

Dr. Grinstein Applauds Yeshiva's EMC Program

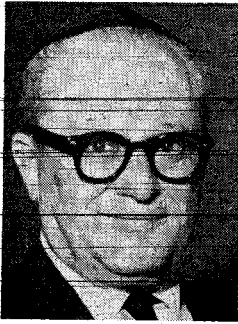
In a recent interview, Dr. Hyman B. Grinstein, Director of the Teachers Institute for Men and a member of the steering committee for the newly organized Erna Michael College for Hebraic Studies, announced projected plans for the new school.

Mr. Jakob Michael, a renowned philanthropist, contributed one million dollars to the Teachers Institute with the understanding that the new college named in memory of his deceased wife, be organized, to alleviate the shortage of Hebrew school teachers in America today.

While initiating this experimental program, the Erna Michael College would continue to sponsor the Hebrew studies curriculum of the Teachers Institute.

Dr. Grinstein stated that the new program will not go into effect until the fall of 1967. The fund will sponsor free tuition to all participants in the newly or-

ganized program. The student will participate in a twelve-month program to reach the ambitious goals of the school. He will study from 9-3 in the Michael college and earn 50 credits towards his Bachelor's Degree at Yeshiva Col-



Dr. Hyman Grinstein

lege. Upon graduation, the Erna Michael College will confer a Bachelor of Arts Degree in Hebrews and Jewish Education.

In this full-time program, the student's summer will be spent at Camp Morasha with all expenses paid by the fund. In addition a complete year will be spent at Machon Gold in Jerusalem, while at least half a year will be given over to practical teaching in all-day schools in America. The student's only commitment to the program involves undertaking the obligation to teach a minimum of five years after graduation, in Hebrew schools in America.

Machon Gold Veteran Tells of Experiences

(As told to Ivan Esterman)

Last year as part of a special program of E.M.C. (TI) a group of students spent their junior year in Israel. They lived in, and attended their Hebrew courses at, Machon Gold of Jerusalem, while at the same time taking secular courses at Hebrew University. The following article is based upon the impressions and recollections of one of these students.

Machon Gold is a good place for a visiting American student to reside, although some of the rules are a bit hard to get used to. The daily schedule begins with minyan at 6:45 A.M., followed by breakfast at 7:30, and classes are scheduled until one o'clock in the afternoon.

The courses offered at Machon Gold are in general adequate. One of the exceptional courses given at the Machon is "The teaching of Chumash" as taught by Nachama Lebowitz, one of the world's foremost theoreticians of Hebrew educational techniques.

In the afternoon one attends Hebrew University for such courses as German, Psychology, Economics and Yiddish. At Hebrew University one is surprised at the lack of intellectual atmosphere. The students, most of whom are married, are as a rule not interested in the subjects themselves, but rather in getting a degree. The teachers have other jobs from which they earn a living, and teach just to earn extra money. They therefore, do not devote the needed time and preparation to their classes. In most of the classes, at-

tendance is not mandatory as long as a passing grade is maintained.

There is a tendency to come to the city of Jerusalem with some special preconceived picture, but it is much like any other city. In Jerusalem, as in all Israel, one feels the intense nationalistic spirit which permeates its people and instills pride in all Jews who visit there.

The Jewish holidays are the highlight of the year. Before Sukkot, the streets are lined with *lulavim* and *Eitrogim* for sale. A good *Lulav* and *Eitrog* can be bought for \$1.27.

On *Simchat Torah* the streets of Israel shake with the dancing of thousands of feet. Nowhere is the dancing more spirited than in the Hebron Yeshiva in Jerusalem. Even though one is warmly accepted by the crowd and dances with them, it is difficult for an outsider to feel really a part of their *Simcha* unless he has immersed himself in *Torah* the entire year.

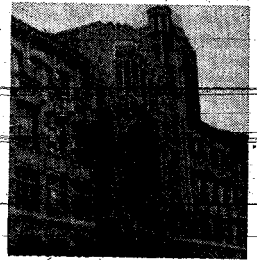
Two days before Israeli Independence day, there is a big fireworks display in a large stadium in Jerusalem. On Independence day itself Israel's military forces stage a parade. There are no floats—just men and guns. The nationalistic spirit generated by the marchers and the crowd permeates the air. It is hot during the parade and drinking seven sodas, especially if you are a visiting American student, is not unusual.

A typical breakfast in Israel may consist of rice and milk, tomatoes and cucumbers. One finds, even-

(Continued on page three)

After completing one year in the B level of the James Strair School of General Jewish Studies, one is left with a variety of emotions. The student first marvels over the tremendous progress which has been made in his Jewish education,

by Michael Bashovkin



Main Center

but upon deeper reflection realizes that his high school years have left a gap in this all important aspect of his life. He envisions an attempt to fill this gap in his three remaining years in JSS, and looks forward to the time when he can learn on his own and avail himself of the vast repository of Jewish Knowledge which may be found in our treasured seforim.

