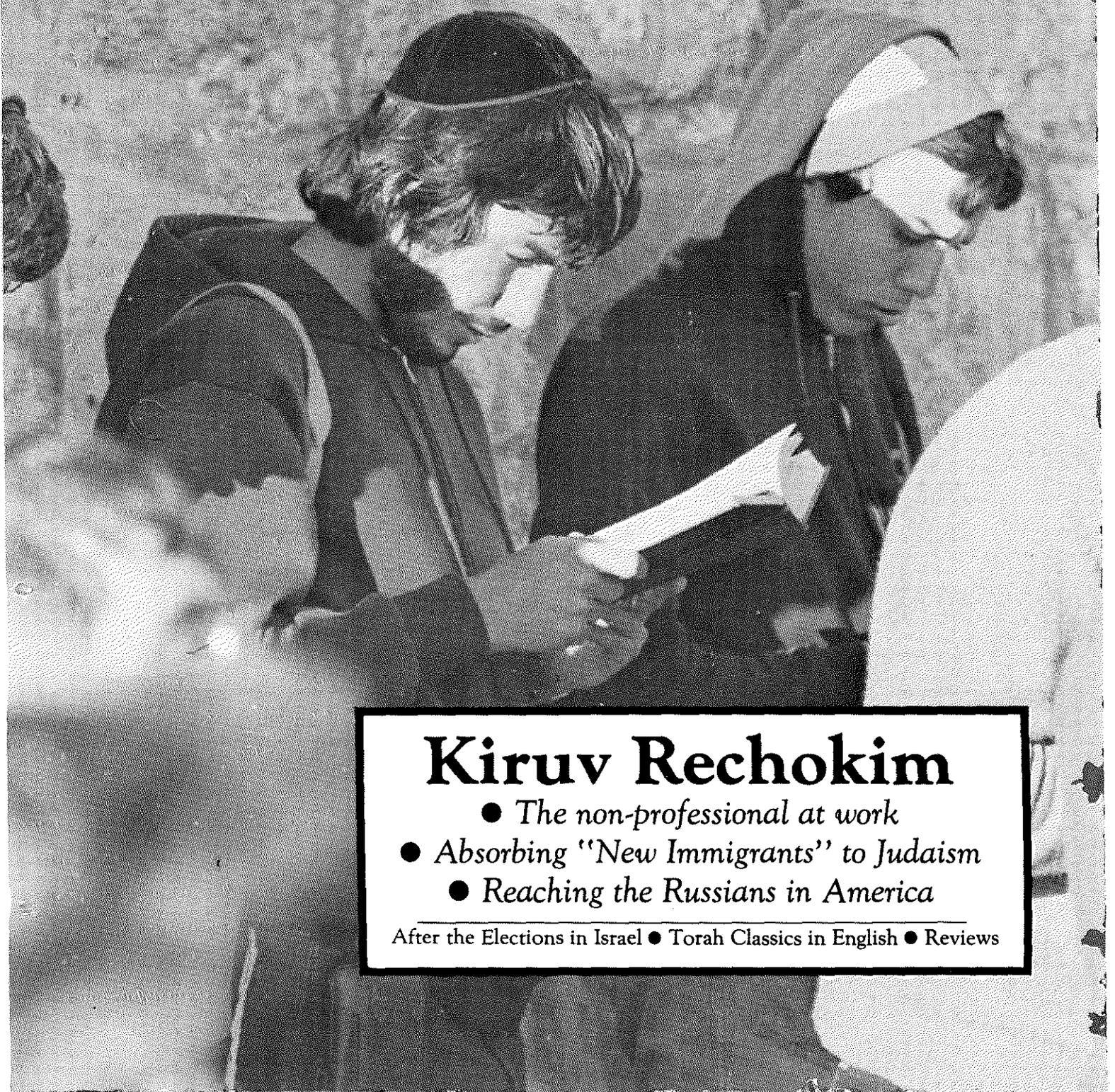


THE JEWISH OBSERVER

AV 5741 / SUMMER 1981
VOLUME XV, NUMBER 7
\$1.50



Kiruv Rechokim

- *The non-professional at work*
- *Absorbing "New Immigrants" to Judaism*
- *Reaching the Russians in America*

After the Elections in Israel ● Torah Classics in English ● Reviews

in this issue . . .

"Kiruv Rechokim": For the Professional Only,
Or Can Everyone Be Involved? 3

The Four-Sided Question, *Rabbi Yitzchok Chinn* 4

The Amateur's Burden, *Rabbi Dovid Gottlieb* 7

Diary of a New Student, *Marty Hoffman* 10

A Plea From a "New Immigrant" to Judaism (*a letter*) 12

Reaching the Russians: An Historic Obligation,
Nisson Wolpin 13

After the Elections, *Ezriel Toshavi* 19

Repairing the Effects of Churban, *A. Scheinman* 23

Torah Classic in English (Reviews)

Encyclopedia of Torah Thoughts
("Kad Hakemach") 29

Kuzari 30

Pathways to Eternal Life ("Orchoth Chaim") 31

The Book of Divine Power ("Gevuroth Hashem") . . . 31

Second Looks on the Jewish Scene

Of Unity and Arrogance 33

Postscript

Return of the Maggidim, *Chaim Shapiro* 36

Letters to the Editor 38

THE JEWISH OBSERVER (ISSN 0021-6615) is published monthly, except July and August, by the Agudath Israel of America, 5 Beekman Street, New York, N.Y. 10038. Second class postage paid at New York, N.Y. Subscription \$12.00 per year; two years, \$21.00; three years, \$28.00; outside of the United States, \$13.00 per year. Single copy, \$1.50 Printed in the U.S.A.

RABBI NISSON WOLPIN
Editor

Editorial Board
DR. ERNST BODENHEIMER
Chairman
RABBI NATHAN BULMAN
RABBI JOSEPH ELIAS
JOSEPH FRIEDENSON
RABBI MOSHE SHERER

MICHAEL ROTHSCHILD
Business Manager

THE JEWISH OBSERVER does not assume responsibility for the Kashrus of any product or service advertised in its pages.

Kiruv Rechokim: A Field for the Professional Or Can Everyone Be Involved?



Courtesy of Ohr Somayach Institutions.

Introduction

Kiruv Rechokim is a Hebrew expression that needs no translation in most circles. It has become emblazoned on banners waved by groups and movements that specialize in "drawing near those who are far" from our heritage, and employ an army of both volunteer and paid Kiruv workers, professionals all.

What about the amateurs? The well-meaning but unsavvy folks who don't know a "visitation" from a Shabbaton?

Two men who are deeply knowledgeable in the field draw from their vast experience from both ends of the kiruv spectrum. RABBI YITZCHOK CHINN, Rabbi of Congregation Gemilas Chesed of White Oak, (near McKeesport),

Pennsylvania, introduces the topic by sifting through the challenges, pains and triumphs of the kiruv he personally experienced and observed. Through his anecdotal recounting, he invites us to examine the possibilities for both amateurs and professionals.

RABBI DAVID GOTTLEIB, a "Bostoner Chassid" who is a member of the faculty of Ohr Somayach in Jerusalem, and was formerly an associate professor of Philosophy in Johns Hopkins University in Baltimore, maintains that everyone—each according to his own capabilities—has a role in bringing baalei teshuva closer to G-d and Torah. To help each individual determine his particular role, Rabbi Gottlieb sketches some of the conditions that lead young people to seek a new way of life in Torah, while describing the experiences that will aid them in their quest.

The Four-Sided Question

Who is "close"? Who is "far"? To whom does one reach out? And who is responsible for initiating the "reach-out" efforts?

A Page from Earlier Times: Reaching Out to Close Ones

Luckily I grew up on the days before the term "*Kiruv Rechokim*" was popular, and anybody who simply wanted to could get into the act. Otherwise, I would not be writing these words. Those were the days when the current president of Agudath Israel, Rabbi Moshe Sherer, was an *elera bachur* (senior student) in Yeshiva Ner Israel of Baltimore. With his *chaver* Freddie Wolf (now Rabbi of Great Neck, Long Island), he was organizing the most important pilgrimage in America: bringing Hebrew Day School students to the great city of New York to spend a Simchas Torah at Mesivta Torah Vadaath, in the warming atmosphere of a true *Makom Torah*. Those pilgrimages brought untold numbers of Day School students into the bosom of Torah life. For those were not the days of *kiruv rechokim*, but of *kiruv kerovim**, bringing near those who were already close, but who had not yet arrived. Those were days when our people looked upon one another not as *rechokim*, distant, no matter how alienated they may have been from Torah. Instead, all were *kerovim*, members of the same family, and it was understood that even those already religious also had a distance to travel to become *kerovim* to G-d.

The Klausenberger Rebbe once commented that Avraham Avinu, on his way to the Akeidah (to offer his son as a sacrifice), teaches us this lesson. The verse reads: "[when he was on the journey] three days, he saw the makom merachok—he saw the place from a distance." . . . "Makom" can also refer to G-d—only three days away from home, and already Avraham finds that G-d—the Makom—is distant. And what shall we say, who have been on the road from Jerusalem these scores of generations?

Forty years ago, they saw the task not as *kiruv rechokim* but as *kiruv kerovim*—looking upon all, even the religious,

**Kerovim*—lit. "near ones"; also "relatives"

The articles by **Rabbi Chinn** and **Gottlieb** are based on their presentations at a symposium on this theme at the 58th National Convention of Agudath Israel of America.

as kinfolk that are distant, and must be brought closer. Thus, much effort was even spent on bringing the committed Jew, the *karov*, closer.

The Power of Infectious Amateurism

How professional were they in the old days? In retrospect, it is difficult to judge, but when there was plenty of enthusiasm in their activities, their efforts were crowned with success.

In the early 1900s when my father was growing up in Baltimore, his teacher, a rabbi who was to gain great fame later in life, wanted to send him to a school in New York. However, the few pennies my father's paper route brought home to his *Chabad* family were needed to make ends meet, and luckily he was unable to leave. Luckily for me, for had my father been sent to that particular institution, as recommended to him by his expert professional teacher, the entire complexion of my family life would have been radically altered—for the worse. . . . and I would not be writing these lines.

On the other hand, another Talmud Torah teacher—a relatively simple fellow, by contemporary sophisticated standards—recognized the talents of another young man on the sand lots of Baltimore and was wise enough to direct him to the proper yeshiva, making it possible for that young man to become an outstanding Rosh Yeshiva in Europe.

Too Tough to Be Good?

Was Teddy Davis right when in those years he created a youth organization for the Baltimore kids, and the prerequisite for membership was Sabbath observance? Was he too tough? Too unbending? My late mother *מרת* was almost tossed out of her house then because, as a member of this group, she adhered to the rules, and refused to help in the family store on the Sabbath . . . Was he right?

That organization, "The Adas," today has to its credit the elite of Baltimore Jewry, and their children today rank among the best of our people—serving as *Roshei Yeshivos*, rabbis, and most important of all *frum ballei battim* who exemplify a loyalty to Torah in everyday life. . . .

How professional must one be to know the right way to lead Jews back to Torah?

I am a product of the early Camp Agudah, the days when today's leading rabbis, Roshei Yeshivos, and *lomdim*, were then counselors and staff members. As a child of twelve, my first time away from home in such a camp, I found the environment strange, perhaps a little threatening. When the scout master of my synagogue troop from Baltimore visited me in Camp Agudah and offered to take me for the day to visit the scout camp nearby to witness "the order of the arrow"—a delight-

fully exciting scout presentation—I was thrilled, for I was in love with scouting. When I approached the head counselor for permission to leave to attend this program he refused. . . . I couldn't understand his harshness, nor fathom his lack of compassion and basic human kindness. *Didn't he realize how much it meant to me?* I rebelled with all the passion of a young child thwarted in his desires. But the head counselor held his ground and refused, so I did not go.



"Camp Agudah in Highmount was fun, but to my mind it couldn't compete with the Boy Scout's 'order of the arrow.'"

Although I thought him cruel at the time, I can now attest that had he given me permission, I would never have returned to Camp Agudah. I would have remained in that scout camp, and my religious life and that of my children and grandchildren would have been drastically different. *Who is more efficient, the slick expert or the bumbling novice?* There are no set answers.

The Amateur Lady of McKeesport

In McKeesport, there is a young lady who is an expert in *kiruv rechokim* in her own way. Every Friday she prepares twenty pounds of ground meat, six chickens, and several cases of Pepsi. Her home is covered with mattresses from wall to wall, and hordes of young people come each week to celebrate the *Shabbos* with her family. . . . Can one take measure of her professionalism? Today, young people from McKeesport are *talmidim* in Brisk, Torah Vodaath, Montreal, Yeshiva University, and almost every other Yeshiva around the country, as well as in the Bais Yaakovs—because of such pros. (Even the Gabbai of the Munkaczzer Rebbe is a McKeesport young man, raised in a community of *non-experts*, but with the compassion, love and appreciation for the *karov*, the religious child, as well!)

The Genuine Need for Experts

Yet we dare not fool ourselves. There is a genuine need for the professional. Chabad, NCSY, JEP, and Pe'y-lim, Ohr Hachaim and Ohr Chodosh, Ohr Somayach and JSS—we need their organizational apparatus and we need their expertise. And then, we need the experts outside of the professional circles who can answer the complicated *she'eilos* (*halachic* questions) that the *baal teshuva* movement brings:

B.T. as opposed to F.F.B. is a real question "Baal Teshuva or Frum from Birth." How do you counsel—or console—the young person who attended the Hebrew Day Schools from childhood, and has now fallen in love with the "yeshivaman?" The parents call and say, "Rabbi, we are very fond of _____ but tell us, are there problems with the circumstances of the young lady's birth? Did the family keep *Taharas Hamishpacha* (the laws of Family Purity)?" How does the Rabbi answer the question? And how does he guide them?

What about the B.T. who says his parents have agreed to keep *Kashrus* in his honor and buy strictly kosher meat for his sake, but "is there a *she'eila* of *basar shenisaleim min ha'ayin* (meat unguarded)?" How big an issue do I make about *Chalav Yisroel*?" How do you answer?

And what is the place of the B.T.? Can he occupy any and all positions in Jewish life? What about becoming a *schochet*? a *mohel*? The Rambam speaks of certain positions in Jewish life that must be limited to a FFB, one who was G-d fearing from his youth (*Hilchos Teshuva*).

These are questions that both rabbis and people who work with *baalei teshuva* on a one-to-one basis must be prepared to face . . . and when the answers are negative, the emotional support must be there, to reassure the *baal teshuva* that he's still a valued member of the community. In the line of professional duty? Perhaps not. But most definitely a task that calls for expertise.

A Postscript: Dealing With Those Closest of All

If we are interested in *kiruv rechokim*, we must endeavor to keep people active in the field of working on behalf of the *rechokim*—as *Rebbe'im* and as teachers. This, of course, entails raising the financial and professional status of our teachers and youth leaders. But it must begin with *kiruv kerovim*, serving the needs of those who are closest to us—our *Gedolim*. Indeed, we must also become experts—truly professional—in *kiruv kerovim*—in the full sense of the word. When those that are *rachok*—distant from our community—see how we revere our great men, treat them with awe and deference for their station in life, they will take note of our values and in turn become attracted to our way of life. Effective *kiruv* starts at the very center of our Torah community and emanates outward. ✠



The Amateur's Burden in Reaching Out

I. Sharing with the Baal Teshuva Two Stories of Our Time

A Jewish boy was studying forestry at a university in Western United States. (I say a Jewish boy—when you ask a Jewish college student today about his religion, he is apt to answer: "My parents are Jewish." That is to exclude himself: his *parents* are Jewish, but *he* is not.) This boy had an "identity crisis," and to resolve it, he turned to the local Indian reservation! He arranged a regular *chavrusa* (study partnership) with the local Indian chief to discover the true meaning of his life. After a while they both felt that progress was no longer being made. The chief asked him, "What is your background?"

He answered, "My parents are Jewish." The chief responded, "Jew, go back to your people!"

Back on the college campus the boy noticed another student wearing a *yarmulke* and *tzitzis*. He ran over to him and said, "I see by your hat and those strings that you must be Jewish. Tell me, what does it mean to be a Jew?"

The following year they learned the entire *Chumash* with Rashi. The erstwhile forester then went on to learn Torah at Sh'or Yashuv, Rabbi Freifeld's yeshiva in Far Rockaway, New York. (The boy with the *yarmulke* and *tzitzis* had been to Jerusalem two years before. He paid a casual visit to Yeshiva Ohr Somayach, which extended itself into two years of study and a lifetime commitment. When he returned to the U.S., he was ready to draw in others.) That is a success story.

We also have another kind of story: A boy who had joined the Indian cult Hari Krishna came into our home about a year ago. He was born, raised and educated in Baltimore. He said to me, "My father is Jewish and I want him to become interested in spiritual things. He can't accept my cult, so I want to see whether there is anything worthwhile in Judaism for him. Tell me, does Judaism believe in a soul? Do you believe in an after-life?"

"Of course," I answered. "How could you not know that?"

"Well, in our Reform Temple they never told us about that."

And then came the clincher: "I see by your dress and your home that you believe in the Torah and are living by its commandments; are there any others like you?"

That such a question can be asked in a city that boasts one of the world's great yeshivos and a strong Orthodox community is tragic. This is a story of failure.

Who can help these people? First we need to know what they need. Why do some come and others not? Only then will we know how to help.

Despair of a Life Without Values

The *Gemora* records a dispute: who is on a higher spiritual level, the *tzaddic gamur*, or the *baal teshuva*—those whose lives are consistently pure and holy, or those who returned from "the other side"? The explanation of the opinion which elevates *baalei teshuva* is simple: he has tasted the pleasures of sin and now must overcome great temptations. But what is the explanation of the opinion that elevates the *tzaddik*? Rabbi Mendel Feldman of Baltimore explained that if this question bothers you, then you are assuming that a life without Torah is a sweet, enjoyable one. You think that Torah demands that we give up *Olam Haze* (this world) for *Olam Haba* (the world to come). But it is not true. The *baal teshuva* teaches this generation that the grass is not greener on the other side of the fence.

Baalei teshuva come out of disillusionment, out of despair. Some simply cannot face the world, their lives are in shambles, and they suffer emotional problems, physical addictions and failure in their endeavors. Others, and I think they are the majority, have personalities too rich, ideals too high, and goals too profound to be satisfied with a two-car garage in the suburbs and trips to

Europe as the highlights of their life. The lures of material "success" are empty for them and they come out of despair. And therefore their approach to Torah is partially motivated by the desire to avoid the alternative, and such motivation cannot compare with the purity of the *tzaddik*, who knows not the despair of the searcher.

People who turn to Torah out of despair over secular values are not seeking philosophical arguments, but alternative values. It is sad to relate, but it is true, that I have rarely met anyone who made a major life decision on the basis of convincing arguments. The intellect is secondary. Its function is to justify the decisions we make for quite non-intellectual reasons. They come seeking beauty, commitment, and meaning, and this is what we must provide.

And those who do not come—why do we lose them? Why do they turn to the cults and not to us? The primary cause is that they think they already know what Judaism is. They were educated in Reform or Conservative Sunday schools, Talmud Torahs, and even day schools, and they think that the hypocrisy, shallowness, and the intellectual dishonesty that they know first hand is the whole of Judaism. And so, when they finally decide to ask the big questions about the ultimate meaning of life, Judaism is the last place they turn to.

The First Need: Authentic Information

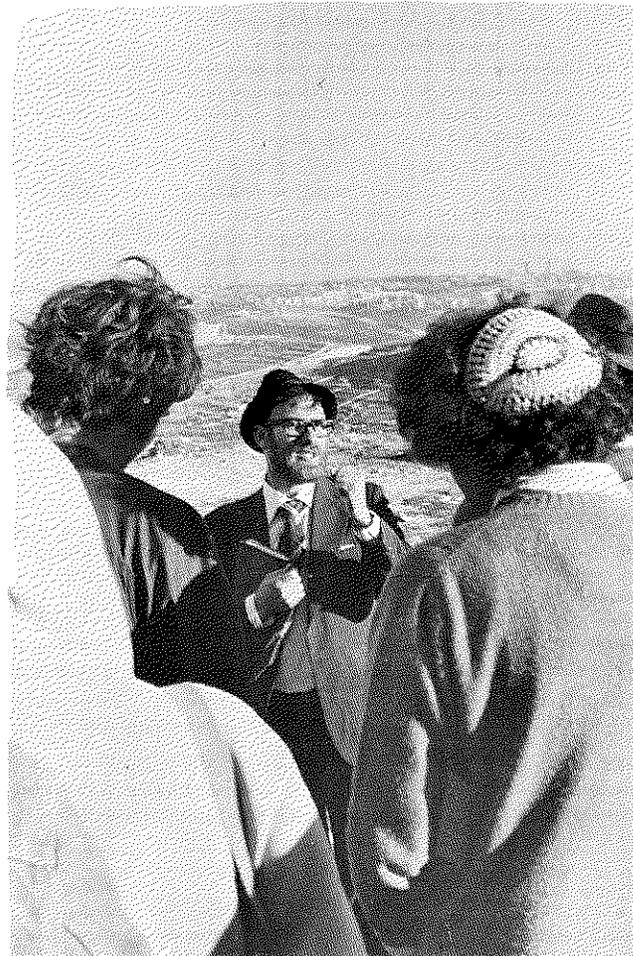
How can we help them? First of all, we have to provide authentic Jewish information. When people hear this, they immediately assume: "This calls for genuine *da'as Torah*, it's a job for *Gedolei Yisroel*, and only for them." That is a mistake. Let me explain.

A baal teshuva close to the Bostoner Rebbe described the order of his Shabbos in his early stages of his return. When he awoke in the morning he took a hot shower, cooked his breakfast on a hot plate, and then went to the campus chapel. But on his way to the chapel he wound his handkerchief around his wrist because someone had told him it is forbidden to carry!

