

HAMEVASER

Student Publication of The Religious Divisions

JANUARY 1966, VOL. III, NO. 3

YESHIVA UNIVERSITY, NEW YORK CITY

TEVET 5726

THIRTY DAYS AGO ON PIKE STREET

Guidance Problems To Be Aired In Sheurim

The initial steps of a long awaited guidance program have been taken by the administration. In an informal interview, Mr. Abrams, Administrative Director of RIETS, stated that there are presently four *roshei yeshiva* serving on the guidance staff. By the end of December all freshmen will have met with their advisors at least once for a period of an hour or so. There are 140 freshmen in RIETS.

The immediate aim of the program is to establish a personal relationship between Rebbit and *talmid*. The problems discussed have ranged from academic to religious and social. The program seems to be generating a closer relationship between students and faculty in general, and a strengthening of religious commitment on the part of the students.

Classification Of Problems

The guidance counselors will compile a record of major academic and religious problems and with the full cooperation of the administration will attempt to alleviate pressing financial and social problems. Mr. Abrams stated that if specific changes in the division are called for he will not hesitate to make them.

The counselors of all three religious divisions are scheduled to have a joint meeting during the intersession period to coordinate the results of the interviews. Later, a meeting of the counselors and all the *roshei yeshiva* will be arranged. It will be suggested to the Rebbeim that they allot time in *shiur* to discuss the problems and the solutions.

Guidance For Upperclassmen

In the future, all RIETS students will be assigned to guidance counselors and the number of such counselors will be increased. According to Mr. Abrams, Dr. Belkin is trying hard to find a full-time Director of the guidance program to ensure its success. Dr. Emanuel Rackman has assumed the position temporarily.

It was an exceptionally cold Tuesday morning, made all the more bitter by the word from every mouth — Rav Henech Fishman was *niftar*.

We were all prepared to expect it; the hushed *tehillim* that had grown more regular and more desperate with each passing day, the hospital reports that became terser and more final, and the nature of the disease itself. We were prepared, but preparations did not lessen the loss at all. If anything, the knowledge of what we were losing made it heavier to bear.

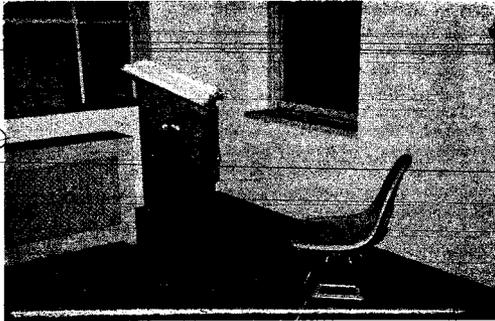


Photo by EDWARD ABRAMSON

... ואיננו, כי לקח אותו אלמקים

Youth Delve Into Mitzvot At Long Beach Weekend

The Yolanda Benson Society of the Y.U. Youth Bureau held a Shabbos reunion at Congregation Bacheirei Chemed in Long Beach, N. Y., on December 3-5, 1965. The theme of the weekend was *bein adam lachavero*, and the study groups and programs delved into this category of *mitzvot*.

The Long Beach conclave was open to all past participants of Youth Bureau seminars. Over 100 came for the Shabbat.

The keynote address Friday night was delivered by Sholom Strajcher, past national president of NCSY, the youth arm of the Orthodox Union. He presented the various *maamarei chazal* which speak of man's responsibility to his neighbor, placing special emphasis on the relationship between those commandments and the *mitzvot ben adam lamakom*.

Following his talk, the study groups, under the leadership of college students, supervised by Marvin Glick, YC '65, discussed the theme.

The society is named in memory of a Seminar leader who perished in a bus crash in 1959. The society is open to teenagers who have attended at least four

seminars previous to induction. It provides scholarships to the Torah Leadership Seminar and sponsors activities which supplement the Seminar program. The current membership is 85, of whom a large number attend Yeshiva or Stern college. The current president is Sheldon Darack, YC '68.

Ever since Rav Yisroel Salanter introduced the Mussar movement in Europe in the middle of the eighteenth century the study of mussar—the ethical and moral values of Judaism—has become an essential part of a yeshiva education. Our *maschiach*, Rabbi Lessin, has arranged for the mussar class at 9:45 p.m. in the old beis medrash to be given in English. Rabbi Yehuda Bohrer of the Yeshiva high school, a doctoral candidate in philosophy, is now delivering a *shiur* in *Chovot Halevavot*.

