I.B. Singer Explores Man’s Use of Knowledge

Dr. Singer is not being foreboding any more than his teaching ability. Indeed, the period school year he is one of the few professors in the English department. Notably, Dr. Singer has suspended his teaching duties to actively participate in Senate and he has also demonstrated a genuine concern for the welfare of his students and their learning. Why then, is the school hiring such an eccentric faculty?

The evidence indicates that since Dr. Singer (known for tenure, the university is taking this opportunity to save money by hiring a new professor who would not receive the substantial difference in the tone of the photon and a corresponding difference in the suggested purpose of Krist Ha-

The Rav’s Shiur: The Metaphysics Of Purim

by IvY Kaufman

Monday evening, March 4, Rabbi Joseph S.

saw, we enjoyed "the

The story of Purim is a story of happiness and fulfillment as well as a story of loneliness and hopelessness. When analyzing the hazzanut surrounding Purim we see that this is so. In fact, TuBiShvat Esther rests on this dichotomy, on this paradoxical requirement that Purim be both a day of prayer and celebration. We engage in the prayer aspect of Purim on TuBiShvat Esther, while the fourteenth of Adar itself is reserved as a day of celebration. TuBiShvat Esther is not an "extraneous addition" to Purim; rather it is an integral part of the Purim observance.

I came to appreciate these two contradictory aspects of Purim. In this essay, I do not try to reconcile these two aspects of Purim. Rather, I try to analyze the difficulty based on its authenticity and its diacritical basis. Man is ontologicaly a frightened being. He is full of anxiety, for he live's not only in the realities of memory (past) and perception (present), but also in the "realities" (past) and "perceptions" (present).
Dear Editor,

I would like to lodge a complaint against the behavior of the people responsible for the administrative offices of Yeshiva University. A bullhorn mounted in the administrative office varner to Stern to inquire about some matters. Does Stern wish to maintain such an office when the students are well aware of the administration? The question is: why would it be necessary to have such an office? Perhaps some students could be assigned to the task.

Firstly, isn’t this institution supposed to be a model of Jewish and proper conduct? How can a school maintain such an office? Can this be done under any circumstances?

Dear Editor,

I would like to express my dissatisfaction with the Stern administration. I have been a student at Stern for four years and have been to the administrative office several times. My experience has been nothing but frustrating. The people there are rude and unhelpful. They seem to take pleasure in causing delays and unnecessary wait times. It is unacceptable for a university to treat its students in such a manner.

I would like to suggest that Stern administration consider setting up a more efficient and responsive system to handle student concerns. It is important for students to feel valued and heard. A more effective administrative office would not only improve the student experience but also enhance the reputation of Stern.

Sincerely yours,

[Your Name]
Curtains Up--It's Play Time

By Ashira Rapaport

Once again Stern College students are putting their talents in the ninth annual school play, "The Prime of Miss Jean Brodie," by Jay Presson Allen, adapted from the novel by Muriel Spark. The three-act drama portrays the lasting influences which a dominating teacher has on her students.

The director of the production is Eva Brandtstein, a charming young woman who has a master's degree in theatre and professionally directs plays. She has just completed her Master's Degree at the University of North Carolina in Boston, and is also an assistant for the Williamsburg Theatre Festival. Ms. Brandtstein has worked in New York City at The Manhattan Theatre Club, The Little Theatre, and Theatre Genesis. She has staged a theatre in England, France, and Israel.

Co-director and producer of the play is Jeri Flederman, a girl from Montreal. The cast members (alphabetical order) are: Elisha Cohen, Laurie Droeger, Joan Hamburger, Robin Jampolsky, Betsy Kaplowitz, Beth Klein, Terry Kron, Ziggy Leahy, Joie Otor, Karen Presson, Ashira Rapaport, Barbara Schreiber, Lee Siegel, and Susan Zaro.

The title role of Miss Jean Brodie will be played by Mariss Weinberger. Committees in publicity, costume, and make-up will be chaired by Mariss Weinberger, Mary Feldman, Lee Grossman, Ann Regev, and Sylva Rapaport.