*Another Bostoner baal teshuva leads a class for non-yet-frum adults. After a two-hour session with the Artsroll Breishis, one of the men remarked: "You know, you have an odd way of expressing yourself. You speak as if this book is true. Do you really believe that it is true?" This after a two hour Shiur! The very idea that the Torah is not only beautiful, noble, moral, inspiring, but also the actual truth, is a brand new concept to them. . . . A Reform "rabbi" once explained that Judaism is not really a monotheistic religion! He interpreted "One" in "Shma" as (*chas vesholom*) a selection of one among several gods!*

It is obvious that in order to deal with misconceptions such as these, profound Torah knowledge is not necessary (though, of course, for an answer of depth it does help). This is obviously not a matter of creating *talmidei chachomim*, but of explaining "Aleph-Bais."

You will deal with such "subtle" questions as: "If G-d wants me to rest on *Shabbos*, why can't I smoke? That is



my relaxation and enjoyment." Or: "The Torah forbids eating pig because of trichinosis. Now that we know enough to boil meat, we don't have to keep that commandment any more." Or: "The function of the *mikva* was to insure cleanliness. Now that we have modern bathing facilities, we don't need *mikva* any more." Do you have to be a *lamden* to point out that the concept of *melacha* has nothing to do with physical exertion or rest?—that *kashrus* is not a function of health codes?—that spotless bodily cleanliness is a pre-requisite for immersion in the *mikva* and hence cannot be its rationale?—or that Torah is unequivocally monotheistic? The average educated Orthodox person is easily up to the task.

Of Jewish Experiences and Role Models

Second, and more important, we must provide Jewish experiences and Jewish role models. You cannot reach the minds of the vast majority of assimilated Jews because their minds are not open. While you are expounding Torah, he is either counting the minutes

until you leave, or he is formulating his crushing reply that will show you why he has already made up his mind not to agree with you. Debate with people under such conditions is pointless. Bring him into your home for a *Shabbos*. Let him hear a spirited "L'cho dodi" and "Kiddush," and then talk to him. That was my experience in the house of the Bostoner Rebbe, and I observed thousands go through the same experience in that house and others. Once the experience has opened their minds and hearts to want to understand, then you have a chance of reaching them.

Rabbi Gifter said at the national convention of Agudath Yisroel that the concept of "taam hamitzvos" can be explained via the concept of "taam hamaachol" (the taste of food.) The "taste" of a mitzva is analogous to the taste of food. The nutritional value of the food does not depend upon its taste, but the taste of the food serves to make it attractive. How do you teach your children good nutrition? Not by explaining biology to them! Rather, you try to give nutritionally valuable foods a good taste. Similarly with mitzvos: "Taamu u're ki tov Hashem"—once you taste the goodness of Hashem you can then go on to see it, to perceive it, to accept it. Our responsibility is to provide the potential *baal teshuva* with that taste. Share a *Yom Tov* with him, bring him along to bake matzos, let him feel the warmth of performing mitzvos.

We suffer from a tremendous inferiority complex. We don't appreciate what we have, and the wide gulf between our way of life and the rest of the world. We read about it and hear it, but I don't think we really believe it. The average Torah home has a beauty and a nobility which stops an outsider in his tracks and forces him to ask: What am I missing in life?

May I offer several examples: *I was attempting to explain to a non-religious friend what a Rebbe is. I asked him, "Do you know anyone whose mere presence inspires you?" When he answered "Yes," I asked for a description of this "saint." He said: "This fellow is an entrepreneur; he develops shopping centers. He once had an opportunity to cheat someone out of hundreds of thousands of dollars in a legal but very nasty way, and he didn't do it. I feel privileged to stand in his presence."*

This means that the greatest tzidkus (piety) he can conceive of is not stealing! Can you explain to him what it means to be in the presence of a person whose every thought, gesture and movement is full of holiness?

Consider the secular teacher who complimented me on the wide knowledge of my son, then eight years old. When I commented that we don't have a television in our home, she was shocked. "How is it possible that he has learned so much without a TV?" she asked.

"We have a novel method," I answered, "We talk to him!"

In secular society, where the average adult and child watches between four and six hours of television a day, there is little or no talking between parents and children. To observe a Torah family on *Shabbos* beng together, and sharing, is a unique experience to the outsider.

These examples could be multiplied even without

mentioning the rampant curses of alcohol, drugs, violence and crime, lack of values and purpose, and disrespect, which are daily experiences for a tremendous percentage of the population.

Consider divorce: approximately two out of every five marriages is a failure. And, as any social worker will tell you, divorce tends to be "hereditary"—a child who grows up in a broken home has very little positive image with which to construct a successful marriage of his own. Imagine the impact when the outsider sees a Yiddish family. We have something beautiful and great. If we really appreciate this fact, we will not hesitate to open our homes and share our lives with those unfortunates who desperately need us.

Share Yourself

Imparting Jewish information and experience to others are first steps, but even more is needed. The third stage is to share *yourself*. The Bostoner Rebbe said as much in the *baal teshuva* issue of JO (June '80) and I have seen him practice this in thousands of hours: You have to open yourself. That is very difficult, especially for our community. The Torah creates in us a natural sense of modesty, of embarrassment: *Who, after all, is interested in so insignificant person as me?* If I can teach the newcomer a *Rashi*, I am communicating Torah and linking up a Jew with the Tradition. *But telling him my experiences in Yeshiva, my problems and successes, my fears and joys, my personal way of living the Torah, that is insignificant.* Not so! *You are important!* The newcomer needs to see how the Torah is actually lived, felt, and experienced. He needs role models from whom he can gain a concept of what his life would be like if he came closer to Torah. This he can gain only from the openness of a living Torah Jew. The inscription in a *sefer* given to a *rebbe* at Yeshivat Ohr Somayach encapsulates this idea. It read:

כשביל נותנת עצמך ותורתך ועורך בעליו "קדושים תהיו"
("For giving *yourself* and your Torah, and your help in revealing the understanding of 'You shall be holy'")

The message by now should be clear: what is needed is elementary Jewish information, Jewish experience, and personal sharing. *Everyone can participate in some way in this process.*

II. Over-Share

There is a second side to sharing our community and ourselves which we must face. When we share with the *baal teshuva*, we inevitably share *all* of ourselves, and this calls for extreme vigilance and substantial *teshuva* of our own, if we are not to be guilty of massive *chillul Hashem*.

One *baal teshuva* spent years terribly upset about talking during davening. There were *talmidei chachomim* in his *shul* and even the principal of a day school who were constantly guilty of this *aveira* (transgression). When he approached them, they either ignored him or laughed at him. One even went so far as to tell him: "That is the

There is no *shul* that doesn't have *baalei teshuva* in it from time to time, and hardly any that doesn't have some regularly. Every act we perform in public is an act that some *baal teshuva* sees. Think of what happens all too often at a *shalom zachor*. What are the topics of conversation (aside from the perfunctory ten minute *devar Torah*): Job, money, the elections, and if a Jewish subject surfaces, it is likely to be Jewish politics, or the latest battle of one group against another. But the *baal teshuva* who comes for *Shabbos* wants an uplift to carry him through the next week. Will he get it from that? He'll be crushed by it.

problem with you *baalei teshuva*—it takes a long time to find out what is important and what is not in Torah life. You'll learn."

When I asked this *baal teshuva* why this particular *aveira* upset him so much (after all, *rechilus*—talebearing—is worse, and he was not psychologically upset by that), he provided a deep insight: "I come to *shul* to *daven* for 45 minutes in the morning. I look at these people, and my ability to go to the campus and remain a Jew depends upon the inspiration I find here. When they don't inspire me, I feel a rage against them because I can't make it without their help."

Embarrassing Questions

When they have these experiences, *baalei teshuva* ask embarrassing questions. "When I started to become *frum*, I thought that Yom Kippur was the day for *teshuva* and I made a tremendous effort to get a grip on myself, but it wasn't enough. So then I thought: really I should have started on Rosh Hashana—that will give me ten days. After a couple of years I started working on very difficult problems and I realized that *Rosh Chodesh Elul* is really the beginning of the process. And I must say that I do see progress from year to year. On the other hand, I have spent many a Yom Kippur in *frum shuls* with people I know and often there is no discernable difference between their behavior at the beginning of Yom Kippur and their behavior at the end. Once, after *Maariv* of *Motzaei Yom Kippur*, the *gabbai* made *Havdala* and used spices. One of the very learned members of the *shul* ran up to him in public and yelled at him for his mistake. How do you think that hit me and the other *baalei teshuva* present?" Can you answer his question?

Consider *tznius* (personal modesty). There are minimum standards for covering the body, and there are ways of satisfying those minimum standards and still calling attention to oneself. This proves to be an obstacle to honoring "*Lo sasuru*—Do not stray after your eyes. . . ."

"I was told that a woman should cover her body and her hair so as not to draw attention to herself in public. Why do I see high fashion and *haute couture* among the Orthodox, and conspicuous display of gold and diamonds among those who can afford them?" Can we answer his question? And this is not the responsibility of women alone: they would not dress as they do unless the men in their lives approved.

The Vilna Gaon explains the phrase *din v'cheshbon* (judgment and accounting) as a double accounting for

each *aveira*: the act itself is a crime, and in addition, there is the loss of the resources used in the act that should have been put to Torah use. There is a *din* for the *chillul Hashem* that we cause in these impressionable people, and there is a *cheshbon* for the countless hours that must be expended in explaining these tragedies away instead of teaching them positive Torah. The audience of *baalei teshuva* magnifies the significance of our commitment to Torah and increases the potential impact of both success and failure tremendously. Let us be constantly aware of this factor and mend our fences!

III. Beyond Hospitality

For those who go beyond extending hospitality to *baalei teshuva* and become involved in counseling them, there are many lessons that experience teaches which should be recorded and explored. One of the most critical is illustrated by this following story.

A college co-ed once said to me: "Dr. Gottlieb, I will never be *frum*."

"Why not?"

"Because I know that a woman has to cover her hair and I would never do that—I'm just not capable of it."

I responded, "Listen—you're right. A woman has to cover her hair. But I know people who habitually insult others in public; the *Gemora* says you lose *Olam Habbo* for that. Do you think they define themselves as not *frum*? Of course not. When Yom Kippur comes they say 'Al Chait' and promise to be better next year—and sometimes they are, and sometimes they are not. They define themselves as *frum* people with a problem. To be *frum* means to acknowledge the authority of the whole Torah, and by your very question I see that you already do that. You should not think of yourself as hopelessly lost because you find this problem insoluble at the present time. Each person's *avoda* is where that person is now, and requires a steady step-by-step process. The *Pri Tzaddik* says that if one person struggles to be the *tzaddik hador* and another struggles to be merely decent, both are dear in the eyes of G-d. The *Michtav Me'Eliahu* says that each person's free will is limited to a small area—for each person there are many *mitzvos* he is incapable of performing, as well as many *aveiros* he is unable to avoid. Not every individual is capable of speaking only of spiritual matters the entire *Shabbos*: it is a challenge to avoid outright business discussions. Nor is everyone up to the level of refraining from losing time from Torah study. On the other hand, refraining from smoking or watching TV on *Shabbos* is natural to the long-*frum* individual, but can be a harrowing prospect to some *baalei teshuva*. Each has his own area of conflict, and it should be our goal to move that area to higher and higher realms.

"As the Bostoner Rebbe puts it: If we are all shooting for 100, and I'm moving from 32 to 33 while you are passing from 96 to 97, it is very natural for you to be very excited by your closeness to the goal and for me not to share that excitement. But that is a false perception. It is the step that counts. After all, who determined the starting place for each individual?"

In capsule form, *frumkeit* consists of the total acceptance of Torah as the goal of life, together with a scrupu-

lously honest and sincere effort to achieve that goal through a lifetime of progress. This gives the *baal teshuva*—and all of us—the most exalted ideal and realistic means of achieving it.

IV. Who Will Provide the Image?

Who is qualified to be involved with *baalei teshuva*? We can all provide elementary Jewish education, experience, or counseling and encouragement. And if we do not provide it, others will, and our precious Jewish

neshamos will end up on the garbage heap of the cults or secularism. Yoseif was taken by force to Mitzraim—the root of *tumah*—spiritual defilement. These children, these men and women, have been raised at the contemporary source of *tumah* by their own parents and families—not unlike Yoseif. And they live in a materialistic, hedonistic world that pulls at their sleeves and screams: “Stay with me!” Who saved Yosief?—say Chazal (the rabbis): The image of his father. Who will provide the image of *Yaakov Avinu* to this generation? That is our responsibility. **!**

Diary of a New Student

by Marty Hoffman

I had been in the yeshiva a very short time. There was a method of study they used that seemed totally chaotic, pointless. In four years of university, I had never encountered anything like it. They called it עריכות שפתים *Arrangement of the Lips*. A yeshiva *bachur* who had once been a suburban commuter explained it to me:

“Two Jews get together and they work out their ideas. They sing to each other. They got their *Gemoras* open and they’re flaying each other alive. . . . What’re you trying to sell me? Reality? Truth? Let’s see your goods, man! They are talking up a storm. They are right down the throat of those ideas. And I’m going into a cringe, man, a verbal crinkle thinking about that commuter line, hanging there silent all the way into Manhattan.”

“Do you always study this way?”

“Always, man. Always.”

“Never in silence?”

“I’m just beginning to thaw, man. I am just beginning to get the taste of my bones. . . . You want me to go cold, man?”

“All yeshivas are like this?”

“All of them. You go to Ponavitch, man. . . . You walk in there, it’s the size of a football field, and five hundred yeshiva *bachurs* in there yelling their heads off. . . . They sing, man. They sing Torah like Bessie

Smith. They sing like Stan Getz. Hendrix. Armstrong. . . . The Stones, man. They been doing it for 3500 years.”

“Literally?”

“Jews,” he said. “They been pitching their dialectics around since Abraham.”

The method was an ancient one. The Jews studied their Torah in a place called the “*Beis Medrash*.” In Europe, in Russia, in South America where the clothes and the accents carried the colorings of a particular exile, the essential quality remained—small noisy rooms like this one jammed with pulsating bodies. For hours it went on. They chased after their Torah. Line by line they followed the Hebrew and the Aramaic on its tortuous journey into the heart of man. Line by line, they shouted its demands, its paradoxical solutions, while beyond the *Beis Medrash*, the world continued with its daily ritual riot.

“Where’s the payoff for you?” I said.

“In what?”

“All the racket.”

“I want to be everything I am, man. Everything I can be, might be. I want to bring it all out. I want to know, who is this cat? . . . I mean, who is he? What is rattling around in that brain of his? . . . Suit and tie,

man? Hanging on the straps, the train chugging down the tracks to New York City, chugging back, pint of gin a day? . . . Frozen, man. Who is this cat?” He kept rocking, body English, hands waving. “This skin I got here, it sings, man. It dances on my bones. It has a vibe. . . . You sit there frozen, don’t know from vibes, you don’t know from skin. You don’t know from nothing except that pen there—stiff, plastic. . . . You going to grow like that. You going to grow not knowing you got skin, that you got bones, and they are talking to you, man. They are singing all the time. They are proposing to you. They are waving you into the mechanics of your soul. . . . Cerebrally articulate? O.K., that is part of the show but not all. . . . You stuck there in the dry plastic of your brain.”

“Interesting. But all that talking would give me a headache.”

“You’re going on the nod, man. You’re getting wasted by your subjectivity.”

“What?”

“It’s up to you, man. How you use the sounds.”

“What do you mean?”

“We’re designed that way—double edged. The creator of the universe. He said, ‘I put before you this day a blessing and a curse’ . . . your choice, man.” **!**

Marty Hoffman studies at Yeshiva Aish HaTorah in the Old City of Jerusalem.



Opening Up "New Immigrants" to Judaism (A Letter)

"Baal teshuva-hood." Many of us have returned to *Yiddishkeit* and more are in the process of returning.

Hashem is always ready to accept us in our return, but is the community ready for us? Being "new immigrants," we require all of the necessities of a newcomer, such as housing relocation and education. But more importantly, we need your guidance, acceptance, and your help in order to adjust to our new lives.

Many of us have been forced into strained relationships, some even having to break the ties with their families, and past friendships. Some *baalei teshuva* have either given up or postponed careers, feeling the need to learn in yeshiva before completing college, or giving up employment in order to sit and learn.

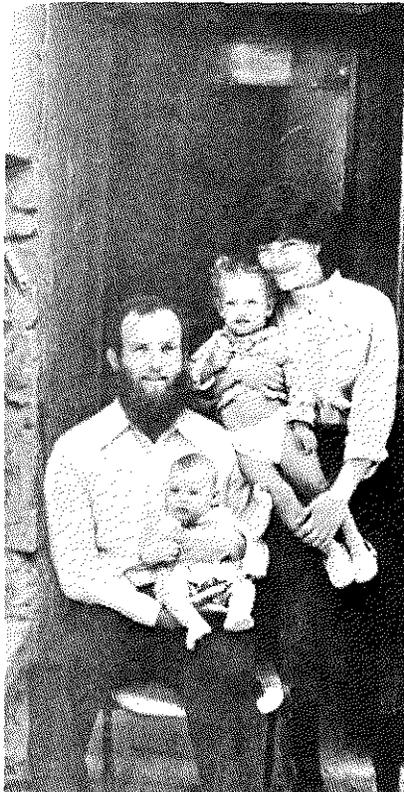
Where does placement and absorption into the community begin? Does the Torah community have an obligation to help us? It is obvious that they do, and are trying to implement ways in which to help us. There is still so much left to be done.

A Plea for "Intermarriage"

In the past I have been upset regarding the lack of intermarriages of the general Torah community with the *baalei teshuva*, and have spoken openly against this. After heated discussions subside on the subject, life continues as usual. There has been a perceptible increase of such intermarrying the past few years, but not to any great

extent. After all, no one "bends over backwards" to marry a *baal teshuva*.

It is a disappointment to myself, and to others as well, to see *baalei teshuva* leave *Yiddishkeit*. Many a *baal teshuva* has literally searched endlessly to find a proper spouse, to be "turned off" as a result of failing to establish a *frum* family, and then left *Yiddishkeit*. Moreover, they left with the feeling that they did what they could to identify with their heritage, that a life of observance was not for them, and that their disappointment will probably keep them from seeking to return again.



No Communication

After we have become observant, we must establish new families and

lives once again. And this starts with *shidduchim*. There are some Rabbis and Rebbitzens, *shadchuns*, as well as other community members, who are instrumental in this area. Basically it seems that they all work separately. There is no coordination, and no cooperation. Whoever they know individually, they refer to future prospects who also come looking. There is no communication among themselves and between the communities.

Must each individual *baal teshuva* continue to search out all the individuals with contacts by himself in hopes of finding his *bashert*? This is unreasonable, and yet each of us is forced to do so. Why can't there be some organization established to reduce the searching, which so many of us go through? Isn't it enough of a test to become *frum* and take on the commitments which the Torah demands of us?

This service is also needed by the general Torah community. It is not a problem restricted solely to the *baal teshuva*, although they are in greater need, not having an understanding family to look after such arrangements. We look up to the community as being our family, and look to you to provide for our future. If the *baal teshuva* movement is to escalate successfully, then provisions will have to be made for more effective marriage introductions.

If you consider the *baal teshuva* an important part of the community, then help us make up for lost time. Do not make us spend endless years searching. Allow us to spend precious time in fulfilling our aspirations of developing our own families dedicated to the precepts of the Torah, which we have chosen to fulfill.

NAME WITHHELD BY REQUEST



Kindergarten class in Be'er Hagolah.

Reaching the Russians: An Historic Obligation

"Sounds strange, a mix-up, but first came my son's bris, a year later his Bar Mitzvah, and then—my bris and pidyon haben. I knew that my life would be full of changes once I enrolled my child in Hebrew school, but I never expected such a rapid change—the telescoping of so many years into so few months. . . . That in itself is encouraging though, because the fact that there's still so much left unfinished to be done could be overwhelming. At this pace, however, I know that I have a chance to catch up."

The speaker was a former engineer from Riga, studying English-as-a-Second-Language in COPE Vocational Institute, describing his rapid metamorphosis from a Russian who happened to be a Jew into a Jew who happened to be Russian.

The two young teen-age boys had been anticipating Pesach for weeks now. This—their first year in yeshiva—had been full of fresh vistas and new experiences, but none matched celebrating the redemption from Egypt according to halacha—and Haggadah. Much to their dismay, their parents wanted no part of it. The boys offered to handle all the details—kashering, shopping, setting up, yet their parents still refused.

Dismayed but not defeated, the boys had a genuine Pesach in their bedroom. They cleaned in preparation for the holiday, shopped, and prepared the food in their room, conducted the Seder and ate all their meals there.

The boys were Odessa-born Jews, ten months out of Russia, attending Yeshiva Be'er Hagola in Brooklyn.

I. The Difficulties and the Differences

It may seem to be of little significance to the reader if the hero of the piece is named Gregori from Riga or Greg from Dearborn. The main point should be that a Jewish soul, estranged from *Yiddishkeit* because of extenuating circumstances, has found his way home to his heritage. But it is not so simple a matter, as any *Kiruv* worker will tell you. There are a wealth of differences between working with Gregori or Greg, and they are significant.

The American potential *baal teshuva*—whether a dropout from the campus scene or a fugitive from corporate wars—is usually searching for some deeper spiritual meaning in his life. Material gain has lost its luster to him; for that matter, he probably never experienced material need or insecurity in his lifetime, and therefore views the acquisition of material effects with little excitement, if any. Moreover, he usually has some religious frame of reference—either from reading or from experimentation. The concepts of “transcending experiences,” “eternity,” “divine guidance,” and “ultimate reward and punishment” are not foreign to him. They only need redefinition and refinement in a Judaic framework.

The Russian Liabilities

The Russian counterpart is different, for he is usually a second- or third- generation product of an educational and social system dedicated to dialectical materialism. In fact, since the Revolution in 1917, the Soviets have been engaged in a deliberate, calculated program to uproot every vestige of religious belief and practice. A six-day week has prevailed in the USSR, with the weekly day of rest alternating among all the days of the week, but Saturday or Sunday, leaving *Shabbos* less than a dim memory to all but the oldest Russian Jews. Ritual and prayer have been ridiculed, rabbis and religious teachers exiled or executed, Jewish consciousness repressed and—where it surfaced—harshly punished. The result was that even a generation or two ago, the possibility of witnessing any sort of Jewish renaissance seemed not only unlikely, but absolutely impossible.