The student somehow feels that his first feeble attempts at deciphering *Rashi* and gaining simple insights into the *Gemara* are noteworthy steps in his search for this self-sufficiency in learning. He also ponders over the many aspects of Jewish *Haskafah* which have been introduced to him, and their applicability to his life.

After a year, a student appreciates the noble purpose of the type of religious education we are offered at JSS. He is able to do this by comparing JSS to his last previous contact with religious education, the Talmud Torah. Talmud Torah represents a mandatory type of Jewish education for Jewish youth below the age of Bar Mitzvah. Its goal, as seen by the student, is the ability to participate in the Bar Mitzvah service. The student expectantly awaits the time when he can say his *Brochos* and be free of his religious obligations. The only reason for attending such a school is to fulfill its requirements and "check out." This has reached the point that the more advanced classes boast to the younger classes that they have fewer years of servitude left. It is easily seen that such a system is operating upon one huge fallacy in its ultimate attitude toward Jewish education. In addition, a boy of 13 cannot be expected to have the maturity to acquire sufficient knowledge for a lifetime. He is doomed to lead a life of child-like attachment to Judaism without any

(Continued on page 4)

Summer Sedarim At Morasha Pay Off for JSS'ers



Rabbi Siff

Two years ago, a summer program for advanced J.S.S. students was established under the guidance of Rabbi Besdin. This past summer, a *rebbe* and two advisors supervised twenty-one eager students in the study of *Arvei Pesachim*.

Because of the high goals set, the program was an arduous one, with hours of study from nine to twelve, three to six and 7:30 to 9:30, six days a week. (After a few weeks, the students started to feel the strain and the *rebbe* decided to give off Tuesday afternoon to relieve the pressure.)

The ability of most of the students to skip several J.S.S. levels and of some to even enter RIETS is evidence of the success of the program. The student's progress was due to the escape from the distractions of the city that Camp Morasha provided, to the able guidance of advisors, Menachem White and Rabbi Grossman, and most important to Rabbi Siff, who unselfishly devoted himself to the students, helping them to participate in a summer of learning and living *Torah*.

The American Way of Death Probed

by Michael Cherniak

"And they shall all join together in one association to do Thy will wholeheartedly." These words cut deep into the heart of any sensitive Jew who heard and in any way responded to the *tefillot* of Rosh Hashanah and Yom Ha-kipurim. The *tefillah* calls to every conscientious *ben Yisrael*. "Listen, my son, to the chastisement of your Father in Heaven, and do not forsake the Torah of your mother, *Knesset Yisrael*!" Yet, "... we have not repented of our error... we have done evilly and been remiss in our obligations, therefore, we have not been delivered." The *yananim naraim* have passed and where is the longed for *agudah achai*?

The Jewish concern for community has always been great if not overwhelming. The community had, from the point of view of the *halacha*, the status and right to protection which was granted the individual, and the Jew always protected his *kehillah* to the letter

of the law and *lif-nim mishurat ha-din*. However, the relationship was not one-sided. Symbiotically, the mother — *knesset Yisrael* — protected each of her children with the boundless love mothers have shown to their young since motherhood became a fact of natural life.

This mutual care — community protects individual, individual guards community — created such a healthy environment that death itself was overruled. *Ain ha-tzibur met* became more than a *mashal*, it became a verity and a compelling *halachic* concept. As long as there was *tzibur* there was a continuum of the values, goals, and beliefs of all true sons of *Yisrael saba*. When, at times, the *tzibur* saw fit to destroy itself, the stench of its death so permeated the air that it crushed the life out of its constituents and removed even their memory from the land of the living. *Al tifrosh min ha-tzibur*, in this context, became the central

halacha of *hilchot sh'mirat guf ha-umah*.

The pride of the Jew has always been his witness to the fact of *achdut Hashem*. To this principle, Jews have dedicated their lives, in principle and in fact. This is our heritage — Avraham united the world under this single principle. Those who stood on the other side, the world of paganism, in their rejection of this principle could see the world as a place of fragmentation in which all things work without direction, care, or concern for each other. *Morashat Avraham* — the inheritance acquired by Israel from its fathers is unity. "They are one and united, and Thy very name is unity, and who is comparable to Israel in unity?" *Kol yisrael arevum zeh im-zeh* — the souls of Israel stem from one root, the root of Oneness.

In this system *ahavat Yisrael* becomes imperative for it is intimately tied to the greatest instinct

(Continued on page three)

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JSS Progress

An article elsewhere in this issue reports on the progress made this summer by students in the JSS summer "kollel program." The success of this unique program, in which a select group of JSS students spent the greater part of their summer in the concentrated study of *Torah*, need only be judged by the number of its participants who were advanced in their respective JSS classes this fall and by the group which was able to transfer into RIETS. Hopefully, the Yeshiva Public Relations Department will give the kollel the publicity it richly deserves.

