouted out for all the world to hear, in the words of Caleb in this week's Torah reading [of that week at that time] of Shlach L'cha, we shall overcome, yachol nuchal lah.

It is a well known story, and during his watch, Yeshiva has risen, almost miraculously, out of imminent economic ruin onto the firm ground of security and stability. But, I submit to you that while this is no mean achievement, and would edify the biography of any leader, it is not, by a long shot, the achievement for which he is being honored tonight and by which he will be primarily remembered.

He will be remembered in the days and generations ahead for milestones of a different kind. The kollelim, including the Bella and Harry Wexner Kollel Elyon, enabled by the late Bella and her

daughter Susan; the Israel Henry Beren Institute for Higher Talmudic Studies, HaMachon HaGavohah Le'Talmud; and of course the Kollel L'horaah Yadin Yadin, which now bears the name of Dr. Lamm; the extensive and advanced rabbinical training programs devoted to honing and enhancing professional rabbinic skills which augment the traditional core learning curriculum, that has distinguished RIETS and the idea of Beit Midrash since time immemorial and trumpet the signal advance of Yeshiva during his presidency. And finally, the changing face of our faculty of Roshei Yeshiva, which was set into motion in the last years of Dr. Belkin zt'l's leadership, which is now comprised almost entirely of our own musmakhim which bespeaks possibly the most telling reality of who we are and what we have achieved – that we have veritably reproduced ourselves, an idea that was unthinkable a generation or two ago, when the ranks of our rabbinic faculty was comprised of g'dolei Yisrael of the old world, the most exquisite efflorescence of the great and fabled yeshivot of Lithuania and Poland. These are the undying mementos of his helm-ship of Yeshiva.

He will also be remembered for giving untrammelled voice to what makes us special and different.

The Talmud tells us (Shabbat 31b) "Rabbi Yochanan said, in the name of Rabbi Elazar: the Holy One, Blessed Be He, has naught in this world save for the fear of Heaven," as we find (Devarim 10:12) "And now, Israel, what does the L-rd, your G-d require of you but to fear the L-rd, your G-d." And, it is written in Job (28:28), hen yirat HASHEM hi chochmah, "it is the one – the fear of the L-rd – is wisdom." For, in Greek, the word hen is one! It is quite astonishing that the rabbis would leave the ordinary Hebrew meaning of hen, 'behold' and, instead, impute to hen Greek provenance, in order to derive this absolutely fundamental perception of 'the fear of the L-rd.' To my mind, this hallowed notion, "The fear of the L-rd is wisdom," is deliberately prefaced with a Greek word for 'one' to tell us that wisdom, here, refers to the totality of wisdom, and not alone to the

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Rabbi Yonah Reiss appointed Dean of Rabbi Isaac Elchanan Theological Seminary *continued from page 3*

a close relationship with Rabbi Reiss. “Anyone who has worked with the Beth Din of America knows of Rabbi Reiss’ integrity and great capacity. I look forward to a special partnership in moving the community agenda forward.”

Rabbi Reiss has been director of the Beth Din of America since 1998. The Beth Din, which was founded by and is affiliated with the Rabbinical Council of America (RCA) and sponsored by the Union of Orthodox Jewish Congregations of America (OU), is the largest rabbinical court in the country. It handles over 500 cases a year in the areas of Jewish divorce, commercial arbitrations, and mediation.

In his directorship of the Beth Din, Rabbi Reiss has worked to resolve cases of agunot, chained women who cannot obtain a Jewish divorce, and popularize the use of the RCA pre-nuptial agreement as a protection against future agunah problems.

From 1992 to 1998, Rabbi Reiss worked as an associate at the international law firm of Cleary Gottlieb Steen & Hamilton in New York City. He maintained an association with the firm until 1999. He is a member of the New York Bar Association, a certified mediator for the City of New York court system and a member of the Family and Divorce Mediation Council for New York.

