

HAMEVASER

Student Publication Of The Yeshiva University Jewish Studies Divisions

Volume XII

YESHIVA UNIVERSITY, NEW YORK CITY

WEDNESDAY, MAY 16, 1973

Number 1

Dirshu Shabbaton Focuses On Christian-Jewish Relations

by GARY ESTERSON

Across the nation thousands of young Jews are joining the Jesus Cult. They are assimilating into the prevailing culture as did the Ten Tribes of Israel.

Realizing the danger the "Jews for Jesus" posed for the members of their group, the leaders of the New Jersey Young Judean movement organized a shabbaton on May 4th in Barryville, N.Y. to discuss the problem. A group from Dirshu was called in to provide a traditional atmosphere and to inform the participants about the "Jews for Jesus" phenomenon.

Dirshu Activities

This past year the Dirshu organization has sought out the alienated college youth on such campuses as Hofstra, S.U.N.Y. at Stony Brook, Queens College, University of Pennsylvania, Nassau Community College, and Adelphi. For some Jewish college students a Dirshu shabbaton is their first contact with Judaism.

The Young Judean shabbaton was a typically innovative Dirshu shabbaton. The davening was highlighted by stories, singing, and explanations of the prayers. For many of the forty participants of high school age this was the first time they had experienced a traditional davening. The spiritual significance of the mechtzah was explained to the participants, whose connection with Judaism ranged from assimilated to temple affiliated. The common denominator uniting all the participants was their thirst for Judaism. The spiritual davening gave these Jewish kids their first opportunity to become involved with Judaism.

Background

Friday night a lively discussion group touching upon the historical background of Jesus was led by Dov Frimer, Y.C. '72. His main points were that: (1) There was a period of messianic activity during the time of Jesus, so that Jesus was only one of numerous false messiahs who existed at the time. (2) The bad state of the Palestinian economy caused insecurity among the Jewish inhabitants. (3) The Jews were politically insecure due to the rising power of the Roman procurators. The procurators reigned supreme, even appointing the Jewish high priests. There was no room for the Jews to work within the system, and a revolt in Galilee was crushed by the Romans. The Jews, therefore, were left without political rights. (4) There existed a mass ignorance of Jewish traditions among the Palestinian Jews. Mr. Frimer discounted such notions as Jesus being a Rabbi, by citing Christian sources proving that Jesus broke Pharisaic law.

The conclusion reached in the discussion was that the "Jews for Jesus" movement is due to the aforementioned four factors. Some Jews in America, being both politically and economically insecure, are searching for something to fill their spiritual void. Unfortunately, in some cases, the "Jews for Jesus" fills this void.

In a well-received lecture Shabbat afternoon, Michael Reich, Y.C. '74, traced Christian-Jewish Relations throughout the ages. He disproved the doctrine of Christian love by citing such historical facts as the crusades, the inquisition, and the forced conversions of Jews throughout the ages. The idea of "Love Thy Neighbor As Thyself" in Christian and Jewish theology was discussed. In Christian theology any person who does not believe in Jesus is



G. Esterson

Dirshu participants

damned to hell. Judaism, on the other hand, expounds the notion of Chasidei Umot Ha'olam—righteous people of the world. These gentle people may attain salvation through their good deeds.

An important question raised during the discussion was the reason this group calls itself "Jews for Jesus". The basic answer was that the name "Jews for Jesus" is a misnomer. Since Jews believe that the messiah has not come yet, it is an impossibility for a Jew to believe in Jesus as the messiah. It was pointed out that this is not the first proselytizing organization directed towards the Jews. Throughout Jewish history, there have been numerous cases of meshumadim directly involved in proselytism of fellow Jews.

Epstein Chosen Editor-in-Chief Brickman New Associate Editor

Joseph Epstein '74 was elevated to the position of Editor-in-Chief of Hamevaser for the academic year of 1973-74 at the governing board meeting held Wednesday, May 2nd. On the Dean's List in Yeshiva College, Mr. Epstein served this past year as Associate Editor of Hamevaser and is a former Associate Feature Editor. An economics major living in Syracuse, N.Y., Joey was editor of his high school newspaper.

This past year's Editor-in-Chief, Israel Benedek, will stay on in a dual role as Publisher and Editor Emeritus. Israel is a '72 graduate of YC and is presently attending the Semicha Program. During his four years with Hamevaser, he has held numerous positions including Associate Editor and Technical Editor.

Filling the position of Associate Editor will be Chaim Brickman '74. A member of the pre-med honor society, Chaim was last year's Feature Editor. Benjamin Yasgur, '74, a psychology major, will function as Senior Editor.

A three year veteran of Hamevaser's governing board, Eliezer Diamond will continue on as Contributing Editor. A first year Semicha student, Eliezer was last year's Executive Editor. The other Contributing Editor will be Ephraim Buchwald who is in his second year of Semicha.

Designated as Managing Editor was Sol Krupka '74. Sol is a pre-med major. Gary Esterson '74, a history major, will hold the post of Feature Editor. An additional position of Feature Editor will be filled at the beginning of next year.

HaRav Goldvicht Assigns New Relevance to Yom Ha'atzmaut

by PINCHAS WEINBERGER

In celebration of the 25th anniversary of the independence of the State of Israel, Bogrei Yeshivot Ba'aretz invited Harav Chaim Y. Goldvicht to lecture at YU. Rav Goldvicht, Rosh Ha-Yeshiva of Kerem B'Yavneh, discussed the nature of K'dushat Yom Ha'atzmaut.