We look forward to the rapid expansion of this vital program, but we are disappointed by the technical difficulties JSS students found in transferring to RIETS. As more and more JSS students advance towards the RIETS level, the need grows for a transitional *shiur* in JSS, to be held during RIETS hours, to expose the students to many of the ramifications of more advanced *Torah* study. It is hoped that the final steps will be taken

this year to bring this much needed class into existence.

The Bible Program

One cannot deny the importance of a working knowledge of Hebrew and *Tanach* to the Yeshiva College student. Unfortunately, the system prevailing at the present time is anything but satisfactory. While the student enrolled in the JSS or EMC program gains this knowledge as part of the specific course of study in his own school, the RIETS student is forced to rely upon courses in Yeshiva College to fulfill this part of his education. Unfortunately, the Bible courses simply do not meet the standards of excellence for which our University's academic program aims. Certainly there are several exceptions. A few Bible instructors offer courses steeped in *mpharshim* and prepared with care and organization. However, the basic point of contention remains: Why shouldn't the talents and knowledge of our *Roshrei Yeshiva* be utilized in our *Tanach* courses? Why should such an important part of our Jewish heritage be divorced from the remainder of our *limudei kodesh*?

We strongly urge the University administration to undertake a study of the effectiveness of the present system and to consider the possibility of putting the Bible program under RIETS jurisdiction. Surely, even those who clamor for Bible criticism in the Yeshiva curriculum, cannot deny the value of a Bible course taught from a talmudic viewpoint.

Lo al halechem L'vado

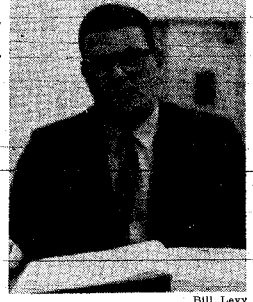
It is not within the scope of this newspaper to make an extensive critique of the annual Academic and Financial Registration ritual. However, when the program of one of our schools dedicated to *limud hatorah* is disturbed by the registration process elsewhere in the University, it is our duty to complain.

The students affected were those RIETS *smicha* students who are attending Yeshiva's Graduate School of Education. This year, all such students had to go to the 12th Street office of the Graduate Center to complete financial registration on an assigned date, even though this meant missing *Beis Midrash* or *Shiur* hours. With a measure of foresight, the administration of the Perkauf School will take this matter into proper consideration when they draw up plans for next year's registration.

The Presidents Speak



George Finkelstein



Fred Nagler

In this issue of *Hamevaser*, I would like to utilize my column to briefly describe the various committees of the Student Organization of Yeshiva. As many of you know, the S.O.Y. includes as its members all RIETS (Undergraduate, Semicha, and Kollel) students, as well as the student body of Yeshiva University High School for Boys in Manhattan. Our endeavors are meant to fill the needs of both our members and students of other divisions in the University. Needless to say, your participation in our committees is essential in order for us to be successful in our work.

If you are interested in serving on a committee please fill out an application form, stating your full name, place of residence, *shiur*, and your interest. As the forms will then be given to the committee chairmen, I request that you fill out a different form for each committee you wish to participate in. Please deposit the completed forms in the specially designated box in the Main Building's Beis Hamedrash.

I ask you also to bear in mind that the most important qualification for committee membership is a desire to help us in our work. If you have such a desire, then previous experience is of little or no importance.

I thank you in advance for your prompt response.

Chaburah Committee: Sets up learning groups in the dormitories for Shabbos.

Chagigot Committee: Plans and coordinates the Chanukah and Purim Chagigot for S.O.Y.

Halacha Committee: Gathers material from Halachic sources regarding the Yomim Tovim and other topics, making it available (after it is reviewed by a Rosh Yeshiva) to the student body.

Kashrus Committee: Obtains information from food manufacturers about their products, and from eating places regarding their *Hashgacha*. While this committee does not endorse any product or establishment, it does distribute the information it gathers as a service to the student body.

Inter Yeshiva Student Council: Working together with students of other Yeshivos, this committee educates graduates of elementary school Yeshivos and the parents of these graduates, about the importance of continuing the Yeshiva education.

Melavei Malka Committee: Arranges speakers, suitable entertainment, and the refreshments for the Melavei Malka. As we hope to have special Melavei Malka for different age groups, as many

This year, council hopes not only to initiate new programs, but more important, to strengthen existing ones: those which have functioned in the past and those which have fallen dormant.

Last year the idea of a letter to freshmen was born. This year a letter was drafted and distributed to freshmen, welcoming them and informing them of what J.S.S. would be like. The letter can be improved upon for next year, but it must be done by this year's council.