No wonder that the Chofetz Chaim in his time and Rabbi Aaron Kotler in his time, like all *Gedolei Yisroel* these past sixty years, agonized over the fate of Russian Jewry. And no wonder that now that Russian Jews are actually finding their way out of the Soviet system, they have no inkling whatsoever of common spiritual concepts. “*Chessed*,” “after-life,” “*tzeddaka*,” “divine intervention”—even the name of G-d—are all totally foreign to them. How, then, can the American counselor or friend expect to inspire a Russian Jew with an interest in “returning” to Judaism?

Furthermore, the recent Russian emigrant must deal with a vast number of adjustments simply to get settled

in America. His agenda is so crowded with material concerns—such as getting an apartment, furniture, employment, and education for advancement—that there is hardly time for spiritual considerations. *Rabota* (employment) and *jenge* (money) are his concerns, not *kedusha*. After getting an apartment, the first purchase is usually a color TV set, the ultimate symbol of participating in the free market. Unfortunately, a *mezuzah* for his doorpost seldom makes his shopping list.

The Historical Factor

If reaching Russian immigrants and introducing them to Judaism is so difficult, then why squander one's efforts on them when the yield is so doubtful? Wouldn't the same effort expended toward the American *baal teshuva* be much more productive, and much more worthwhile?

This cost-effectiveness assessment, while superficially a strong argument, is incomplete in one crucial way: it does not take into account a significant historical factor, which puts a special premium on working with the Russian Jew. It is a point that was articulated by the Rosh Yeshiva, Rabbi Yaakov Kamenetzky, at the annual Yeshiva Be'er Ha'gola dinner in June:

“Very few people today remember the Russia of sixty years ago. It as a country with millions of religious Jews, including countless tzaddikim and Torah scholars. Now, after three generations of Communist rule, one would assume that there is no remnant of Yiddishkeit left among these Jews. Indeed, their situation did seem hopeless—as though there were absolutely no way that we could reach them. Yet, miraculously, they have on their own asserted their Jewishness; moreover—beyond any expectations—they are being permitted to leave Soviet dominion and emigrate to other lands.

“Wherever they are found is not an accident; it is the hashgacha (Divine Providence) that is bringing the Russian Jews to our shores. Evidently, then, G-d is charging us with the responsibility of reuniting this segment of our people with our heritage.

“Surely, the events at this historic juncture place a very special responsibility on our shoulders. It is as if G-d is saying to American Jewry: ‘Here is a rare opportunity; make the most of it.’ Just as we would have expected our people to do all within their power to save fellow Jews from the destruction of World War II, so must we initiate reach-out efforts to save our Soviet brethren in our midst from the ultimate destruction of assimilation.”

II. Overcoming Obstacles

Viewing the situation from the historical perspective offered by Rabbi Kamenetzky, Russian Jews are worthy of an extra effort. The question is, what can we do?

Obviously, it makes most sense to begin by helping new arrivals meet their material needs—housing, furni-

ture, employment, and so on. These are being handled by large organizations that are equipped to deal with these areas—including Project RISE¹, COPE², FREE³, Rav Tuv⁴, NYANA⁵ and several local community groups that are involved in various aspects of this work. Optimally, these groups should use their contact with



their Russian clients to expose them to religious Jews and their way of life, and to various degrees they do.

Once the immigrants have settled these matters, they may well be more open to religious influence. The most effective means of contacting Russian Jews is through mass gatherings, such as Chanukah parties and Pesach *sedorim*; and to utilize existing platforms, such as English-as-a-Second-Language (ESL) classes, as well as Russian language publications (such as "The Bulletin" published monthly by RISE). All of these are useful in establishing contact and introducing concepts.

- Parties and special assemblies sponsored by various groups continue to attract hundreds of participants. Besides food, entertainment, and camaraderie, these assemblies offer lectures on the theme of the holiday at hand. The general information assimilated at these gatherings, while enriching, must ultimately be applied to be of true value.

- Textbooks specially prepared for CVI's⁶ ESL classes

1. "Russian Immigrants Service and Education," Agudath Israel of America's special division that serves the needs of Russian Jews.
2. "Career Opportunity and Preparation for Employment," Agudath Israel's employment guidance division, which has interviewed and serviced 20,000 Russian Jews since its inception.
3. The Lubavitch Movement's "Friends of Refugees from Eastern Europe."
4. The Satmar sponsored organization that aids Jewish immigrants.
5. "New York Association for New Americans," sponsored by the NY Federation of Jewish Philanthropies.
6. Cope Vocational Institute, Agudath Israel's vocational training division, which has a large Russian student population.

describe *Shabbos* preparations and holiday celebrations through simple dialogues, setting a mood and imparting information.

- Assemblies are convened regularly at CVI at which lecturers speak to Russian students on Judaic themes. The student response has been very positive.



"The rabbi looked cold, shy, and unsociable. But he spoke with intelligence and humor about our history, and how the Russian Jew is strong in tradition and humane-ness, and every word touched my soul. He made me proud." (From a student's written comment after a CVI assembly program.)

In addition to holiday-related information, instruction in *mitzva* observance, and columns of historical nature, "The Bulletin" features a twelve-panel picture story reproduced from *Olmeinu* (Torah Umesorah's children's magazine) with the dialogue balloons written in Russian. This is an entertaining format for teaching basic concepts of Torah life. Yet it is not without its problems. A ten-year-old American yeshiva student can read a "Tale of Bitachon" illustrating Reb Zundel of Salant studying Talmud while his wife tends a fabric store, but the Russian adult balks at this "parasitic role." For the Russian language edition, a special caption explains that Reb Zundel is destined for greatness and his study is not self-indulgence, but an investment for the Jewish people as a whole. . . . Similarly, when the King's Jewish physician is pictured saying: "The 10,000 gold pieces I gave away to *tzeddaka* are really mine—in the World to Come. The 90,000 remaining are not truly mine, for who is secure with this-worldly possessions?"—a number of imponderables present themselves: *tzeddaka*, "true possession" in the metaphysical sense, the World-to-Come. . . . While yeshiva children read this statement with no difficulty, the Russian reader is totally perplexed. Special pains are taken to make these ideas intelligible to the Russians, to prepare them to derive inspiration from this little tale.

One on One

Facts can be interesting, concepts should be enlightening, but these only inform the mind. Changes do not take place until the heart is touched. And the key to the heart lies in the hand of the individual: a personal invitation by an American host to spend a *Shabbos* or a *Pesach Seder* is a good start, and the subsequent involvement

Grandson's Bris Biggest Moment, 80 Year Old Russian Jew Tells Project Rise



Dov Milman addressing a class in Be'er Hagolah

"In the 80 years of my life, I have lived under the Soviet rule, was seriously injured in the Russian army, and yet have been called 'Zhid,' but now I have the opportunity to finally live freely as a Jew and see that my grandson should do the same," said 80 year old Mr. Dov Milman, celebrating the *bris* and *pidyon haben* of this grandson on June 14th at a celebration organized by Project RISE. Dov's grandson was one of a number of children and young adults who recently had undergone a *bris milah* in the special program sponsored by Project RISE.

Overtaken by the emotional experience of having lived to see the *bris* of his grandson, Reb Dov said, "My mother told me on her death bed not to name any grandchildren after my father unless they had a *bris milah*. Although I have five grandchildren, I finally now have been able to give this grandchild my father's name, Yosef, instead of Igor."

For the Russian Jews who were gathered at the Agudath Israel of East Midwood (Brooklyn) this was yet another step closer towards their ultimate return to authentic Judaism. Tears of joy could be seen on the eyes of many Russian immigrants who participated in the festivities. Many of the Russian Jews and their American friends joined in a spirited dance to live music.

Yosef Stern of Project RISE, speaking in Russian, explained the significance of *bris milah*. Mr. Stern has recently begun public presentations for Russian immigrants on the subject of *Kashrus*. A film strip produced by Torah Umesorah, the national Society of Hebrew Day Schools, with a Russian language cassette developed and produced by Project RISE is used to illustrate the principles of *Kashrus*.

should encompass more than religious matters.

Anatoly Lukansky approached Nachum Richards on 16th Avenue in Boro Park, and asked him if he knew of an apartment in the area. He was a metallurgical engineer from Leningrad, and he liked the open Jewishness of the Brooklyn neighborhood. Richards tracked down an apartment on the outskirts of Boro Park and helped Anatoly and his wife, Irina, pick up some used furniture. The genuine personal interest developed into a fast friendship. A *Shabbos* at the Richards was reciprocated with a visit to the Lukansky's on Friday night. Anatoly turned off the TV in honor of his visitors' arrival. . . .

. . . . The step-by-step study sessions went from ArtScroll Overviews to *Nefesh Hachayim*. . . Anatoly relished abstract discussions, but Nachum pressed for "how-to" studies, graduating from *Kitzur Shulchan Aruch* to *Mishna Brura* in English, studying together once a week in person, and almost nightly on the telephone. The struggles were many: Nachum repeatedly instructed Anatoly in how to say the *Shmona Esrei*, but not terribly interested, he would forget from time to time. . . . More progress: choosing a school for their little Sonya . . . getting a job with a consulting firm for Westcoast—and losing it because of *Shabbos*. . . . Then a turning point: the couple's wedding, with *chupa-kiddushin* in the Richards' apartment, with a generous banquet and live music. . . . The Richards had been warned: "Shabbos and *Kashrus* are difficult to accept but are feasible. 612 mitzvos are their ultimate capacity. Be satisfied with that. Don't over-reach by expecting them to accept *Taharas Hamishpacha*, too." Several weeks before their wedding, however, Anatoly and Irina asked for instructions in laws of family life and then made a *mikva* appointment. . . . Exactly one year later, Anatoly earned a fellowship in a large university situated in a Sunbelt city with a large Jewish population. While Anatoly was scouting for an apartment in his new hometown, Irina spent her last *Shabbos* with the Richards. A newly arrived Russian couple was expected for the evening meal, and when the doorbell rang, the members of the host family exchanged embarrassed glances, but Irina smiled: "They don't know about *Shabbos*. We'll have to teach them."

The Lukansky's were young, intelligent and highly motivated. Not typical, one might argue. But no one is "typical." If each of us keeps our eyes, our heart and our home open, we will find another couple that responds to what we have to offer.

It is true that in spite of the large scale of their operations, organizations also have many opportunities for very effective person-to-person counseling, within the limitations of their framework. The stream of telephone calls and visitors to RISE offices, for instance, result in countless individuals being steered to the right *yeshiva* (or the most preferable college, if that be the need), a summer in a religious sleep-away camp, advice on *kashrus* and *Shabbos* observance, a pair of *tefillin* for a grandson . . . the broad range of Jewish experience that the Russian immigrant needs. The deepest, longest-lasting impression, however, is made by other individuals on an extended one-to-one basis.

III. Reaching the Children: Be'er Hagolah

Working with adults is a long range effort; they are finished products of the Soviet educational system, more set in their ways, offering mixed results for our troubles, at best. By contrast, children can be more responsive, and can be dealt with for longer periods of time in yeshivos—once they are enrolled there.

While their parents are not on a conscious search for spirituality, many are ready to enroll their children in a Hebrew school, especially after sampling the permissive atmosphere of the public schools. Soviet schools are much more rigidly disciplined than their American counterparts, and the yeshivos offer a safe refuge from the hazards of the street culture. But the decision to enroll Russian children is not the ultimate victory; it is only one stroke in a constant upstream struggle, in which one moment's relaxation can result in irretrievable loss of ground.

The first problem is finding a suitable school for the Russian child. Few yeshivos are willing or able to give the entering Russian child—especially those above first grade level—the attention he needs, with remedial work in English and Hebrew. This requires a special staff of low student-teacher ratio, with extraordinary resources of patience and interest. It requires a Jewish-saturated curriculum to overcome the paucity of such information and understanding at home, with conspicuous stress on secular studies, to reassure the parents that their children will be able to matriculate to the public school system if desired. While these may be basic requirements in any yeshiva, as a rule, their absence is not tragic, for the average yeshiva child has a positive home environment to fall back on; for a Russian child, however, the absence of any of these factors could be fatal to his growth. To effectively provide all the ingredients the Russian child requires demands a concern that must go beyond book-learning to encompass every aspect of the child's life. The conventional yeshivos and girls' schools simply have not responded to this awesome challenge.

To meet the needs of these children, a new yeshiva, Be'er Hagolah, was founded. The school is backed by a devoted corps of laymen, and is run by an active Board of Education that is extraordinary in its makeup as it is in its deep involvement in every phase of the school's operation: Rabbi Yaakov Kamenetzky (Torah Vodaath), Rabbi Shneuer Kotler (Beth Midrash Gehova, Lakewood), Rabbi Avrohom Pam (Mesivta Torah Vodaath), Rabbi Elya Svei (Philadelphia), Rabbi Aaron Schechter (Yeshiva Chaim Berlin), Rabbi Yaakov Perlow (Novominsker Rebbe) with Rabbi Yisroel Belsky (Mesivta Torah Vodaath), Rabbi Joshua Fishman (Torah Umesorah), Rabbi Avner German (Starrett City), and Rabbi Ephraim Oratz (RISE).

Introduction to Torah

To prepare a Russian child for entry into yeshiva life, Be'er Hagolah has four absorption classes: one each for

boys 6 to 10, and 11 to 14, and two similar ones for girls. Since children with no background are constantly entering the school, the turnover in these absorption classes must be relative fast, to make room for the new students. As soon as they learn basics in Hebrew or English, they are "mainstreamed" in that particular department, joining a class of children of their own age. (Some enrollees transfer in from public schools and can adjust to the English classes without need for the absorption period in that area.)

The transition to Torah *study* is relatively easy and can follow a set program. It is the transition to Torah *life* that is difficult—not only in terms of introducing the children to a general Torah *hashkafa* (outlook) and to individual *mitzvos*, but to coach them on how to deal with their parents. As mentioned, the choice of yeshiva education is usually triggered by black eyes, welts or bruises that the children bring home from public school, not by the parents' love for Torah. In fact, many parents are extremely wary of any religious influence the school may have on their children, and fight it quite vehemently. As a result, children are often forced to resort to deception to keep *mitzvos*.

Little Esther suffered agonizing headaches weekend after weekend—or so she claimed. To spare her from extra noise, her parents kept their TV shut off the entire Saturday. After a while, however, they became suspicious and after some questioning, Esther told them the truth: She had learned about Shabbos in her Be'er Hagolah class, and she couldn't bear to have the TV blaring on the holy day. Her parents finally went along with her wishes.

Because every home situation is different, and no teacher can possibly understand his or her students without knowing the home situation; and because parents will be more responsive to their children's whims and demands if they are backed up by an intelligent, reasonable adult, a Be'er Hagolah representative attempts to visit the home of every single student. The exchange is refreshing and the insights gained helpful, and sometimes quite touching.

Visiting second-grader Rita's home in Brighton, the teacher found fastened to the door post a piece of construction paper with a big Hebrew letter "Shin" colored on it. "What's this?" asked the teacher.

"My mezuzah that I made in school," answered Rita with pride. Rita now has a genuine mezuzah on her door post.

By the same token, the *bris*, and the pair of *tefillin* in honor of a student's Bar Mitzvah (both courtesy of Project RISE), are practically begged for, after preparation for these in the Be'er Hagolah classrooms.

... Typical of the long time it takes some of the best-intentioned students to fully comprehend their new teachings is the case of Boris, a Bucharian teenager, who joined his friends at McDonalds for a Big Mac and fries, but refused to order a milkshake because: "Don't you know we Jews are not permitted to eat meat and milk together?"

Securing the Investment

The curriculum at Be'er Hagolah aims at built-in obsolescence through ultimately sending on its students to a conventional yeshiva or Bais Yaakov. Parents, of course, do not see the need, and are apprehensive over enrolling their children in what they recognize as an openly religious institution.

On a "field trip" organized for Be'er Hagolah parents to a well-known out-of-town yeshiva, the visitors were visibly impressed with the handsome campus, and they approved of the credit-equivalency arrangement the yeshiva had made for its post-high-school program with a nearby university. But then one of them chanced upon a Russian-born kitchen help and asked him about the yeshiva. "A very religious place. All they do is study religion all day," he said. . . . Not one boy from that group was enrolled.

After the Be'er Hagolah alumnus has made the right choice and entered a yeshiva, the struggle is by no means over.

By all appearances, Sonya was successfully mainstreamed into a Brooklyn yeshiva high school. During the summer, she landed a job as a mother's helper for a family vacationing in the Catskills. She confided to the lady of the house that she was transferring to a public school the next year because the Bais Yaakov she had been attending was "too religious."

While this was not at all apparent, perhaps extended intensive counseling could have detected the problem and dealt with it successfully in school. The best antidote for rejecting a school as "too religious" is to expose



the child to as pleasant, yet comprehensive and all-encompassing a religious experience as possible. This is best achieved in a summer sleep-away camp. Yet, this too involves difficulties—financial (needs no elaboration) as well as sociological. For instance, when the camp form recommends packing twelve pairs of socks, and the camper only owns ten, the Russian parent might decide to cancel out. One must honor the list or else. . . . At the same time, they might fail to be at the bus stop in time for departure. In Russia, 10 am could mean 3 pm. This mixture of awe and skepticism in dealing with printed forms and other expressions of bureaucracy are understandable, but difficult to predict in advance.

Once they are in a camp—ideally, one Russian per bunk, so they do not retreat to their own Russian-language-ghetto—they live with American kids of their own peer group, do all the things city kids dream about, within a round-the-clock, Jewish-permeated atmosphere. Moreover, the friendships formed in camp are usually deep and long-lasting. Peer influence is far more effective than hours of lectures and classes. (As a matter of record, RISE placed 110 children in various religious sleep-away camps this past summer.) It is to be hoped that after a summer in camp, the Russian child is ready and willing to continue his growth as a Jew.

* * * *

In summary, tens of thousands of Russian Jews have reached these shores presenting us—members of the host community—with a rare opportunity and historical obligation to do all within our power to reunite them with their heritage. Unfortunately, only a very tiny minority these Jews have been reached. Most of them are continuing on their headlong plunge into American materialism, picking up absolutely no Jewish knowledge or values on the way. As a case in point, the first butcher shop of Jewish ownership to sell pork in the Brighton area of Brooklyn was recently opened by a Russian Jew. The Orthodox community simply must contribute large sums of money and more personal effort to reach their Russian brethren.

Similarly, Be'er Hagolah easily could—and should—be doubled to two parallel schools, not only one. Yet severe budget problems are threatening this institution, and it may have to cut its enrollment in half—a tragic comment on the Jewish community's response to this crying need.

Ancillary programs such as the high school plan of placing each grade-level of Russian students in a different host high school is a worthy experiment that needs more support and guidance—which it is not getting.

If the Divine *hashgacha* has favored us with a chain of events so extraordinary that they defy all expectations, and resist every logical explanation, shouldn't we surpass past performance and be equal to this "call of the hour"?

16

After the Elections

Why the Euphoria?

Four years ago, eminent rabbinical leaders urged the religious populace to vote in Israel's national elections, and to cast their ballot for Row *Gimmel*—Agudath Israel. More than calling for a show of strength, the rabbis had anticipated a close election, and that with a strong showing Agudath Israel would be able to provide the swing votes for the party closest to power when the ruling coalition would be formed. As things happened, Agudath Israel gave Begin's Likud coalition the four seats he needed to lift his coalition count from 57 to 61—the requisite majority to rule the 120-seat Knesset. In reward, Agudath Israel did not exact payment in the traditional tender of ministerial posts, but instead presented a list of forty-plus points to help guarantee the religious nature of *Eretz Yisroel*. The rest is history.

In June 1981, the *Moetzes Gedolei HaTorah* (Council of Torah Sages), Agudath Israel's rabbinical leadership, again urged the Torah community to vote for Agudath Israel; and again Menachem Begin was able to extend his own lead over the Labor Party (48-47) to 61 because of Agudath Israel's participation in its parliamentary coalition. . . . And again it was with a sense of triumph that Agudath Israel looked back at the election returns that granted it a four-seat Knesset faction.

At first blush, the celebration in Agudath Israel circles seems ill-earned. Four seats are only four out of 120. And they are the same in number as Agudath Israel had won four years ago, with no increase in representation in the Knesset. Why the euphoria?

Commitment and Principle

These lines are being written only days after the coalition agreement between Agudath Israel and Menachem Begin's Likud was finalized and do not represent a full evaluation of the election results. Nonetheless, some comment can surely be made.

Ezriel Toshavi observes the Israeli scene for the readers of *The Jewish Observer*.

The Jewish Observer / Summer, 1981



Gerrer Rebbe casting his ballot.

First, Agudath Israel's "success" at the polls must be evaluated against the backdrop of a climate wherein the major parties dominated the scene, and the representa-

	Agudath Israel	Mafdal (Mizrachi)	Poalei Agudath Israel
Ninth Knesset:	58,652	160,787	23,571
Tenth Knesset:	72,332	95,423	17,103
	gained: 13,680	lost: 64,364	lost: 6,468

(The Mizrachi's loss was due only partially to the votes taken away by the Abuchatzera list, Tami, which won three seats.)

tion of *all* other parties diminished (see the table)—some to the vanishing point. Of the so-called minor parties, only Agudath Israel achieved an increase in its vote, and actually came within a hairbreadth of increasing its Knesset representation—only 1500 votes short of gaining one more seat.

To be sure, Agudath Israel does not delude itself into viewing its 4% share of the popular vote as an overwhelming mandate. But the turnout does demonstrate that those who subscribe to the Agudath Israel ideology are deeply committed to it, in contrast to other "minor" party members—erstwhile Mafdal (Mizrachi) voters, for instance, who could see their goals of a Greater Israel better realized through Likud, or who find their Sephardic identity better protected through Abuchatzera's Tami Party, and assigned these particular interests higher priority than the religious factor as represented by Mafdal. . . . One might also surmise that some who had refrained from voting in earlier elections out of principle were now convinced—by recent achievements in the Knesset as well as by the eloquent pleas of *Gedolei Yisroel*—that voting is an imperative. So in the context of voter loyalty, the note of triumph is justified.