About 200 students from YU and yeshivot all over the city assembled in the Rubin Shul on May 6th to hear Rav Goldvicht. Rabbi Mordechai Willig, an instructor in JSS and a former talmid at Kerem B'Yavneh, introduced the Rosh Yeshiva. Rabbi Willig likened the atmosphere at Kerem B'Yavneh and Rav Goldvicht's personality to the Chemdah of Mitzvat Etrog, for they all possess a spiritually and aesthetically pleasing quality.

Rabbi Goldvicht, speaking in Hebrew, connected the concept of Malkhut to the celebration of Yom Ha'atzmaut. Malkhut, he explained, is the ability to assert leadership, and rise above all social pressures when determining a course of action. Consequently, Malkhut requires a certain amount of Azut, arrogance, to be effective.

Drawing extensively from the Midrash, Rav Goldvicht showed that this arrogant trait did not always exist in the Jewish people. Saul, for instance, was afraid to command his people to destroy the Amalekite cattle—he lacked this requisite quality. Indeed, King David himself only inherited this Azut from Ruth the Moabite. (Moab, according to our sages, was replete

with this arrogance. Lot, their ancestor, exhibited it when he flew in the face of Sodomite opposition and hosted the two angels.) Malkhut, however, must be tempered with the spirit of G'milut Chasadim.

This Azut, maintained the Rosh Yeshiva, has manifested itself in our generation. How else could a handful of Israelis have defended the armies of six Arab nations in the Milchemet Ha-shichron?



Rav Goldvicht at YU

This characteristic of arrogance, however, may lead to undesirable consequences, and, Rav Goldvicht said, one can understand the seeming contradiction in Israel today on that basis. On the one hand, we have a strong state, gathering in the exiles from the Diaspora; on the other, pressing problems, such as Mi Hu Y'hudi, exist, where extreme positions have been taken in the religious and nonreligious camps. Both the State's stability, and such disputes threatening that stability, are the result of that same spirit of Malkhut and Azut.

Having given this insight, Rav Goldvicht emphasized that we should enter Yom Ha'atzmaut with the conviction that the quality of Azut, which gave us victory in battle, will generate more positive results, and lead to a strengthening of Torah in Eretz Yisrael.

Rabbi Riskin; Speaks On T'shuvah and Y'shuah

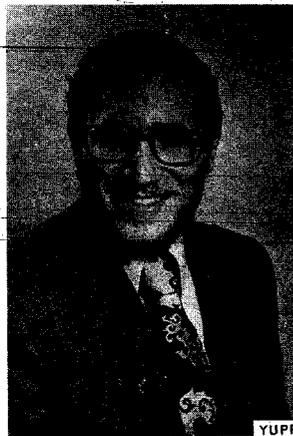
by ABE LERNER

The Yom Ha'atzmaut celebration at YU was highlighted by a special shiur given by Rabbi Shlomo Riskin. The shiur discussed some of the halachic aspects of saying Hallel on Yom Ha'atzmaut and philosophical aspects of redemption in light of Yom Ha'atzmaut.

Rabbi Riskin showed that there is a mitzvah of Hallel whenever an obvious miracle is done for the Jewish people in order to save them from imminent danger. Furthermore, this Hallel is a form of Pirsum Hanais. The prototype of the mitzvah of Hallel engendered by a miracle is the Hallel recited on the Seder night. This Hallel, however, is peculiar in that it is divided into two sections separated by a meal. This peculiarity caused much halachic discussion as to when, if at all, a blessing should be recited on this Hallel.

The Yerushalmi in Brachot, in a discussion concerning the Hallel of the Hagadah, states that there are two separate brachot for the two sections of the Hallel. The two brachot—the regular brachot of

(Continued on Page 3)



Editor-in-Chief Joseph Epstein

Shlomo Charlap '75, a pre-med major, will be the new News Editor. Appointed as Technical Editor was Yitzchak Kasdan '75, a psychology major. Dov Kanner '74 will serve as Copy Editor. A member of the Copy staff this past year, Dov is a Biology major in the college.

HAMEVASER

ISRAEL DAVID BENEDEK
Publisher and Editor Emeritus

300 West 185 Street, New York, N.Y. 10033, 568-8200
Publisher: (212) 781-0428. Editorial Office: 781-0048
Published every three weeks during the academic year.
Exclusive of vacation and examination periods.
Sponsored by the Yeshiva University Jewish studies
divisions student council. Printed at PhotoView
Printing Systems, Inc. The views of signed articles are
those of the individual authors and do not necessarily
reflect the opinion of HAMEVASER nor of Yeshiva
University. Editorial policy is determined by a
majority vote of the members of the Governing Board.
Advertising rates are available upon request. Sub-
scription Rate: \$20 per year.