The Shabbos Hospitality Committee which places students in neighborhood homes for a *ruachdic Shabbos* meal is already at work. This program, which met with much enthusiasm in the past, will be expanded to include all who wish to participate. We also hope to revive the "Laurelton weekends" of two years ago.

Another program to be revitalized is the "Invitation lecture Series." Originally it was to include a speaker every month. Although the first speaker was very warmly received, the program was discontinued. This year letters of invitation are being sent to noted speakers in an attempt to create a forum for discussion of topics relevant to J.S.S. students.

Council will again support *Hamevaser*, but it is up to you, the students, to work on *Hamevaser* and help it realize its fullest potentials.

We hope to strengthen the liaison between the J.S.S. Council and the J.S.S. Alumni Association through a series of joint functions and possibly a J.S.S. Shabbos at Y.U. This should help preserve those basics acquired in one's undergraduate days.

J.S.S. will actively participate in the TAT Fund Drive this semester as well as the Y.U. Charity Drive next term.

New projects will include a *Parshat Hashavua* sheet, a sheet of *Gemora* terms, and various seminars. The seminars planned are in *davening*, *laining* and *dinay Yom Tov*. The *Gemora* sheets will include basic words and *Rashay Tavot*. The *Parshat Hashavua* sheets will contain a listing of various commentaries to aid the student studying the *Parsha* each Shabbos. There are still other projects in the planning stage which should prove to make all worthy projections, whether past or present, realities.

Letters to the Editor

To the Editor:

Our confused and uncertain times have produced a rather remarkable side-effect in the field of education. More and more students have come to the realization that a program of education which does not include a value system as one of its main pillars is woefully inadequate. An increasing number of students have come to seek a value system at Yeshiva, and with the growth of Yeshiva's student body the school has been faced with the problem of integrating these students not only in theory but in practice.

This is easier said than done. With the entering class, constituting an ever growing significant portion of the total student body, the problem of orienting the new

student to the posture and perspective of *Torah* Judaism is not one which can be solved in the classroom or, indeed, by faculty alone. The entire student body, or at least that dedicated majority which is seriously and totally devoted to *Torah* values, must take part. And so the Chavrusa system, a declaration of interest and formalization of responsibility, was instituted. In this we are following ancient Jewish principles of education. For the practice, beliefs, and traditions of Judaism have been kept alive, not only by the formal teachings and programs of instruction which have marked Jewish "chinuch" these many centuries, but also by the oral transmission, implied by the term "*Torah shel ba'al peh*", of the living halacha. And

the most effective transmission of living halacha is the sharing of experience. For then halacha leaves the domain of the theoretician, and is infused into life itself. It is this sharing of experiences which is the heart of the Chavrusa program.

A Chavrusa helps in many ways: Acclimation to physical surroundings, including University facilities and neighborhood services; familiarization with formal and informal administrative procedures; academic help in college and "*limudei kodesh*" divisions; easing the path to making new friends in a new situation, particularly important for those who are not yet mature or sophisticated enough to cope with the totally new environment which

(Continued on page three)

(Continued on page 3)

Letters to the Editor

(Continued from page two)
 a residence college presents, and above-all, a Chavrusa helps in those all-important first steps in the education and molding of a "Bei Torah" — a term which almost defies description, a mood which has to be lived rather than studied.

But all is not giving. The benefits which can accrue to the "ruach" of our Yeshiva are too obvious to need restatement here, so that the upper classman who extends a helping hand receives as well. On a more personal level, there are many principles and beliefs which are adhered to instinctively and when one is forced to expound on and/or de-

fend these principles their meaning and relevance is sharpened immensely. So thus the time and effort spent by a Chavrusa member is an educational investment as well as an act of grace and kindness.

One hopes that all of our students will become involved in this program and, thus express, concretely, the principle of "Areivus" which binds klal Yisroel and insures the survival of our people and Torah.

Hamevaser's interview in our May issue with Rabbi Unterman was reprinted in part by the Israeli newspaper "Yesidot Achronot" last June.



Letter's Author: Rabbi Jacob Rabinowitz, Dean of Men

Gorsetman on Buber

(Continued from page 4)
 lived the I-Thou. He wrote in *My Way to Hasidism*, "Here (Hasidism) is no separation between faith and work, between truth and verification, or, in the language of today, between morality and politics; here all is one kingdom, one spirit, one reality." (Paranthesis mine.) However, Buber's foundation for his understanding of Hasidism was objectionable. He based almost his entire interpretation on legends, biographies, miracle tales and sayings of the *Zaddikim*. Yet he ignored the other, and more important category of Hasidic tradition—homilies, commentaries on biblical texts and the works on prayer: in short the more legal aspect of Hasidism. Without this legal orientation he could only be forbidden fruit to Hasidism as well as the rest of the Orthodox community. Even the Conservative and Reform Jewish groups were unattracted by his subjectivity which tended to undermine most traditions, and instead accepted Franz Rosenzweig who took a more positive stand on Jewish Law. And what Jewishness he retained proved offensive to the more secular Jews who tried to estrange themselves entirely from his intense religious overtones.