Rabbi Reiss serves on the editorial board of Tradition magazine. A frequent writer on a variety of topics relating to both Jewish and secular law, he has published widely in Jewish publications, as well as the New York Law Journal.

Rabbi Reiss and his wife Mindy have five sons and live in Riverdale, NY. ■

CHAVRUSA HOPES TO CARRY AN IN-DEPTH INTERVIEW WITH RABBI REISS IN THE PESACH EDITION.

Musmakhim in the Limelight

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I’m helping him hire a rabbi, helping him in programming, designing the service, and I teach periodically. In addition, he’s thinking about creating an institute of Jewish thought. I want to help him find the right person to run the institute. My degree from Revel (Medieval Jewish history) and my rabbinic training at RIETS is indispensable. It’s the well from which I always draw.

CHAVRUSA: Was it difficult leaving the Rabbininate?

RJL: The main difference between foundation work and rabbonus/chinuch is that foundation work, by definition, is indirect service, whereas rabbonus/chinuch is direct service. Rabbonus deals with the people and the foundations help the rabbis service the people; the Rebbe teaches and the foundation supports the education. Foundation work is support work. I miss that personal contact.

There are benefits to foundation work. First, I have the opportunity to think broadly and globally, not just locally. The challenge here is that that global thinking is watered down as opposed to intense. Second, I’m involved with varied initiatives. On a given day, I can speak with President Richard Joel; President Yehudah Reinhartz of Brandeis; MKYitzhak Herzog; the Dean of the Harvard School of Education; Rabbi Simcha Scholar of Chai Lifeline; Dr. Kerry Olson at the Mayo Clinic; Dr. Drora Fraser, Director of the S. Daniel Abraham International Center for Health and Nutrition at Ben Gurion University, and a grandmother in Palm Beach County who is raising her grandchild and needs tuition assistance for a day school.

I was sitting in my office one day and the phone rang.

“Josh (Israeli accent)? This is former Prime Minister Ehud Barak.” I laughed. One minute I’m speaking to a former Israeli Prime Minister and, the next minute, I can be cleaning up from a lunch meeting between myself, Danny and a fundraiser for an organization.

CHAVRUSA: How does RIETS/YU aid you in your work?

RJL: My connections are the other use of my YU/RIETS education. I often call my fellow musmakhim and professors/mentors for counsel. We are building a youth department at the shul in Palm Beach. I e-mailed Dr. Scott Goldberg, and Rabbis Ari Segal, Barry Gelman ‘97R and Asher Lopatin ‘96R. I’m looking into tuition subvention programs: so I immediately call Rabbis Bini Krauss ‘98R, Jon Kroll ‘96R and Jeff Kobrin ‘98R. We’re trying to start this institute of Jewish thought so I call President Richard Joel, Rabbi Doctor JJ Schacter, and Dr. Jeffrey Gurock. My comfort zone is Yeshiva University.

Danny spends a significant part of his day talking theology, and Jewish community. Every component of my education is called into use during these conversations.

We fund the S. Daniel Abraham Stern Honors College, which gives Mr. Abraham tremendous pride. The S. Daniel Abraham Israel program which is a passion of both Danny’s and mine. All of these are an opportunity to use my upbringing and education as we sit and discuss the positives and negatives about the post-high school experience.

CHAVRUSA: Do you see your work as a form of Rabbonus?

RJL: When it comes down to it... most jobs are about people. Most of the people I interact with are

Jews. Often, the lines are blurred between my roles as foundation director, pastoral rabbi, educator rabbi and institution builder rabbi. I also feel that in most of my interactions with the Jewish community, I am often the only Orthodox voice. This makes me constantly mindful that I’m a representative. I’m sort of the face of Orthodoxy that a lot of the non-Orthodox world sees.

CHAVRUSA: Most people in the world of philanthropy are collecting. You are disbursing! You are the gabbai tzedakah, not the m’shulach!