Governing Board

JOSEPH EPSTEIN
Editor-in-Chief

CHAIRMAN: BRICKMAN
BENJAMIN YASGUR
ELIEZER DIAMOND
EPHRAIM BUCHWALD
SOL KRUPKA
GARY ESTERSON
SHLOMO CHARLOP
YITZCHAK KASDAN
DOV KANNER

Associate Board

Contributors: Asera Berzon, Lewis Solomon, Israel
Correspondents: Elyakim Krumben (Cher), Alan
Abramson, Gary Eisenstock, Jacob Schnager,
Associate Features: Nathan Kahan, Yoneda Shapiro,
Mitchell Weiss, Norman Witsnicki, Associate News:
Barry Snow, Lyte Kamel, Philip Weinberger, Cultural
Editor: Gary Kinslinger, Productions: Barry
Nochowitz, Barry Zitter (Editors): Nathan Sch-
wartz, Photography Editor: Efraim Golshten
writer, Sidney Silvio, Technical Associate: Eliezer
Weiner, Associate Copy: Steven Korman, Business
Manager: Sheldon Traube, Assistant to the Publisher:
Baruch Twersky, Circulation: Marvin Blumfrucht
(Manager), Motrice Neuman, Samuel Solomon.

The President Speaks

A Farewell to Arms

by Maury Bach

A cherished tradition is for a departing President to compose a valedictory. This is one thought which I have relished for quite some time, in part because it gives me the opportunity to say certain things which could not be expressed during the year. This article will help explain some of my motivations during my tenure in office and my personal projections of hope for the future.

First in line of the lampoon is the high and mighty world of student-administration relations, or rather, politics. With rare exception, once a person dons the administrative mantle he enters a newly detached world in which the student (after all, the raison d'etre of any educational institution) is insignificant. It was often difficult to distinguish between what was either an incredible naive or callousness with regard to student needs. And things aren't getting any better.

During the past year, we have strived to make it possible for RIETS students to attend shiurim in chumash and practical halachah. A drastically modified version of the chumash programs is currently in effect, and with the advent of the halachah shiurim promised by Rabbi Charlop for this September, our goal will finally be realized. Although they are not as originally envisioned, it is a beginning.

On another front, we have pointed out the necessity of bringing in new rebbeim to replace those who have left the Yeshiva. After much bickering and a threatened kick in the pants, the Yeshiva has seen two new rebbeim this year. Both in relating to their students and in providing high level shiurim they have excelled, and the effect on the Yeshiva is noticeable. But this has proven to be only a stopgap measure, as once again, the students do not know which rebbeim, in particular the above, will still be teaching here next year. It seems that we will again have to register for shiur X, Y, or Z in YU's latest reincarnation of that old affair. If I may be so bold, it might require another swift kick to make the administration listen.

There are other problems which confront us, such as the lack of a mashgiach, adequate shiur placement, and a set cycle of masechtot for future years. Unfortunately, I no longer have the office, nor, in truth, the time and the strength to make a strong push

From the Editor's Desk

Hatchlot Kashot: Signing In



by Joseph Epstein

Actually I accepted this position as editor of HAMEVASER with hesitation. The problems facing us are innumerable—more than any other student service in YU.

I decided, though, that HAMEVASER serves a most important function in YU. Just look around—there is no other publication or journal put out by the students, faculty, or administration of YU which is dedicated to reporting or commenting on Jewish or traditional topics exclusively. It's ironic that in the home of Torah Umadah, only HAMEVASER serves the hashkafa part of the Torah.

Because of these ideals, it's hard for me to understand why some would like to see HAMEVASER disbanded. It's hard for me to see why HAMEVASER doesn't receive more support. It's hard for me to fathom the logic of those who object to the ideals of HAMEVASER.

We do need qualified writers and dedicated workers from all religious divisions. There is no glory; there is not enough prestige; there is just the ideal of furthering Jewish thought. I must emphasize that we are not and will not be the spokesman of only one group or division. We will strive to present the Jewish approach on issues, the traditional outlook on ideas and the "Torah Umadah" style of thought. We

will represent everyone who is interested in Jewish thought.

Maybe our problems exist because of the "old story"—the gradual chipping away of religiosity in YU and the spread of secularism. Maybe there's a lack of sensitivity to Jewish ideals on campus. Could it be because of the carelessness for religious ideals or the lack of interest in the unique "YU hashkafa"?

I don't know. I do know that we had better get increased support from fellow concerned students, wherever they are in YU. We need the sponsorship of all Jewish Studies councils. Whatever happened to the idea of our yeshiva—of one Yeshiva. It disturbs me to hear the concept of "three religious schools," as if each one has a different set of religious values. Maybe legally the administration has chosen to call each a separate "school," yet the true concept of YU held that divisions existed only because of differences in stress and emphasis, not in fundamental beliefs.

If not, if we can't succeed, then 11 years of fighting are over. Enough. The ideal is lost, or else buried under a pile of org. poli sci, and psych tests. I really can't see why Torah or hashkafa has to fight for survival on the YU campus. Yet I've seen everything—negativism by the students, hostility by

administrators and indifference by faculty. So let there be no HAMEVASER. That would mean that there is not one publication put out by anyone in YU dedicated exclusively to Jewish thought and ideals. It would be tragic, especially in YU.

We're going to do our best. I've looked over many of the interesting and excellent past issues of HAMEVASER. Every issue proved the uniqueness of our paper. Sometimes it acquainted students of the realities of the contemporary Jewish world. Sometimes it acted as the religious watchdog of YU and saw that the university was run according to the religious principles expounded in our religious divisions. Sometimes it acted as the voice of the Yeshiva student; i.e., "what does the Yeshiva student think on this topic?" And finally, sometimes it strove for reform in the religious studies divisions—all of them: JSS, EMC and RIETS. Its purpose was to write about Judaism, exclusively.