Buber, however, did not suffer from intellectual ostracism among the Christian world although he was refused recognition among his own people. He shared too much common ground with Protestant theologians to be cast aside. Like them he viewed man as not being

able to face the various dilemmas of existence alone. In constant need to make decisions, man achieves worth and finds meaning through his encounter with his environment. Buber, as well, disliked systematic theological concepts, religious institutions and prescribed patterns of religious behavior, because of their lack of spontaneity. Finally his examples throughout his literature were of Jesus, as the servant of the Lord, instead of Moses, certainly the most prominent Jewish servant of the Lord.

Adherence to Law has always been a salient quality of Orthodox Jewry throughout its history. It has bound Jews together and kept them from the hedonistic glories of the various societies in which they have found themselves. Protestantism, on the other hand, stresses the spiritual and worships the spontaneous. Its bounds are not rigid as in Judaism, but neither is its concern as great. Buber attempted to write of this spontaneity in Jewish terms, but Judaism, in the final analysis, abjures this.

| Zmanai kriat Shema according to the Shitat Ha-Grah | |
|----------------------------------------------------|------|
| Oct. 13 | 8:50 |
| 17 | 8:53 |
| 20 | 8:54 |
| 24 | 8:56 |
| 27 | 8:58 |
| 31 | 9:00 |
| Nov. 3 | 9:01 |
| 7 | 9:04 |
| 10 | 9:06 |
| 14 | 9:09 |
| 17 | 9:11 |
| 21 | 9:12 |

Lack of a Kekillah Concept Considered Major Weakness

(Continued from page one)
 tive force within man — self-preservation. Conversely, *sinat chinam* is the greatest force for destruction insofar as it obliterates the very essence of the Jewish soul. Thus, the first and second *Beit Ha-mikdash* fell for a single reason — rejection of *Hashem Yübarach* — manifested in two different ways, *avodat zarah* and *sinat chinam*.

"Of all nations we are most dishonored . . ." for even idol-worshippers when united have the merit of their unity. We can only point to our overwhelming and destructive factionalism. We have lost, on the "shitel" level, the art of Jewish arbitration. If you don't like the rabbi, Mr. Cohen, the gabbai, etc., don't go to a *din Torah* to settle the difference. Form a new *shul*, cut the rift so deep that there is no patching it. Then discover years later that you have lost countless Jewish souls because the community, in its fragmented state, never had the wherewithal to support a decent program of Jewish education and dignified Jewish spiritual services.

The same travesty is to be seen on the national level. The Orthodox community has rejected the responsibility to live in *imitatio Dei* as befits it. Therefore, there is a veritable *kiyum mitzvot piryah v'rivyah* in Jewish organizational life. The duplication, waste, lack of dignity, hatred, and lowering of religious and educational standards found in the general community

today may be laid directly at the feet of an Orthodoxy unwilling to flex its muscles in unified fashion. How can there be a maintenance of Halachic standards when there is no unity as to what that standard should be? How can there be effective Jewish education when there is such a multiplicity of Orthodox Jewish educational societies each fighting the other? If these organizations would but put their intellectual, material, and spiritual resources together to do much needed research into better methods of Jewish education, perhaps, there would be hope of our future. At present, a random sampling of *yeshiva ketanah* students' opinions on their Jewish education would suffice to convince the aware Jew that the Jewish future is not in any way assured.

The answer to the problem is clear. As wild-eyed as it may seem, it is imperative that there be a recreation of the *kekillah* in American Jewish community life. I believe that Yeshiva, whatever its faults may be, has a greater sense of community responsibility than is to be found in other circles. If only the movement toward *kekillah* and all that it stands for could begin here — I know this is a dream, but Jewish dreams have always been to me a higher form of reality. The challenge stands before us: can we unite in one association to do Hashem's will wholeheartedly, or shall we reject this call and commit what amounts to community suicide?

Israeli Year Major Thrill

(Continued from page one)
 tually, that he learns to exist on *chumot* and *Hafle*, as long as his stomach can hold out.

Compared to what we are used to in the United States, the Israelis are grossly inefficient. If you bring your motor scooter in on Monday to be repaired, the mechanic's, telling you to come back on Wednesday doesn't mean to pick it up then, but rather to remind him to fix it by Friday.

Israelis, in general, are a very kind, friendly people, constantly looking out for a visitor's welfare. On some kibbutzim, however, a few of the Sabras are a bit cold, but this is understandable when taking into account the number of visitors they have to put up with.

