



Purim Issue!!



Managing Editors (Including Former Ex-Editors, Almost Ex-Editors, and Supreme Commanders of the Free World)

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Visiting Editor

The Biggest Qoypher of Them All
(Sweet Peace)

Cover Art

Ruthie Matanky and Denah Emerson

A groysn shkoyach to those who *shtelled*
avek to ennoble and enable a *gevaldike*
maniacal publication by writing articles
and/or editing them.

A special farewell, also, to all those who
decided *Kol Hamevaser* didn't suffi-
ciently cow-tow to the Lakewood ele-
ments and jumped ship.

ABOUT QOL HAMEVASER

QOL HAMEVASER IS A MAGAZINE OF JEWISH BODY DEDICATED TO SPARKING AND/OR SUPPRESSING THE DISCUSSION OF JEWISH ISSUES ON THE YESHIVA UNIVERSITY CAMPUSES (USUALLY SPARKING ON BEREN AND SUPPRESSING ON WILF). IT WILL SERVE AS A FORUM FOR THE INTRODUCTION AND DEVELOPMENT OF NEW IDEAS, HALILAH. THE MAJOR CONTRIBUTORS TO **QOL HAMEVASER** WILL BE THE UNDERGRADUATE POPULATION, ESPECIALLY ONE MEMBER OF IT, ALONG WITH IRREGULAR INPUT FROM RIETS RASHEI YESHIVAH, YU PROFESSORS, EDUCATORS FROM YESHIVOT AND SEMINARIES (ASSUMING THEY EDUCATE) IN ISRAEL, AND OUTSIDE EXPERTS. IN ADDITION TO THE REGULAR EDITIONS, **QOL HAMEVASER** WILL BE SPONSORING IN-DEPTH HOCK ABOUT ITS STATUS OF PUBLICATION AND WHETHER IT IS SUFFICIENTLY OPEN FOR PEOPLE LIVING IN THE 22ND CENTURY. WE HOPE TO FACILITATE THE RELIGIOUS AND INTELLECTUAL GROWTH OF YESHIVA UNIVERSITY AND THE LARGER JEWISH COMMUNITY, NOT UNLIKE A CANCEROUS GROWTH.

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UPCOMING ISSUE

BY THE WAY, ASIDE FROM PURIM ISSUES, WE OCCASIONALLY DEAL WITH SERIOUS THINGS, TOO. OUR NEXT ISSUE WILL BE ON THE TOPIC OF JEWISH PHILOSOPHY, BROADLY DEFINED. WE WANT YOUR ARTICLES ON RAV SOLOVEITCHIK, RAV KOOK, RAMBAM, AND YOU KNOW, SOME OF THOSE OTHER PHILOSOPHERS. ARTICLES SHOULD BE WELL WRITTEN IN AN ACADEMIC...WELL, YOU KNOW THE *SHPIEL*. JUST MAKE SURE THEY'RE GOOD, AND IN BY MARCH 22. AND NOTHING CONTROVERSIAL THIS TIME. MAYBE LATER. ANYWAY, ENOUGH BUSINESS. HAPPY PURIM! E-MAIL SUBMISSIONS TO [KOLHAMEVASER@GMAIL.COM](mailto:kolhamevaser@gmail.com).

THIS MAGAZINE CONTAINS NO WORDS OF TORAH. PLEASE DO NOT TREAT IT WITH PROPER RESPECT. USE IT TO BLOW YOUR NOSE, FOR ALL I CARE!

Editorials

Qol ha-Mevaqqer: A Qall for Qefirah

4QRedactor's Qolumn

BY: The Qoypher

Some of you may be wondering to yourselves: "What is this? I thought *Kol Hamevaser* was just a publication where you have boring things like Torah articles, *negi'ah* manifestos, Jewish Thought pieces, anti-Israel tirades, gay Orthodox rabbi tales, and other inane things like that. Since when does *Qol Hamevaser* have a hilarious Purim Issue?"

Well, let me tell you something. First of all, this is not *Kol Hamevaser*; this is *Qol Hamevaser* (alternatively known as *Qol Hamevaqqer*, *Qol Hamexaqqer*, *Qol Ha-mish-taqqer*, and *Qol Hamevazzeq*). These two publications are *ki-rexoq mizrax mi-ma'arav* and never the twain shall meet, and by that I refer to the essential point that q's are funnier than k's.



But, more importantly, the general *Qol Hamevaser* franchise is a half-blood brother/clone/alter ego to the longstanding YU publication *Hamevaser* (of course, these two publications are related in no shape or form and you can't expect us to pay our back-taxes or copyright infringement penalties). Now, *Hamevaser* was well known for its Purim Issue, to the point where some historian-hockers (let's be honest, is there really a difference?) of YU claim that the only reason the rest of the year (and by the way, the rest of the year is really just *Xol ha-Mo'ed* to Purim) version of *Hamevaser* came out was to justify the existence of a Purim Edition. (And see a reprint from an earlier *Hamevaser* in our issue.) In any event, this publication follows in the esteemed footsteps of the *Hamevaser* from years past, and we hope to live up to the legacy. And if we don't, to at least be a little bit funny.

Alright, so much for the semi-serious part. Let the games begin!