So you can see this is a challenging job. At home I was always taught the intellectual approach to Judaism. I was always challenged with Jewish ideas. We have a good governing board; we have good writers, some excellent writers. Yet everyone is invited and urged to contribute. Initially I must thank my good friend Israel Benedek for continuing in the position of publisher. He will take off a great technical burden from my shoulders.

I must also add that I am looking forward to co-operation with Commentator. My close friend and present and future roommate, Norm Blumenthal, will be heading Commentator. In our uniqueness I know we will find unity and friendship.

HAMEVASER has a most serious task to perform and it will perform it well. We need your support and co-operation.

Let's hope the Torah of Torah Umadah is strong enough to continue to grow and flourish.

Copies of Sanhedrei Ketana, the publication of the Yeshiva University Kollel, are available in the RIETS office (room 110 in the Main Building) at one dollar a copy. RIETS AND YP students can get one copy free.

All students who are interested in writing or working for HAMEVASER this coming year, should apply to Joseph Epstein, M329, or Chaim Brickman, M512. Positions are open to qualified students on feature, news, production, copy and research staffs. Please include past experience, year in college and where you can be reached.

INCOMING GOVERNING BOARD 1973-1974



YUPR
Front row: (left to right) Chaim Brickman, Joseph Epstein (Editor), Israel Benedek (Publisher). Back row: Dov Kanner, Eliezer Diamond, Shlomo Charlop, Gary Esterson. Missing: Benjamin Yasgur, Effie Buchwald, Sol Krupka, Yitzchok Kasden.

From the Publisher's Desk

In Retro-Prospect

by Israel David Benedek



At the start of my term as Editor-in-Chief of HAMEVASER, I saw Volume XI as that of an experimental year. A variety of new features and techniques were utilized in order to make this newspaper one more widely read and more deeply enjoyed by a larger spectrum of students here at YU. As the year closes, I see that the effort invested into HAMEVASER was not wasted. I am glad when someone I don't know approaches me and praises one issue or another. I am glad to see a restoration of interest in HAMEVASER by JSS students. I am glad to see HAMEVASER and its contents discussed in many circles. It is now Joey Epstein's turn to see to it that good material is produced and presented properly. I hope Joey will do as good a job as Editor-in-Chief as he did in the capacity of Associate Editor.

My close friend and roommate, Shaya Wexler, was invaluable this past year as Managing Editor. Shaya was a great deal of help in coordinating the various staffs and in other tasks that help make a newspaper run cohesively, aside from filling in very ably as acting news editor. My other friends on the Governing Board all helped in their own ways. I would like especially to thank the following members of the Board this year: first, Eliezer Diamond, whom I've depended on for his advice as Executive Editor at our Executive Board meetings. HAMEVASER is fortunate to retain Eliezer in the capacity of contributing articles of intellectual value and interest in Judaic studies. Joe Telushkin, as Contributing Editor, provided his own valuable, respected insights into CJFPW, the Jews for Jesus, etc. The newspaper will miss his three years as Contributing Editor, but looks forward to presenting Effie Buchwald's views on the contemporary scene. HAMEVASER's feature-orientation necessitates an able and untiring feature editor. Chaim Brickman was just that, if not more, and will fortunately offer his talents to the paper in the higher capacity of Associate Editor.

As Publisher, I have been asked to remain active on the paper, not only by continuing to write a column, but also by actively overseeing and advising the Board on the technical aspect of the preparation of an issue of HAMEVASER. I see my role as Publisher as beyond the Governing Board and will remain active on the Board in the position of Editor Emeritus. The duration of my position as Publisher will depend on, among other things, the amount of available time I will have in the coming year for the responsibilities requested of me. This coming year will see HAMEVASER lean even further towards a feature magazine or journal than in the past. This, in turn, will induce a simpler layout with a four-column page rather than five columns as the standard page format.

MORE ON SEMICHA

The Semicha Student Questionnaire should be going out this week to all the Semicha students. To assure effectiveness of the study, the data will be carefully tabulated over the summer and the results will, IY"YH, be revealed in the beginning of the fall term. To those who have expressed apprehension in connection with my column last week, please be assured that I cannot imagine anyone possessing a greater desire to see a large number of YU musmakhim teach and be m'karev Jewish communities all over the nation and the world than me. But are we producing this large number? Can we not make a good thing better? There is no excuse for this past year's SOY leadership not pursuing the matter of the approved revision of the Semicha Program nor could there be an excuse. (Nor could there be an excuse for the attempted censoring of this newspaper by the SOY President simply because an issue was scheduled to go to print during election week. Is the New York Times censored or prevented from going to print during election week? Or The Commentator during YCSC election week?) This coming year's leadership, however, will pursue the matter in a responsible and vigorous fashion.

Church and State in Israel

(Continued from Page 4)

with regard to obligatory wars. Both Ramban in the previously cited gloss to the they need not wage war. "The Ramban broadens this category to "anyone whose spirit moves him to stand apart (from his fellows) and before G-d in order to serve G-d and worship Him, to know G-d and walk in His ways, and to remove from his shoulders the burden of mundane concerns." 7 One may claim that b'nei yeshiva qualify for exemption as "those selected to worship G-d." In our times when there are no temple services, moreover, yeshiva students have virtually taken the place of the Levites.