There are vacation periods in December, during Pesach, and in June when a group of students may rent a jeep and visit the beautiful city of Eilat, the future Miami Beach of Israel, or explore the hilly ruins of the blistering Negev. There is time for advanced study in Gemara in the evening with a bearded Chassidic Rabbi who never heard of the finer things of life, such as a tennis racket. In addition, there are hours for exploring the nooks and crannies of Jerusalem by motor scooter, visiting Meah Shearim, and feeling really Jewish for the first time.

A year in Israel is thus, a vastly rewarding experience that no Jew can afford to miss.

SOY Report—Committees

(Continued from page two)
 workers as possible are needed for this committee.

Mezuzah Committee: Is responsible for placing Mezuzot where needed in all buildings of Yeshiva University, as well as periodically examining those mezuzot which have already been put up.

Publicity Committee: Responsible for necessary posters, announcements, etc. Anyone who can draw or type is asked to apply for this committee.

Seforim Exchange: Sells Seforim to students at discount prices. The Seforim Exchange, which is located in Room 181 Main Building, urgently needs salesmen.

Shabbos Committee: Arranges the program in the dormitory for Shabbos, including all aspects of the Seudah Shlishis.

Shul Committee (Dorm): Aids the Gabbai in the Dormitory Synagogue.

Pesach Provisions Committee: Distributes necessary items for Pesach. Salesmen are urgently needed by this committee.

Canvassing Committee: Supervises all S.O.Y. Executive and General Council elections.

Matzoh Baking Committee: Supervises the baking of Matzot which are specially baked for our student body, and which is ultimately distributed by the Pesach Provisions Committee.

Gesher: An S.O.Y. annual publication. It is devoted to topics of *Haskafa*.

Beis Yitzchok: An S.O.Y. publication. It is devoted to Halacha and Chidushim on topics in Shas. Hamevaser: The publication you are reading. S.O.Y. is one of the publishers, and welcomes your participation.

Our Sefarim Exchange Offers Wide Selection

"Seforim are our business, our only business." The Student Seforim Exchange has successfully maintained this old adage over its many years of service to the students and faculty of Yeshiva.

After traversing the subterranean maze of the Main Center, or taking the high road near the Beis Medrosh and back alley, the expectant visitor is greeted at the door by the sound of other students and faculty examining the seforim contained within room 181 of RIETS hall.

Discontented with this general perusal, the visitor may engage in a friendly conversation with the manager of the Seforim Exchange, Robert Swartz. He will proudly attest to the fact that the Seforim Exchange handles everything from *Chumashim* right down through *rishonim*, *achronim*, *sidurim*, and modern Bible commentaries. In the newly-enlarged Judaica collection; one can find works of contemporary Jewish philosophers, historians, and exponents of the Jewish faith. Selections of history books, dictionaries and general writings are also available.

As in any business, account books are kept, and an account catalogue of inventory is available. Thus, one notes that there are at least one dozen different sets of *Chumash* and *Nach* alone

sold here. Last year the Seforim Exchange grossed in excess of \$20,000, which surely rates it as an active business proposition. It is open six days a week, at least three hours each day. Aiding Mr. Swartz are Messrs. David Seff, Steve Siegel, Mike Halkin, Yisroel Halpern, Joel Waxman and Sholom Kamnietzky.

The present staff is quite competent, but they must add to their ranks to assume even better service.

An additional point one should bear in mind is that the Seforim Exchange sells *seforim* at a very low profit margin, thereby passing tremendous savings on to its customers.

Students of all divisions frequent the Seforim Exchange. It is regretful that such a worthwhile project lacks the additional student support necessary to facilitate its operation. Among the benefits to salesmen is a five percent discount in addition to the Seforim Exchange's low prices. Boys interested should apply to Robert Swartz, Ruben Hall 323, or David Seff, Personnel Manager, Ruben Hall 421.

Maxed Ten to Michael Cherniak RIETS '66 and Miriam Stern on their forthcoming marriage

Norman Lamm: Halacha Doesn't Change Like Fashion

By Rabbi Norman Lamm—Reprinted from the January issue of "The Jewish World".

Orthodoxy is not a movement within Judaism, no, it is Judaism itself. Orthodoxy is the sole legitimate heir of Judaism, and if it has any faults, these are not the faults of Orthodoxy as a movement but rather those of contemporary Judaism.