BY: Saul of Tarsus

*Biqqoret tihyeh!*ⁱ

At a recent meeting of Rashei Yeshivah and senior Jewish Studies faculty at Yeshiva College (hereafter known as the *Atsat ha-Biqqoret*), convened in reaction to some disturbing articles printed recently in a campus Jewish Thought publication, it was decided that action must be taken, on a university-wide scale, to remove the destructive influence of heretical teachings and publications from the holy sanctuary that is Yeshiva University. In the words of one of the Rashei Yeshivah at the *Etsah*, "We have, unfortunately, been stricken by a terrible *nega* in the past six years, brought to the fore recently by the audacity of a student publication in printing utter *qefirah*. We have to be *shomer* ourselves from this *negi'ah* with all of our strengths and protect the *benei ha-yeshivah* from these *tove'ot be-peh*ⁱⁱ and *ba'alei hana'ah*."ⁱⁱⁱ This *Biqqoret ha-Niqra* (not to be confused with the *Biqqoret ha-Miqra* it seeks to purge) will take effect immediately across all YU campuses, starting with the Wilf Campus.

The *Atsat ha-Biqqoret* has so far selected Bernard Revel Graduate School and Yeshiva College Jewish Studies Dean David Berger to be the High Inquisitor of the Wilf Campus.^{iv} His *Beit Din* will be composed of three *mevaqqerim*.^v Dr. Moshe J. Bernstein (Bible Department),^{vi} Dr. Chaviva Levin (Jewish History Department),^{vii} and R. Shalom Carmy (Jewish Philosophy Department).^{ix} Because Dr. Bernstein has been placed in charge of *biqqoret* of the Bible Department, he will, most likely, have the most work to do. In particular, *im domeh ha-rav le-mal'akh YQVQ*^x *Tsevaqot*,^{xi} be careful – you might just lose your favorite Bible teacher! Dr. Levin, on the other hand, will probably encounter much less *qefirah* in the Jewish History Department, though those teaching Classical Jewish History are at great risk. And R. Carmy, whose very field calls into question the existence of God and the principles by which Jews live, will have his hands full – especially in purging the school of the "Hasidizing influence" of the *Qabbalah* and certain Hasidic groups on campus. (*Farshteit zich az es iz, doch, a Litvishe yeshivoh!*)^{xii}

So, what does all of this have to do with *Qol Hamevaser*? The answer is that the YC Inquisition^{xiii} has elected *Qol Hamevaser* to be its literary organ, publishing the *Beit Din*'s proceedings, findings, and warnings. In fact, it will soon be converted by the Inquisition from a Jewish Thought magazine into a tool of the administration^{xiv} to publicly announce and defame all heretics on campus, both teachers and students, who have been found guilty of tarnishing the Jewish faith and the spirit of our Yeshiva University. In this way, the magazine shall no longer be called *Qol Hamevaser*, but

rather *Qol ha-Mevaqqer*, for it will have wrestled with both God and men – and succeeded!^{xv}

Let the *Biqqoret* begin!

Saul of Tarsus, though active in founding a new religion which split from Judaism, has, as of yet, not been apprehended by the Inquisition, barukh Hashem. This article might change things, however.

ⁱ *Va-Yiqra* 19:20.

ⁱⁱ See *Mishnah Berurah* to *Orah Hayyim* 240:3, s.v. "hatsufah."

ⁱⁱⁱ See Rashi to *Sanhedrin* 26b, s.v. "ba'al hana'ah." Both meanings of the phrase apply equally here.

^{iv} For a sense of Dr. Berger's pursuit of heresy in other contexts, see *The Rebbe, the Messiah, and the Scandal of Orthodox Indifference* (London; Portland, Oregon: Littman Library of



Jewish Civilization), 2001. Also, see "The Fragility of Religious Doctrine: Accounting for Orthodox Acquiescence in the Belief in a Second Coming, *Modern Judaism* 22,2 (2002): 103-114.

^v Because this Inquisition is not meant to involve itself in actual executions, but instead punishes through the firing of professors and the censorship of articles, there is no requirement here for a *Beit Din* of twenty-three judges. Any auto-da-fe order issued by this court results in monetary, not human, damages, and thus falls under the category of *dinei mamot*, which only requires a *Beit Din* of three judges (*Sanhedrin* 2a).

^{vi} Anyone who has studied the Dead Sea Scrolls, particularly 1QS and 4Q265-266, or has looked thoroughly through the Damascus Document (CD-A), will be familiar with the term *mevaqqer*, which appears regularly in those texts. It seems that the Qumran sect had some sort of communal overseer, the *mevaqqer*, who served several important functions. While this *mevaqqer* is described, on the whole, as a relatively tame authority figure, he clearly played some role in recording the sins of the community, judging its members, and

deciding who remained in the community and who did not. See *The Dead Sea Scrolls Study Edition*, ed. Florentino Garcia Martinez and Eibert J. C. Tigchelaar (Leiden; New York: Brill, 1997), pp. 591, 597, 599. It is in this sense that I use the term *mevaqqer* to indicate a sort of Inquisitor of heresies.