To the Victor Goes the Choice

This, however, is a rejoicing that smacks of partisanship, and this is precisely not the point. To the contrary, the rejoicing is that now—in addition to holding on to

the gains for Torah achieved in the Ninth Knesset—there will be additional gains realized in the ongoing struggle to raise the level of Yiddishkeit and Torah loyalty in Israel—both among individuals and in the officially controlled functions of the community-at-large.

As in the previous election, the “spoils” to be shared with the Likud for joining its coalition will not be ministerial posts—the conventional plums of patronage and power. Instead, all that is being asked in return are a number of significant features that will aid in restoring holiness to the Holy Land. The list, which follows—52 of 82 points of the coalition agreement deal with religious issues—has been hammered out between the parties to the negotiations: Begin with the Agudath Israel representatives—not in step with the back-room dictates of political power dealers, but in accordance with the wisdom and judgment of the *Moetzes Gedolei HaTorah*, the policy making board of Agudath Israel which consists of Israel’s outstanding rabbis, *roshei yeshiva* and Chassidic leaders.

Begrudging Respect

This putting of principle over personal and party gain was not lost on the secular media, which begrudgingly featured the Torah sages in their headlines, and paid homage to this high-minded approach to politics. Even *The Jerusalem Post*, known for its antagonism toward religious circles, made the following editorial comment:

“To its credit, the Agudah is not after the spoils of office: its motives are really above impugning. The Council of Torah Sages would not even allow it to take an active part in the government it is about to support. The Agudah is only after the advantages that power confers on the effort to make over this country in its own image. To be sure, this means keeping up the flow of funds to such religious institutions as yeshivos. But in a more general sense it means causing Israel to behave like a Jewish state, Orthodox style.

“As one of its leaders has put it, the Agudah want the ‘Jewish street’ to look more Jewish and less like a street in Paris or Chicago.”

from an editorial in THE JERUSALEM POST July 12, 1981

(By contrast Abuchatzzeira insisted on two ministerial posts for the three Knesset seats he brought into the Likud Coalition, and the “eclipsed NRP [according to *The Jerusalem Post*] is now interested only in the spoils of office and its own internecine battles and is weakened as the chief guardian of Orthodoxy.”)

In fact, when the *Moetzes Gedolei HaTorah* convened its final decision-making session, newspaper reporters and camera crews attempted to record the process, but were left standing outside the entrance to the Bnai Brak home of the Ponvezher Rosh Yeshiva Rabbi Elazar Shach, where the rabbis had gathered from various parts of Israel for the meeting, in deference to the Rosh Yeshiva’s ill health.

Nonetheless, the response was not all bouquets. The

spotlighting of attention on the amending of the Law of Return (so as to limit recognition as Jews to converts only when they were converted in accordance with Torah Law—thus excluding the spurious conversions performed under Conservative and Reform auspices) created an uproar in the Conservative and Reform camps (see *Second Looks* in this issue). Moreover, some of the terms of the agreement, which follow, rankled the more militant secularists in the country, as well as others who may not fully appreciate the values being protected or perpetuated by those measures. For instance, the El Al employees claim that complete *Shabbos* shutdown of its facilities can cost the ailing airline an

The EIAI Hardship Case

EIAI personnel claim that eliminating all maintenance and flights outside of Israel on the Jewish Sabbath will cause a loss of some \$50 million annually to the company. . . . Truly, the argument as such need not be addressed. After all, throughout our history we Jews have risked more than financial security to keep *Shabbos*. Threat of loss of any proportion should not be a deterrent to strict Sabbath observance in the operation of Israel’s national airlines.

In this case, however, the protests of financial loss are found to be totally baseless. EIAI’s Director General, Aryeh Grossbard—surely not suspected of being an undercover Agudath Israel agent—argues that elimination of *Shabbos* activities not only will not bring a loss to the airlines, but may well prove a savings. The McKenzie Report (prepared by an independent panel of experts that studied EIAI) established that many of EIAI’s Saturday operations should be eliminated as cost-saving measures.

So why the outcry? Several EIAI employees have admitted privately that total elimination of *Shabbos* activities would indeed constitute a tremendous financial loss—to their personal coffers. Compensation for *Shabbos* activities are subject to overtime rates, which run between 300% and 400% of regular weekday salary payments. Thus the protest.

HAMODIA Aug. 5, '81

annual loss of \$51 million; members of Bnei Akiva are protesting the temporary deferral from army reserve duty to be granted to *baalei teshuva*; and, of course, the Reform and Conservative leadership are protesting the *Mihu Yehudi* Law. More comment on these at another writing.

The Specifics

The specifics of the agreement continue to follow an outline of the spiritual needs of the country, attempting to close those loopholes that had permitted official desecration of the Sabbath, ignoring of the *tznius* requirements of women, and the relegating of Torah study to third-class status. As part of the coalition agreement (reached on Tuesday, August 4—five weeks after the election!):

- all of Israel’s seaports will be closed on the Jewish Sabbath, including the Haifa port;
- El-Al will cease all flights in any part of the world on the Jewish Sabbath;



at the
RYE TOWN HILTON

699 Westchester Avenue

Port Chester, New York

Town of Rye

Garden Weddings
Bar Mitzvah Weekends
Magnificent Country Setting

גלאט כשר
CATERING

Call Your Hilton Reservation Service — Group Center.

(914) 939-6300 

Ivan Brent

Director of Catering

Repairing the Effects of the Churban: Bringing the Pieces Together

I. Linkage and Dispersal

Moshiach is described as a "poor man, suffering from leprosy, sitting outside the gates of Rome" (*Sanhedrin* 98b). It is not the suffering of one lonely individual described here, but—based on the verse: "In truth he has borne our sickness and endured our pain" (*Yeshayahu* 53.4) *Moshiach's* suffering is understood as an analogy for the suffering of *Klal Yisroel*.

Leprosy is a particularly appropriate metaphor for the travails of *Golus*, for the essence of the leprosy experience is fulfillment of the commandment of *בדד ישב*, the complete isolation of the leper from society. This punishment is in keeping with the causes of leprosy. The rabbis comment that leprosy is a punishment for slandering, and since a gossipmonger tears apart the fabric of society, separating friend from friend, his punishment in turn is to be torn, isolated, from society. This isolation is the essence of *Golus*.

The process leading to *Golus*, to isolation, is *Churban*, dissolution. As is so often the case in Hebrew, similarities between root words convey a likeness in meaning. The root of the word *חורבן* (*churban*) is *חָרַב*, which has the same letters as *חָבַר* *chibur*, binding, or joining together, indicating that the state of *churban* is the antithesis of *חָבַר* (joining together).

There are two basic ways to destroy a structure. One is to blast the building into nothingness, leaving no trace of the original materials that went into it. The other method is to dismember the building, taking it apart stone by stone. In the latter approach, the structure is in effect destroyed, since it is reduced to a collection of stones. But the individual pieces are still extant. They are changed only in that they are missing the adhesion that had made them into a single, unified entity before. *Churban*—the antithesis of *chibur*, joining—is the state of being disbanded or dissolved.

Understanding *churban* in terms of dissolution is implicit in the expression used by the *Gemora* to describe Titus's destruction of the *Beis Hamikdash*, grinding—*קטחא דמחנינא טחן—טחן*—"He ground already milled flour,"

for grinding is an act of dissolution. Grain ground into flour loses nothing of its substance. For every pound of grain one has at the outset, one remains with one pound of grain in the form of flour. The difference is only that the original cohesion of the particles has been lost.

When the latter kind of dissolution occurs to *Klal Yisroel*, *churban* takes place, and as a result, the body politic of Jewry suffers *Golus*. The individual particles of *Klal Yisroel* become separated from one another. True, each individual remains essentially unchanged, but the cohesive force that unites them into one *Klal* has been removed.

It is fitting that our current *Golus*, which is a punishment for baseless hatred, should be characterized by the fragmentation of *Klal Yisroel*. *Ahavas Yisroel*, love for fellow Jews, is the cohesive force that keeps the *Klal* together. When Jews became separated from one another by hatred, the entire Jewish people was forcibly splintered by *Golus*.

II Togetherness and Restoration

This explanation of *churban* offers insight into the well-known passage from the *Gemora* that states: "Whoever brings happiness to a bride and groom is considered as if he had rebuilt the ruins of Jerusalem." When a bride and groom unite to build a home, no new substance is added. The bride was there before, as was the groom. New to the scene is the bond between the two, resulting in a new entity—a home. Added is the adhesive force of *ahava*, that was previously lacking in *Klal Yisroel*; and whose absence on a national scale had caused the *churban*. Marriage not only represents the additional element of *ahava*, but actually unites two of the dispersed *Klal Yisroel*. Someone who helps in the creation of this bond is likened to a builder of Jerusalem, for the united home is the antithesis of the *churban*. The elements stand waiting . . . waiting for the adhesive element of *ahava* that brings them together.

Lack of adhesion is also the reason for *Golus*—dispersal from the land of Israel. *Shmitta*—the seventh year sabbatical from farming the land—is the link between the people of Israel and its land, for by renouncing ownership of the land, the Jewish farmer demonstrates his faith and his freedom from bondage to mate-

Rabbi Scheinman, an American studying in Jerusalem, is a frequent contributor to these pages. His "Masada Revisited" appeared in the May '81 issue of *JO*.

NOBODY BEATS OUR DEALS!

Israel from \$599.

- ★ Lowest Student Rates.
- ★ Best Group Fares.
- ★ Year-Round Tours.
- ★ Least Expensive Fares to all Destinations.

B & D Travel Associates

420 Madison Ave., New York, N.Y. 10017

(212) 223-0484 (800) 223-1114

Now Available for the First Time

CHOL HAMOED

הלכות חול המועד/זכרון שלמה

**RABBI DOVID ZUCKER
RABBI MOSHE FRANCIS**

This beautiful volume represents the first comprehensive guide to the laws of Chol HaMoed ever published for the English-speaking public. Enthusiastically recommended by leading Torah authorities, this work explains in an eminently readable and lucid style many unfamiliar halachos relevant to modern day festival observance.



Among the topics treated are:

- washing clothing ● writing ● shopping ● conducting business ● photography ● typing ● wearing tefillin ● home and auto repairs ● sewing ● shaving ● operating a factory ● school work ● medical and dental visits

SPECIAL SECTION:

Never before published halachic decisions and responsa of Hagaon Rav Moshe Feinstein שליט"א and Hagaon Rav Moshe Stern שליט"א (the Debiciner Rav)

240 pages

Hard Cover \$8.95* Paperback \$6.95*

(*plus 80¢ shipping, Canada & Foreign \$1.30)

Available at your Hebrew Bookstore or direct from Distributor:

HALACHA PUBLICATIONS

418 Twelfth St., Lakewood, N.J. 08701

(201) 363-3980

MOVING?

Be sure to notify us in advance so that your copies will continue to reach you. The U.S. Postal Service will not forward magazines to your new address.

rialism through land-ownership. As long as Israel kept the *Shmitta*, its bond to the land was totally spiritual, as it was meant to be. Once the Jews failed to keep the *Shmitta*, however, they broke their spiritual bond with the land. The people remained intact and so did the land, but once that link was sundered they—the people and the land—could no longer remain together.

A similar note of dissolution is struck by the prophet who says *כְּמוֹמַת הַנְּדָה הִיְתָה טוֹמַמַתָּה*. This is a description of the sinning of *Klal Yisroel*, likening its sins to the defilement of the *Niddah*: defilement that separates the parties of a marriage, the strongest union. Similarly, *Klal Yisroel* by sinning drives a wedge into its relation with G-d. This wedge, should it not be removed, eventually results in *Churban*, dissolution of Israel's divine relationship. (See *Tanya, Likutui Emorim, 31*, which explains that *Ahavas Yisroel* is the force that forges the G-d-Israel bond.)

III. The Many Fragmentations of Jewry's Essence

This aspect of *Churban*, i.e. dissolution of the bond between G-d and Israel, and of the bond between one Israelite and another, also applies to a Jew's own spiritual composition. We find several examples of this fragmentation of the Jewish essence:

1. The *Chazon Ish* once lamented over the splintering of Torah in our generation. He said that while we have *rabbaim* to teach us Torah, or *avoda* (service, i.e. prayer), or *middos* (character refinement), rare is the single outstanding figure who can teach all three. (He cited the *Chasam Sofer* as being one of the last *Gedolim* who could.)

2. The *Ohr Hachaim* said that he was able to discern the *Torah Sheba'al Peh* (Oral Law) as if directly expressed in the *Torah She'bichsav* (Written Law—the Pentateuch).



Exclusive Caterers at the Elegant

COTILLION TERRACE

7307 18th Avenue,

Brooklyn, N.Y.

Open Chupa—Glatt Kosher

Accommodations Up To 700 Persons

We also cater for all your simchas.

Bris, Kiddushes, Sheva Brochas etc.

at home, synagogue or the hall of your choice

CALL MR. GREENFIELD 853-0700

Similarly, the *Shelah* wrote that the optimum state of affairs is when *Torah Sheba'al Peh* is one unit with *Torah She'bichsav. Golus*, which is an unnatural state for *Klal Yisroel*, destroyed this unity, and drove a wedge between the two, fragmenting our heritage.

3. The *Sifri* (*Parshas Eikev*; also *Shabbos 13b*) records a debate on the nature of Torah in the generations to come. The majority opinion is that many parts of Torah will be forgotten, while Rabban Shimon Bar Yochai says that Torah *per se* will never be forgotten; rather, there will be many disputes without a clear consensus emerging. He was referring to the proliferation of arguments among the *Amoraim* (in the *Gemora*), beyond that of the *Tanaim* who preceded them, about which it is said ואלו היים דברי אלוקים חיים (both sides are the words of G-d), meaning that what each one is saying is related to truth. Would we have a complete understanding of the entire point in question, we would comprehend the context wherein each viewpoint is valid. (See Rabbi Moshe Chaim Luzatto's *Daas Tevunos* for a fuller explanation.) Because we do not see the whole picture, just the fragments of it, we are left with *machlokes*—dispute.

This, indeed, is one of the curses of our *Golus*: the fragmentation and refragmentation of Torah, with

שניבה דרכי נועם
כתל למצוינים דבאסטאן

דחוד משיחות לך מן אדמד מכאסטאן שליטא
הרב פינחס הורוויץ, ראש הישיבה



For Bochorim 17 and up looking for a Mokom Torah with an emphasis on Halochah in a warm atmosphere integrated with a Chaburah of Kolel Yungeleit of high caliber.

- Daily Shiurim on the Mesechte
- Daily Shiurim in Shulchan Aruch
- A Nightly Seder at The Yeshiva

We are pleased to announce that the well-known Mechanech

HORAV SHLOMO BRAUNSTEIN

Distinguished Musmoch of Mesivta Rabbi Chaim Berlin and Kollel Gur Aryeh

Will serve as Menahel Ruchni and R" M at our Yeshiva for the new Zman.

For Appointment and Interview Please Call (212) 438-0479 or 438-8813

Bostoner Yeshiva Darkei Noam
1535 - 49th St., Brooklyn, N.Y. 11219

Analyzes. Reports.
Evaluates. Reviews.
Comments. Reflects.
Inspires. Projects.

THE JEWISH OBSERVER

We do more than just observe.

Subscribe, Renew or Give
The Jewish Observer now and save.

- One Year/\$12.00 (for ten issues)
 - Two Years/\$21.00 (a \$30 value)
 - Three Years/\$28.00 (a \$45 value)
- (Add \$1 per year for overseas subscriptions)

Clip and save

The Jewish Observer

5 Beekman Street / New York, N.Y. 10038

- One Year \$12.00 Two Years \$21.00
 Three Years only \$28.00

Send magazine to:

Name

Address

City State/Zip

From:

Name

Address

City State/Zip

Enclose gift card Bill me: \$ Enclosed: \$...

DAX

(Israel subscriptions - via airfreight \$16)

each party holding part of the truth, and none capable of placing it in the broader context of the harmonious whole. The seeds of dissolution and dispute, which were sown during the early days of the Mishnaic Era, came to full expression in the days of *churban* and *Golus* as foreseen by Rabban Shimon bar Yochai.

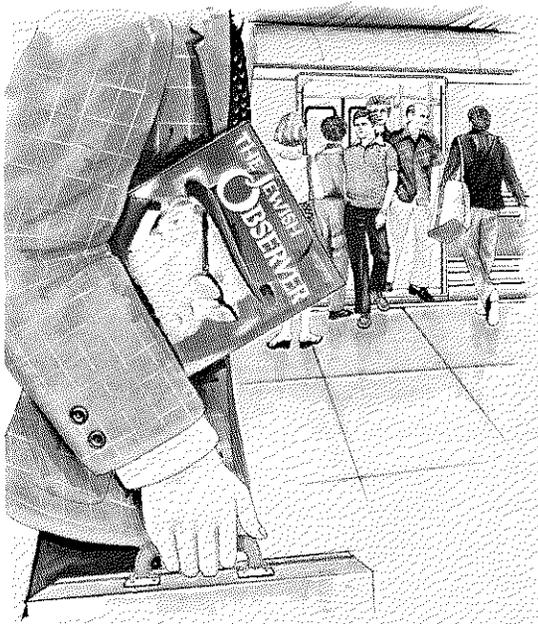
IV. Reuniting the Elements

Thus we have *Churban*, not as a destruction of the *Klal*, but rather as its dissolution. Redemption does not require a creation of a new entity, but rather a reunion of its disparate parts into one entity.

Each Jew must come to appreciate what his fellow can offer him, and not perceive him as a threat. The close-

ness that ensues not only serves to reunite the fragments of *Klal Yisroel*, it brings the Jewish people back to their Creator and to His Torah. This is the essence of our prayer on the *Yomim Noraim* (High Holy Days); וְעָשׂוּ כֹלָם אֶחָד אַחַת "May they all form one union" representing the reunion of a fragmented Israel. לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבִּי "To perform Your will with a complete heart"—representing the reunion of Israel with G-d. ❧

BORED ON AMTRAK, THE METRO, OR THE "A" EXPRESS? TAKE THE "JO"!



The Jewish Observer
The Jewish Train-of-Thought
AVAILABLE AT SELECTED
NEWSSTANDS NOW!

KARKA IN ISRAEL

Take advantage of the opportunity to purchase cemetery plots in Eretz Yisroel in Mifgash Shimshon near Yerushalayim through our newly established **CHEVRAH OSEH CHESED OF AGUDATH ISRAEL**. Membership in the Chevra entitles one to all benefits which accompany the services of a Chevra Kadi-sha and interment. When you purchase a plot from the Chevra Oseh Chesed of Agudath Israel, you are supporting the many Agudist activities especially the Pirchei and Bnos activities as well as a Free Loan Fund in Israel.

(212) 791-1800

"Help P'eylim Do Unto Others as P'eylim Has Done Unto Us**"

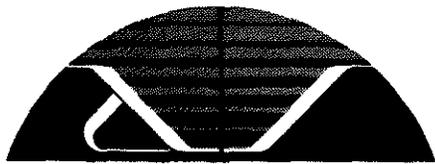
- Help** P'eylim establish Mesifitos across the map of Israel as in the past 30 years, to revive the glory of Sefardi Heritage as P'eylim did with:
- * Rabbi Tanami of Ohr Chadash
 - * Rabbi Grossman of Migdal Ohr
 - * Rabbi Goldenthal of Ofakim
 - * Rabbi Shtembuch of Rosh Haayin
 - * and 19 others.
- Help** P'eylim expand the programs that make the difference between a new Torah-loyal Sephardi generation, and alienated youth dragged down by the street culture.
- Help** P'eylim's *Meir Schuster and associates continue to reach out to searching American youth at the Kosel, Bus Station, etc., to introduce them to a life of Torah.
- Help** P'eylim provide a Torah chinuch for refugee children recently-arrived from an Arab country.

Help P'eylim expand its many vital programs.

Give your generous support to P'eylim

P'EYLIM — 3 W. 16 Street, NYC 989-2500

When in *Eretz Yisroel* see the work of P'eylim first hand, visit P'eylim/33 Malachi/Jerusalem or call: 52-14-33



AURA STUDIOS LTD.

Distinctive Photography for your affair.

We invite your inquiry about our unique and extensive video taping facilities.

Call (212) 627-6969

Nachman Kanovsky

819 Kings Highway, Brooklyn, N.Y. 11223

(212) 627-6969

*Applications Now Being Accepted
for 1981-82 Year*

Yavne Seminary Teachers' College for Women

* Only Institute of Higher Jewish Learning for Women outside of New York City

* Survey and In-depth courses in:

- Bible
- Hebrew Literature and Language
- Jewish Philosophy
- Halacha and Jewish Law
- Jewish History
- Educational Psychology and Classroom Management

Courses may be taken for credit or audited

* Yavne serves the entire Jewish Community. It sponsors:

- Sephardic division for Iranian Students
- Adult education
- Special track for students with limited background
- Evening Seminary for working women
- Post graduate teacher refresher seminars

Close to 200 Yavne graduates occupy positions as teachers, administrators, and principals in schools throughout the United States, Canada, and Israel.

Yavne has merited international recognition from leading educators and agencies for its effective, balanced, and comprehensive curriculum. Yavne attracts students from throughout the United States and abroad.

Mrs. A. Ausband

Dean of Women

Please direct inquiries to
Mrs. Ausband at
(216) 944-1767 or 371-8566

1860 So. Taylor Rd., Cleveland, Ohio 44118

Trustees: Mr. Gerson Adler, Rabbi David Sanders



over 45? OVER 55? YOU'RE NOT TOO OLD TO START A NEW CAREER!

PROJECT COPE

A Division of Agudath Israel of America

Announces A New Program For YOU

OPERATION RETRAIN

- Intensive vocational guidance and counseling services.
- Individual or group assessment of past skills.
- Assistance in job placement for those over 45 seeking F/T employment.
- Supplementary follow-up services.