The class is held daily from Sunday through Thursday for fifteen minutes. Students of all divisions are urged to take advantage of this opportunity.

Last year Rebbit was operated on in an effort to halt the disease. He was to have been at home resting and recovering until well after Purim. But on Taanit-Esther morning, he came to the Beis Medrash and inquired of his *talmidim* if they had a place to go to for the Purim *seuda*, and if not, would they come to his house?

That was the Rebbit who knew. A person who never had a harsh word for a student, no matter how justified it might have been. The Rebbit who seemed an integral part of the Beis Medrash, like the *seforim*, always standing at his *shende*—ready to aid us in academic and personal matters.

These were the thoughts that ran through our minds as we stood numbly in the cold, waiting for the cars going downtown.

The cars kept pulling up to the Pike Street shul. The building was quickly filled and a crowd was forming outside. Students from our yeshiva and from other places of learning stood together with *roshei yeshiva* and listened to the hespedim.

The *maspidim* passed in front of the coffin one after the other. Rav Moshe Feinstein of MTJ, Rav Mendel Kravitz of RJJ, Rav Shmuel Birnbaum of the Mir. Slowly, amidst the words, one realized that they were not speaking of Rav Fishman as we knew him at Yeshiva. They were speaking of Rav Henech Berezer, recognized as *an ilui*, a genius, in early youth, Rav Henech the outstanding *talmid* of Rav Elchanan at Baranovitch, the unceasing fountain of *chidushei torah*.

Only if you could picture the Batei Medrashot of Lita, the hundreds of *bochurim* at their *shenders*, the erudition of the *talmidim*—only then could you appreciate Rav Birnbaum's description of Rav Fishman as a prince among *lomdim*, the young man on whose face the passionate devotion to Torah was apparent. It was not a wild, ecstatic appearance or an eccentric personality, which characterizes geniuses in other fields. It was a staidness, a harmony of Torah knowledge and Torah *midot*. It was the kind of impression which became more obvious the longer you knew him. He was a man upon whom Torah had alighted, and in whom Torah had found a permanent abode.

Was it a stroke of fortune that Torah and the Rebbit became one? Rav Fishman was once as young as we are and the world offered its varied experiences to him, as it now proffers to us. Rebbit made a choice early in life and he stuck to it. It was a choice that was to keep him learning when driven from Europe to China to this country. A choice that by its very nature made him whisper words of Torah with his last painful breaths. A choice that by its very nature excluded all else except Torah. Piety, love of man, fear of God, Talmudic brilliance, knowledge of Tanach—he was a master of them all.

The aisles were filled with students of many yeshivot who came to pay last respects to a *lamdan*. Even if they never knew him, he was one of them. He typified the best of what they were striving for—not a pulpit, not prestige, not monetary rewards—only *yediat hatorah*.

Communist Convention Shuns Russian Jewry

JTA ENGLAND — Britain's Communist Party leaders moved to sidestep public discussion at the 20th national convention of the party of the ticklish issue of treatment of the Jews in the Soviet Union. They referred two resolutions on the issue to the executive council to be elected by the convention. The Oxford U. Communist group had submitted a resolution expressing concern over "the lack of rights and facilities for Soviet Jews compared to those for example, in Poland" and called on the British party's leaders "to inquire into the failure of the Soviet Government to rehabilitate the Jews as it had other minorities which suffered

under Stalin and to restore to them the institutions they had before their unjust suppression in the postwar period." The second resolution, offered by the Prestwick-Lancashire branch, expressed concern over the "criticism made by prominent individuals in the international Communist and general peace and progressive movements of the attitude of the Soviet Union to the religious and cultural requirements of the Jewish minority." The resolution asked the party leaders to secure from Moscow a satisfactory refutation of the charges or assurances that the grounds for the criticisms would be speedily removed.

HAMEVASER
Student Publication of The Religious Division
 Published by Perry Typesetters, New York, AL 5-9280

GOVERNING BOARD

Editor ISAAC BOAZ GOTTLIEB
 Associate Editors MICHAEL HALKIN, ROGER HURWITZ
 Feature Editor DAVID LUCHINS
 Managing Editors BERNARD SCHENDLER, CHAIM FELLER
 Research Editor H. LEE MICHELSON
 Contributing Editors ROBERT BERSON, REUBEN COOPER

ASSOCIATE BOARD

Art Editor H. CASRIEL SUGARMAN
 Copy Editors YOSSIE ZIEV, ABRAHAM WARHAFTIG
 Business Manager ROBERT SWARTZ
 Circulation Manager AVI KASTEN

STAFF

News Lenny Weiner, Reuven Cohen, Yaakov Kornreich
 Photographs William Levy, Edward Abramson
 Typing Joshua Zilberberg, Michael Joshua

This Way Up

There is some talk of laxity in religious observance in the dormitories. At a meeting of dorm counselors and members of the administration, it was recommended that a bulletin advising the students of their religious obligations be published. It was felt that many students are unaware of what is actually expected of them. At that time, the administration asked the students themselves to draw up such a guide, offering their full cooperation and endorsement.