Certainly there are faults. The chief fault lies with that wing within Orthodoxy which has run away from history, which has shut itself off from the world, which refuses to come to terms with changing reality, which has made "splendid isolation" its watchword while awaiting the arrival of the Messiah. Yet there is another wing within Orthodoxy, too, which proclaims that, although the Jewish people as a people does not indeed follow the ordinary course of history and is not subject to the standard laws of history, and therefore cannot be "normal" in the true sense of the term—nevertheless it should not decline to partake in history. This trend in Orthodoxy has grown especially strong in the United States. The great difficulty facing the Jew today is that of living in both worlds—a difficulty which has found concrete expression in the way of life of the State of Israel—but most Orthodox Jews in the United States have already learned how to live in both worlds, and the introduction of combined programs of secular and religion education is one proof positive of this.

As for convenience—that is a relative notion. Personally, I find it very convenient to be an Orthodox Jew, because I find it convenient to be at peace with myself as a whole Jew. But he who defines convenience not in terms of making peace with himself but rather with the pleasures of the moment, with easy life, will doubtless find the Conservatives more convenient, and even more so the Reform. Convenience of this kind has been one of the great American principles (at least until three years ago), and, as Rabbi Yehuda the Pious used to say, "As is the custom of the Christians, so too is the custom of the Jews. . . ." The success of the Conservative and the Reform is based mostly on love of comfort. The reason for the fact that a large section of American Jewry has been turning

away from Orthodoxy is not that they have tasted of religion and found it wanting—they have never tasted of religion at all, and therefore have no idea of the nature of goodness and the nature of the good life.

The Conservatives and the Reform argue that they have a harder time, because they are obligated to wage a constant battle for harmonizing religion and life. This is a wholly specious argument. What kind of battle is it when your sole concern is to adjust to life rather than to grapple with it, when the supposed warriors declare in advance the victory of the alleged demands of life, in the name of which they sacrifice in advance the principles of religion? Do they really grapple with the issues of science? No, they merely uncritically try to adjust religion to science. We, too, have begun to grapple with these problems. For us, to be sure, this involves both mental struggle and long meditation—because we are not prepared to give up the fight in advance. We have an organization of young scientists, both men and women, with a learned periodical, where an effort is being made to come to terms with modern science in the spirit of our religion, the underlying principle however being the unchanging authority of the Halacha.

The interviewer: The Torah was handed down by Moses on Sinai—but was the Halacha too handed down by Moses?

Answer: By its very nature, the Halacha is unchangeable. It is not a passing fad; rather it embodies the changeless law of life and man, the eternal element in the relationship between Man and God, and Man and Creation, which remains forever true. Why should it be necessary to alter truth? Does an eternal truth become less true with the passage of time?

The interviewer: In order to determine what is and what is not eternal in Jewish religion it is necessary to have rabbis endowed with the quality of eternal greatness. Do you find within yourselves the power to decide what is and what is not eternal, and by this power also to meet the issues of the present?

Answer: It isn't possible to answer all questions. Even the scientists themselves cannot answer all

questions. But I do admit that we have not managed to do everything. . . .

The interviewer: For lack of time, capacity, or will?

Answer: Perhaps there hasn't been sufficient awakening to the need for solving the problems. But it is also true that the education of the younger generation takes most of our time and attention, and the instruction of our kids in yeshivot is an immense undertaking in its own right.

The interviewer: In that case you are liable to graduate from the yeshivot a lot of kids who are well-versed in the Torah but are quite unprepared to meet outside reality, which is out of touch with the Torah. . . . You criticize Reform, yet your own deliberate isolation creates a vacuum which cannot but be filled by Reform.

Answer: I plead guilty to this count. Personally, I have long maintained that the way to fight Reform is not merely to impeach them, but to start devising our own solutions to the problems. In fact, rather than fight Reform, we should struggle with reality. I must also admit that there is a measure of personal timidity evident among the Orthodox, but such timidity is a natural and maybe, at times, even a healthy phenomenon: the dangers of fear and cowardice are perhaps no greater than those of reckless "courage." For courage and exertion are not necessarily proofs of real bravery. Timidity, however, becomes a morbid trait when, instead of serving its true purpose—which is to warn us against traps on the way—it prevents us from engaging in any activity at all. But in that case we should overcome it. Even then, however, not for the purpose of working changes in the Halacha, but rather for the purpose of fashioning new answers from ones. Today, unfortunately, a frenzy of change has overtaken everyone. As though the main thing were merely to change. But why should this be the most important thing? Suppose modern reality does not require all these changes? Has anyone ever bothered to make a truly complete study of both our Halacha and our reality, and come up with proof positive that the Halacha is bad for our age?

The interviewer: Have you, the Orthodox, ever bothered to make a truly complete study of our Halacha and our reality, and have you come up with proof positive that the Halacha is good for our age?

Answer: Merely because it does not lie within our human power to make it complete, does not mean that we should make it partial. There is a short cut which is in truth a long way, an easy way which is in fact hard. But precisely because we do not have such power, we must guard the Torah zealously, and avoid the easy way.