Call Now for an Appointment and More Information

(212) 587-9250

Funded by NYS Department of Labor — 4% Governor's Grant

"EZRA" INFANT AID FUND

This is an URGENT APPEAL to aid mothers in Eretz Yisroel who are in dire need to furnish their new born infants with layettes, blankets, sweaters, etc.

We also furnish linens for needy kallahs.

In merit of this great mitzvah may the Almighty bless you in all walks of life.

Endorsed by:

Rebbetzin Rashel Krawiec

Mrs. Dora Weiss

Mrs. Bessie Safrin

Rebbetzin Baila Susholz

Make checks payable to:

CONG. OHEL YITZCHOK

202 Hewes Street, Brooklyn, N.Y. 11211

(Tax Deductible)

CVI Business Skills Division Cope Vocational Institute

STARTS ITS FALL SEMESTER SEPTEMBER 14, 1981

TRAIN as:

	Total Cost
● EXECUTIVE SECRETARY _____	\$1695
● LEGAL SECRETARY _____ (pre-requisite Exec. Sec'y)	\$360
● BOOKKEEPING/TYPING _____	\$1095

- Placement Assistance Available Upon Graduation
- Aptitude Test is required
- Next scheduled test — August 19, 1981
- Call for an appointment

For More Information and Enrollment Procedures Call 587-9257

Business Skills Division

CVI Cope Vocational Institute

A division of
Agudath Israel
of America

Registered by the New York State Education Department



BOOKS

Torah Classics in English

One of the many symptoms of the growth of an indigenous American Torah Jewry is the rate at which Torah classics become available in the vernacular. True enough, we would have vastly preferred a level of Jewish scholarship that would have enabled everyone to study these works in the Hebrew original; but it must be remembered that even in the golden era of Eastern European Jewry, it was necessary to publish classic works with Yiddish translations. There is a place, nay a need, for outstanding works of Jewish thought in the popular tongue. Such efforts as the Torah Classics Library of Feldheim Publishers and the translation of the *Ranban's* works by Chavel, set a remarkable standard of excellence for this genre of Torah literature. Lately, a number of new works have appeared.

Rabbeinu Bachya's "**Kad Hakemach**" has been translated by *Rabbi Chavel* under the title **Encyclopedia of Torah Thoughts** (New York, 1980, Shilo Publishing House \$19.50, hardcover; \$14.50, softcover). This work contains sixty essays on a variety of topics arranged according to the *Alef Bais*, ranging from *Emunah* to *Tefillin*. In clear and lofty phrases, avoiding abstract philosophical reasoning but making full use of Midrashic sources and the ethical writings of his predecessors (such as Rabbeinu Yonah), Rabbeinu Bachya presents the fundamentals of Jewish thought. Rabbi Chavel has succeeded in preserving the smooth flow of the language and thought of the original in his English rendering. Pursuit of this goal prompted him to omit in the English version some of the Hebrew text; it would have been desirable to have these omissions summarized or at least indicated in the notes which accompany the text and which the reader will find most useful.

The work is beautifully produced and easy to read,

JEWISH TRIBUNE

Organ of Anglo-Jewish Orthodoxy

97, Stamford Hill, London, N. 16, England

Annual subscription Airmail \$35. Surface mail, \$25.00

Write now for your free sample copy

Published by Agudath Israel of Great Britain

and while many of the thoughts presented are basic and will be known to the informed reader, he will find many novel insights and observations.

Heyman's Pharmacy

5101 13th Avenue
Brooklyn, N.Y. 11219

435-5644

Shomer Shabbos

The store that speaks your language



**Thirteenth
Avenue**
The Borough Park
Street of Values

YESHIVA & MESIVTA ZICHRON MEILECH OF EASTERN PARKWAY

3121 Kings Highway, Brooklyn, N.Y.
(Near Ave. N & E. 32nd St.)

REGISTRATION

Is Now In Progress For

KINDERGARTEN

9:00 A.M.-2:00 P.M. Session

PRE 1-A

9:00 A.M.-3:45 P.M. Session

The yeshiva encourages a close relationship between rebbe, parent, and talmid to ensure the fullest development of each student.

The educational program, throughout all the grades of the yeshiva, especially stress the importance of *midos tovot*, *chesed* and *derech erez*.

Door to Door Transportation Available to
Flatbush, Canarsie, Remsen Village
and Sheepshead Bay

Call 338-6100

THE YESHIVA WITH THE STANDARD OF EXCELLENCE

בע"ה

מתכבדים אנו להודיע לחובבי ושוחרי תורה
אשר נפתחה ישיבה גדולה
לבחורים מגיל 17 ולמעלה במאנסי, ניו יארק.
תחת הנהלתו ופקוחו של ראש הישיבה
הרה"ג מורה"ר יוסף זלמן בלאך שליט"א
(בנו של מרן הגאון הצדיק הרב ר' אלי מאיר בלאך זצוק"ל)

האדרעס של הישיבה היא
ישיבת עץ חיים

10 Maple Terrace, Monsey, N.Y. 10952
(914) 434-4916

מבקשים אנו מחקהל הרחב לתומכו ולסעדו בעת גורלית זו

יתברכו ברכת אשר יקים . . .

ועד המסדר

NEW!

by
**Rabbi
Pinchos
Bodner**



- Comprehensive, authoritative guide to the Halachos of Muktzah on Shabbos and Yom Tov.
- In clear, easy to comprehend English, with ext Hebrew footnotes and references.
- 330 pages, extensively indexed.
- Practical applications such as: LCD watches, toys & games, electrical appliances, etc.
- Approbations from:
שליט"א Rabbi Moshe Feinstein
שליט"א Rabbi Shneur Kotler
שליט"א Rabbi Shlomo Zalman Aurbach
שליט"א Dayan Weiss

Hard Cover \$9.95

(plus 80¢ shipping
Canada & Foreign \$1.30)

with special 15 page section of hitherto unpublished responsa from Rabbi Moshe Feinstein שליט"א and Rabbi Shlomo Zalman Aurbach שליט"א. Available in Hebrew Bookstores or from the distributor

HALACHA PUBLICATIONS
418 Twelfth Street, Lakewood, N.J. 08701
(201) 363-3980

In 1965, one of the *Gedolim* of our time, Rabbi Yechezkel Sarna, published a new edition of Rabbi Yehuda Halevi's classical *Kuzari*. The original work was in the form of a dialogue between a Rabbi and the King of the Khazars, which made it difficult for a reader to gain a systematic understanding of the profundities of the text. Rabbi Sarna, therefore, restructured the work, arranging its material in ten sections according to the main topics discussed in the *Kuzari*. This work has now been made available to us, with the Hebrew text fully vocalized and with an excellent translation with introduction, notes, and index, by *Rabbi Avrohom Davis* (New York, 1979, Metzudah Publications, \$9.95).

The translation is free; where necessary, clarifying phrases, based on the interpretation of the commentators, were added. Sometimes, however, a free translation may miss points made in the Hebrew text (thus, on p. 57, "the relationship of the Divine Influence to the Jewish people" is compared to that of heart to body; instead, in keeping with the basic idea of the *Kuzari*, it should have been compared to that of soul to heart). In any case, the greatest value will accrue from the perusal of such a profound work if it is studied rather than read, and if the translation is used as an aid to the understanding of the Hebrew text, rather than by itself. The student would also be well advised after completing this work, to go back to the *Kuzari* in its dialogue form for further insights. While the structured work provides a much easier way to an understanding of the basic ideas, inevitably some fine points of the original are lost (e.g. the *Kuzari*, in book III section 5, links the role of the three prayer times to that of *Shabbos* and Holidays—in this work they are discussed in separate sections on pp. 267/7 and 288/9).

Needless to say, this in no way detracts from the value of the work before us, and from the debt of gratitude we owe to Rabbi Davis for making this edition available to us. It is to be hoped that it will further the study of this classic of Torah thought.

Yeshiva Chayei Dovid

for young men with limited background seeking to maximize their efforts to fully realize their potential. Staffed by Rebbes with vast experience in teaching at the high school and college levels. We cater to a limited number of capable, strongly motivated students with potential of eventually becoming teachers and leaders in Israel. Utilizing the facilities of Yeshiva Chofetz Chaim in Forest Hills, NY.

For information call:

Rabbi Zecharia Mines at
(212) 544-0986, (914) 647-9481
or **Rabbi Avrohom Pernikoff at (212) 254-1194**
or write: 67-23 Harrow Street
Forest Hills, NY 11375

A major classic of Torah ethics, albeit small in size and widely studied (included, indeed, in many *Siddurim*) is the collection of ethical and religious maxims known as the **Orchoth Chaim** (Paths of Life) of the *Rosh* (Rabbeinu Asher, the great Rabbinic personality of the 13th Century). These maxims have now been published by *Rabbi M.Y. Elefant*, as **Pathways to Eternal Life** (1977, New York, \$7.50) with a commentary, "Lighting the Pathways," which provides source references and enlarges upon the sage and saintly advice offered by the *Rosh*. Rabbi Elefant has taken full advantage of the commentaries written by Rabbi S. Kaniefsky and Rabbi Silber and not generally available. This most meritorious enterprise not only draws deserved attention to this important classic, but also enables the reader to benefit so much more from its counsel because it places it in the context of Biblical, Talmudical, and Rabbinic thinking. It is to be hoped that this book will find wide distribution.

In his introduction, Rabbi Elefant points out that the *Rosh* uses the infinitive rather than the imperative in his maxims, because it is a more polite form; in English, however, it sounds awkward and he therefore translates the text throughout as if it were written in the imperative. Actually, however, only the first and last segments of the work use the infinitive; the middle section, which is the largest, does not. We do not know the explanation for this change of style, nor for the order in which the maxims follow each other—no pattern is discernable.* Yet together they add up to a running commentary of how a Jew should live his days, and Rabbi Elefant has made a very real contribution by making this work available to a wider public.

In discussing English translations of classical works, notice should be taken—albeit belatedly—of a translation of the three introductions with which the Maharal prefaced his great work **Gevuroth Hashem (The Book of Divine Power)**, Introductions, translated and annotated by *Shlomo Mallin*, in collaboration with *Aryeh Carmell*; 1975, Jerusalem, Feldheim Publishers; \$4.95, soft-cover). The ideas with which this book deals—notably G-d's direction of His creation and His miracles—are complex; but the translation is excellent, and the ideas are made more intelligible by the diagrams and drawings added by the translator. In his annotations, moreover, in collaboration with *Dr. Zvi Faier*, he points out some striking similarities between concepts in this book and ideas that have recently emerged in theoretical science. The interested reader will undoubtedly find this work most stimulating. **IT**

*Hagaon Rav Yaakov Kamenetzky has suggested that a copyist or printer confused the original arrangement of the maxims. A closer study of the text would indicate that the last 23 maxims of the work may have been the opening section followed by the 24 that come first in our text (these are the ones written in the infinitive); they are then followed by numbers 25-47 which are in alphabetical order (only letters *Tzaddik* and *Raish* appear later, as numbers 68 and 69); and finally there follows the direct *Mussar* ("Don't...") contained in numbers 48-131.

סמנריין למורות בית יעקב



Beth Jacob Teachers' College of Montreal

1750 Glendale Ave, Montreal, Quebec H2V 1B3
(514) 739-3614

Our Seminary is now accepting dormitory applications for the forthcoming year.

All out-of-town students who want to study in this well-rounded program, please write for an interview.

Picturesque, European styled Montreal, is a beautiful setting for your Seminary education.

WE GIVE COURSES IN:

CHUMOSH	CHILD PSYCHOLOGY
NEVIIM	METHODS OF
DINNIM	EDUCATION
HEBREW	SPECIAL EDUCATION
TEFILAH	STUDENT TEACHING
PARSHA	ENGLISH LIT. & COMP.
MEGILLAH	FRENCH CONVERSATION
JEWISH HISTORY	LIT. & COMP.
YAHADUS	PHYSICAL EDUCATION
EARLY CHILDHOOD	(In our own gym & pool)

OUR STAFF MEMBERS ARE EXPERTS IN THE FIELD OF HIGHER EDUCATION.

Rabbi M. Barkany	Mrs. P. Rabinowitz
Dr. H. Biberfeld	Mrs. E. Jacobs
Miss C. Ciavarella	Mrs. D. Taub
Mrs. P. Epshtein	Rabbi M. Tober
Rabbi E. Finkelstein	Rabbi P. Tessler
Mrs. M. Glustein	Mrs. G. Weiss
Rabbi M. Katz	Mrs. Y. Wenger
Mrs. M. Porges	Dr. A. Worenklein
Rabbi S. Zeffren	

Our graduates also receive a government diploma (Quebec equivalent of Junior College) as, our Teachers' College is recognized by the Department of Education.

Rabbi S. Aisenstark
Principal

Rabbi P. Hirschprung
Chief Rabbi of Montreal
President

Boro Park
Educational Institutions
Call for Support of

NOACH DEAR

for
City Council

The heads of Boro Park's largest and most important *Chinuch Mosdos*, as well as prominent leaders and activists of the Boro Park Jewish community, issue a call to the broad Jewish community to back the candidacy in the coming primary elections of the dedicated communal worker NOACH DEAR, who has demonstrated through concrete accomplishments his devotion to all institutions and his achievements on behalf of yeshivos, girls' schools and kollelim, as well as for the community's general welfare.

Noach Dear

is most qualified to be our representative in the City Council. We call upon all voters to support and assure his victory at the polls.

Noach Dear

is an individual whose good deeds have won him a worthy reputation and have earned him the confidence of the overwhelming majority of Boro Park Jewry.

Rabbi Dovid Greenzweig
(*Mosdos Bobov*)

Rabbi Elimelech Naiman
(*Mosdos Ger*)

Rabbi Beryl Friedman
(*Mosdos Satmar*)

Rabbi Chaim Rosenberg
(*Mosdos Munkach*)

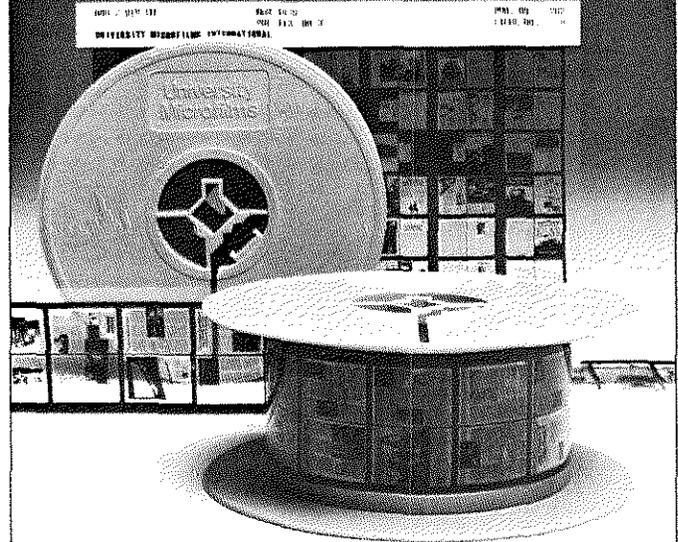
Rabbi Eliezer Lieberman
(*Mosdos Krasna*)

Rabbi Zev Greenwald
(*Yeshivas Chasan Sofer*)

Rabbi Moshe Biegeleisen
(*Mosdos Belz*)

Rabbi Osher Ehrenreich
(*Beth Jacob of Boro Park*)

This publication
is available in microform.



University Microfilms International

Please send additional information
for _____

Name _____
(name of publication)

Institution _____

Street _____

City _____

State _____ Zip _____

300 North Zeeb Road
Dept. P.R.
Ann Arbor, Mi. 48106
U.S.A.

30-32 Mortimer Street
Dept. P.R.
London WIN 7RA
England

second looks at the jewish scene

Of Unity and Arrogance

a parable

Everyone admired the Goodson sisters—talented, sensible, friendly, energetic—model young ladies one and all. They married well, too, and—to no one's surprise—were model wives and mothers, in keeping with the passage from Proverbs: "The wisdom of women built her house."

Thanks to a modest inheritance, the couples invested wisely, became wealthy and joined one another in various other business ventures. They remained a closely-knit group, and from time to time the families got together in the old Goodson mansion to exchange notes on progress and celebrate milestones.

For a while all was well in the extended Goodson family; but then Joe Billinger, one of the brothers-in-law, was stricken with the "footloose syndrome" that hits some insecure or restless people during middle life. In quest for more "personal freedom," Joe took a bachelor apartment near his office and left his wife, Dottie, home with the children.

The next time the Goodson Family Circle met, the sisters, their husbands and children were joined by Joe—but not Dottie. The eldest brother-in-law stopped Joe in the corridor and pulled him aside: "It's bad enough that you've left Dottie to take care of the family, but

must you come *here* alone, as well?"

"Look here," Joe said, "you may as well face up to it. You're behind the times. You're living in a dream world of long ago, where you think nothing changes. You're simply out of step with the crowd. As for me, I find Dottie too demanding, not understanding of my needs, nor responding to my temperament. She's a relic of the past. If you'd get wise, you'd do the same thing I've done and liberate yourself. Besides, I send Dottie and the kids a generous check every month. I haven't in the least forgotten them."

The senior brother-in-law grew ashen at Joe's brazen attempt at self-defense. "I'm not interfering with your personal life. I'm afraid that's your concern. But here, at the Goodson Circle, right in Father Goodson's own house, with our kids milling around, observing you, you've got no place."

"I have as much place here as you," countered Joe. "I parlayed the Goodson inheritance into a fortune, not you. Without me, you'd still be little clerks behind the counter at Goodson enterprises. I fail to understand your lack of appreciation, and your divisiveness in trying to cut me out of the scene.—You? You can stay with your little old Goodson girl as long as you wish, but telling me that I have to be more arrogant than I can take."

Replied the senior: "Not arrogance. Fidelity."

* * * *

The Torah was presented to the Jewish People at Sinai in two forms:

the Written law (Pentateuch) and the Oral Law (recorded in the Talmud and later codified in the *Shulchan Aruch*). Both are binding and unchanging, yet they apply to all situations. We Jews grew rich in spirit from our adherence to Torah, and not incidentally, became prime contributors to civilization. Throughout the ages, there have been large factions and lonely individuals among our people that have challenged the validity or binding nature of one part of the Law or another—notably Hellenists, Sadducees, and Karaites. They may have been a majority at times, and they may have parlayed their Jewish gifts of ethical values and their special abilities to articulate ideas into positions of leadership in the world cultural scene. But with the passage of time, they fell by the wayside of history, their tracks covered by the shifting sands of time. And their rivals, such as the *Parushim* (Pharisees) who held steadfast to their heritage, are still here and will continue to prevail, come what may.

The most recent groups to go astray from Torah are the leaders of Reform and Conservative Judaism, whose predecessors apparently identified more strongly with the goals of Western culture than with classical Judaism. In one way or another, they have denied the divinity of Torah, and either dropped all of its imperatives, or "softened" those that clash most uncompromisingly with contemporary life and culture.

* * * *

The recent effort to form a coalition government in Israel has focused attention on the claims of these deviationist groups to holding an intrinsic approach to authentic Judaism. This attention results from the controversy centering on the Law of Return, which in its present unamended state can confer recognition, as Jews, on non-Jews "converted" to Judaism by Conservative or Reform rabbis. By and large, these conversion rites are empty

**THE WORLD FAMOUS
DIGEST OF MEFORSHIM**

לקוטי בתר לקוטי

מהרה"ג ר' שמואל אלטער זצ"ל

Available at

LEKUTEI INC.

c/o I. Rosenberg

10 West 47th Street, Room 702

New York, N.Y. 10036

(212) 719-1717

**20 Volumes on Torah, Perek,
Medrash, Megilos and Talmud.**

Proceeds of sales distributed among
Yeshivos and used for reprinting
of volumes out-of-print

PRICE \$7.50 PER VOLUME

Pincus Mandel

Cemetery Consultant

Representative of Chevros

Kadisha of Jerusalem

with karka available on Har Ha-
zaitim, Har Hamnuhot and
Sanhedria. Karka also obtain-
able on all other Community-
owned Cemeteries in Eretz Yis-
rael, controlled and maintained
by the Chevra Kadisha of the
Community.

1569 47th Street
Brooklyn, N.Y. 11219
Day and Night Phone
(212) 855-5121

*Honesty — Integrity —
Responsibility*

Over 25 Years of Dedicated Service to
the Orthodox Jewish Community

charades. Some do not even require *tevila* and *mila*; and others that do, still lack the essential ingredients of Jewish belief. Since these groups do not accept basic principles of faith, how can they possibly usher a non-Jew into Judaism on their terms? The "converts" are simply unconverted. Thus religious political parties in Israel, in their post-Knesset-election negotiations to form a coalition government, included among their demands a requirement that this law be clearly amended with the additional word of "*ke'halacha*—in accordance with Torah Law," to clearly exclude such spurious converts from instant recognition as "Jews" when they enter Israel.

The Reform leadership has not been taking all this silently. In a press release based on a strong letter to Menachem Begin, Alexander M. Schindler, president of the American Hebrew congregations, warned against "a serious rupture of the unity of the Jewish people"

that would result from amending the law.

We, too, believe in unity. But unity must have a criterion, and as the People of the Torah, the Torah itself provides that criterion. Pleas for unity emanating from the very people responsible for introducing divisiveness into our ranks by leading people away from Torah is an irony too extreme to ignore, too obvious to require lengthy elaboration.

Instead, picture if you will the situation twenty years from now (should *Moshiach* not be with us), when a young yeshiva student chooses to marry a girl from a *baal teshuva* school whose parents were *olim* from America. *Is one of the parents a convert? Or did one of them undergo a divorce before remarrying? Who officiated at the conversion? Who administered the divorce? If it was done by a Conservative or Reform rabbi, it was probably invalid, and the girl in question may well be a non-Jew, or—worse—*

**Do you have any questions
about today's Daf?**

Dial

337-5729

Rabbi Shmaryahu Karelitz
will be pleased to answer all your
questions.