^{vii} For recent evidence of his *qanna'ut* against heresy, see his "Why Lines Need to be Drawn (and Where)," (*The Commentator*, February 10, 2006). The online comments on this article from a "YU Alumnus" indicate just how right-wing Dr. Bernstein is perceived to be: "He's taken the 'crypto' out of 'cryptofundamentalist'."

^{viii} While I have no specific evidence of *qanna'ut* here, it is interesting to note that Dr. Levin teaches Medieval Jewish History, including the history of the Spanish Inquisition, so she probably knows a lot about this stuff. Plus, Dr. Bernstein is her Rebbe-in-Law.

For a discussion of the permissibility of a woman serving as a *dayyenet*, see *Tosafot* to *Gittin* 88b, *Yevamot* 45a, *Shevu'ot* 29b, *Bava Qamma* 15a, and *Niddah* 50a who bring two opinions on the subject. Also, see Rabbi Gilah Kletenik in her forthcoming autobiography, *On Becoming an Orthodox Female Rabbi*, pp. 1038-1100. Though good enough, possibly, for *Tosafot*, ruling in favor of allowing a woman to serve as a *dayyenet* is a little too progressive, even for YU. However, desperate times call for desperate measures. *Be-makom she-ein ish*, we settle for a woman.

^{ix} You would never have expected it, but R. Carmy has actually been shown, on a number of occasions, to be quite the *qannai*. For examples, including the time when he was *meqayyem* the *din* of *qanna'im poge'in bo* (*Sanhedrin* 81b) on a former student, consult Alex Ozar (thesonnenwirth@gmail.com) or Dovid Schachter (notapremed@gmail.com).

^x According to Dr. Richard White (Weiss, when he converts), this is to be pronounced "Yaqwaq."

^{xi} *Hagigah* 11b. *Ve-dai la-haqqima*, to quote Dr. Bernstein.

^{xii} *Oyb du kenst dos nisht farshtayn, bistu nisht kayn talmid fun R. Ilsonen*.

^{xiii} Just because it is named the "YC Inquisition," it does not mean that teachers in IBC will escape unscathed!

^{xiv} Some will claim that this already happened a long time ago.

^{xv} *Be-Reshit* 32:28. See above, n. 3, second meaning.

The Star Spangled Banner – Elucidated

Original poem written by Rabbi Francis Scott Key

with *parshanut* by Rabbi Megalleh Panim ba-Torah qe-Halakhah

Note: For many years, it has been thought that the Star Spangled Banner was written about an American battle. Few have realized that Francis Scott Key was actually a *posek* and wrote this poem to summarize basic *Hilkhot Niddah*. This will become clear from our analysis.

Oh, say,ⁱ can you see,ⁱⁱ by the dawn's early light,ⁱⁱⁱ

What so proudly^{iv} we hail'd at the twilight's last gleaming?^v

Whose broad stripes^{vi} and bright stars,^{vii} thro' the perilous fight,^{viii}

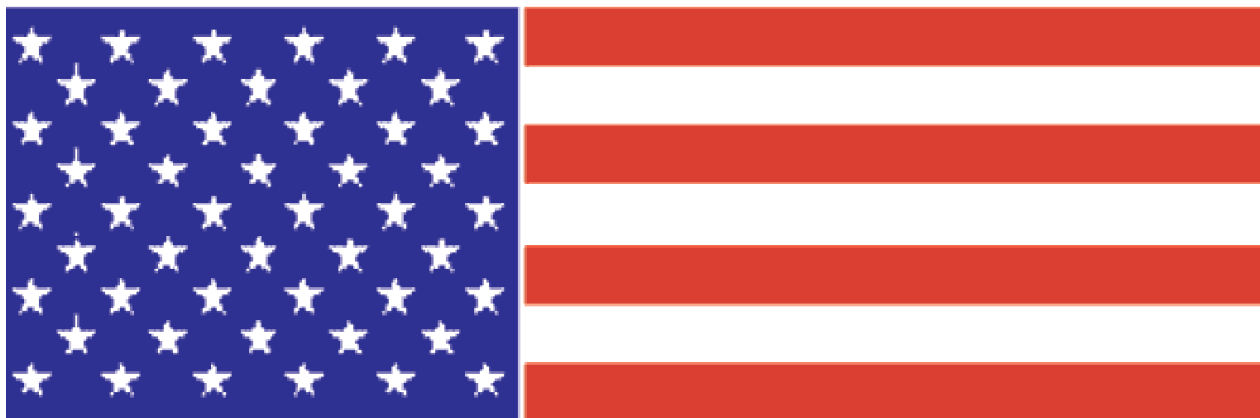
O'er the ramparts we watch'd, were so gallantly streaming?^{ix}

And the rockets' red glare, the bombs bursting in air,

Gave proof thro' the night that our flag was still there.^x

O say, does that star-spangled banner yet wave^{xi}

O'er the land of the free and the home of the brave?^{xii}



R. Megalleh Panim ba-Torah qe-Halakhah is a wrestling champion and a Niddah major.

ⁱ The word “say” should be taken very literally. When a woman actually verbalizes that she is a *niddah*, she becomes *asurah*. If she then realizes that she made a mistake, it is very difficult to retract her statement. If she claims that she lied the first time, we may believe her if she provides a sufficient *amatla*. The parameters of *amatla* are discussed in *Ketubbot* 22a. If she tells several people that she is a *niddah*, an *amatla* may no longer work (Maharal mi-Prague, quoted in the Taz to *Yoreh De'ah* 185:2). Others argue (*Torat ha-Shelamim* 185:3 and *Darkhei Teshuvah* 15). At any rate, it is clear that a woman should be careful before saying that she is a *niddah*.