And then you ask me: what am I doing here, in other words, why, as a Jew, am I not there, in the State of Israel? I look upon the reality of the State of Israel as a holy reality, but without any mythology. I look upon Israel as a Jew's State which, with God's help, may yet become a Jewish State. . . .

The interviewer: Why not with your help as well?

Answer: With my help also. . . . But it seems to me that I also help by being right here. . . . I am raising here a generation which will not be alien to the State of Israel; and without a new generation imbued with Israeli con-

sciousness in the Galuth, the survival of the next generation in Israel itself would be in danger. I myself, like all religious Jews, consider my being in the Galuth— even prior to the establishment of Israel, let alone since then—only temporary. True, I am not settling in Israel, but by rescuing Jews for Judaism I do, in the final analysis, settle them in Israel. And while I am not settling in Israel, my son will settle there and so will my students. I teach them to be Jews, and settlement in Israel— alyah—is a meaningful part of "being a Jew." And it is no accident that alyah from the United States to Israel is confined mostly to Orthodox Jews. This is so because we are the only ones here in the United States who are not ashamed to state that we, live in Galuth. . . . True, I admit that there is a terrible contradiction here. If I am to draw the right conclusions, then I must advise all of them to settle in Israel. If I avoid making such a plea directly, it is because I am afraid that no one will listen. I therefore prefer to devote my time to matters in which success is better assured—to deepening the ties with Judaism, which eventually will lead on to Jerusalem.

Contributing Editor

Orthodoxy and Buber

by Fred Gorsetman

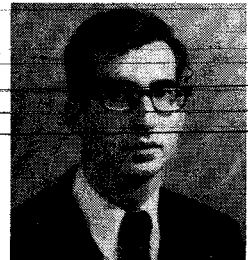
Why Martin Buber was never really accepted or even appreciated by the Jewish community at large has often appeared as a bizarre trick of fate. Although he wrote for the world at large, Buber still considered himself firmly rooted in Jewish thought and tradition. Often he spoke of the glory and rightness of the Hasidic movement, but never had he been received by the movement as a follower. As an avid Zionist, he lived the last twenty-one years of his life in Israel, yet except for a few myths and followers, did not achieve noteworthy distinction by those Jews. Instead he was searched out, lauded, and perhaps glorified by certain Protestant existential theologians.

To understand why Buber, certainly one of the most influential Jewish philosophers of our time, has been rejected by his people requires two fields of investigation, first his essential theories and second how they were received by the various Jewish groups.

Often quoted yet even more often misunderstood, Buber's essential philosophical themes are the I-IT and the I-Thou symbolism characterizing the relation and interaction between man and man, and man and G-D. The I-IT relation, the more mundane manner to approach the world, expresses the desire of man to manipulate, exploit or merely encounter for self gain another person or object. It need not be evil, rather mechanical and often productive, resembling the aloof and objective detachment of a scientist to his work.

Man, however, has one other alternative in which to view the

world, namely the I-Thou. Here neither the I nor the Thou seek the use of the other. Further each derive an understanding of self through the dual involvement. Buber's own I-Thou sensation found him as a child petting a horse of which he had grown quite



Fred Gorsetman Bill Levy

fond. Suddenly he sensed his hand and could feel it touch and move as if he knew its existence. Although he continued doing the same act still the act was intrinsically different.

In both the I-IT and the I-Thou, Buber concerned himself most with the relation between two persons or objects. His philosophy, in fact extends only within the hyphen that connects both partners and permits the relationship. Although in the I-IT, man by his purpose and action indicates the relationship with the I-Thou, no one or thing can begin or induce the experience of togetherness, rather this sensation initiates from the outside, from the hyphen, from G-D.

In Hasidism, Buber felt he had discovered a community in which

(Continued on page 3)

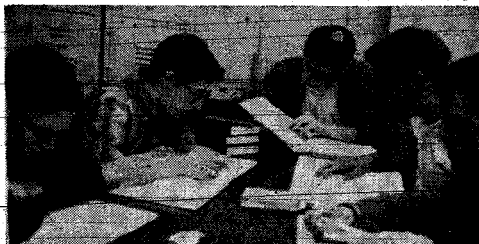
Reflections on a Year in JSS

(Continued from page four) realization of the strong bond between Am Yisro-el and G-d.

The James Striar School, however, represents a revolution against the very ignorance which Talmud Torah has helped to foster. I, as a JSS student, can only marvel at the success that Rabbi Besdin and his staff of dedicated rabbis have had. A program which started out with a handful of interested young men has ballooned into a vibrant school of over 200 students. I am also gratified by the fact that I am able to consider my Jewish heritage and religion on the same mature in-

tellectual level as those concepts of a secular nature. I finally look to JSS as one of the many innova-

tions necessary to stem the tide of the much talked about problem of the vanishing American Jew.



JSS students in the Beit Mitzvah

Bill Levy