To deal with this claim realistically we must take an honest look at yeshiva life and the demands of military service. Though some b'nei yeshiva learn day and night, talmud Torah is not a full-time occupation for most talmidim. Some kollekniks dabble in business; others embark on fund-raising junkets. Even those who spend their days only in Torah study have almost three months of vacation (Nisan, Av, Tishrei). Even granting b'nei yeshiva the status of Levites, it is unfair to ask that they devote some, or all of their free time to national defense? Much could be done by b'nei yeshiva, moreover, to improve the spiritual atmosphere of the army. They could serve as inspiring examples both as chaplains and as rank and file soldiers.

Allow me one final point, perhaps the most

important. Much has been said about the spiritual and moral anarchy of our age. The Orthodox community has responded to this threat in two distinct ways. The Agudah element has taken the stance of "chayeicha kodmin". When moral decay runs rampant each committed Jew must guard himself, first and last, against contamination. The Mizrahi faction has urged increased efforts to reach disaffected Jews and thereby stem the tidal wave of foreign "isms". The first view reflects reservations about the average Jew's ability to maintain his own religious make-up, and certainly about his power to affect others. The second view assumes that, on the contrary, the Orthodox community can only survive if it builds around it a society that emphasizes with traditional values. Isolationism can only invite an atmosphere of unreality and irrelevance.

Military service, and general involvement in Israeli affairs, stand between these two views. If we have no confidence in our ability to influence the Israeli community, army service is a pointless risk. If, however, we believe in the need and possibility of convincing others of the Torah viewpoint, we must participate fully in the nebulous but crucial venture called Israel. In speaking of the need to keep b'nei yeshiva out of the army one Rav referred to the pasuk "al tig'v b'meshichai," "do not touch my anointed ones." Perhaps it is time for the "anointed ones" to do the touching.

Chagall: From Crystal Night to Jerusalem Windows

by CHAIM BRICKMAN

This past month Jews the world over participated in demonstrations and marches honoring the martyrs of the Warsaw ghetto, reaffirming their ties with Soviet Jewry, and celebrating the silver anniversary of the State of Israel. Throughout his life, Marc Chagall has demonstrated concern for his oppressed brethren living under tyrannical governments and has expressed his love for Israel through a more flexible, and perhaps more poignant weapon—the painter's brush.

Great works of art, in general, defy the limitations of time and space. This is particularly evident in surrealistic painting, the art of fantasy, the expression of the subconscious. Marc Chagall's magic has made this temporal paradox possible, as evidenced by his Jerusalem Windows. These twelve glistening jewels which crown the chapel of the Hadassah-Hebrew University Medical Center belong to the distant past, though created in our atomic age, and Zion, whose beauty was once the envy of all nations, has once again regained a modicum of her original splendor.

Marc Chagall was born in 1889 to Jewish parents in Vitebsk, Belorussia. Two distinct social groups dominated this small market town: the peasant-farmers, whose livestock appear countless times in his work; and the humble craftsmen and shopkeepers who made a meager living by day and practiced their mystical philosophy and emotional faith by candle-light. The marvelous tales spun by the Chassidim of his village play an important role in Chagall's "religious" works.

Between 1910 and 1921, Chagall made several trips to Paris studying Cubism and the color techniques of Orphism. Although Paris excited him intellectually, Chagall lamented that "My homeland exists only in my soul." Finally, at the age of thirty-three, Chagall found his homeland—Palestine. In his letters, he wrote that it was the most impressive experience in his life—a great awakening and a revelation.

In 1935, Chagall travelled to Poland and was deeply moved by the synagogues, villages, and Yeshivot, soon to be systematically destroyed. Chagall was forced to flee to the United States where in anguish he painted "The White Crucifixion". Against the background of burning homes, bloodied bayonets, and fleeing Jews, Chagall depicts a large, white crucifix. A young man, wrapped in a small tallit, hangs nailed to the cross. Who is the man on the crucifix? Is it common man? Or is it the Jew in particular, pursued, hated, and hunted for over three thousand years? Or perhaps through this image of the suffering Jew, Chagall accuses "that man", for whose sake Crusaders murdered and pillaged, of perpetuating similar crimes in the twentieth century?

In June of 1959, Dr. Miriam Freund, National President of Hadassah, and Joseph Neufeld, the architect who designed the Hadassah Medical Center, commissioned Marc Chagall to design the stained-glass windows for the synagogue that was soon to be constructed. Chagall and his collaborator Charles Marq completed the windows in mid-1961.

The windows were displayed in Paris and at the Museum of Modern Art in New York City, then permanently installed in February, 1962.

The Jerusalem windows symbolize the twelve tribes of Israel who were blessed by Jacob and Moses in the lyric verses at the end of Genesis and Deuteronomy. The artist intentionally avoided representing human figures in the windows; however, Chagall turned this obstacle to his advantage. Man is more universally represented by a kingdom of stars, planets, vegetation, and animals, while fluorescent colors criss-crossed by delicate tracery add to the legend. Each window is a unique, transparent painting, modulated by external light and affected by the unequal radiance of each color.

Since a picture is worth a thousand words, it would be impossible for the writer at this time to delve into the symbolism behind the twelve windows, as well as to discuss the errors Chagall made in translating (pictorially) the passages from the Chumash.