RJL: distributing is not as easy as people think it is. There is a lot of pressure to make the right decision with communal funds; I spend most of my time saying no to people. On the other hand, there is pressure involved with waking up every morning wondering where your next dollar will come from. The flip side is that there’s a wall, between myself and the organizations that we fund, that does not exist between the executive director of the organization and the organization. My job is the craziest job in the world. It’s from another planet – that someone would pay me to figure out how to help people. Interestingly, this is similar sentiment that I had when I was in rabbonus. In rabbonus and this job I spend every waking moment doing mitzvot and helping people. I would do this without being paid. Mr. Abraham wants people to work for him who would work for free – although he pays well. I felt this way in rabbonus as well. I’m getting paid to help people. I’m a professional baal chessed. ■

Amudei Hamusmakhim

Rabbinic Alumni would like to thank the following chavairim who have contributed at the Amudei Hamusmakhim level towards their Rabbinic Alumni dues for 5768.

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Brooklyn, NY
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Brooklyn, NY
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Houston, TX
Rabbi Marc Volk
Merrick, NY
Rabbi Lawrence S. Zierler
Teaneck, NJ

The Menahel's Memories

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Torah itself, but also to all other knowledge, which, in our tradition, was particularly identified with the Greeks. All knowledge has to be suffused with the fear of the L-rd, even as all knowledge – Torah and secular – speaks to the Presence of the Awesome G-d – differently, perhaps, and surely not in the same way and degree, and always assuming the centrality of Torah and of the Beit Midrash. And this is the singular overriding truth about Yeshiva and about our Rosh HaYeshiva and President, Dr. Lamm. There is no more eloquent, courageous and learned spokesman of this Jewish axiom of faith than Dr. Lamm.

Also especially distinguishes Dr. Lamm's career is that as prolific as he was before becoming Rosh HaYeshiva and President, he has been, incredibly, no less prolific afterwards in scope, volume and encompassing discreteness. From his monograph on Mechitzah which was a half-century ago, the barricades issue in the struggle of Orthodox Judaism to "Hedge of Roses," which helped to salvage taharat hamishpacha, that central issue of Jewish life, that was held in many quarters in disrepute, as an object of derision in those earlier years. His other works: Torah and Mada; Jewish Ethics in Action; The

Good Society; The Shma and his recent work on Chassidim; and of course his sefer on Jewish Law, Halachot v'Halichot are just a sampling of his remarkable literary oeuvre.

While his scholarship and commitment are pinioned on learning for learning's sake – and I want to avow, here and now, that there is in Yeshiva today, more Torah Lishma than ever before in the one hundred fifteen years of Yeshiva's existence. Yet at the same time, there has been greater focus than before on skill training, more sophisticated, and intense than before. To some, this spells contradiction; to Dr. Lamm, it is hen yirat Hashem hi chochma – it is one thing.

All of this testifies mightily to hen yirat Hashem hi chochma – that in Yadadut and, verily in all of decent civilization, one should be able to hear that same melody: 'It is one – The fear of the L-rd is wisdom.'

Dr. Lamm, all these years, has heard that song – loud and clear – and has been its persistent clarion!

We pray and know that all this, presages continued and stellar institutional and personal achievement.



Books

Rabbi Shmuel Goldin '76R has recently published Unlocking the Torah Text, with his insights on Breishit. For further information, and to order, please click on <http://www.israeldictionaries.com/product.asp?productid=148>

Rabbi Eliyahu Safran '78R has recently published, Sometimes You Are What You Wear: An Argument for Tzniut. Contact Rabbi Safran directly, e1948s@aol.com, for special rates.

Mazal Tov

Rabbi Shimon 76R' and Sharon (Marks) Altshul of Jerusalem, on the birth of two granddaughters in two days, Shiri Tehilah, to Ora and Naftali Derovan of Ramat Bet Shemesh; and Emunah, to Zahava and Aryeh Altshul of Givat Shmuel.

Rabbi Ezra '03R and Arielle Bereholz on the birth of a son, Chaim Meir.

CJF Dean Rabbi Kenneth '86R and Ruchie Brander on the bar mitzvah of their son Yosef Dov.