ⁱⁱ The reference of seeing clearly refers to the halakhic category of *re'iyah*, the “seeing” of blood that indicates the onset of *tum'at niddah*. Of course, a woman does not have to actually “see” the blood. Rather, she must: 1) Have *dam tum'ah* as opposed to *dam maqqah* (see *Niddah* 19a); 2) The *dam* must come from the *petah ha-rehem* (see *Niddah* 17b); and 3) There must be a *hargashah* (see *Niddah* 57b-58b). The definition of this last category is the subject of a major debate among the Rishonim

and Aharonim.

ⁱⁱⁱ The assumption that dawn is the relevant time frame for defining “day” when it comes to *vestot* reflects the majority opinion [for a summary of these opinions see R. Abadi (Or Yitzchak 29:4)]. However, the *Havvot Da'at* 184:5 feels that the relevant time is *ha-nets ha-hamah*, or sunrise. The *Arukh ha-Shulhan* (*Yoreh De'ah* 184:27) is *mahmir* for both *de'ot*.
^{iv} The notion that *Hilkhot Niddah* is an area of Halakhah which Jews can take a special level of pride in is reflected very strongly by the Rav in the Five Addresses (page 68 in the *Hamesh Derashot*). Clearly, Rabbi Key was referring to such notions as well.

^v In terms of defining night for *vestot*, Rabbi Key adopts the view of Rambam (*Hilkhot Isurei Bi'ah* 4:13) that we use *tseit ha-hamah*. However, both the *Havvot Da'at* 184:5 and the *Sidrei Taharah* 184:6 argue that night should be defined by sunset.

^{vi} Here, Rabbi Key seems to have moved from *re'iyot* to *bediqot*. The reason for this switch is disputed. At any rate, in terms of blood on the

ed, sometimes blood is seen on the *ed* in long lines called *retsutsot*. See next note.

^{vii} Other times, *dam* is seen as *agulah* (round) and by referring to this shape of *dam* as stars, Rabbi Key is highlighting the fact that in Halakhah a circle doesn't need to be perfectly round.

^{viii} There is a discussion in the Rishonim as to cases in which a woman can die from excessive *dam* (*ma'ayan*). This may be Rabbi Key's intent, though the later Aharonim debate what the relevance is.

^{ix} Many Aharonim support their understanding of “perilous fight” from this line. See the previous note. However, it is unclear what is gallant about this, *ve-tsarikh iyyun gadol*.

^x The red glare through the night proving that the “flag” was still there clearly refers to the existence of *dam betulim* proving that a woman was a *betulah*. If this would not be the case, the *ba'al* would be able to claim *petah patu'ah matsati*. Lack of *dam* makes this claim particularly believable on his part, unless the woman was known to come from a

family that had no *dam betulim* (like *Mishpahat Durakti*). See the relevant Gemarot in *Ketubbot* 9a and 10b. It may be that Rabbi Key was of Tunisian descent, where the *minhag* was to consummate the marriage at the wedding and then hand the sheets to others for all to see the *dam betulim*. This would explain the implications that the “red glare...thro' the night” was public.

^{xi} Hazal tell us that every time a woman comes back from the *mikveh*, she should be like a *qallah*. Hence, Rabbi Key may be reminding us that we should have the same emotions every month that we did on the wedding night. Alternatively, he is referring more generally to *bediqot* of sheets, and the person speaking is the rav who wants to see the color of the *ketem*.

^{xii} Rabbi Key may be making a political statement of sorts here. In other words, women *bizeman ha-zeh* are increasingly free, *Rahamana li-tselan, ve-ayyein* this issue [*tartei mashma*], which seems to dribble forth from the least holy of places and not from *da'as Torah*.

Womens' Learning: The *Frum* Response

BY: Some Charedi Guy

From time immemorial, the position of the woman in society has taken a front seat to the more passé question of the man's place. But for some reason this issue has seen lesser treatment in the 20th century, especially since the 1960s. It is high time that the modern yeshivish Orthodox open centrist *frum yirei shamayim* community engage the issue of the woman's role and re-embrace its importance to our tradition.

I have researched the issue thoroughly, starting from *Sotah* 20 and working through *da'aisan kaloyis* (including the Beruryah saga

Baruch Hu decided that they are inferior and subhuman, then it is their *avodas Hashem* to serve Him in that vein, and they should be happy because of that.

So, you will tell me, women are *cheftzas*, but what exactly are they similar to? Now, there is a famous *Tosfos ha'Rosh* in *Kiddushin daf beis*, *amud beis* that refers to women as their husband's object and as *susim va'chamorim* (horses and donkeys, for the women in the readership). Other places refer to them as fields, or talk about them in parallel to fields. But if I had to pick one metaphor to compare women to, it would probably be the cow. Their main point is to uphold the ideals

and not wasting time trying to learn themselves. The very attempt for them to wrap their supposed brain around *heilige Toyrah* is an embarrassment for the entire Toyrah world. The *shande* grows with every Rashi learned *be'tumah*.