As the sun sets on the city of Jerusalem, and as the chilly night breeze skips across the Judean hills, the windows whisper the hope of all Jews and reiterate the declaration Chagall made the morning of the inauguration. "And this (sacred art) I carried out by thinking equally of the great ancient creations of the Semitic peoples of the region. And I hope that I am holding out a hand to friends of culture, to poets and artists of neighboring countries and of all countries." Shalom at Yisrael.

Good luck on Finals. Have an enjoyable summer.

T'shuvah and Y'shuah

(Continued from Page 1)

Hallel and the brachah of "Asher G'Alanu"—are so distinct that both must begin with "Baruch" even though their following one another would normally not necessitate an introduction in the second brachah. Rav Riskin said that the understanding of the purpose of having two sections of Hallel and two brachot lies in the realm of philosophy.

Sanhedrin 97b discusses whether the Jews will be redeemed only if they first do T'shuvah or will G-d take the initiative and redeem B'nei Yisrael even without T'shuvah.

The Gemorah concludes, in accordance with Rav Abba, that the Jews will be redeemed even without T'shuvah. However, this redemption will be only the returning of the Jews to Israel because the nation will have suffered greatly and will be in need of a miraculous Geulah. The final Geulah or Yeshuah, when the Torah will be accepted and there will be a universal knowledge of Hashem, will take place only after B'nei Yisrael has done T'shuvah.

Therefore, we can understand the purpose of the two sections of Hallel on the Seder night. The first section denotes the physical Geulah of the Jews from Egypt and the second section denotes the spiritual Yeshua which occurred. The two events are totally separate.

With this in mind, we can understand Yom Ha'atzmaut. After the destruction of our people during the Holocaust it was necessary that we have a Geulah, a physical redemptive miracle, i.e., the establishment of the medinah. However, only through teshuvah can K'lal Yisrael achieve the second and higher level—that of Yeshuah, by spiritual redemption.

Footnotes

- 1. "Hatzefeh" 23.3.73, pp6-7
2. "Hatzefeh" 9.3.73, pp7
3. Ibid 4, Kitbe Volume 1, Jerusalem, 1950
4. Hilchot Shmita V'Yovel 13, 12
5. Ibid
7. Ibid no. 13

Bleich: War and Israel

(Continued from Page 4)

Sefer ha-Mitzvot and Maimonides, Sefer ha-Mitzvot, shoresh 14, declare that even obligatory wars require consultation and guidance of the urim ve-tumim. Rabbi Gershuni argues that since this prerequisite cannot be fulfilled at the present time, war for the sake of conquering the territory of the Land of Israel cannot be sanctioned even according to Ramban.

There is, however, one category of warfare which does not require guidance of the urim ve-tumim: viz., the war against Amalek. It is usually assumed that because population shifts have occurred and ancient people are no longer ethnically identifiable this mitzvah cannot be fulfilled. Ramban, Hilchot Melakhim 5:4-7 states that the commandment to eradicate the seven Canaanite peoples has lapsed because of precisely these considerations but fails to make a similar statement with regard to the people of Amalek. Rabbi Gershuni quotes an unpublished comment attributed to R. Chaim Soloveitchik of Brisk in resolution of this difficulty: "R. Chaim is purported to have declared that the commandment to destroy Amalek extends not merely to genealogical descendants of that ancient people but encompasses all who embrace the ideology of Amalek and seek to annihilate the Jewish nation. Hence, the "war of God against Amalek" continues "from generation to generation" against the professed enemies of Israel and in our day is directed against those Arab nations which seek to eradicate the people of Israel. Since the battle against Amalek is in the nature of a continuous and ongoing war it does not require the sanction of the urim ve-tumim.

Rabbi Bleich is presently a Roth Hayesivah in RIETS. The essay featured here, originally appeared in Tradition, Winter-Spring 1972, Vol. 12 No. 3-4. It is reprinted now because of its relevant message and current interest to the students at Yeshiva University.

War and The State of Israel

by Rabbi J. David Bleich

In the relatively few years of its existence the State of Israel has experienced three major armed conflicts: the War of Independence of 1948, the Sinai Campaign of 1956 and the Six-Day War of 1967. The halakhic sanction for each of these wars has been challenged in some rabbinic circles. Rabbi S. Zevin, editor of the *Encyclopedia Talmudic*, addresses himself to this emotion-laden topic in a scholarly, objective manner and endeavors to show that definite halakhic sanction does in fact exist for each of these wars. The basic issues with which Rabbi Zevin grapples are at the core of the theological controversy concerning the establishment of the State. Rabbi Zevin's views are contained in an article appearing in the 5731 edition of *Torah she-be'al Peh*.