We ask the presidents of the religious councils, who were present at that meeting, to give the proposal serious thought. If they feel it is worthwhile, a joint committee should be established to draw up an outline. The administration has given the religious councils a chance to rectify existing conditions. Let's take the initiative.

Holding Our Own

The school term is hurrying to a close amidst a flurry of last minute term papers, late midterms, and coming finals. We address ourselves to all students and particularly to the freshman class. Many students have set for themselves some level of achievement, both in secular and Jewish studies, at the beginning of the term. As the term closes, some feel that the self-imposed standard has not been met. The dual program, for all its assets, leaves little free time for extra-curricular scholastic endeavors or conscientious *limud torah*.

We would like to point out, as we have in the past, that Yeshiva College offers a unique five year program which allows a student to take fewer college credits and leave himself more time for learning. There is no extra financial cost for the fifth year.

We are surprised that the Yeshiva University presses, which publish booklets and flyers describing every other program in the university, should have neglected this worthwhile project, which is endorsed by several *roshei yeshiva*.

We hope that both increased publicity and student interest will lead more students to alleviate their college burdens and strengthen their Torah knowledge at the same time.

This Way Down?

Presumably, the purpose of Yeshiva University is summarized in the motto "Torah Umadah". Whether this motto signifies the philosophical ideal of combining Jewish and secular knowledge into a unified *weltanschauung* or merely designates the educational goal of producing a student well versed in Jewish learning and competent in a secular field, one of its implications is clear: Yeshiva University is dedicated to serve the student who partakes of both realms of knowledge, the Jewish and the secular.

Why then does YU encompass graduate divisions devoted exclusively to secular education? We can justify their existence only insofar as they benefit the dual program, and their contribution to it is undeniable. For example, the quality of Yeshiva College's mathematics and physics departments is largely dependent on the many graduate professors teaching in them. Furthermore, YC and Stern College students are able to continue their education in our graduate schools without encountering the obstacles to *shmirat shabbat* and *kashrut* which are prevalent on other campuses. Finally, the more dedicated YC student can remain in contact with the *beis medrash* while pursuing an advanced degree.

Nevertheless, these benefits will not be augmented by the construction of a \$15,000,000 science center on the main campus. Obviously, with an expanded graduate school, the graduate professors will have more duties in their school and less time for college courses. On the contrary, we see several hazards to the dual program which are inherent in the science center.

With the exception of a handful of students who combine science with the Semicha program, Belfer students are exclusively devoted to science. Of course, we don't see many of them now on our campus; their school is three blocks away, their numbers are few. But it is not unreasonable to expect the enrollment to equal half of the college within a short while. The increase in numbers alone is certain to alter the physiognomy of the main campus.

Eventually, the center will influence the composition of the college classes. As Belfer's image and, along with it, that of YU, grows, many students interested in the sciences will be interested in YC. While we have no objection to a freshman's interest in science, we also expect from him a dedication to Torah and *mitzvos*. Yet, if he does not choose to be a *shomer mitzvos*, how uncomfortable will he feel on a campus where hundreds are no more than science students? On the other hand, a student dedicated to Torah may be repelled by the atmosphere on campus and will go elsewhere to learn.

The students at YC who have little Jewish background — and they are many — are influenced by the emotional and intellectual climate of *Yahadut* on campus, which is maintained by dedicated teachers and fellow students with greater Jewish knowledge. This climate will suffer and the advanced students to whom the lower classmen often turn for both intellectual stimulation and practical advice, will no longer be religious Jews; many of them will not even be Jews.

Finally, can we expect that the administration's adherence to *halacha* will go untouched? Administrators will be tempted into religious compromise, and it is unlikely that every administrator will resist temptation. A large scale science school performs experiments requiring constant observation and uses expensive equipment demanding constant monitoring.