If no answer call:

791-1835

a public service of
Daf Yomi Commission
Agudath Israel of America

**Photocards of
Gedolei Yisroel**

35 glossy, postcard size
(3½" x 5½") portraits of

Gedolei Yisroel

for your set, send \$4

to: **Photocards**

Agudath Israel of America
5 Beekman Street
NYC 10038

**Not just a cheese,
a tradition...**

Haolam, the most trusted name in Cholov Yisroel Kosher Cheese. A reputation earned through 25 years of scrupulous devotion to quality and kashruth. With 12 delicious varieties. Under the strict Rabbinical supervision of K'hal Adas Jeshurun, N.Y. Haolam, a tradition you'll enjoy keeping.

Cholov Yisroel

THURM BROS., WORLD CHEESE CO., INC., NEW YORK, N.Y.

Haolam.



סמלולת כדף
די עולת ישרול
די חולת

a mamzeres. This will not only affect Agudath Israel adherents, but anyone who respects Torah law—even if only in regard to marriage, divorce, and conversion—probably the majority of Israelis. The only way to deal with this phenomenon would be by erecting an insurmountable barrier between Jew and Jew, discouraging social mixing and allowing no intermarriage between the two—in effect, creating two Jewish Peoples in Israel—talk about divisiveness?

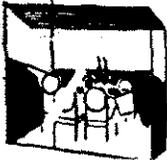
The Conservatives also objected most vociferously to this stand. Attempting to rebut the Orthodox position as articulated in a letter to the editor in *The New York Times* from an Agudath Israel spokesman (July 14, 1981), the Conservative leadership wrote (*NY Times*, July 21): "We in the Conservative Movement have undertaken to interpret Jewish law in the spirit and mode of the tradition in order to respond to ongoing daily issues. The assumption by Orthodox religious bodies of exclusive validity to their point of view represents spiritual arrogance."

To this we say, "Arrogance"? No. Simply fidelity. 17

CHAIM LEITER'S
Prefabricated Packaged

SUKKAH

Check the Rest,
Buy Only The
Best at
LEITER'S
PRICE!
QUALITY
SERVICE!



ORDER NOW!

Brochure Available Upon Request
Models On Display

Factory & Showroom

4301 14 Ave., Bklyn, N.Y.
(cor. 43rd St.)

Open by Appointment Only

Mailing Address:

CHAIM LEITER

1443 50 St., B'klyn, N.Y. 11219

Tel: Days & Eves: (212) 436-5697

Ready For Immediate
Pick Up and Shipment

Shipped All Over U.S.A. & Canada

CONSIDERING COMPUTER PROGRAMMING? WHY NOT THE BEST?

14 Week Intensive Programming course

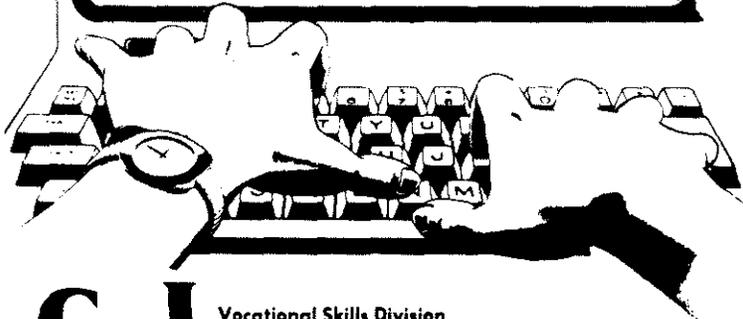
INCLUDES

- State-of-the-Art IBM 370 System
- BASIC/COBOL/JCL and BAL
- Fully comprehensive curriculum for the motivated student
- Extensive hands-on terminal time with supervision
- Placement assistance

NEW CLASSES STARTING

SEPTEMBER 14

For More Information and Enrollment Procedures
Call C.V.I. 587-9259



C.V.I.
A division of
Agudath Israel
of America

Vocational Skills Division

Cope Vocational Institute

5 Beekman Street, Suite 700, New York, N.Y. 10038

Licensed by the New York State Education Department

Is your name and address printed incorrectly on the JO mailing label?
Are you moving? Help us deliver your JO to you as efficiently as possible. Please attach current mailing label in space below, or else print clearly your address as we now have it.

Name

Address

City, State, Zip

Print your correct (or new) name and address here

Name

Address

City, State, Zip

Mail to:

The Jewish Observer
5 Beekman St. N.Y.C. 10038

P.S.

Return of the Maggiddim Chaim Shapiro

The week the March issue [featuring Chaim Shapiro's article on Maggiddim] arrived in Baltimore, Rabbi Sholem Schwadron, the famous Maggid of Yerushalayim visited the city, where he spoke at the Glenn Avenue Synagogue. Many non-Yiddish-speaking people were present, yet the Maggid overcame the communication gap by resorting to a language that is above words, namely the *niggun* (melody)—the language of the *neshama*, which can awaken another *neshama* to *teshuva*, without words.

I would like to share with the readers of *The Jewish Observer* two of Reb Sholem's gems:

I.

There was an old Maggid in Radun, known as Reb Binyomin Hatzaddik. Once the Chofetz Chaim complained to him with a sigh, "Oy, Reb Binyomin, such a terrible long *golus*, such a terrible long night for Klal Yisroel!"

Replied Reb Binyomin, "Rebbi, let me give you a *moshol*: Five businessmen hired a driver and his four-horse sled to take them from Moscow to Odessa, a trip that takes from ten days to two weeks. Needless to say, they wrapped themselves in heavy clothes to protect themselves from the terrible Russian winter, and packed a generous sup-

ply of salamis and other smoked meats, as well as a number of gallons of shnapps. While conversing, the passengers would take a few bites of food, down a couple of shots of whiskey to keep them warm, and then would fall asleep. Winter days in Russia are very short, with only a few hours of sunlight, followed by night again. So it happened that whenever the passengers would wake up for a bite it was always night. Said one passenger to the driver, 'Reb Berl, such a long night? Will the sun ever come out?' Replied the driver, 'Reb Yankel, it was already daytime and then again night time. You simply overslept!'"

And the Maggid of Radun continued, "That is what the *passuk* says שומר מה מליך. You, *Shomer Yisroel* (Guardian of Israel)! Such a long terrible night for Klal Yisroel, such a long terrible *golus*! (We need the *niggun* now. Printer, please try to put the *niggun* in.) And the *Shomer Yisroel* replies:

יאמר שומר אתה בוקר וגם לילה.

There already was a morning, and now it's night again, but Klal Yisroel overslept! Klal Yisroel seems to awaken only when there is real darkness. *Mir hobben farshloffen*, we missed the many occasions when Moshiaich was ready to come!"

II.

A *dardeki melamed* (teacher of children) in Yerushalayim had to research a topic in the library of the Hebrew University. (Reb Sholem added, "I would not have gone there, but he did"). Realizing that he would spend the entire day there, he took along his lunch, ate there and *bentched* there, just as he *bentched* at home. After he said the passage:

שלא נבוש ולא נכשל לעולם ועד

("So we may never be ashamed or ensnared forever"), a young librarian approached him and said, "I'm not religious but if I remember correctly from my school days, the text calls for לא נבלם (never be humiliated) not לא נכשל (never be ensnared)!"

The *melamed* replied that there are various *nuscha'os* (texts). Some say

"*nikoleim*," others "*nikosheil*." The girl—both stubborn and energetic—brought down an entire shelf of *Siddurim* stored in the library, a total of 40 *Siddurim*, and each one said "*nikoleim*." The *melamed* was indeed *nikoleim* (humiliated). From then on, whenever he passed a bookstore he looked for a *Siddur* with the word *nikosheil*, for indeed, where from did he pick up that *nussach*? Finally, months later, he spotted a small *Siddur* and, to his delight, it stated clear and plain: "*velo nekosheil*." He bought the little *Siddur*, marked the word "*nikosheil*" with an arrow and mailed it to the librarian.

Months later, the *melamed* received an invitation to a wedding. The names were strange to him, but that did not deter him from attending. He would often receive invitations from his former *talmidim* (students) and though he did not remember their names, he would recognize their faces at the wedding. He came to the wedding, and for the first time did not recognize the *chosson*. "Were you ever a *talmid* of mine?" he asked the *chosson*, and the reply was negative.

"Then who sent me the invitation?"

"The *kalla*!"

It was the university librarian. She explained to the *melamed*, "I was going out with a non-Jewish boy. He asked me to marry him and I hesitated. Even though I am not religious, marrying a non-Jew was hard for me. Finally I told him I needed time to think it over: 'On Friday, a month later, at 12 noon, I will call you if I accept the offer. If I don't call you at that hour, it means we will not marry.'

"Within me a battle was raging, but I decided to marry him anyway. On that fateful Friday at 12 noon, I went to make that decisive phone call. As I was approaching the phone, the mailman brought me a small package. In it was the little *Siddur* with the arrow pointing to לא נכשל 'We shall not be ensnared.' These two words hit me like a sledgehammer. I never made that phone call. Instead I became a *baalas teshuva*

and my chosson is also a *Shomer Torah u'mitzva* (observant Jew)."

"*Ay, Morei v'Rabbosei*," continued the *Maggid* of Yerushalayim (*Get the niggun!*) "Who knows, who can decide which is the right *nusach*? Is it *שלא נכנס* or *שלא נכשל*? Which word can hit you over the head like a sledgehammer, to save you from a terrible move that will ruin your *neschama* forever, and guide you into the right path? Never to be humiliated, never to be ensnared!"

SHELLY LANG
orchestra
438-3402

Donate your back issues of
The Jewish Observer and
Ofomeinu to:

Jewish Youth Library
1353 51st Street
Brooklyn, New York 11219
(212) 435-4711

**New
Lower Manhattan
Mincha
Minyan Guide**

- If you know of *minyanim*
- If you wish to start a *minyan* in your neighborhood

write:

MINCHA MINYAN MAP
Agudath Israel of America
5 Beekman Street / NYC 10038

or call:

DR. BERNARD FRYSHMAN: 339-0289

There are 64 hotels in Jerusalem. But there is only 1 hotel in Jerusalem that is *Shomer Shabbat* publicly and privately, and serves exclusively non-frozen, Glatt Kosher meat.

Visit Israel now and stay at the

Central Hotel

6 Pines Street, Jerusalem

Tel: 02-223111 Telex: 26157 / Cables: CENTOTEL

Agudath Israel World Organization, Publications Department, is pleased to announce that it has a limited amount of M.J. Gleicher's book,

"FROM AMSTERDAM TO JERUSALEM" (in Yiddish)
(the biography of Dr. Jacob DeHan.)

PRICE: \$10.00

Send your order to Agudath Israel World Organization, Room #925,
5 Beekman Street, New York, NY 10038.

Trust your next Catered Affair to the finest

Glatt Kosher

Caterer in the Metropolitan Area

**Parkside
Caterers**

Serving you at
these
locations

FOREST PARK Jewish Center
90-45 Myrtle Ave., Queens

Belle Harbor Jewish Center
Rockaway Beach Blvd.
& 135 St. Belle Harbor, N.Y.

Le Mer CATERERS
1060 Ocean Parkway, Brooklyn

Ah Ezer SYNAGOGUE 1885 Ocean Parkway
(at Ave. S) Brooklyn

Crest Hollow Country Club Northern
Nassau County

Shalimar CATERERS
2380 Hylan Blvd.
Staten Island, N.Y.

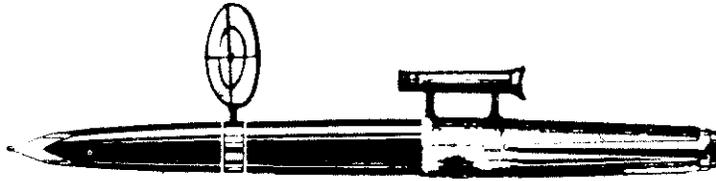
Leonard's
OF GREAT NECK
In Nassau County

The Sheraton Heights
In nearby Hasbrouck Heights New Jersey
at the crossroads of Interstate 80 & Rte 17

Governor Morris Inn Whippany Rd. &
Lindsley Drive
Morristown, New Jersey

RAMADA INN 130 Route 10
East Hanover, N.J.

ONE CONVENIENT TELEPHONE
NUMBER FOR ALL LOCATIONS **(212) 849-8817**



Reached By JO

To the Editor:

The greatest compliment a magazine can receive is when one of its issues compels a reader to take action. I was deeply moved after reading through your issue on the Baal Teshuva Movement this past September, especially with the article written by Rabbi Noach Weinberg. I subsequently met with Reb Noach and began helping out in Yeshiva Aish HaTorah during my spare time.

As I became more aware of the

overall situation, I realized that we had not even begun to scratch the surface. As was stated in a later issue, one thousand *baalei teshuva*, when there are still millions to be reached, does not a movement make!

I had been studying in Kollel with the intention of returning to New York to divide my time between learning and working. However, my new awareness forced me to change my plans. With strong encouragement from my *rabbeim*, I decided to join a group of dedicated people who will be opening a branch of Aish

HaTorah in Toronto.

My experience has taught me that unless we, the *Bnei Torah*, start feeling the obligation that weighs upon us, then the potential to really start a movement will never be realized! As Rabbi Shneur Kotler שליט"א stated at the Agudath Israel Convention: "It is time where we all feel the sense of mission that G-d has bestowed upon us."

AHARON HOCH
Jerusalem, Israel

A Kollel for Teachers

A number of readers commented on Rabbi Zev Schostak's suggestion that yeshiva teachers' salaries be supplemented through a *Kollel Lemechanchim*—a fellowship program to support growth in Talmudic scholarship for yeshiva teachers. One correspondent (Rabbi Yaakov Wein-



RE-ELECT CITY COUNCILWOMAN SUSAN D. ALTER

The Admorim (Rabbis) of Satmar-Sighet, Bobov, Belz and Munkatch gave City Councilwoman Susan Alter their Brachos (Blessings).

We the undersigned, recognizing Councilwoman Susan D. Alter's continued commitment to Jewish ideals and her praiseworthy record of accomplishments as a member of the New York City Council, do hereby wholeheartedly endorse and support SUSAN D. ALTER for re-election to the New York City Council.

■ Councilwoman ALTER has written over \$1,000,000.00 into the New York City budget for the purpose of helping to revitalize and stabilize our neighborhoods.

■ Councilwoman ALTER has invoked the assistance of Superintendent of Insurance, Albert Lewis, in order to establish a group type of insurance for shuls and Yeshivas which will significantly lower their insurance rates.

■ Councilwoman ALTER was the first Brooklyn public official to campaign against President Carter's anti-Jewish policies.

■ Councilwoman ALTER has personally intervened on behalf of numerous Sabbath observers to help them retain their jobs and not lose their vacation leave.

Recognizing these accomplishments and her many other achievements, we urge the residents of Boro Park, Bensonhurst and Flatbush to vote for COUNCILWOMEN SUSAN ALTER'S re-election to the New York City Council.

- Rabbi Moishe Elias Mosdos Bobov
- Mr. Max Grossman Pres. Agudath Israel, Boro Park
- Rabbi Zalman Lichtman Satmar Kehila, Boro Park
- Rabbi Gedaliah Solomon Honorary Pres. Bais Yackov & other worthy Institutions
- Rabbi Israel Schorr Temple Beth El & Chairman, Vaad Harabonim, Boro Park
- Rabbi Irving Ebert Vaad Harabonim of Flatbush
- Rabbi Josef M. Berkovitz Sigheter Kehila, Boro Park
- Rabbi Solomon Gross Pres. Minchas Eluzar, Munkatcher Yeshiva
- Dr. Hillel Seidman Chairman of the Org. of Jewish Nazi Victims in America
- Rabbi Moshe Zwick Exec. Dir. Shulamith School
- Rabbi Mordechai Apel Cong. Wishnitz, Boro Park
- Rabbi Meir Fund Director, Hillel, Brooklyn College
- Rabbi Aaron Fried, Ph.D. Jewish Center for Special Education
- Rabbi Luzer Weiss Linser Klotz & Cong. Neir Baruch
- Rabbi Yehuda Joel Deutsch West Side Mizrachi
- Rabbi Kalman Friedman Klossenburg Sanz
- Rabbi Naftali Glick Chason Sofer & Kashau
- Mr. Mayer Stern Chasidei Spinka
- Mr. Beryl Josephovic Sighet & Spinka
- Mr. Sholom Dresdner Ungvarer Beis Midrash
- Rabbi Israel Leifer Saratoga Jewish Center
- Rabbi Leib Kelman Prospect Park Temple Isaac
- Grand Rabbi Y. Landau Veretsker Rebbe
- Rabbi Zudak Adler Cong. Beth Mair Halevy
- Mr. Shalom Weinreich Bobov
- Mr. Moishe Afergut B. of Dir., Diamond Club
- Mr. Yitzchok Wahrman Union of Orthodox Cong.
- Rabbi Shimon Sussholtz
- Reb Dov Schechter
- Reb Mordechai Fink Agudath Israel
- Rabbi Sandor Kolitch Russian Immigration Rescue Fund
- Mrs. Esther Bohensky Pres. Neshet Agudath Israel
- Mrs. Esther Neufeld Gemulath Chasodim of Flatbush
- Mrs. Riva Weisner Bikkur Cholim
- Mrs. Sara Schwartzman
- Mrs. Sara Seidman
- Rebbetzin Bela Sussholtz Vaad Hatzalas Russian Jewry
- Mrs. Claire Halberstam

Paid for by the Citizen's Committee to re-elect Councilwoman Susan D. Alter (Organizations are listed above for identification purposes).

berger, Brooklyn) wrote of such an afternoon program, Yeshiva Meor HaTorah, which currently has 20 members. At a fund-raising function for this institution, Rabbi Yaakov Kamenetzky underscored the Kollel's function: "If a Rebbe spends his afternoons selling insurance or working in computers, when he teaches the *talmid Gemora* the next morning, he is doing so with a business *kop*—not with a *Gemora kop*." The Kollel makes the reverse possible."

The Editor

The Rabbinate—a Field Without Stature

To the Editor

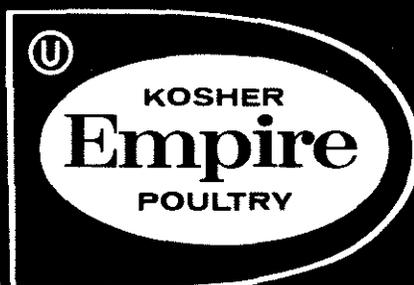
I read with great interest "The Yeshiva Graduate in the Rabbinate, a Re-Examination," (April '81) and I would like to raise a few points. Describing the Rabbinate as "not problem-free" is an understatement, and I wonder if the yeshivos today should gear their graduates for this particular field.

Out of New York City (or any large city), an Orthodox rabbi has many of the same problems that existed before. Ignorance is widespread and assimilation is on the rise. It matters not how big a *talmid chacham* the *ravis*. What does count is that he be a prolific writer and speaker on current events, like politics and sports. He must be both charming and charismatic so that the sisterhood feel free to ask important *she'eilos* like "What color scheme should be used for the spring luncheon?"

Agudist Benevolent Society
Gmillas Chesed
or
Lapidus Bros.
Gemilath Chesed
Assn. of the Crown Hts.
Agudath Israel Inc.
for applications call
Rabbi Joshua Silbermintz
at 791-1800 or write
c/o Agudath Israel
5 Beekman St.,
New York, N.Y. 10038



Mama,
why is this chicken
different from all
other chickens?



Heritage
& Tradition

CALL TOLL FREE: 1-800-233-7177
TELEX: 84-2538 EKP MFLT

EMPIRE KOSHER POULTRY, INC., MIFFLINTOWN, PA. 17059 U.S.A.

INKWELL
PRINTERS
INNOVATIVE INVITATIONS
HEBREW AND ENGLISH
OPEN SUNDAY
1440 Coney Island Ave., Brooklyn, N.Y.
(212) 253-9736



In the large cities, a different picture did emerge. The ranks of *baalei battim* (laymen) do include "more people with a solid education . . . people capable of giving *shiurim* etc." I'm sorry to say that these people may be more knowledgeable, but they use this knowledge to tell the *rav* what to do! Many of these people feel that they, too, are capable of being a *rav*. Maybe it's a complex on their part (that they did not choose the rabbinate and/or the rabbinate did not choose them. . . .) But the fact remains that they too downgrade *rabbonus*. Have you ever walked into a *shul* where a *rav* was trying to speak for a group of these *baalei battim*? What can a *rav* offer people who think they they already know? What can a *rav* teach people who feel that they, too, have *smicha* and are capable of *paskening she'eilos*? Are you aware of the fact that most "*Toradike baalei battim*" do not even need a *rav*, as they *daven* in the *yeshiva*? If they are capable of asking a *rav* a *real she'eila*, it is to the *rosh hayeshiva* they turn.

As far as *kavod harabbanus* goes, when was the last time you saw a local *rav* being a *mesader kedushin* (presiding at a *yeshiva* student's wedding)? Who thinks of honoring the local *rav* by giving him *sandekas* (top honors at a *bris*)? Were all the years in the *kollel* and *shimush* spent to know how to officiate at a funeral or unveiling? It that what you mean by a *rav's* busy season? How great a *gaon* must one be to sell someone's *chometz* for Pesach?

KEREN HATORAH
(A division of Agudas Yisroel)
97 STAMFORD HILL, LONDON N.16

JUST RELEASED

מאסף תורני
קול
התורה

ניסן תשמ"אחברת ד'

True, our *baalei battim* are not forced by circumstance to desecrate *Shabbos* or violate *kashrus*, as they were generations ago, but unfortunately the dream that *parnosah* stems from a solid education is still imbued in the hearts of even the most religious of families. How many positions are available for the *yeshiva* graduate without a college education? Unless a *rav* has the means to open up a *shtiebel*—how many positions are open to him?