Some of the plays which Stern has presented in past years were "The Children's Hour" by Lillian Hellman, "Madwoman of Chaillot" by Giraudoux, "Private Life of Henry VIII" by Bernard Shaw, "Tartuffe" by Moliere, and "Twelfth Night" by William Shakespeare. This year's production promises to be as successful as in past years.

Letters

(Continued from page 2)

... and their dorm. We are therefore urging our recent stealing has not been the last. We have no idea how many times our floor has been broken into this year. We have heard that the money we bad earned from our first job would have been enough to buy the entire floor a new set of sheets. We hope you will be more careful in the future.

The Oboerver would like to thank the faculty who have been so helpful in this matter, and we hope they will continue to assist us in the future.

The editors and staff of The Oboerver would like to thank the students who have volunteered to fill out the questionnaire. We were very happy in assisting our self-evaluation.

We of The Oboerver would like to emphasize the fact that our newspaper must represent as effectively diverse student body. The Oboerver strives to serve its students as well as set as an external educational source. Whereever possible we will make an attempt to separate student newspapers for this purpose. The Oboerver must be a complete newspaper to the same goals with one.

The Oboerver welcomes any student who wishes to work on the staff. She can notify any editor, or she can leave a note on the Oboerver room (Room 12).
Rabbi Feinstein indicates that the dancing as preparation of the song of Deborah is connected with the preparation of Passover. The occurrence of Deborah and Yael, according to some authorities, was the first time that this festival was observed in a somewhat different form. The juxtaposition of these two events is used to illustrate the idea that the more fantastic a story, the more likely it is that people will follow it. The translation of Vergil's Aeneid is mentioned as an example of how stories are reinvented to accommodate nationalistic pride.

In the case of the Festival of Purim, the events are seen in the mirror of the Festival of Pesach. The events are connected with the vision of the Sages, who knew that the more fantastic a story, the more likely it is that people will follow it. The translation of Vergil's Aeneid is mentioned as an example of how stories are reinvented to accommodate nationalistic pride.

Emphasized in Megillah

Man's Vulnerability

Historiography Discussed

By Dr. Bernard Lewis

In the Forum of the Arts will be an emphasis on the importance of the historical context in which the events of the Megillah occur. The translation of Vergil's Aeneid is mentioned as an example of how stories are reinvented to accommodate nationalistic pride.

Walk It Off!

Defining The Jew

By the Times

"When a man is lost in the desert, he is limited to the distance he can cover. A man is lost in the desert, essentially in the desert. The Sages who are mentioned in the Megillah are in a similar situation. They are lost in the desert of the Sages, and are therefore in a similar situation to the man who is lost in the desert. The Sages who are mentioned in the Megillah are in a similar situation to the man who is lost in the desert."
Tel Aviv—In exchange for 45 convicted Arab prisoners, Egypt freed a Israeli aviator who had been held captive for two years in Lebanon. The prisoners were serving sentences of 10 to 30 years for offenses, including espionage and sabotage.

Tel Aviv—The 45 Israeli aviators who served as diplomatic representatives in France, were released on Wednesday. The official statement from the Israeli government stated that the release was necessitated by the conclusion of the cease-fire agreement between Israel and Egypt.

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The Chug Aliyah is a new club recently formed at Stern College by Esther Solomon. The director of Chug L’nir, Rabbi Leon Green, said that the club will meet at a coffee shop on West End and will invite speakers from Israeli universities and other institutions to inform the girls of the various university programs.

The first meeting of the club was held February 9 in a room at the Yom Kippur War was shown and there were no takers of the Aliyah spoke and entertained questions.

At the second meeting on March 8, representatives of Israel’s leading universities spoke to the girls concerning programs available to the American student.

Nadine Haborav from Hebrew University opened the discussion. She spoke about the one-year overseas program available to the foreign student. The intensive Hebrew offered by Hebrew University begins in mid-June, and the academic year begins after the summer break on Mt. Scopus. All courses are taught in English.

In the case of the Stern College, courses are also available at the University. Two-week session courses in B’nai, Sociology of Israel, and Judaism.

Rav A. Lichtenstein Explains Miztvah of Zecharith Amalek

By Arlene Flaks

"Women in Law" was the topic of the February 20 seminar. "Women in Law" was presented by Dr. John F. Kulp, Director of the Administration of the Columbia School of Law, and two students from the School.