The foregoing fears come closer to realization with each passing day. The optimum way of preventing all the complications would be to build the center off the main campus. Unfortunately such cannot be: the silver shovels have been returned. Something must be done to assure that the deleterious effects the center may have on Yeshiva life be kept to a minimum. We therefore insist that now, before construction begins, the student body be assured of the following: 1. No facilities will ever be open on Shabbat, officially or otherwise; 2. No provision will be made for housing Belfer students who are not also students of a religious division on the main campus; 3. A separate dining hall be provided in the graduate school; 4. Belfer will continue to discriminate in favor of YC graduates in their admission policy.

We are not so naive to believe that the sight of a student eating bareheaded in Parker's will cause the onlooker to drop all Jewish values. If the cause and effect relation were so obvious and immediate, there would be no need for this editorial. It is precisely because the whole matter is so subtle that we insist upon precautions. Underlying all that we have said is the assumption that the preservation of the dually committed student is the university's prime concern. If the administration does not agree to these measures, we suggest that the university look for a new name and certainly for a new motto.

CALENDAR OF EVENTS

חוק חוק ותחוק
Shayim Arzereth and Simcha Torah: Joint Yavneh-Y.U. Celebration a resounding success. Fanatics dance wildly in the HFSH (Harry Fischel Study Hall), while sauer persons fill the halls outside to overflowing and engage in pleasant conversations.

ישועה שבת, חוק עם הבת
 Following closely on the heels of this bold social experiment, Y.U. hosts a Sharei Tzedek Shabbath, attended by some seventy members of this Brooklyn (Boro Park) and Manhattan (Washington Heights) based organization. 250 Y.C. students also attend. The refreshment hour following the formal Friday Night Oneg Shabbat is so successful that it is repeated following the meal the next day, albeit sans refreshments.

יהיה אמןה אחרונה יהיה
 Nov. 8, 1965. Rabbi Steven Riskin speaks on "Man as God in the Philosophy of Ayn Rand." It is only fitting, because Ayn Rand was once a woman, that Stern College is invited to this lecture. The throngs attending are both delighted and inspired as Rabbi Riskin dramatically slays objective positivism with the sword of Heisenberg's uncertainty principle and the spear of homiletics. They then stampede out to the refreshments. The only sour note is struck by a wry observer who notes the lack of social parity among the audience and hopes that in the future our sister school will do better in supporting its commitment to the Yeshiva-Stern Lecture Series.

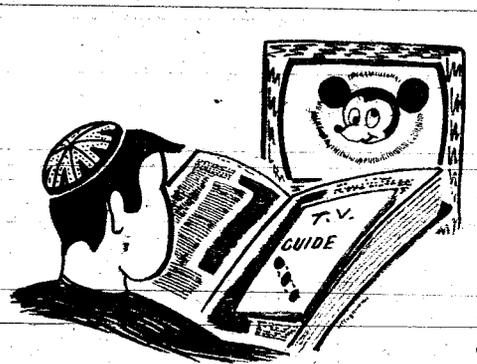
LETTERS TO THE EDITOR

To The Editor:
 The hours in RIETS are 9:00 A.M. to 3 P.M. With three hours in the morning set aside for preparation, and the two hours in the afternoon devoted to *shuir*, there is really no time for reviewing past *shuirim*.

Since the yeshiva has a short day on Sunday and since there are ordinarily no classes on Sunday evenings, this time could be allotted for a *mishmar* when the boys could come to Beis Medrash and review. Some of the *roshei yeshiva* might agree to say *chazara shuirim*, or to supervise the learning and answer questions.

Aside from the importance of review to the learning process, such a *mishmar* would eliminate the tension which accompanies the *bechina* period. Of course, there is no reason to wait for an official program to be conducted; many boys learn regularly each night. Nevertheless, setting up an official *mishmar* will attract more students than would otherwise come to learn.

Chaim Budnick.



The Dual Program

POLITICAL ANALYSIS

Israeli Elections Bring Mapai Unexpected Victory

by Michael Halkin

Four years have passed since the last elections for Israel's 120 seat unicameral legislature, the Knesset. A while ago, on November 2nd, Israeli citizens cast their ballots for their country's sixth Parliament. As that momentous day became more imminent, the shocks that have rocked Israel's political scene during the last four years were more apparent than ever.

Who could ever have imagined four years ago that David Ben-Gurion would turn up as arch enemy number one of Mapai (Mifleget Poalei Eretz Israel, Israel Workers' Party), the party he was so instrumental in founding? This is only one example, perhaps the most outstanding, of the recent changes which mark a turning point in Israeli political life.