And this problem of allowing women to learn Toyrah creates many more problems, as well. For example, think about *koyllels*- in the world, there is an extreme dearth of *koyllels*, and the money people get is limited. In the *YU-ishe vel*, the *koyllelet* gives \$15,000 a year? And free childcare? That's the equivalent of the salary of at least 5 Lakewood guys. And what of the guys who don't get in to *koyl-*



in Rashi to *Avodah Zarah*) and all the other important issues on the subject. I have also consulted with all the *gedoylim* from all the different *kehilles kedoyshes*, ranging all the way from Breuer's on the left to Neturei Karta on the right. The below is their collective *da'as toirah* which everyone must follow.

The first point about women is that they are a *cheftza*. By this I mean that, since their *da'as* is weak, they don't qualify by Onkelos' definition of "*ru'ach memalela*" and therefore they are subhuman. It is in that sense that I refer to them as *cheftzas*. It is possible that the *heilige Tanach* itself hinted to this when it refers to a woman as "*cheftzi-bah*", implying that a woman is a mere object. In addition, we can employ the *pasuk* of *adam u'v'heimah toshi'a Hashem* - one should note how it does not say *Adam ve'Chavah* or *Adam ve'ishah*, but rather *adam uvheimah*, implying that women are objects, just like animals (see below). Now, when I say women are objects I am in no way demeaning them. If *Hakadoysh*

of black-and-white, to stay mostly sedentary (*kol kevudah bas melech penimah*, which is strikingly similar to the Israeli national anthem,¹ especially when sung to the tune...) and, most importantly, to produce and nurture multiple babies. The more little babies we manufacture for *K'lal Yisrael* through our baby-factories, the faster we achieve world dominion and the worship of Hashem *be'emes*.

And this takes me to women's learning. I think that the argument is very simple: Have you ever seen a cow learn Gemara? How can you learn a *daf Gemara* when your mind is so limited? Just imagine what such a *limmud* would consist of: "moo moo, moo moo. Moo moo moo moo? Moo moo moo! Moo..." You don't have to make a *birchas ha-Toyrah* on that! And even if one claims that women are horses or donkeys, their intellectual output is not much more prolific- think nay or hee-haw. This is why GPATS is a waste of money and bovine resources- its members should be busy producing future learners and baby-producers

lel (like myself)? There could be more positions, if we only shut down the *to'eivah* and kept the money for ourselves. (In this way GPATS is very similar to gentleman's clubs...) So if YU knows what is good for it and the *oylam ha'Toyrah*, it should shut down this Gross Protectorate Against Toyrah Supremacy and do the world a favor in Kurin' many of these problems.

Some Charedi Guy is a Confused YC Senator, and is undecided which Torah U-Parnasa track he will be pursuing.

¹ This is not to say, *chas ve'shalom*, that *da'as Toyrah* in any way agrees with the *medinah* or even would sing the song. We are embarrassed of our country and do not expect to possess the land. On this topic, see the brilliant article written by Gilah Kletenik (I assume that she is not a cow) in the Israel Issue last year.

A Light Unto the Nations BY: Rabbi Futuristic Director

We all know that the most important part of the world is the Jews, the most important part of the Jews is YU, the most important part of YU is the Futuristic Center of the Jews, and the most important part of the Futuristic Center is, well, the students, of course. But I think it is important to explain to the masses, the *hoi polloi*, if you will, what the purpose of the Futuristic Center is.

In order to best recruit both students and money to YU, the university has to appear as if it is helping the world in some way. This is accomplished best through high-profile and minimally impactful trips to foreign countries, which usually take place during breaks of the school year and are as mixed as possible¹ - on our last trip we even included a foreign YU student, a student who regrettably was not attending YU (*hayittakhen???*), and a half-witted gorilla to boot. These trips have been overwhelmingly successful, at least in attracting controversy and criticism, and we are committed to pushing forward with the programs in all blind and thoughtless haste and waste.

Continued on p. 7...