As for salary, for the most part, *rabbonim* do not get paid as well as a better paid *rebbe*—a topic much discussed these days. It is any wonder that *rabbonim* are forced to sell insurance at night? Many of the *baalei battim*, who are financially more secure, look down at the *rav* because of this. They feel that giving the *rav* \$5 or \$10 for an *aliya* also gives them the right to criticize (even publicly) every action the *rav* takes and every policy the *rav* sets. If they make enough money and shout loud enough, they expect "*Shishi*" no less, and storm out of *shul* if they don't get it.

Undoubtedly, the rabbinate is gratifying and it is this feeling that makes it all worthwhile.

However, if we want to see a "renaissance of the noble institutions of *rabbonus* on these shores," we first have to educate our *baalei battim* how to treat the rabbinate as a field of traditional status and glory.

NAME WITHHELD BY REQUEST

Rabbi Chill responds

Constructive criticism is always appreciated, and the author of this letter has made some valid points. But I believe he missed the main thrust of my article. In suggesting that *yeshiva* students consider *rabbonus* as an alternative to *chinuch* (education), I recognize that the field is a difficult one, and for this reason, I suggested a non-committal introduction to practical *rabbonus*, through "apprenticeship."

Though the author recognized my point of the resurgence of Torah-educated *baalei battim*, he chose to concentrate on those frustrated ones

instead of on the majority, who—when faced with a genuine *rav*—will respect his authority in public, if not in the privacy of their homes. There is a decided trend among *yeshiva* graduates who are banding together in *alumni minyanim* and *Agudath Israel* branches to seek a *rav* who is both a *talmid chacham* and equipped to "*pasken she'eilos*"—in short a *rav* of stature. I emphasize again that the only way to produce these *rabbonim* of stature is from the traditional *yeshivos* where the objective is greatness in Torah learning and where, given the opportunity, this knowledge can be translated in to *Torah lema'aseh*—applied knowledge. If we turn a deaf ear to the cry for authentic *rabbonim*—where learning and *psak* are primary, versus sermons and pastoral duties—then indeed the cries of the frustrated *baalei battim* will continue, undermining rabbinical honor and authority.

While the author may have been correct in his generalization regarding communities far from major population centers, there is ample possibility for the development of Torah-centered communities in mid-western and southern cities to be led by a *rav* of stature. (Memphis and Atlanta are two examples that come immediately to mind.)

There are most assuredly communities of unlettered, sincere American families that do not think they know it all and are indeed willing—even anxious—to learn. Here the *rav* as teacher as well as halachic guide can play a major role. (Of course, for the *rav* to continue in his development as a Torah scholar, it would be ideal if his community hosted a *kollel* or mini-*kollel*—see JO Apr. '81—but that of course is still rare.)

Concerning difficult halachic questions, the writer mentions with tongue in cheek the *gaonus* needed to sell *chometz*. What is the procedure for a congregant going to Israel for Pesach, who will have entered the "prohibition-of-benefit" time period, before the sale is consummated in America?—When is the last time a Torah'dike *baalhabos* asked his *rosh yeshiva* a *she'eila*? Only Rav Moshe

Feinstein, Rav Yaakov Kamenetzky, Rav Moshe Bick, and Rav Shimon Schwab are quoted, when *halacha* is discussed.—Where will the *halacha* giants (who can make decision on respirators, on abortions, on financial *din Torahs* and even in such common occurrences as divorces, i.e. writing a *get*) come from, if our yeshiva alumni are discouraged from entering the area of *halacha lema'aseh*?

Admittedly, the financial rewards of *rabbonus* are not such as to attract candidates. There are ways to supplement one's income aside from selling—such as giving lectures, *shurim*, or tutoring, as well as from standard rabbinite-related activities, such as weddings and—yes—unveilings. The *Chasam Sofer* explains that just as the people of Levi had to depend on the other tribes for their sustenance to prevent them from becoming arrogant, so too are community workers throughout the generations dependent on the community, which prevents them from feelings of superiority. The truly great *rabbonim* have always been giants in humility—which should not be mistaken for subservience. When necessary, they were decisive and firm, and it was their total personality that earned them honor and respect. So, too, in our times, Torah greatness, humility, and strength of character are needed to reestablish the status and glory of the *rabbonus*.

The writer is quite correct that an education of *baalei battim* is needed, but who better than a *rav*—a *rav* of Torah stature—can be the educator?

MICHEL CHILL

Notice to our Israeli Subscribers: Kindly inform us of your zip code to insure prompt delivery; without it you may have to wait longer for your copy of
The Jewish Observer.

Male wanted

Girls' School seeks experienced administrator excellent opportunity. Call 853-1136

ATTENTION
Enrollees of NEVEH YEHOSHUA/ **נְוֵה יְהוֹשֻׁעַ**
in Israel for year 1981-1982

**ANNOUNCING A "NEW" YESHIVA
NEVEH ZION**

At the entrance to Yerushalayim

"New"—but not really new. Its features are familiar and have won a large contingent of loyal talmidim, alumni, and friends:

- **STAFF** — Rabbis B.Z. Sobel, S. Goldberg, Y. Blumenfeld, S. Price, G. Marcus, M. Parker, M. Kornfeld, and S. Katz.
- **PROGRAM** — Yeshiva and Masmidim programs, providing graduates of yeshiva high schools with two yeshivas in one, offering different levels of study to accommodate students with either advanced or limited learning skills.
- **ATMOSPHERE** — Small classes led by young, experienced, American staff members living on premises, modern kitchen and dormitory facilities plus adequate sports fields, and regular tours of Eretz Israel, provide a comfortably warm atmosphere in which the student feels the comforts he is used to in the States, plus the holiness of Israel, together with the very close *talmid-rebbe* relationship.
- **CREDIBILITY** — Recognized by all yeshivas and major institutions (including The Jewish Agency) for our full year and Tochnit Yud-Gimmel programs.
- **LOCATION** — Kiryat Yearim (near Telshe-Stone)—12 minutes before Yerushalayim (arriving on the Tel-Aviv highway)

If everything except the name and location sounds familiar, then truly: "Neveh" is the same; only "Yehoshua" has changed.

**NEVEH ZION
KIRYAT YEARIM
AT THE ENTRANCE TO YERUSHALAYIM**

For additional information contact the office of:
American Friends of Neveh Zion
3 W. 16 St. / N.Y.C., N.Y. 10011 / 212-929-1836



No Visas for the Religious?

To the Editor:

I read with very great interest the series of articles in your issue of May/Sivan 5741 on "Voting in Israel: From Dilemma to Sacred Obligation," but there is one sentence in the first article by Eziel Toshavi

about which I would be pleased to receive some clarification. On p.18 it states that in the pre-State period the Agency "Refused most religious applicants" for Aliyah.

This serious charge is quite new to me and I would be grateful if the author would substantiate it.

RABBI PROF. LOUIS RABINOWITZ
(Chief Rabbi Emeritus, South Africa)
Jerusalem

6% were not all awarded. Testimony from a number of sources—then-American ambassador to Turkey, Laurence Steinhart, and *hatzala* hero Dr. Jacob Griffel, for example—showed that the *Palestina Amt* in most countries used a very narrow interpretation of who qualified for *aliya* permits, limiting them almost exclusively to Zionists.

EZRIEL TOSHAVI

Why Were They Excluded?

To the Editor:

In the May 1981 issue on Page 15 Eziel Toshavi wrote that the Jewish Agency refused visas for most religious applicants. Does this mean that the "schlissel" apportionment was the cause? Or that such applicants were not suitable by age and health for pioneering? Or do you have documentation that it was for "causeless hatred"?

J. SAIDEL
Albany, NY

Eziel Toshavi Responds:

Hundreds upon hundreds of able-bodied young men who trained for farm work in *hachsharot* throughout Poland under the auspices of Zeirei Agudath Israel and Poalei Agudath Israel applied for visas and were refused. While their training was recognized by the Jewish Agency as preparing them for what it deemed a productive life in Israel, only 6% of the papers were officially to be awarded to Agudah-affiliated applicants.

In the end, however, even these

Clarification on "Sabbath Telephone"

In the March edition of THE JEWISH OBSERVER, The Institute of Science and Halacha (of 1 Hapigsa Street in Bayit Vegan, Jerusalem) placed an advertisement announcing the Telrad Sabbath Telephone, stating that "the Sabbath Telephone is intended for the Sabbath-observing public, enabling the use of the telephone for essential needs ... (e.g. medical and other essential services)." This provoked a number of inquiries as to who authorized the use of this telephone, and for whom.

According to correspondence from the Institute: "All the work and developments of the Institute, including the development of the Sabbath telephone, are with the knowledge of the Chief Rabbi Ovadia Yoseph, Rabbi B. Zolti, Rabbi Shlomo Zalman Auerbach and Rabbi Elyashuv שליט"א. Many questions are referred by these rabbis to the Institute and to its Halachic Department, headed by Rabbi L. Halperin. All the Sabbath facilities at Shaare Zedek Hospital, including the Sabbath Telephone, are approved by Rabbi Shlomo Zalman Auerbach and Rabbi Yitzchok Yacov Weiss, שליט"א.

In addition, the telephone—which employs the principle of "indirect causation" (see JO, Oct. '80: "Technology in Service of Torah," by Aryeh Kaplan)—was designed to be used exclusively for the medical needs of a person suffering from an illness that is not life-threatening.

—NW

HOME ATTENDANTS

needed for
HOUSEKEEPING AND
PERSONAL CARE

for the

DISABLED AND
HOMEBOUND

good pay and benefits
Boro Park, Bensonhurst and
Flatbush Area
full-time live in positions only

Project OHR Inc.

(Office for Homecare Referral)

3920 13th Avenue
Brooklyn, NY 11218
853-2700

SORRY — *we must stop sending*
THE JEWISH OBSERVER when your
subscription runs out . . . RENEW NOW !

ISRAEL "AT YOUR COMMAND"
Hotel packages, rent a cars, economical flights

COMMAND TRAVEL TOLL FREE **(800) 221-4840**

6 East 45th Street, New York, New York 10017 NY State call collect (212) 490-1213

Agudath Israel Displaced Homemakers Program Moves to Expanded Headquarters

The special counseling and job training program of Agudath Israel of America for widowed, divorced and separated women expanded its program recently, moving to the Agudath Israel Brooklyn Community Service Center at 805 Kings Highway. The Fresh Start Training Program is one of a number of statewide projects to help "displaced homemakers" return to the job market after a change in their personal status.

The special Agudath Israel program, which offers comprehensive counseling, has already served more than 800 widowed, divorced or separated women seeking to return to the job market. The range of services offered at the new center includes job orientation, personal counseling, career and education counseling, job development, vocational counseling and placement, group counseling, as well as numerous workshops and field trips.

According to Risa Schmookler, director of the project, more than 300 women have already been placed in jobs and 160 women in training programs as result of the federally funded program. Fresh Start is unique in that it caters to the needs of the complete person rather than just concentrating on the vocational aspect. Said Miss Schmookler: "When we serve a woman who has been either widowed or divorced, we know that they are a combination of problems that must be dealt with prior to satisfactory job placement. Our counselors are trained to respond to the many adjustments that these women have been forced to make. Our new center will expand upon our 'multi-service' approach."

The new location of the Fresh Start Training Program is 805 Kings Highway, which is the site of the Brooklyn Community Service Center of Agudath Israel of America. The new telephone number is 627-3500.

Correction

Several readers have brought to our attention an inaccuracy in the biography of Rabbi Joseph Breuer זצ"ל featured in the May '81 issue. His immigration to America was sponsored by Yeshiva College. When he arrived here, however, he chose to assume a teaching position in Mesivta Torah Vodaath.

Yeshivos to Receive \$100,000 in Energy Grants

The New York State Energy Office, which administers the federal energy grant program for schools and hospitals under the National Energy Conservation Policy Act of 1978, has recommended that grants of close to \$100,000 be awarded to 22 yeshivos in the state, according to Shmuel Prager, Executive Secretary & General Counsel of the Commission on Legislation and Civic Action of Agudath Israel of America. The grants, which are expected to be approved by the federal government, are part of the third cycle of the national program. While less than a handful of yeshivos participated in the first and second cycle, a growing number of Torah institutions have become interested in the program.

Mr. Prager, who is a member of the Non-public School Advisory Committee for the grant program, said that twenty yeshivos will receive funds for Technical Assistance to review current energy capabilities and to plan for improvements in the schools' energy efficiency. Two yeshivos will receive funds for actual conservation measures, which include the installation of more efficient equipment. The grants to the yeshivos range from \$500 to \$15,000.

Agudath Israel, which played a major role in the development of the program for non-public schools, hopes that the program will eventually be expanded to "reflect more realistically the actual energy needs of our yeshivos." In presenting the case of the Torah institutions to a meeting of the State Energy Office in Albany on July 22, Agudath Israel pointed out the rapid expansion of the Jewish educational system, "which obviously includes plant expansion and thus the need for energy assistance."

טובים השנים מן האחד
DID YOU STUDY TORAH TODAY?
 Is there always a reason
 why you think you can't?
 No one to learn with?
 for free assistance is finding
 a suitable Chavrusoh contact:
Chavrusoh Matching service

791-1800

Afternoons 1-6 P.M.

Attention: Nazi Victims

A special office was established in order to expedite the processing of applications to the Claims Conference Hardship Fund from Jewish victims of Nazi persecution residing in the United States.

This office is located at:
 225 Park Avenue South, 10th Floor

New York, N.Y. 10003

Tel. (212) 677-9610

The Claims Conference Hardship Fund is intended primarily to handle applications from such Jewish victims of Nazi persecution who left Eastern Europe after 1965 when the deadline for filing claims under German indemnification laws expired. Other persecutees who failed, for very valid reasons, to file timely claims in the past years may also apply to the Hardship Fund.

Applications may be obtained by calling the Claims Conference Hardship Fund at the above number and must be filed before December 31, 1981.

Sunday at Bramson

Don't waste your Sunday's - use them constructively!

If you work during the week, go to Yeshiva or Seminary, are busy with the family... then BRAMSON's new Sunday Program is for you.

Study the following highly marketable certificate and associate degree programs:

- Accounting
- Computer Programming
- Secretarial and Word Processing
- Sales & Small Business Management
- Electronic Technology
- Ophthalmic Technology

Outstanding placement record, transfer credit options, low tuition, full range of financial aid, additional day and evening courses available, Women's Career Center, easily accessible in convenient and safe midtown Manhattan.

Please send me a reservation for your "SUNDAY AT BRAMSON."

GRAND OPENING: FALL 1981

Admit One
 "SUNDAY AT BRAMSON"

NAME _____

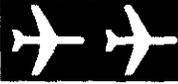
ADDRESS _____

TELEPHONE _____

BRAMSON CRT, 44 E. 23 ST. NYC 10010 212-677-7420

BRAMSON CRT

A College Serving Business and Industry

ISRAEL FLIGHTS 
 largest selection of most economical one ways and round trips
COMMAND TRAVEL TOLL FREE **(800) 221-4840**
 6 East 45th Street, New York, New York 10017 NY State call collect (212) 490-1213

Agudath Israel Chapters Appoint New "Rabbonim"

Agudath Israel chapters throughout the country appointed new spiritual leaders during the past year as part of a nationwide goal to install *Rabbonim* in each branch of Agudath Israel, according to an announcement by Rabbi Shmuel Bloom, administrative director of Agudath Israel of America. During the past year, such appointments were made by Agudath Israel chapters in Boro Park and Far Rockaway in New York City, and in Baltimore, Los Angeles and Toronto.

One of Agudath Israel's largest local chapters, the Fourteenth Avenue branch in Boro Park, appointed Rabbi Eliezer Horowitz to serve as their *Rav*. Rabbi Horowitz, who was already a leader of his own congregation and who initiated *shiurim* for senior citizens in the community, is a widely respected young Torah scholar. In Far Rockaway, the Agudath Israel of Long Island asked Rabbi Nissan Alpert, a prominent Rabbi and *mechanech*, to lead their congregation. In one of the newest chapters of Agudath Israel in Flatbush South, Rabbi Abba Brudny succeeded his late father, Rabbi Shmuel Brudney זצ"ל, in becoming the *Rav* of that chapter.

In Baltimore, Rabbi Moshe Heineman has been appointed the *Rav* of the local chapter; in Los Angeles, Rabbi Avrohom Teichman; and in Toronto, Rabbi Moshe Mordechai Lowy. Rabbi Bloom added: "The addition of a *Rav* in each one of these chapters has already made a big difference. In each case, the results of the new appointment was intensification of Torah study. New *shiurim* were started by most of the branches beyond their current slate of learning activities.

Overseas Subscribers to The Jewish Observer:

An airmail subscription will bring you your copy of **The Jewish Observer** within a week of publication (subject to local delivery conditions) @ \$30 per year for 10 issues.

Send your check to *The Jewish Observer*/5 Beekman Street/NYC 10038.

All subscriptions to *Israel* are being transported via air-freight at the total cost of \$16 per year to each subscriber.

One Thousand Placed in Yeshivos by Jewish Education Program

The annual report of the Jewish Education Program included another impressive milestone for the reach-out division of Agudath Israel of America. Culminating its seventh year of operation, JEP placed its one thousandth child in a yeshiva under its special yeshiva placement program.

According to Rabbi Mordechai Katz, the director of JEP, 225 children, a large number of them from uncommitted Jewish homes, were placed in yeshivos in the school year that just ended. In 1980-81, the Agudath Israel agency provided scholarships for 100 of them at a cost of over \$8,000. The seven year figures provided by JEP do not include an additional 500 Russian Jewish youngsters placed in yeshivos in a separate effort.

Equally as impressive was the revelation that some 800 children were placed in Orthodox summer camps during the seven year period. In the current summer season, 250 children were placed, divided equally between sleep-away camps and day camps. 100 of the 250 children received scholarships to go to camp at a total cost of more than \$10,000. According to Rabbi Katz, the camp placement program has been responsible for the fact that at least 80% of the youngsters eventually continue in a regular yeshiva.

JEP recruits these youngsters through its multi-faceted year-round program. During the year, dozens of volunteers fan out to 25 institutions in New York and New Jersey to give youngsters in various day schools an opportunity to interact with older yeshiva and Beth Jacob students, who serve as role models, in an attempt to encourage these children to continue in yeshivos. 2,400 children participated in this program during the past year. The volunteers came equipped with Jewish music and inspiring stories, many times arranging special trips and rallies.

Shabbaton Program

The Shabbaton is another successful program which gives JEP volunteers access to a large number of youngsters. In this past school year over 1,200 children spent a Shabbos in such Orthodox neighborhoods as Boro Park, Flatbush, Far Rockaway, Kew Garden Hills and Monsey. The number of children that participated this year marked a 40% increase over the previous year. There were Shabbaton programs in other cities as well, including Edison, New Jersey; Cleveland, Ohio; and several cities in Pennsylvania.

One young volunteer participating in the Shabbaton program was stunned when a mother of one of the children remarked, "It's your fault" that my child now attends a yeshiva high school. The woman admitted that despite her non-religious background,

she could not help but be satisfied with this development, especially since she professed to have been concerned about the Jewish future of her children.

Eleven year old Eitan wrote his Shabbaton host, "Boro Park is great. I really loved staying there. It's really exciting to see so many Jews like yourself. I hope that I can visit Boro Park again... the people are so nice."

Twelve year old Norman who lives in a Philadelphia suburb wrote, "My parents, not keeping kosher and not very religious, just look at me as if I was insane for wanting to return to Boro Park or even consider becoming religious. What should I do? Nothing will stop me from writing, and I am very determined to visit you on Pesach."

One-to-One

JEP's *chavrusah* program is a unique one-to-one relationship between children from Hebrew day schools with older students from yeshivos and Beth Jacob schools. In this past year, 320 children—180 boys and 140 girls—participated in the once a week Torah study program. The yeshivos that participated included Torah Vodaath, Chaim Berlin, Mirrer, Rabbi Samson Raphael Hirsch, Prospect Park and Beth Jacob.

One of the most successful projects of the Jewish Education Program over the years has been its release time program in the public schools, in which youngsters spend at least one hour a week on Wednesdays in nearby facilities to study the fundamentals of Torah. More than 300 children from 16 different public schools were registered in this year's release time program. JEP volunteers who lead this project also worked diligently to strike up a warm relationship with parents of children, close cooperation will obviously be necessary for eventual yeshiva placement.

Publications

To complement its slate of activities, JEP continued to strengthen its publications department. A monthly Mitzvah Manual was distributed to thousands. The second in a series of publications on Torah ideology, *Lehovin Ulehaskil*, was also distributed. The third, *Lishmor V'laasos*, will be released shortly. In addition, JEP distributes special recordings, workbooks and other publications to assist both volunteers and participants in better understanding the basic principles of Judaism.

JEP branches continue to expand in many cities throughout the United States. In the past year, JEP opening a branch in Philadelphia under the leaderships of Faige Kaufman and Dina Perman. Other chapters in Toronto, Cleveland, Chicago and Monsey have also stepped up the activities during the past year.

Warn Violators of Consumer Fraud Law

Stern warnings were issued to a number of vendors, from whom monitors of Agudath Israel of America purchased non-kosher *mezuzos*, requesting a confirmation in writing that they will immediately comply with the New York State law which bans such sales as consumer fraud. The warning was sent by attorney Marc Z. Newman, chairman of the Consumer Protection Task Force of Agudath Israel, whose monitors have been making purchases of *mezuzos* since the law went into effect on October 6, 1977.

According to the law, whose passage was initiated by the Commission on Legislation and Civic Action of Agudath Israel of America, to protect unwary Jewish consumers from being victimized by unscrupulous vendors, every *mezuzah* or pair of *tefillin* sold in New York must have the name and address of the manufacturer, fabricator or importer of that religious article clearly set forth on the face of the packaging. In the event that the *mezuzah* or *tefillin* fails to conform with "Orthodox Jewish religious law," then the wrapping must be clearly labeled "non-kosher." Violators of the law will be subject to the provisions of the consumer fraud practices section of the General Business Law of New York State which authorizes the Attorney General to obtain an injunction against the firm conducting such unlawful activities and requires restitution, including all court costs with the right to sue for civil penalties for each violation.