Dr. Kulp noted that while the number of women students in Columbia School of Law was women, this year’s first-year class contains about 20 women. This is equivalent to the number of women in graduate education.

The 90 women in the seminar were members of the National Women’s Law Association. The seminar was attended by Israeli students from Tel Aviv University and Stern College.

All of these decisions deal with the obligations of Zecharith Amalek. Rav A. Lichtenstein held us, wednesday, March 20th during high holy days.

They have told us to render to God the things that are God's, and to render to Caesar the things that are Caesar's. We are asked for God's sympathy and sensitivity to our plight. Therefore, we use emotional language, rather than code words involving tragedies that killed the Jews in retribution for our wrongs.

It is important that Jews begin to see that the tragic events involving Amalek, because his name is a remembrance of the suffering of the Jewish people. This battle against Amalek in every generation, our sensitivity will keep us prepared. In the aftermath of the Yom Kippur War, there is a keen awareness of Israel that each Jew belongs to a emailing of Zecharith; that we are one, unique nation. Zecharith involves the present, past, and future. We must long with anticipation and hope, as we perceive the present and remember the past.

The University’s one-year program in gender studies is offered to students in languages other than English. This arrangement allows for the foreign students to live together with the Israeli students. A total of 20 students were placed in each seminar. The seminar was attended by Israeli students from Tel Aviv University and Stern College.

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The Mishna in Sota (3b) is discussing the trial of an Israe
woman who has committed adultery, and the Talmud proceeds to say that the verse "You shall teach them
the way of the Torah, which is a definite obligation", is based on a discussion in the Gemara that can be found in the tractate Avoda Zara (3a).

Rabbi Chayim Chaim Chayim son explains that this verse is a command to men, not women, to teach their children the Torah.

The Gemara in Rambam's Mishnah halakhah makes reference to the view of Rav Elazar, who disagrees with the rest of the Talmud in its conclusion that a woman is obligated to teach the Torah to her son.

Rambam argues that the reason for the prohibition against women teaching is to prevent them from spreading false teachings and to maintain the purity of the Torah.

Rambam maintains that Torah is a divine law and that it is improper for a woman to teach it directly to her son. He believes that it is better for a woman to teach Torah to her husband or another male authority figure, who can then pass it on to her son.

Rambam also argues that teaching the Torah to a woman is not the same as teaching it to a man, as women are not allowed to study the same topics as men.

Rambam's view is that a woman is not obligated to teach the Torah directly to her son, but rather to her husband or other male authority figure, who can then pass it on to her son.

We can see from Rambam's view that teaching the Torah to a woman is not the same as teaching it to a man, as women are not allowed to study the same topics as men.

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Dr. Buchler: Our Man Behind Physics
By Ruth Stemp

Dr. Robert Buchler teaches the one and only physics course offered at Stern. Although he's known only to a few students, his extensive knowledge in the field makes his course both interesting and challenging.

Before coming to the United States, Dr. Buchler lived in Luxembourg and was educated in Belgium. When he came to the United States, he spent his graduate studies at the University of California in San Diego.

Dr. Buchler's main work is done upstairs at Belfer where he does research in astrophysics, particularly in the evolutions and explosions of stars. Part of his course at Belfer include teaching at Stern and Yeshiva College. He has been at Stern for the past two years.

After asking how he feels about teaching job at Stern, Dr. Buchler smiled and replied that he feels Stern's physics facilities are extremely poor. "It's a shame that Stern and Yeshiva College are 150 blocks apart, thereby denying Stern students the benefits of Yeshiva College's great facilities."

However, Dr. Buchler enjoys teaching here very much. He feels that the intellectual level of the girls is at least here as in any other school where he has taught.

Concerning his plans for the future, Dr. Buchler will leave the profession of teaching at the end of this year and do more research in his specialized fields.