The shake-up in Mapai is undoubtedly the most significant single event. Ben-Gurion, long revered by all, has suddenly come into the spotlight as a senile septuagenarian who does not know when to throw in the towel. His recurring demands for a rehashing of the infamous "Lavon affair" and his clashes with Eshkol finally led to his expulsion from Mapai. Ben-Gurion, not given to long stretches of sensibleness, created a new party: Rafi (Reshimat Poalei Israel, Israel Workers' List). The new list attracted a few malcontents from Mapai but the chances of BG rallying a majority of voters behind him seemed slim, especially during the last stages of the campaign.

Eshkol, meanwhile, managed to merge Mapai with the left of central Achdus Havodah party. The latter broke with Mapai several years ago but now, at least for the present, the schism has been healed. Eshkol, through the union, hoped to garner an overwhelming majority for the two moderate socialist parties both in the Knesset and the Histadrut labor organization. But, if the recent Histadrut elections were any indication, the merger had little chance of that. The new leftist bloc gained control of little more than 50% of the seats while the new merger of Herut and the

Liberals received 17% and Rafi a disappointing 13%.

The rightist Gahal (Gush Herut Liberalim, the Herut Liberals Bloc) came into being after the Liberal party's recent split. The remainder of the former Liberal party is now called the Independent Liberals. Gahal presented the only real opposition to Mapai and as such received the full brunt of pre-election mud-slinging. To appeal to the unaffiliated religious voter, Gahal nominated Mordechai Stern, a religious businessman, for mayor of Tel Aviv.

Party	No. of Seats	Full Party Name
Maarach	45	Alignment ticket
Gahal	26	Herut-Liberal bloc
Mafdal	11	National Religious Party
Agudath Israel	4	
Pagai	2	Poalei Agudat Israel
Rafi	10	Israel Worker List
Mapam	8	United Worker's Party
	5	Independent Liberals
	3	New Communists Party (pro Arab)
Maki	1	Is. Communist Party (Sneh faction)
	4	Arab Parties
	1	HaOlam Hazev
TOTAL	120	

Even the tiny Israeli Communist party did not escape unscathed. Maki (Miflaga Qomunistit Israelit) divided into a "pro-Jewish" faction headed by Moshe Sneh and Shmuel Mikounis and a "pro-Arab" faction headed by Meir Wilner. I believe a delegation was sent to Moscow to determine which group was more communist. Undoubtedly, the Kremlin sent their erstwhile comrades to Peking for a final briefing.

Indeed, the potential voter needed a scorecard this year to tell the eighteen parties in the running apart, so marked was the change from the last elec-

tion. (One need not be shocked at the "modest" sum of eighteen. Only twenty-one lists of candidates were presented for the elections to the first Knesset. In 1959 no less than twenty-four parties competed for the votes of about 1 million voters.) Parties such as Mapai and Achdus Havodah have been reunified; others such as Herut and the Liberals have overcome differences in order to find strength in unity. Even the split in the Communist Party may be regarded as the step in the right direction: Sneh's pro-Jewish faction has finally affirmed openly that the Jew's only loyalty must be to the state and its institutions.

The secular parties have thus undergone vast changes. What of the religious parties? As was to be expected, the *Hazit Datit Me'uchedet* (United Religious Front), which was created for the first elections in 1948, failed to materialize. The three religious parties — National Religious Party (*Mizrachi*), PAI (*Poalei Agudat Israel*), and *Agudat Israel* — stood to gain much by uniting. Instead, petty jealousies and quarrels prevented any unification. There were several challenges to the religious community which had to be dealt with at this election: 1. The *HaOlam Hazev* party, created by Uri Avneri, editor of the pornographic, virulently anti-religious weekly of the same name. 2. Strong pressures brought to bear on all the other parties by the vociferous "League against Religious Coercion." The League warned politicians to avoid relations with the "clericals" and to fight even the weakest religious legislation. 3. Leftist merger, sure to give added strength to anti-religious elements. 4. New faces on the Mapai ticket, such as Shulamit Aloni, an avowed anti-religious journalist. Because of these problems, the religious public demanded a united front. Yet, their demands fell upon deaf ears. The Vishnitzer Rebbe and the Gerrer Rebbe along with Yechezkel Abramsky, president of the *Vaada Hayeshivot*, called

(Continued on page 4)

U.S. Stands Alone In Failure To Condemn Genocide

by Yaakov Kornreich

All Jews, at some time in our lives, no matter where we might live outside of our ancient Jewish homeland, have personally felt the bitter oppression of our exile, now approaching the end of its second millennium. Even in our modern "enlightened" world, the boot of our enemies still rests heavily upon our necks, and never heavier than during the nightmare reign of Nazi Germany, only twenty-five years ago.