Mr. Newman informed the vendors who had sold non-kosher *mezuzos* to Agudath Israel's monitors that after this initial warning, appropriate steps to enforce the provisions of the statute will be taken if further violations are found. Mr. Newman also issued a call to the Jewish public requesting that anyone with information about the illegal sale of non-kosher *mezuzos* or *tefillin* write to his attention, c/o: Commission on Legislation and Civic Action, Agudath Israel of America, 5 Beekman Street, New York, New York 10038.

Several burial plots (*karka*) for sale on Har Zeisim (Jerusalem) near **chashuva Roshei Yeshiva and Rabbe'im**. All proceeds from sale are for the furtherance of the work of Yeshiva Chayei Dovid in Forest Hills, NY.

For information call
(212) 544-0986

World Agudath Israel Executive to Meet in Jerusalem

The entire international executive of the Agudath Israel will meet in Jerusalem December 29-31 to assess the progress and policies of the movement since the Knessia Gedolah (World Agudist Congress). This decision was made at a meeting last June of the American members of the global Agudist executive held at its headquarters at 5 Beekman Street in New York City, conducted by its world chairman Rabbi Moshe Sherer.

The meeting evaluated the impact of the Knesset elections in Israel and hammered out proposals to build stronger bridges between the diaspora and the religious *Yishuv*. Among the other issues discussed at the meeting were discreet efforts to help Jews in lands of peril, the problems of Russian Jews in Europe and those still remaining in Soviet Russia, the work of the Baal Teshuva Department (Chizuk) of the World Agudath Israel office in New York, the activities of the Rescue Department of the World Agudath in Zurich, the spiritual problems facing Polish Jewry, and the organization's relationship with the Memorial Foundations and Claims Conference.

The meeting also set plans to suitably mark the 70th anniversary of the founding of the international Agudist movement which will take place next year on the 12th day of Sivan 5742 (June 3, 1982).

The publication and the worldwide distribution after the summer of a book on *Shmiras HaLoshon* (preventing slander), a project of the Education Committee of the American region of the Agudist World Executive, was announced at a meeting.

Traditional
Premium
Quality
Kosher
for Over 3
Generations

The logo features the word "KOSHER" in a small font above "Empire" in a large, bold, serif font, with "POULTRY" in a smaller font below it. The text is enclosed in a thick, black, oval border.

Accepted and Preferred
worldwide without
reservation
The Most Trusted
Name in Kosher
Poultry and Foods

854-2911
neginah
orchestras

Are you going to Israel?

Your visit to the Holy Land will have more meaning when you utilize the free touring information service available from:

Tourist Department

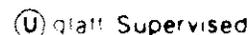
Agudath Israel World Organization

5 Rechov Shomre Hakosel (opposite Kikar Hacherut)
Jerusalem, 02-223-357

Come To

Formerly Kosher King

Kosher Country

The logo consists of a small circle containing the letter "U", followed by the text "dall Supervised".

Whitehead Hall Brooklyn College

GINAT SHAUL BET

Welcome to Kiryat

CHOFETZ CHAIM

Jerusalem's exciting new housing development for the Orthodox Jew.
Buy with a name you can trust

From the Prime Minister,

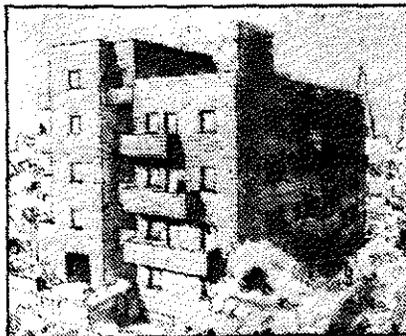
Please accept my heartfelt blessings on the occasion of the groundbreaking of Kiryat Chofetz Chaim. May your new development grow and expand, attracting new immigrants to Jerusalem our eternal capital.

Menachem Begin

From the President of Bank Tefahot,

Kiryat Chofetz Chaim has been granted a mortgage of one million three hundred thousand Lirat in addition to the mortgage available through Klita. We believe in your project and feel confident it will be a great success.

Moshe Mann



professionals. Included are Rabbis, teachers, businessmen, lawyers, doctors and dentists, who will create a unique religious atmosphere.

Kiryat Chofetz Chaim is not affiliated with any political organization.

The only authorized representative in the U.S.A. is Rabbi M. Grunberg.

A fifteen minute film on Kiryat Chofetz Chaim is available upon request. To arrange a meeting in your community and for a full color brochure call or write our office:

Construction has already begun

In United States:
Kiryat Chofetz Chaim
Rabbi M. Grunberg
(212) 263-0604

In Israel:
Kiryat Chofetz Chaim
P.O.B. 18087, Jerusalem
Rabbi B. Chait
Tel. Day: 02-810186
Evenings: 02-810238

Today, Kiryat Chofetz Chaim is one of the most popular developments in Jerusalem because:

- It is a picturesque suburb located less than five minutes from Jerusalem's central bus station.
- Prices are at least 30% less expensive than comparably styled homes in other choice areas of Jerusalem.
- A totally self-sufficient community with shopping malls, synagogues, day care centers, schools, medical clinics, mikvaot, yeshivot, parks and gardens—all within the immediate vicinity.
- All the money you invest in your apartment will be insured by a bank in Israel
- The contractors involved are well established reliable builders working together with Israel's most prominent architects.
- More than 300 apartments have already been sold to a diversified group of pro-

Campaign Against Unauthorized Autopsies

Responding to several recent incidents of unauthorized autopsies in New York State, the Commission on Legislation and Civic Action of Agudath Israel of America established a special task force to study solutions to the problem, according to its chairman, Professor Aaron Twerski. Attorney Chanoch Lubling will head the new effort of the Agudath Israel legislative commission. He will work to expedite legislation to protect against autopsies without family consent and to monitor individual cases that come to the attention of the commission.

Prof. Twerski noted that recent experience has shown that medical examiners continue

to have a great deal of discretion regarding post-mortems, which in many cases are totally unwarranted. He said that while some of the cases have been extremely complex from a halachic point of view, the issue is that no procedure for the involvement of religious leaders exists.

In accepting his new assignment, Mr. Lubling said that he would work with other Orthodox Jewish groups to expedite legislation which is already being considered. In addition, he said that he would attempt to work out procedures for future communications between medical examiners and his task force.

Hails Supreme Court Decision on Women's Draft

The decision by the U.S. Supreme Court on June 25 upholding the constitutionality of registering only males for possible military draft was hailed as a "major victory for the American family and for the rights of the Orthodox Jew in particular" by Agudath Israel of America. The 6-3 decision overturned a lower court ruling that former President Jimmy Carter's registration of men only was unconstitutional. The Supreme Court had stayed that decision permitting the registration to continue prior to its historic ruling.

In its statement, Agudath Israel said: "Orthodox Jews can now breathe a sigh of relief, since Jewish women will not be faced with the irreconcilable and unprecedented conflict between the requirement of their faith and the law of the land. The highest rabbinic authorities of Orthodox Judaism have ruled that Jewish law prohibits Jewish women from responding to any form of conscription. The decision by the Court is also a major victory for the traditional American family."

Agudath Israel also revealed that it had conducted discussions for over a year with the Selective Service System in the event that women would have been required to register. The Selective Service System agreed that Orthodox Jewish women "because of their religious training could not submit to military discipline and thus could not participate in the Armed Services or in war in any form." The System had even gone to the extent of assuring the Orthodox community that Orthodox Jewish women would have been able to perform alternative service which would "meet your standards of family or religious supervision, as well as our standards of public service." In its response, Agudath Israel pointed out that the rabbinic authorities equally oppose any form of conscription, even involving non-military duties, for Jewish girls, as contravening traditional concepts of the family structure.

All Seforim reviewed in
**THE JEWISH
OBSERVER**
are available at
Eichler's
1429 Coney Island Ave.
(between J & K)
Brooklyn, NY 11230
(212) 258-7643
WE SHIP WORLDWIDE

Decries Presidential Commission Decision on Brain Death

A recommendation by a Presidential commission that the states endorse the concept that human life ends when the brain stops functioning was termed "unfortunate because it is contrary to Jewish law," by Rabbi J. David Bleich on behalf of the Commission of Legislation and Civic Action of Agudath Israel of America. The President's Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavioural Research, chaired by Morris B. Abram, heard testimony last year from Rabbi Bleich, an eminent authority of Jewish law and medical ethics.

Rabbi Bleich, a Rosh Yeshiva at Yeshiva University and Professor of Law at the Cardozo School of Law, testified that Jewish law demands that all respiratory and cardiac activity cease before a patient may be pronounced dead. He declared: "This is the accepted Jewish definition of death of which the renowned Rabbi Moses Sofer wrote: 'All the powers in the world will not budge us from the position of our holy Torah,' and is also the common-law definition of death. Brain death criteria which are advocated by some members of the medical profession provide that a patient may be pronounced dead on the basis of certain neurological criteria alone. Such criteria do not indicate that the brain has been destroyed, but demonstrate only that certain portions of the brain are no longer functional. The criteria advanced by the Harvard Ad Hoc Committee would serve to equate death with a diagnosis of a state of irreversible coma."

Agudath Israel expressed regret at the President's Commission's recommendation that all 50 states adopt a uniform law defining death as the irreversible cessation of all functions of the entire brain, including the brain stem. He said that this is an issue which affects the civil and religious liberties of many citizens. Its statement continued: "At present the courts have ruled that the wishes of the patient and his family must be considered in determining whether or not treatment should be continued when, in the opinion of physicians, there is little hope of recovery. This principle was developed in the Quinlan case and applied in a number of other cases brought before various courts and recently served as the basis for the decision handed down in the case of Brother Joseph Fox. A policy decision that a patient be pronounced dead on the basis of neurological criteria alone would effectively eliminate the option of any further treatment."

In his testimony in the spring of 1980, Professor Bleich introduced a letter offered by the world-renowned Torah authority Rabbi

The Jewish Observer / Summer, 1981



Kosher Poultry

K'HAL ADATH JESHURUN
Washington Heights, N.Y.



Available from Butchers under Kehillo Supervision

ADAS POULTRY

212-253-7733

Moshe Feinstein strongly opposing government intervention on the subject of determining the time of death. At that time he stated that the Union of Orthodox Jewish Congregations of America joined Agudath Israel in his policy statement.

The states were urged to demonstrate sensitivity towards their Jewish citizens and reject any proposal which compromises the religious liberties of citizens, who as a matter of conscience cannot accept the Commission's brain death criteria. The Commission on Legislation and Civic Action of Agudath Israel of America has over the course of many years made presentations to state and federal legislators and government officials, asking the government not to interject its authority

to determine the time of death, an issue which is so interlaced with religious and ethical considerations.

Mashgichim wanted. We will train. If qualified after a period of time, we will train as shoichtim. Send resume and qualifications to Box #40, The Jewish Observer, 5 Beekman Street, NYC 10038.

רופט הצלה
EV 7-1750

פאר פרייע
עמורדרזשענסי אקספירזשען

Hashkafah Library Series

The Standard of Excellence in Hashkafah Literature

presents, by popular demand

LEGACY OF SINAI

A History of Torah Transmission with World Backgrounds:

From Creation through Close of the Geonic Era (Based upon the Torah Transmission Chapter of Anvil of Sinai)

Hashkafah Library Series
A self-contained library
of Torah Hashkafah

LEGACY OF SINAI

(12 Chapters, 352 pages)

- Historical Overview [1-4800]
- From Creation to the Crucible of Egypt
- Birth of a Torah Nation
- Era of Prophecy: The Early Period
- The Great Prophets of Israel
- In the Babylonian Exile
- Era of the Zugos
- Tannaim: Architects of the Mishnah
- Early Amoraim and the Talmud Yerushalmi
- Babylonian Amoraim and the Talmud Bavli
- Rabbanan Savorai and the Geonic Era
- The Closing Decades of the Geonic Era

• Numerous original Hebrew citations

116 LEGACY OF SINAI
ben Buri because his family suffered insults and degradation in their zeal to enhance the glory of G-d and the dignity of Israel."

Both Isaiah and Ezekiel had prophetic visions concerning the Glory of G-d. The Sages observe that the fact that Ezekiel elaborates far more greatly than Isaiah in his description of this remarkable vision is not indicative that Ezekiel was greater than his teacher, Isaiah.

... [But] Ezekiel may be compared to a village dweller who sees the King, whereas Isaiah may be compared to a city-dweller who sees the King. [Hence, Isaiah's level of prophecy was greater.]"

In the *Zohar*, the Sages observe that Ezekiel was an exceedingly faithful Prophet, and that the Almighty deemed it necessary for him to reveal the mystical secrets of his ecstatic vision concerning the *mesora me'at* — the vision of the "Celestial Chariot," as the first chapter in Ezekiel is known. The Jewish people, who were, at this time, engulfed in the Babylonian Exile, were despondent, dejected and forlorn. Ezekiel encouraged them not to lose hope, because the Almighty had descended with them into exile. The downtrodden Jew found this hard to believe, until Ezekiel revealed to them the details of his vision concerning the "Celestial Chariot," which was indicative of the nearness of the Divine Presence. When the Israelites heard these words of Ezekiel they rejoiced, and they no longer felt the anguish of the exile, for they now realized that the Almighty had not forsaken them, and that His Shechinah had, indeed, descended with them into exile."

Daniel: Ish Chamudus ... Beloved of G-d
During the Babylonian Exile, a number of great Torah leaders emerged. Foremost among these were Daniel and his companions, Chananiah, Mishael, and Azariah, all of whom were descendants of King David. The Prophets during this era were: (1) Ezekiel

... (48) *Mid. 11*, *Tanna d'Vei R. Hama*, *Bev. 17*. According to the *Tanpura* *Yerushalmi*, as cited by the *Radak* (*Levitic 1*), Ezekeel was the son of Buzai. (49) *Levitic 1*, *Ezekiel 1*, *12*. (50) *Levitic 1*, *Ezekiel 1*, *12*. (51) *Levitic 1*, *Ezekiel 1*, *12*. (52) *Levitic 1*, *Ezekiel 1*, *12*. (53) *Levitic 1*, *Ezekiel 1*, *12*. (54) *Levitic 1*, *Ezekiel 1*, *12*. (55) *Levitic 1*, *Ezekiel 1*, *12*. (56) *Levitic 1*, *Ezekiel 1*, *12*. (57) *Levitic 1*, *Ezekiel 1*, *12*. (58) *Levitic 1*, *Ezekiel 1*, *12*. (59) *Levitic 1*, *Ezekiel 1*, *12*. (60) *Levitic 1*, *Ezekiel 1*, *12*.

- Over 1500 footnotes and source references
- Painsstaking, scholarly research
- Coded name indices, over 1,000 names
- Dates rendered for all names cited
- Elaborate source and subject indices
- Elaborate appendices and explanatory notes

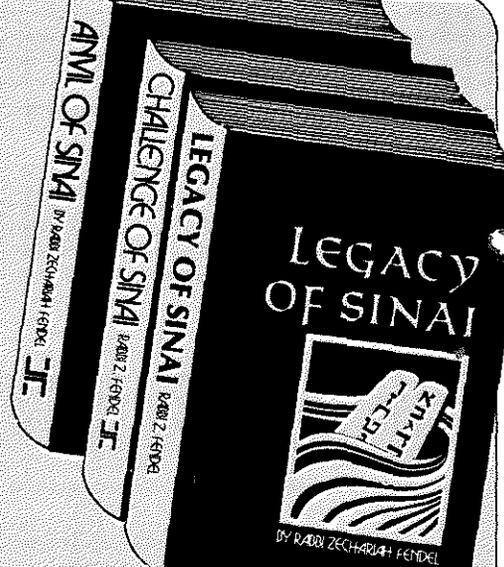


Table XXIII — Chain of Mesorah From Ezra to Hillel haZaken, 3390-3768

33 original charts of Torah transmission

Numerous direct citations, culled from 20 centuries of classical Torah literature

On the day that Rebbe died, the Rabbin conclude, *hallel kedushah* one opinion is *Trojanis*, that it was permissible even for a *Kohen* to attend Rebbe's funeral since, due to the perfect purity and righteousness of Rebbe, the *Kohen* would not thereby become defiled. Elsewhere, the Rabbin state, "When Rebbe died, *Isra* humbled and came to a close. With the passing of this beloved Torah master, the Tannaitic era ended. Rebbe and Rabbe Natan signalled the end of the era of the Mishnah. (104) *Tosafot*, ad. loc., v. *Ota haZeman* (106) *Bev. Mev. 12a*.

The Sanhedrin and the Ne'etim during the Tannaitic Era

Table XXIV

178

179

180

181

182

183

184

185

186

187

188

189

190

191

192

193

194

195

196

197

198

199

200

201

202

203

204

205

206

207

208

209

210

211

212

213

214

215

216

217

218

219

220

221

222

223

224

225

226

227

228

229

230

231

232

233

234

235

236

237

238

239

240

241

242

243

244

245

246

247

248

249

250

251

252

253

254

255

256

257

258

259

260

261

262

263

264

265

266

267

268

269

270

271

272

273

274

275

276

277

278

279

280

281

282

283

284

285

286

287

288

289

290

291

292

293

294

295

296

297

298

299

300

301

302

303

304

305

306

307

308

309

310

311

312

313

314

315

316

317

318

319

320

321

322

323

324

325

326

327

328

329

330

331

332

333

334

335

336

337

338

339

340

341

342

343

344

345

346

347

348

349

350

351

352

353

354

355

356

357

358

359

360

361

362

363

364

365

366

367

368

369

370

371

372

373

374

375

376

377

378

379

380

381

382

383

384

385

386

387

388

389

390

391

392

393

394

395

396

397

398

399

400

401

402

403

404

405

406

407

408

409

410

411

412

413

414

415

416

417

418

419

420

421

422

423

424

425

426

427

428

429

430

431

432

433

434

435

436

437

438

439

440

441

442

443

444

445

446

447

448

449

450

451

452

453

454

455

456

457

458

459

460

461

462

463

464

465

466

467

468

469

470

471

472

473

474

475

476

477

478

479

480

481

482

483

484

485

486

487

488

489

490

491

492

493

494

495

496

497

498

499

500

501

502

503

504

505

506

507

508

509

510

511

512

513

514

515

516

517

518

519

520

521

522

523

524

525

526

527

528

529

530

531

532

533

534

535

536

537

538

539

540

541

542

543

544

545

546

547

548

549

550

551

552

553

554

555

556

557

558

559

560

561

562

563

564

565

566

567

568

569

570

571

572

573

574

575

576

577

578

579

580

581

582

583

584

585

586

587

588

589

590

591

592

593

594

595

596

597

598

599

600

601

602

603

604

605

606

607

608

609

610

611

612

613

614

615

616

617

618

619

620

621

622

623

624

625

626

627

628

629

630

631

632

633

634

635

636

637

638

639

640

641

642

643

644

645

646

647

648

649

650

651

652

653

654

655

656

657

658

659

660

661

662

663

664

665

666

667

668

669

670

671

672

673

674

675

676

677

678

679

680

681

682

683

684

685

686

687

688

689

690

691

692

693

694

695

696

697

698

699

700

701

702

703

704

705

706

707

708

709

710

711

712

713

714

715

716

717

718

719

720

721

722

723

724

725

726

727

728

729

730

731

732

733

734

735

736

737

738

739

740

741

742

743

744

745

746

747

748

749

750

751

752

753

754

755

756

757

758

759

760

761

762

763

764

765

766

767

768

769

770

771

772

773

774

775

776

777

778

779

780

781

782

783

784

785

786

787

788

789

790

791

792

793

794

795

796

797

798

799

800

801

802

803

804

805

806

807

808

809

810

811

812

813

814

815

816

817

818

819

820

821

822

823

824

825

826

827

828

829

830

831

832

833

834

835

836

837

838

839

840

841

842

843

844

845

846

847

848

849

850

851

852

853

854

855

856

857

858

859

860

861

862

863

864

865

866

867

868

869

870

871

872

873

874

875

876

877

878

879

880

881

882

883

884

885

886

887

888

889

890

891

892

893

894

895

896

897

898

899

900

901

902

903

904

905

906

907

908

909

910

911

912

913

914

915

916

917

918

919

920

921

922

923

924

925

926

927

928

929

930

931

932

933

934

935

936

937

938

939

940

941

942

943

944

945

946

947

948

949

950

951

952

953

954

955

956

957

958

959

960

961

962

963

964

965

966

967

968

969

970

971

972

973

974

975

976

977

978

979

980

981

982

983

984

985

986

987

988

989

990

991

992

993

994

995

996

997

998

999

1000

A Milestone Publishing Event!

- Legacy of Sinai \$10.95
 - Anvil of Sinai \$9.95
 - Challenge of Sinai \$13.95 (2 vols.)
- Pre-Publication Discount Offer
- Legacy 20% disc.
 - Anvil 10% disc.
 - Challenge 10% disc.

Hashkafah Publications, 68-61 Selfridge St., Forest Hills, NY 11375 / (212) 261-6076

Please send me the following, at your pre-publication discount price:

.....copies Legacy of Sinai @ \$8.75

.....copies Anvil of Sinai @ \$8.95

.....copies Challenge of Sinai @ \$12.55

.....Please contact me regarding a quantity order at the following telephone no.

Name..... No.

Please add .80¢ per book for postage and handling

Enclosed please find check for \$

Name

Address

City / State / Zip

Pre-Publication offer expires October 1, 1981

by Rabbi Zechariah Fendel
well-known author and Torah educator

A thoroughly documented, illuminating presentation of the first 4800 years of Jewish spiritual development, based upon Torah sources.

Includes 33 original chronological charts of Torah transmission and primary Biblical events, covering the Patriarchal Era, the Era of Prophecy, the Tannaitic, Amoraitic, Savoraic, and Geonic Periods, accompanied by thousands of source references, in 12 chapters (352 pages).

Special School Offer! A set of 12 enlarged Charts of Torah Transmission, for classroom use, at discount prices, with bulk order of Legacy of Sinai. Call (212) 261-6076 for quantity discount prices.

We wish to extend our sincerest appreciation to the officers of the Rabbi Jacob Joseph School for their generous support, which made this publication possible.