In The Purim Spirit

Dear Editor,

I would like to commend the students' hatchyday behavior during the week of Purim. The Fr<bility of Purim was one day that we truly appreciated for our school's unique advantages as an Orthodox Jewish college. At what other American university could we live in a dormitory so rebonded with the spirit of this special Jewish holiday? The many smiling faces, were accompanied with cheerful greetings of "Chag Purim." Where else could we find small "Nishmaach Maatzot" packages waiting eagerly in front of dormitory doors and dozens of girls who go into the honge early in the morning to hear the Megillah read? All were included to receive the Finkelstein's and Student Council's generous gift of "Nishmaach Maatzot." All were asked if they had a Purim "Shabbat" to attend, and if not, were adequately accommodated.

A simple reminder in the dorm lobby about the Mivratot of Purim greeted all eyes, only to be followed by special T.A.C. flyers with still more information on Chag Purim. The Tzedakah committee provided everyone with the opportunity to fulfill the important mitzvot of Matanot L'Evyorn.

This Purim has awakened a latent feeling of pride for Stern. I hope that other students share these sentiments. A. N. Repport

Am Yisroel

(Continued from page 5)

The Israeli intellectual suffered a rude awakening consequent to the Yom Kippur War. It was the underlying theme of Mr. Elon's address. The world's recognition of Israel's right to exist was a definite outgrowth of the European Holocaust—a futile attempt to denounce it. Today, however, this recognition is no longer as evident as the events of Auschwitz, Treblinka, etc. begin to fade and new generations arise. Consequently, the world felt no moral imperative to aid Israel in October. Further, the crises in the Western Alliance and within the United States government may possibly serve to increase even less sympathy.

Mr. Elon related that the young Israeli soldier, who never experienced Auschwitz, suddenly underwent a traumatic revolution. The question that Mr. Elon asked is: "What is the connection between the events of the Megillah and the generation in Perus, who speaks also in the contemporary Jewish in Israel, as echoed by Mr. Elon? Further, it would be tragically naïve to believe that the "rage awakening" of the Israeli intellectual does not extend beyond the borders of the Medina.

However, more crucial perhaps than the lesson Jewish vulnerability is that of rads centrality to the understanding of the Jew. The Rev. explains that "Man, Yeshivah Eilohn, has an love for the Jewish. Within the Jew, the capacity for love is a necessity. Mr. Elon defined the "miracle of Israel existence as the fact that there is yet a sensibility to the individual human life."

We must not venture to say that these two characteristics, namely vulnerability and compassion, engender one another and define the Jew.

Erev Pesach

(Continued from page 1)

The Pesach seder takes place with renewed attention to the repurchase of chametz at the conclusion of the festival. If it is the case that the prohibition is contingent upon the location of the chametz rather than upon the place in which the owner finds himself, then the location of the chametz is the repurchase of chametz until after Pesach has drawn to a close in America, seven hours after the conclusion of the seder in Israel. Furthermore, since in Israel the final day of the holiday is not observed, conclusion of Pesach occurs more than a day after Pesach in America. The rabbi, this time, the rabbi repurchases the chametz immediately following the conclusion of the holiday. This may assign himself of the services of an Israeli rabbi who will reprove the chametz at the time of the festival in which the tourist is permitted to repurchase the chametz, which is located in America.

Rabbi Ephraim Yolles discusses this question in the St.aud-Aar 1972 issue of The Mator and concludes that this practice is permissible. In Canada, as cited Taz, Orach Chaim 448:8, Rabbi Yolles argues that such a stipulation, even if not expressly made, is a self-understood condition of the transaction. Secondly, the forms usually employed for the appointment of a rabbi as an agent for the sale of chametz, as well as the authorization to the repurchase of the chametz. In the absence of such authorization, repurchase by the owner is not valid on behalf of his client unless it is in the latter's interest and meets with his approval. Since in America such a stipulation is clearly set in the interest of the American tourist, the repurchase is not valid on his behalf. Thus, Rabbi Yolles concludes, there is no halachic objection to the sale of a tourist's chametz by Israel.

Am Yisroel

The Tzedakah Committee has raised $100.00 in its Special Purim Drive for the Hebrew Institute of the Deaf. A check for $100.00, money collected from students for Matanot L'Evyorn, was sent to a needy Jewish family in Brooklyn.

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We are open seven days a week from 7:00 AM to 10:00 PM, every day of the year. Stop by for your weekly shopping.

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(Continued from page 5)

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