Rabbi Barry '97R and Gabi Gelman on the birth of their son, Amichai Shalom.

Rosh Yeshiva Rabbi Menachem '73R and Sarah Genack on the marriage of their daughter Ora to Avi Muschel.

Rosh Yeshiva Rav Meir and Hila Goldwicht on the marriage of their daughter Elimor to Rafi Ryzman.

Rabbi Isaiah '55R and Irene Sara Hertzberg upon the Bar Mitvah of their grandson, Emelech David Elyokim Mendlowitz, son of Adena and Dr. Abbe Mendlowitz of Ramat Beit Shemesh, Israel.

Rabbi Emanuel '50R and Norma Holzer on the marriage of their grandson Yosef Greenfield to Layah Brejt.

Rabbi Mordechai '05R and Shira Hochheimer on the birth of their son, Chaim Shlomo

Rabbi Wesley '00R and Dr. Jessica Himmelstein Kalmar on the birth of their son, Matisyahu Yehuda.

Rabbi Joseph '52 and Ruth Kelman on the marriage of their granddaughter Pnina Gutenberg to Dov Nickerson both of Toronto.

Rabbi Ariel '99R and Cheryl Konstantyn on the birth of their son, Yakir Moshe.

Rabbi Yaakov '73R and Abby Lerner on the birth of their granddaughter, Shoshana Tzvia, born to Hudi and Nachman El sant.

Rabbi Elliot '02R and Shoshana Moskowitz on the birth of their daughter, Aliza.

RIETS Student Dovid and Hava Preil on the birth of their son, Eliezer Yehuda.

Rosh Yeshiva Rabbi Hershel and Chassida Reichman on the birth of their grandson, Yechezkel, to their daughter Shula and Shmuel Gold.

Rabbi Rafi (Wexner Kollel Elyon) and Rebecca Rosenbloom and on birth of their son, Yaakov Chanoch.

RIETS Student Elimelech & Chaya Rosenthal on the birth of their son, Aryeh Leib.

Rabbi Jeffrey '95R and Ilana Saks on the birth of their third child, Yair Aviezer, in Israel.

Rabbi Benjamin '96R and Stephanie Samuels on the birth of their son Yakir Yehudah.

Rabbi Ariel '06R and Rebecca Schochet on the birth of their daughter, Esther Sarah.

Rabbi Fabian '52R and Ruth Schonfeld on the marriage of their grandson Akiva to Adina Fink.

Rabbi Evan '84R and Deborah Shore upon the marriage of their son, Ari to Devorah Abrams

Rabbi Yigal (Wexner Kollel Elyon) and Tami Sklarin on the birth of their daughter, Rena Aderet. Also to grandparents Rosh Yeshiva Rabbi Menachem '73R and Sarah Genack

Rabbi Yitzchak '56R & Fay Sladowsky on the marriage of their grandson, Moshe Sladowsky of Beit Shemesh, to Shani Glanzman of Kew Gardens Hills, NY.

Rabbi Benjamin '80R and Barbara Yasgur on the marriage of their daughter Nava to Yitzchak Rosenbloom and the marriage of their son Ari to Rebecca Gruenfeld.

Rabbi Eitan Zerykier '07R and Rina (nee Gulkowitz) on the birth of their son, Moshe.

Condolences

Rabbi Reuven Bulka, Michie Gorman and Leah Bulka on the loss of their father, Rabbi Dr. Noah Rosenbloom '42R.

The Yeshiva University Community mourns the loss of Rebbitzin Sifra Tendler z'l



Hundreds of mourners gathered at the Community Synagogue of Monsey on Thursday, October 11 to bid a kavod acharon to Rebbitzin Sifra Tendler, a daughter of the late Rav Moshe Feinstein zt'l, long time Rebbitzin of the synagogue, and wife for 59 years to Rabbi Dr. Moshe D. Tendler '48R, RIETS Rosh Yeshiva, Professor of Biology and the Rabbi Isaac and Bella Tendler Professor of Jewish Medical Ethics. She devoted her life to chesed, raising her family (eight children and over 100 grandchildren and great grandchildren), and being the pillar of stability and support during her beloved husband's careers. In a moving eulogy and fighting back tears, Rabbi

Tendler related how the most valuable part of his world has departed.