In 1946, during the first session of the United Nations General Assembly, the community of nations, shocked at the ghastly results of Hitler's program of Jewish extermination, unanimously passed a resolution condemning genocide. A committee, chaired by an American, was appointed to draft a convention, to become part of the body of international law, outlawing genocide in all of its forms. In 1948, the committee's draft of the Genocide Convention was unanimously approved by the General Assembly. However, in accordance with international law and a stipulation in the convention itself, it requires the ratification of the duly constituted authorities of a country before it can become legally binding upon that country.

Since 1948, the convention has been ratified by over sixty countries, including many Communist and Arab states not otherwise very concerned for the welfare of their Jews and other minority groups. Even though these countries conduct semi-official or official programs of anti-Semitism, still, the force of the outraged conscience of world opinion has made them adopt the Genocide Convention. But, in the seventeen years since a shocked world approved the convention designed to eliminate forever the spectre of Auschwitz, the United States has yet to ratify it.

For the past fifteen years, the convention has been carefully locked up in the Senate Foreign Relations Committee, to be quietly and conveniently forgotten. It has never been allowed on the floor of the

Senate which, according to the Constitution, must ratify it. Open hearings were held for just one month in 1950. Since that time, inquiries from justifiably concerned leaders of the American Jewish Community have met with silence and inaction.

Traditionally, America has jealously guarded the rights of its minority groups to "life, liberty, and the pursuit of happiness." This country has freely participated in international treaties to eliminate slave trade and even to protect the fur seal from extermination.

Fifteen years ago, great leaders of our country spoke out in favor of ratification of the Genocide Convention, including President Truman and now Secretary of State Dean Rusk. And yet today, the Genocide Convention lies trapped in a Senate reluctant to ratify it. What is it that would make the Genocide Convention objectionable? Its basic form is expressed in the second, third, and fourth articles. They read:

- II. In the present convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial, or religious group, as such:
- Killing members of the group
 - Causing serious bodily or mental harm to members of the group
 - Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part
 - Imposing measures intended to prevent births within the group
 - Forcibly transferring children of the group to another group
- * III. The following acts shall be punishable:

- Genocide
 - Conspiracy to commit genocide
 - Direct and public incitement to commit genocide
 - Attempted genocide
 - Complicity in genocide
- IV. Persons committing genocide or any of the other acts enumerated in Article III shall be punished, whether they are constitutionally responsible rulers, public officials, or private citizens.



CAN IT HAPPEN AGAIN?

American Jews have always been proud of our country, and have always felt safe in its constitutional guarantees. However, in today's troubled times, with the Ku Klux Klan, Far Right and Neo-Nazi groups preaching hate and fomenting violence, the refusal of the Senate to ratify the Genocide Convention, and thereby reaffirm our very right to live as Jews, is a most distressing and ominous sign. The near extermination of the American Indian and the early persecution of the Mormons are vivid reminders that it indeed has happened here before. We might also remember that pre-Nazi Germany was also relatively free of Anti-Semitism, and it, too, was considered one of the most advanced and enlightened of societies.

ba'Yamim ha'Hem ba'Zman ha'Zeh...

From a Shiur by Rav Aharon Soloveichik

"What is Chanuka?" exclaims the Talmud in *Shabbos*. Rashi explains, "On what miracle is the observance of Chanuka founded?" The answer given seems to indicate that the primary miracle was the cruse of oil, which sufficed but, for one day, yet burned for eight. It does not seem logical that our Sages would esteem the miracle of the oil over the miracle of our deliverance from the hands of the Greeks and the victory of the few over the many, the weak over the strong.

Let us contrast the two miracles and what would have happened had either one not have taken place. If the cruse of pure oil would have lasted for just one day, unpure could have been used, since "impurity is permitted in a congregation". At the very worst, the *Menoras HaMaor* would not have been lit for seven days, and we know that the Torah absolved the incapable of performance of a *mitzvah*. The *Rambam* says that within a week pure oil could have been prepared. We see that the miracle allowed the performance of a *mitzvah* which could have been performed anyway. The miracle of the cruse only enabled the performance of a *hidur mitzva*, a supererogatory fulfillment of the commandment. Now try to imagine the tragic consequences of a Greek victory. Paganism, with its deification of the innate urges of man and its fulfillment of the brutal instincts and voluptuous desires which rage within us would have engulfed all of mankind.