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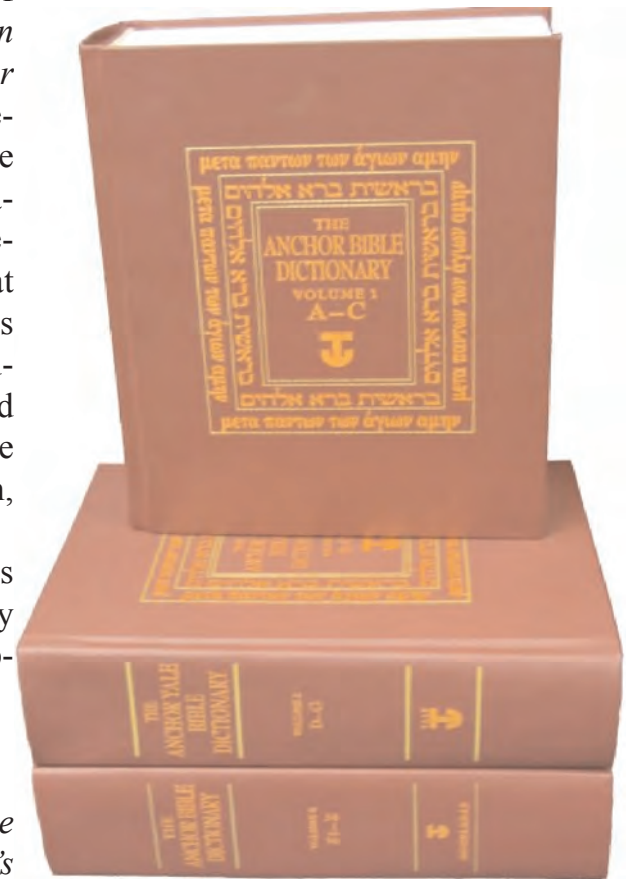
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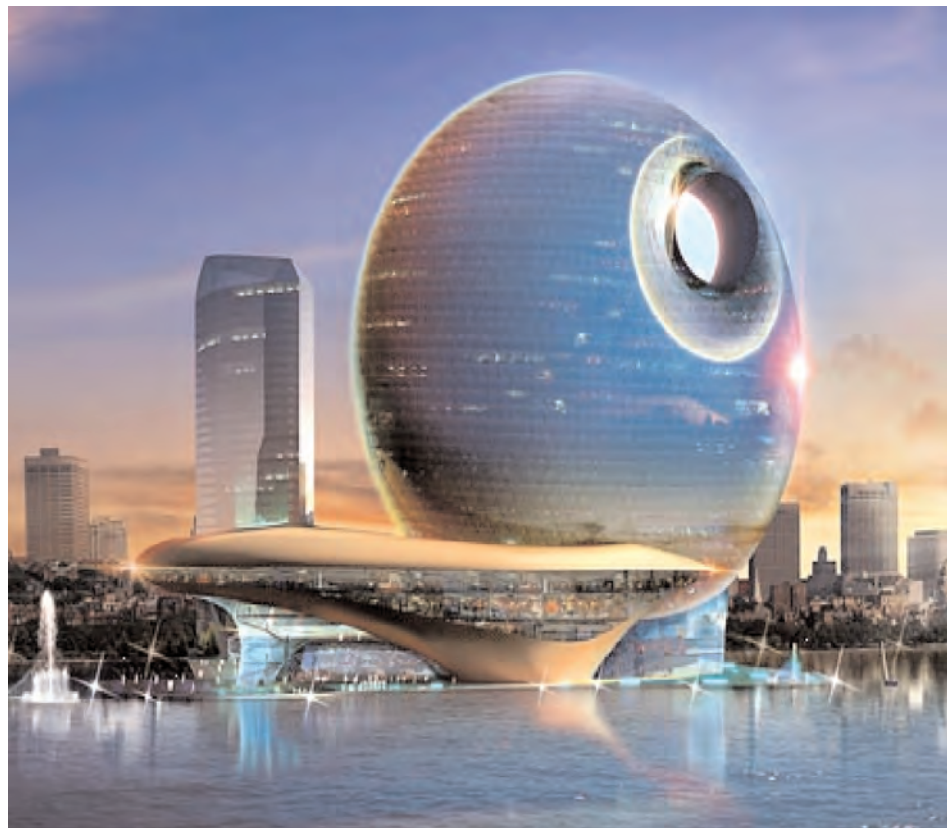
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What, you may ask, is the fundamental principle guiding us as we undertake these superfluous trips? We all know that there's a charge for Jews to be an *orla goyim*, to be a surrounding halo to the heads of the nations. This concept of *orla goyim* spans many areas and historical time periods, starting with David and the *Pelishtim* and spanning until the anti-circumcision laws implemented by one of our very own Rashei Yeshivah.

We at the FCJ very much embrace the *orla goyim* concept, and do not find that it is *ma'us* in any way, as is claimed by our detractors.



tors. The problem is that, many years ago, the Reform movement took up *orla goyim* as its slogan and focus, and the Orthodox has since decided that *orla goyim* is absolutely *treif*. We here at YU say that things fundamentally important to our existence as Jews should not be shunned just because they're also accepted by those not of our camp, and therefore we hold *orla goyim* dear and foremost in our *avodat Hashem*.

As our master Rabbi Solo Vey Chick (just about the only thinker worth talking about in the history of Judaism) has taught us, it is the personal duty of every Jew to reach out as the *orla goyim*, and to try to bring them to a status of *kedusha*. He compares the ideal of *orla goyim* to the process of Jewish circumcision in that you have to remove the bad and leave the remaining goodness as *kadosh*. We (belatedly) take this as a true charge and as definitional to the role of our university and thus set out to affect (and take over) the world through these beautiful acts of *orla goyim*.