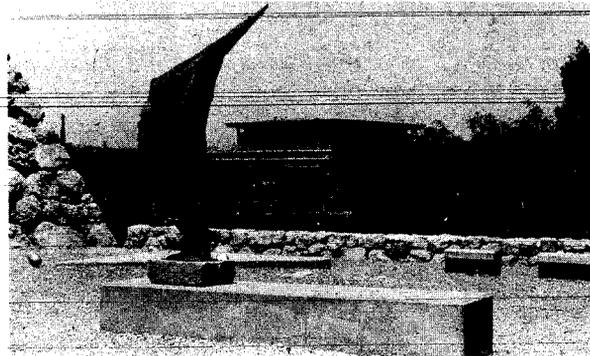
The prime argument cited in objection to the War of Independence, and indeed to the very establishment of the State itself, is based upon a literal understanding of the Talmud, *Ketuvot 111a*—In an aggadic statement, the Talmud declares that prior to the exile and dispersal of the remnant of Israel, God caused the Jews to swear two solemn oaths: 1) not to endeavor to retake the Land of Israel by force and 2) not to rebel against the nations of the world. Rabbi Zevin maintains that these Talmudic oaths are not binding under circumstances such as the ones which surrounded the rebirth of the Jewish state. In support of this view he marshals evidence from a variety of sources. Avnei Nezer, *Yoreh De'ah*, II, no. 454, notes that there is no report in any of the classic writings regarding an actual assemblage for the purpose of accepting these oaths as is to be found, for example, in the narrative concerning the oaths by which Moses bound the community of Israel prior to the crossing of the Jordan. The oaths administered before the exile are understood by Avnei Nezer as having been sworn by yet unborn souls prior to their descent into the terrestrial world. Such oaths, he argues, have no binding force in Halakhah. Similarly, the Maharal of Prague interprets these oaths as being in the nature of a decree or punishment rather than as injunctions incumbent upon Jews in the Diaspora. There is obviously no transgression involved in attempting to mitigate the effects of an evil decree. A third authority, the Or Sameach, accepts the premise that these oaths do apply in a literal sense. However, he expresses the opinion that following promulgation of the Balfour Declaration establishment of a Jewish homeland in Palestine no longer constitutes a violation of the oath concerning rebellion against the nations of the world. The text of Or Sameach's statement on this important issue is reprinted in *Toldot R. Meir Simchah*, p. 164. Rabbi Zevin adds that this argument assumes even greater cogency subsequent to the U.N. resolution sanctioning the establishment of a Jewish state.

There is yet another line of reasoning on the basis of which Rabbi Zevin denies the binding nature of these oaths at the present juncture of Jewish history. He advances a forceful argument which, particularly in the present post-holocaust era, must find a sympathetic echo in the heart of Jews who have witnessed an unprecedented erosion in all feelings of humanity among the nations of the world which permitted the horrendous oppression and torture of the Jewish people. The G'marah records that the two oaths sworn by the people of Israel were accompanied by a third oath which devolves upon the nations of the world; namely, that they shall not oppress the Jews inordinately. According to Rabbi Zevin and others who have advanced the same argument, these three oaths, taken together, form the equivalent of a contractual relationship. Jews are bound by their oaths only as long as the gentile nations abide by theirs. Persecution of the Jews by the nations of the world in violation of this third oath releases the Jewish people from all further obligation to fulfill the terms of their agreement.

Objections to the Sinai campaign and the Six-Day War are founded upon completely different considerations. According to

Halakhah, the declaration of an offensive war requires the affirmative act of both the Sanhedrin and the king, but in our day we possess neither Sanhedrin nor monarch. R. Abraham Isaac Kook, *Mishpat Kohan*, no. 144, sec. 15, has argued that the latter requirement is not a literal one because declaration of war is not a royal prerogative. The king, in performing this function, merely serves as the agent of the nation. In the absence of a monarchy, authority for the declaration of war is vested in the established state authority. This contention is borne out by the words of Ramban in his addendum to Maimonides' *Sefer ha-Mitzvot*, no. 17. Discussing the declaration of war, Ramban states that this is the prerogative of "the king, the judge or whoever exercises authority over the people." In contrast, the second requirement, namely, concurrence of the Sanhedrin, is crucial. Accordingly Rabbi Zevin concludes, that there is no possible halakhic authority for the waging of an offensive war in our time.

However, Rabbi Zevin asserts that these objections do not affect the halakhic status of the armed conflicts in which modern Israel was involved. A defensive war does not require the sanction of either the king or the Sanhedrin. These requirements apply only to wars of aggression carried out for



purposes of exacting tribute, of territorial aggrandizement or of enhancing national prestige. Rabbi Zevin concludes that no objections can be raised against any of Israel's three wars since each of these was defensive in nature.

These questions are also discussed by Rabbi Judah Gershuni in the same issue of *Torah she-be'al Peh* and in the *Tevet 5731* edition of *Or ha-Mizrach*. Rabbi Gershuni asserts that acquiescence of the Sanhedrin for the declaration of a war of offense may be dispensed with in our day. Quoting *Meshekh Chokmah*, *Parshat Bo*, Rabbi Gershuni argues that only in the absence of a general desire on the part of the nation to engage in war is agreement of the Sanhedrin necessary. *Meshekh Chokmah* contends that sanctification of the New Moon, ordinarily a prerogative of the Sanhedrin, may be performed by the community as a whole in the absence of the Sanhedrin. Rabbi Gershuni avers that this provision may be extended to declarations of war as well. Hence, in Rabbi Gershuni's opinion, approval of the Sanhedrin is necessary only when the populace is unwilling to engage in battle of its own accord.

Moreover, declaration of war by the king and the concurrence of the Sanhedrin is not required with regard to obligatory wars such as the conquest of Eretz Yisrael. Although some authorities disagree, Ramban is of the opinion that the commandment "And you shall inherit the land and dwell therein" is binding in all generations. In his commentary on the above passage Ramban clearly states that this mitzvah includes the commandment to conquer the Land of Israel.