Motives of Chanukah

At the time of the Hasmonean Revolt, three factions were present in Israel. 1. The Hellenists. Within that group were included the early Sadducees. 2. The Hasidim. These were not Pharisees. They refused to fight offensively and would not fight on the Sabbath even to defend their lives, even though *Halacha* permits violation of the Sabbath to save a life and also permits waging war on the Sabbath even if no immediate danger to life is present, as can be deduced from Deuteronomy 20:20. 3. The Hasmonians, to be equated with the Pharisees, who declared that they would fight offensively, even on the Sabbath.

Philosophies of Each Group

Men, in general, can be divided into realists and idealists. The realists are satisfied with the status-quo. Man, they believe, in all his primitivity is good. The idealists believe that man was created an imperfect being. There is a foreskin upon the heart of man which he must labor to remove. Some idealists are convinced that it is within our potential to better both ourselves as individuals and, in the process, all of society. Others are so overwhelmed by the imperfections as to reject society's betterment. Indeed, a total withdrawal from society is the first requirement for the circumcision of their own hearts.

King David in Psalms 8:6 says, "And Thou hast crowned him (man), with glory and honor." Man was created with a sense of physical beauty and harmony. But if he was created with a sense for distinguishing between beauty and ugliness in the physical world, then he also was endowed with a very real sense of beauty and ugliness in regard to spiritual matters. The Hebrew word for honor, as expressed by King David, was *kavod*, which contains within it the root of the word *kaved*, heavy. Man perceives evil forces, forces of impurity which rage within the world and within himself.

... Israeli Elections

The question of a united front was put before the *Moetzes Gedolai Hatorah*, the tribunal which dictates Agudah policy. Several *Moetzet* members opposed a joint appearance with PAI, not to speak of Mizrahi. Meanwhile, Lubavitcher *hasidim* were passing out copies of the Rabbi's letter to anyone and everyone in influential positions. Nonetheless further attempts to persuade the *Moetzet* proved futile. It became clear that a United Religious front would never see the light of day.

With the elections behind us, the voters' behavior is now open to analysis and interpretation.

Mapai won such a smashing victory over both Gahal and Rafi that even Eshkol could not have anticipated it. While *Gahal* and *Herut*, on the eve of the elec-

tion, each had seventeen seats, by the next day their combined total was twenty-six seats and the Independent Liberals had five. Rafi's meager ten seats struck a glancing blow at Ben Gurion. Obviously, Israelis rejected Ben-Gurion's bid to reopen the Lavon affair.

Just as an object is not heavy or light intrinsically, but rather, its weight is determined by the pull of gravity exerted upon it, likewise the forces of evil tend to draw man's whole self into any abyss wherein he is addicted to evil and engulfed by frustration, until he is no longer willing or capable to assert himself as one created in the image of G-d. To counteract these magnetic forces of evil, at least an equal force of spiritual purity must be generated by the individual. The concept of *kavod* is the cognizance of the interaction of influences on the individual.

The Hellenists were realists, as are all pagans. The Greeks emphasized physical beauty, for they took note only of the *hadar* and did not see the aspect of *kavod*. It is precisely for this reason that the Torah forbids the sculpture of man. An artist can reproduce only the physical dimension of man; he cannot portray his spirituality. The appreciation of man should be predicated upon a synthesis of *kavod* and *hadar*, honor and glory.

Why couldn't the Greeks, with all their intellect, visualize the aspects of *kavod*? They were realists because they were stiff-necked. What struck their eyes was the physical world, but *kavod*, which is intangible and invisible, escaped them. The Jews were chosen as the nucleus of the effort to bring the dominion of G-d to this world because most people are realists, not idealists. As a prerequisite to our mission we were commanded to remove the imperfections from our hearts and to make our necks flexible so that we would be conscious of both *kavod* and *hadar*, glory and honor.

The Hassidim, idealists though they were, also lacked integrated vision. Though they saw the imperfections of man, they did not realize that man was capable of sublating his basic instincts and desires to the greatest good. From the Hassidim and their like followed the Essenes, and later the early Christians, all of whom could not harmonize the spiritual and the physical.