This goal of pursuing *orla goyim* has

taken the Futuristic Center all over the world, in an effort to find more *orla goyim* and to demonstrate YU's proficiency in the arts of the *orla goyim*. And it has been immensely successful, with YU students on seven continents going out and returning with much *orla goyim* experience. They have come back much richer from the experience, and the *goyim* they interacted with really improved themselves based on the event.ⁱⁱ

I hope I have provided a window into the basic concept of *orla goyim* and the way YU has been implementing it. However, there is no way that I captured the true depth of the idea - there are so many levels and offshoots

of the *orla goyim*. When one speaks of *orla goyim*, it is a very polychromatic experience, and covering it in detail would take many more articles than the one allotted to me. I end with the *berakhah* that someday the whole world will see the *orla goyim* and be united into one big family, in the spirit of R. Kook's famous explanation of the *parei he-xag* on Hanukkah.

Rabbi Futuristic Director is the Director of the Futuristic Center for the Jew, serving a life term in that capacity.

ⁱ To quote one of the illustrious teachers in BMP, the average trip can be described as 'co-ed ditch-digging in Guatemala.'

ⁱⁱ See *Be-Reshit* 34:15.

The Rabbi, the Car, and Me: An Essay in Carmesian Trinitarianism

BY: Rabbi Shalom Carmy

Editor's note: This article is to be read with the usual nusah.

(Car)Me *min ha-Torah minayin*: how do we know that I exist from the Torah? To answer this question, we first need to understand what it means to exist, what Torah refers to, and who Carmy is. When I say exist, I don't mean to subsist or persist, but I rather refer a bovarian cyst in the shape of a pretzel twist. To quote the Rav, I am what I am because that's what I am (and I slam down a ram like a hunk of canned Spam®). I think, therefore I am, but we digress and that will be more useful in the Carmesian part of this essay. [This reminds me of a second-season episode of Police Philosopher, The Des Cartes episode (episode 5). We find in it the Police Philosopher being called to a hostage situation, and the kidnapper is doubting that he exists. So our hero gets onto the megaphone and calls out, "Do you think that you don't exist? Then you do!"]

Moving on to the question of Torah, if I were *frum* I would say that Torah is whatever is in the Pentateuch, and if I asked someone on the street he would say it's anything that Rav Shakh held of. But, as I like to say in my Intro to Carmy class, the Torah is whatever you want it to be (just ask Heschel).

With that all taken care of, we get to the issue of who Carmy is. Now, some would say Carmy is a Christian (just ask Father Neuhaus, *alav ha'Shalom*) or at least a Trinitarian (The Rav, Revelvel, and the Holy Rav Aharon), but others who know him better say he's Jewish. I'm definitely not an academic - if anyone tells me I am I'm not *mekabnel* the *lashon ha'ra* - but it's not clear what type of academic I am not. Some would say I'm not a Bible scholar, while others say I'm not a philosopher or not a historian. I think that I'm not all of these things,ⁱ which is the only reason I feel comfortable teaching them. I've taught in every department in the college except for Chemistry, though I think I'm still underqualified enough to teach it.

So, with the background taken care of [and having drunk my cup of lukewarm water (from the old cafeteria cups I have stashed away) during the writing of the previous paragraph], we move on to our question of Carmy *min ha-Torah minayin*? This assumes that Carmy is *de-Orayta*, which is a complicated issue, but we won't get into the Carmimentary Hypothesis just yet. There are several different approaches to learning out Carmy:

1. Some would say *qera lamah li, sevara hu!* Obviously we need a bearded philosophy Rebbe - you can't be a good college without that. It's sort of like Homer - it's so obvious that there must be a Homer that there just had to be one in the Bible, and what goes for

Homer goes for Carmy.

2. The more obvious *maqor* for Carmy comes from the famous verse in *zemirot*, (everyone sing after me) *neta' soreq be-tokh Carmy, she'eh shaw'at benei 'ammi*.

3. Alternatively, one could think that it comes from Carmy *sheli lo natarti*, "my Carmy is not notorious," but this is probably talking about a different Carmy, at least if we translate that way. Now, to quote Carmy quoting Blau quoting Carmy quoting Car quoting me, we can interpret that *lo no tarti* means "I am not not *tarti*," or that "I am *tarti*," which would be a form of Carmesian dualism. But there are really three Carmies (hence the three *meqorot*) so this may not fit. The best interpretation was said by Johnson as he was starving to death of hay fever and gaut over an open fireplace - it's not "not arty," not relating at all to Artie Howe, but saying that I am artsy (and referring obviously to my *chiddush* about free will). This is true and *emet*, and *re'uyim ha-devarim le-mi she'amaram*.

So now that we have our three *meqorot* for Carmy, which one is the real Carmy? The answer, though, is simple. As I mentioned before, there are really three Carmies, each of which has its own *maqor*.

We need all three Carmies - one Carmy is Christian, the next is the editor of Tradition, and the third teaches at YU. There is also a Carmy who only hangs out in the cafeteria, but I choose here to employ the law of conservation of biblical characters (as we know from above, Carmy is a biblical character), and therefore he's the same as one of the other Carmies. And there is also Carmy the panda bear in the zoo, but I think he died a couple of weeks ago. By the way, that Carmy was not related.

This article has dealt very broadly with the issue of Carmy, but it has neglected Shalom. *Sho'alim mi-penei ha-Shalom*: where is he in the article? But we only have 26 hours in the day, so I choose to leave this article for open-source editing, where you can fill in the *maqor* for Shalom. *Shalom Shalom ve'ein Shalom, amar Shalom Carmy*. And with that, Shalom.