Rabbi Yona Reiss '91R, incoming Dean of RIETS, knew Rebbitzin Tendler growing up in Monsey. He commented that "Rebbitzin Sifra Tendler z'l was a regal woman, a lady of majesty, grace and charm who radiated light, joy and the dignity of Torah. As a child growing up in the Monsey community, I was continuously strengthened and inspired by her wise words and uplifting smile. When I was ill at the age of 10, she came to visit me at home and gave me a board game that my children continue to play to this day. As a regular ba'al kriah in the shul, I always looked forward to Rebbitzin Tendler's commendations and constructive comments. After I got married, my wife forged a bond of affection with her that grew stronger over the years. To our relief, the Rebbitzin had only kind words for our boisterous boys when they ran around in the shul during our frequent visits. Even in her final year, she was a source of comfort for my family as she came to visit my ailing father z'l and to provide words of encouragement. At her levaya in the rain, I remember thinking that it was appropriate that the sun had vanished that afternoon. Figuratively speaking, a ray of sunshine had disappeared from our midst. She will be sorely missed."

Mae Chait on the loss of her husband, Rabbi Leon Chait, a long-time rebbe at YUHSBM.

Rabbi Maurice '54R and Shirley Lamm on the passing of their daughter, Rebbetzin Judy Lamm Young. Also to Rosh haYeshiva Rabbi Dr. Norman '51R and Mindy Lamm on the loss of their neice.

Rabbi Myron Rakowitz '57R on the loss of his sister, Mrs. Florence Roth

Rabbi Charles Sheer '67R on the loss of his mother, Trudy M. Sheer.

The family of Rabbi Dr. Samuel Stollman '47R, husband of Deborah Stollman, father of Shifra Sollman Hochberg, Yaakov Stollman, Aryeh Lev Stollman and Nehemya Stollman.

Rosh Yeshiva Rabbi Moshe Tendler '48R on the loss of his wife, Rebbetzen Sifra Tendler.

Rabbi Kenneth Zisook '78R on the loss of his father, Cantor Seymour Zisook.

The Yeshiva University Community mourns the loss of Rabbi Shimon Eider z'l

On the second day of Sukkot, The Torah world lost Rabbi Shimon Eider, posek and author of note. Although spending the majority of his life in Lakewood, NJ where he studied under Rav Aharon Kotler zt'l, he began his academic career at Yeshiva University's BTA high school in Brooklyn and then graduated from Yeshiva College with a degree in psychology in 1960. His classmates remember him as a masmid with a gift for explaining complicated concepts in simple language. Rabbi Hershel Schachter, Nathan and Vivian Fink Distinguished Professor of Talmud recalled how Rabbi Eider began his literary career by disseminating in writing the shiurim of his Rebbe at Yeshiva, Rav Wolke zt'l. Rabbi Yosef Blau, RIETS Mashgiach Ruchani remembers Rabbi Eider from BTA. "He initiated the mishmar program while still a high school sophomore. Since BTA was a commuter school (i.e. no dormitory facilities), hosting a mishmar program entailed organizing sup-

per for all the participants. Back in high school he already demonstrated his commitment to Torah and his organizational skills, the very same signature traits familiar to us from his seforim." Rabbi Blau stressed that Rabbi Eider found a niche, not only in learning, but in communicating Torah via his superb organizational skills. "Though very much a part of the Lakewood community, he never



denied, nor was embarrassed about his YU associations. For many years I would help arrange for him to come to Yeshiva to sell his seforim."