Rabbi Gershuni, however, notes that another condition must be satisfied even

(Continued on Page 3)

Religion and The State of Israel

by Eliezer Diamond

One of the most bitter issues dividing secular from religious Israelis has been the exemption of b'nei y'shiva from the draft. Now that issue has become a point of contention within the religious camp itself. At a recent Mizrahi conference the majority of delegates voted for a resolution calling for compulsory military service of some sort for b'nei yeshiva. The reaction of the yeshivot was quick and predictable. Their worst fears about Mizrahi had been confirmed, and they pronounced Mizrahi ideologically dead. Just as intense, but not quite as expected, were the responses of Chief Rabbis Goren and Yosef. They decried the Mizrahi resolution as insensitive; it showed a lack of faith in Torah as the means of Jewish survival. That the former Chief Rabbi of the Israeli Defence Forces made such forthright statements indicates how deep anti-draft conviction runs in the Orthodox community. My purpose is not to adjudicate between the two factions. I do feel obligated, however, to ask whether the anti-draft position is consistent with the views of Mizrahi and Agudah on other religious issues.

When the State of Israel was being formed, both religious and irreligious factions were concerned with the role religion was to play in government affairs. Most secular Zionists wanted to keep religious influence

Orthodox community is committed to maintaining the State of Israel, how can it refuse to participate directly in the defence effort? Religious spokesmen have advanced two basic arguments justifying their position. First, they claim that government officials (e.g. David Ben Gurion and Moshe Dayan) have declared again and again that it is not militarily necessary to draft b'nei yeshiva. Second, they point to other countries where clergy and students of the ministry are exempt from the draft.

The first response typifies the contradictions of the "yeshivaworld" position. As Professor Kedari of Bar-Ilan University has said, "When we speak of the draft we are told that there is but a handful of yeshiva students, and so they cannot make any difference. When we try to formulate policies for the religious community, however, we are told that we must consult the yeshiva world and the Torah world. Somehow, the b'nei yeshiva are then no longer a negligible handful."² What Kedari points out is that the yeshiva community cannot make its presence felt only when it deems it necessary and ask to be ignored at all other times. If the yeshivot feel responsible for the entire Israeli community on religious issues, they ought to assume the same responsibility on the other issues as well. The "selective" concern which the yeshivot now practice is inevitably looked upon by the community at large as exploitation. To again quote Kedari, "The yeshiva world worries about its own narrow interests in the spirit of 'I have saved my own soul.' They are not responsible for national defense nor do they recognize the State."³

This last statement merits examination. One of the charges leveled most frequently against the religious parties is that they are practising "K'fiyah datit", religious coercion. While our religious sensibilities might not allow us to sympathize with this objection, we ought to examine its validity from our own perspective. As members of the Orthodox community, our major justification for imposing religious law on non-observant Jews is that they are living in a Jewish state, which should be bound by halachah. This argument holds water only as long as we view the government as a potential representative of Torah Judaism. The moment we dismiss it as a secular state, we have as little business imposing halachic norms upon Israel as we have imposing them upon Australian Aborigines.

at a minimum, introducing only "cultural Judaism" into the life of the state. Religious elements pushed for a "Torah State", or at least a government that would be sympathetic to and partially consonant with halakhic norms. Though in many respects the hopes of the religionists were dashed—they could not even have G-d's name mentioned in the Israeli Declaration of Independence—they did strike a bargain with secularists on a number of key issues. Firstly, the government agreed to give the rabbinical courts jurisdiction over marriage and divorce. Second, *Shabbat* was designated as the national day of rest, and accordingly quasi-halakhic restrictions were put on public transportation and business activity. Third, the government set up a religious school system along with "regular" public schools and it agreed to aid private religious schools as well. Fourth, y'shiva students and girls from religious homes were exempted—in the case of y'shiva students it was, and is, a deferment from the draft.

If we examine the philosophy underlying these enactments we find it inconsistent. By demanding national religious legislation Agudah and Mizrahi implicitly committed the religious community to active participation in national affairs. Secular interests opposed the *Shabbat* and marriage laws, after all, and observant Jews could only impose them on the majority as a political minority seeking legislative concessions. In return they would presumably make concessions to the majority and in addition, accept an equal share of the burdens of citizenship. This would mean dealing with any and all affairs of state.

How does the demand that b'nei yeshiva not serve in the army, however, square with a philosophy of active participation? If the

The rub is, of course, that while most Aborigines are not Jewish most Israelis are. The Orthodox community feels obligated to be m'Karev as many of these Jews as possible. Nonetheless, if we Orthodox recognize Israel as a nation of Jews and not as a Jewish nation, what right have we to expect it or to urge it to adopt halacha as government policy? Kiruv l'vovot can be accomplished in many other ways, moreover, and some of the other means available are potentially more effective. Over fifty years ago Rav Meir Bar-Ilan said, "We have to begin our task not with passing laws but by educating the young and by influencing their elders. We have to educate the people to accept our laws; we must extend our influence, even by using indirect means if necessary, through schools and textbooks, newspapers and literature, so that the inhabitants of our country will slowly change their outlook and draw near to the laws of the Torah for their intense worth—voluntarily, from an inner recognition of their value—rather than by either moral or physical coercion."⁴

Let us now deal with the second response. To claim the privilege of exemption based on the practices of Christian countries is caustic and cynical. Another version of this claim, however, is quite legitimate and deserves our serious attention. Halacha exempts certain categories of people from military service. One of these is the Rambam's states-is the Levites. Since they have been "selected to worship G-d and to teach His ways and laws to the people,"

(Continued on Page 3)