Halacha recognizes two methods of achievement as those who studied Gittin know. There is attainment by conquest (*kibush*), and acquisition by peaceful settlement (*chazaka*). The Pharisees advocated that they could not maintain their position otherwise. Many Jews of that period doubted the method of the Pharisees. Perhaps the Hasidim were correct? To indicate to the Jews that he approved of the acts of the Hasmoneans, the All-mighty infringed upon the laws of nature. He preferred the approach of the Hasmoneans inasmuch as so great a principle of Judaism was at stake, namely, the basic concept of spiritual values, which the Greeks saw as a figment of man's fantasy.

Since the miracle of Chanukah is dedicated to both concepts of conquest and peaceful attainment, Beit Shammai said that the lighting of the candles should correspond to a victory achieved by conquest. Just as the climax of such a victory is immediately realized and then declines, so eight candles should be lit on the first night, and seven the next. Beit Hillel said that since conquest was resorted to as a last measure, the candles should correspond to the ultimate aims of the Torah — the implementation of *Yahadus* peacefully, when all will realize its intrinsic truth. Such a victory gains strength with the passing of time. Therefore, Beit Hillel says that we increase the number of lights on each successive night, as is our custom.

The more the voters swerved from B.G., the closer they leaned to his rival's party, *Mapai*. Reputation of the leadership was likewise the main factor in *Gahal's* defeat. Its leader, Menachem Begin, was attacked by the Independent Liberals for his role as leader of *Etsel*, the Israeli underground during the war. The Israeli voter wanted to maintain the peaceful status quo and therefore rejected Begin, who presumably might ask the citizens for self-sacrifice in defense of the country.

The satisfaction with things as they are no doubt

B'nei Abraham Pitch Their Tent At YUHS

Yes, Virginia, there is a religious club at Yeshiva College. B'nei Abraham, founded last year as a group dedicated to the preservation and perpetuation of learning and Yiddishkeit, has now achieved club status. At the first meeting of the leadership training group, two pairs of boys, one in each pair representing an *apikoros* and the other an orthodox youth leader staged "dialogues" to demonstrate *mah l'hosiv l'apikoros*. Later the group's leaders, Yitzchok Rosenberg and Joseph Wikler, presented an outline of B'nei Abraham projects.

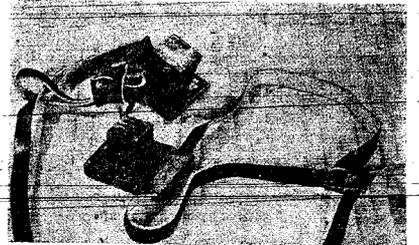


Photo Courtesy of UOJCA

"וקשרתם ליות... ושנתם לבניך"

As indicated by its first meeting B'nei Abraham attempts to bridge the large gap in thought and spirit between residents of the yeshiva world and secularized public school students of all educational levels. For the college set, the organization is sponsoring a lecture series whose theme is the problems of Jewish youth leaders in dealing with non-yeshiva youth. On the high school level, B'nei Abraham has chosen YUHS as its theater of operation. In response to a need felt both by Rabbi Joseph Urivetsky, supervisor of the high school dormitory, and YUHS graduates themselves, a program which features frequent consultations between college students and high-school freshmen was started. In addition, the organization is inviting speakers to discuss vital Jewish issues with the high school students. The high school branch is also publishing its own newspaper *S'viva* which will be distributed to public high school as well as student youths. Its articles, written by prominent youth leaders and college students, are expected to stimulate high school students to think about the various challenges facing them.

The announced projects for the elementary school students concentrate on fostering *chizuk emunah*. In cooperation with *yeshivas Klanos*, B'nei Abraham will formulate and implement alumni programs. These will utilize such events as shabbatons and *malavei malko* in an endeavor to nurture a *vuach hayeshiva* among present and past yeshiva *ktanah* students. One such program has already begun in Westchester, while another is about to commence at the Hebrew Academy of Nassau County.

Mazel Tov to

Rabbi and Mrs. L. Dulitz upon the birth of a son, Shimon Eider upon his recent engagement.

Refua Shlema to Reuben Cooper.

bolstered the vote garnered by the religious parties. Mizrahi's loss of a seat may be due to their talk of a coalition with *Gahal*.

In conclusion, the results indicated a *zeitgeist* infinitely removed from the idealism which spurred on Israelis during the early years of austerity. It says, in effect: seek release from the tensions of a nation engulfed by enemies and aspire to a life of comfort and ease. Whether the state can survive under such a *zeitgeist* is another matter.

The Gerrer Rebbe once commented that the complete redemption will consist of two *geulot*. One would take the Jews out of *Gulut*; the other would remove the *Gulut* from the Jews. While the first *geula* has partially been realized, the second, if the election is any indication, is still far off.