Rabbi Mordechai Zeitz, Rabbi of Congregation Beth Tikvah in Montreal remembered his classmate as a serious learner, but always friendly and approachable. "Next thing I knew I was reading his seform explaining hilchos Shabbos and Eruvin." Another classmate, Rabbi Gerald Blidstein, occupant of the Miriam Martha Hubert Chair in Jewish Law at Ben Gurion University, characterized

mimeographed pamphlets he wrote on dinei eruv—very plain, proclaiming: here is true content—everything else is glitter."

Rabbi Daniel Alter, Head of School at the Denver Academy of Torah (DAT) and Rabbi of the DAT minyan, met Rabbi Eider when he consulted on the Denver eruv. "He was a kind and gentle man, who left a positive impression on everyone he met. In our interactions together, due to the nature of our eruv work, we would often come in contact with all types of people, observant, non-observant, Jewish, and not Jewish. He was able to explain eruv issues clearly and sensitively to all those involved. He was extremely accessible. We would call him often from Denver with shaylas, and he always made himself available and was extremely responsive." ■

Rabbi Eider as an honest person who understood that there were no shortcuts to knowledge, except for hard work and diligence. "I remember the

There are several new & personalized free services that we now offer to Rabbinic Alumni.

The Global Jewish Database (The Responsa Project) at Bar-Ilan University is now available to our alumni. The largest database of its kind, this database includes the full text of Tanach and its principal commentaries, the Talmud Bavli with Rashi and Tosafot, the Talmud Yerushalmi, the Rambam's Mishneh Torah, Shulchan Aruch with commentaries, Midrashim, hundreds of Shailot U'Teshuvot, and the Talmudic Encyclopedia, representing a period of over three thousand years of Jewish literary creativity. To access the Responsa Project you will need a personal login, which you receive by emailing alumni@yu.edu with your full name, e-mail address and graduation date. Then login to <http://www.yu.edu/library/alumniportal> to login and access the Bar Ilan Responsa project, and a host of other resources including Otzar HaHochma, which features the full text of almost 20,000 Sefarim.

The Resource and Research Center provides individual assistance in researching issues of Jewish law and thought. Rabbi Daniel Z. Feldman, Director of Rabbinic Research, will respond to inquiries concerning the above fields to assist you in preparing shiurim or researching halachic issues of interest and importance to you. This service is part of our Legacy Heritage Fund Rabbinic Enrichment Initiative, generously sponsored by the Legacy Heritage Fund Limited. Rabbi Feldman can be reached at: RabbinicResource@yu.edu.

Do you have a shayla you would like addressed to one of the RIETS Roshei Yeshiva? If you e-mail RabbinicConsult@yu.edu, your shayla will be delivered in a timely fashion to be answered by one of our Roshei Yeshiva. A response will be provided within one week. A Shayla can be kept anonymous and will never be discussed with anyone but the Roshei Yeshiva to whom the question is posed.

More and more people are raving about www.YUTORAH.org, the Marcos and Adina Katz YU Torah Online. Search through thousands of written, audio, and video shiurim from the RIETS Roshei Yeshiva and faculty of the past 100 years.

The following RIETS classes are open to Rabbinic Alumni

- Pastoral Psychology – Drs. David Pelcovitz/Norman Blumenthal – Friday mornings, 9:00 am
- Rabbinic Practicum – Taught by Roshei Yeshiva & Shul Rabbanim – Thursday Afternoons 12:05 pm
- Contemporary Halacha – Rabbi Ezra Schwartz – Thursday afternoons, 1:00 pm
- Fourth Year Halacha L'maaseh – Rabbi Daniel Stein – Thursday afternoons, 2:00 pm
- Advanced Counseling – Dr. Pelcovitz – Wednesday afternoons at noon.
- Speech Seminar – one of the biggest and most welcome additions to the RIETS curriculum is a strong stress on speech classes, taught by experts in the field. Based upon sufficient interest, RIETS could organize such a speech classes for Rabbinic Alumni for a nominal fee. Size would be limited to ten students per class. Please contact Rabbi Marc Penner at penner@yu.edu if you would be interested in attending.



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