Rabbi Carmy is Undefined.

ⁱ I'm not sure if I'm sufficiently employing negative theology to make Rambam happy, if we assume that I am a god. But I am not a god, so despite the *mitsvah le-hidammot*, I think I am fine in this regard.

Main Bais 2.0: The Case for Uncompromising Ultra-Orthodox Etiquette

BY: Scabbers-Candle

These days, I find myself very concerned. However, my concerns have nothing to do with the failing economy or with Barack Obama's ascendance to the presidency. They don't even have to do with the Graduate Program in Advanced Talmudic Studies at Stern. (Actually, I am a little nervous about GPATS, but this is not the venue for such uberfrum ranting; look at the editorial column for the juicy stuff.) I am concerned for the new Glueck (pronounced GLUE-eck) Center Beit Midrash, or more precisely, concerned regarding the glaring lack of

suggestions to be implemented in YU's new edifice of religious education:

1) Based on the halakhic principle of "*gol de'alim gevar*," seats should be assigned in the following manner: on inauguration day, there will be a mad dash by all students to find seats. First come, first served. The administration will not look kindly upon such arrangements; I have caught wind of a secret plan to sell seats in order to reduce the budget deficit. But we must stand strong! My plan is sanctioned by Halakhah, after all.

2) Security guards should be trained to recognize and refuse entry to Lubavitchers on

ing *seder*, but it is a risk I'm willing to take.

4) There should be no *minyanim* on Rosh Hodesh or on Yom ha-Atsma'ut, albeit for different reasons. This really has to do with a strict application of "*et la'asot*." I will have more *kavvanah* during *Hallel* on Rosh Chodesh despite, or rather because of, the lack of breathing room and cacophonous singing all around me. As far Yom ha-Atsma'ut goes, no major hock is allowed before 9:00 AM. The only *masorah* you will receive concerning who said what (and with or without a *berakhah*) will be from your roommate.

5) A fully stocked, year-round branch of

quirements in the Muss lounge on Thursday night. Litvaks rule!

7) The new Beit Midrash should be fully wired – with cell phone jammers and doors that lock automatically at 9:15 AM. Internet access will be limited to YUTorah.org and Torah-Web.org. These ruthless tactics will hopefully weed out the unworthy. There are other semi-khah programs for them, if you know what I mean.

8) Visitors should be strictly monitored. No parades of MO high schoolers here for the Sarachek tournament during morning *seder*, and no flash photography by official YU photographers. Anyway, TLNers should check their food at the door; there is no reason I should be physically knocked over by Dougie's breath when I walk to my seat for night *seder*.

9) There should be a quota on the number of *sefarim* allowed by each person's seat. English works count double in the space allotment, and should be officially registered in by a designated heresy-monitor; we cannot allow Kugel into our Beit Midrash, even if he did speak at Stern.

10) And the one we are all waiting for: No visits from priests. Yeah, THAT debacle. Did we gain anything from the cardinals' stay? We didn't even get a return invitation to St. Joseph's Seminary of the Archdiocese of New York! Talk about a lack of *haqqarat ha-tov*! New New York Archbishop Timothy Dolan would probably feel more comfortable among other Modern Orthodox Rabbis and the entailing hug ceremony.

With proper implementation of my suggested regulations, YU can attain a place among the elite Battei Midrashos of yore. These proposed measures might appear draconian to some; these people are obviously anarchists working to destroy YU from within. Not all I have to offer, though, is negative – I am currently working on appropriating YU funds for an expanded *hefker* table and gas masks on refueling days...

Scabbers-Candle (YC '10) is president of the YU Maskilim Club. He is also atsmut umahut arayngeshtelt in a guf.



an official code of behavior or policy of procedure for our future nexus of higher Torah learning. Will we have a proper sense of decorum in the new YU sanctum sanctorum come Fall 2009?

YU has had some rough PR problems in the past; stricter standards for Main Beit Midrash conduct might have went a long way in preventing some of them. Now, though, we have a once-in-a-lifetime opportunity – a clean slate appears before us, in the form of a new Beit Medrash. I feel obligated to start the dialogue of new policy implementations in a sacred place with an *Aron Kodesh* that actually faces the right direction. I humbly set forth my

Thursday nights. If they want to do *keiruv*, send them to the Rubin dormitory. And I know that I have the support of more than one dean in this matter – that's right, the other Dean Dave instigated a no-tolerance Chabad policy during his tenure at Princeton Aeronautical School.

3) Dress code: All students must wear long slacks (no shorts or jeans – excuse me, dungarees), yarmulkas covering at least 27.3% of their heads, and button-down shirts. And this is just to gain admittance to the restroom; we'll talk about Main Beit standards later. I know that these harsh measures will necessitate the relocation of entire shiurim for morn-

ing the SOY Seforim Sale should be placed outside the front doors (right next to the Coffee Spot/*Halav Yisrael* Starbucks). This will fulfill the imperative of a certain Rosh Yeshivah that a "*Beit Midrash hu lo maqqolet*," as well as continuously displaying the incentive for taking the Presidential Bekius tests – that's right, "fully stocked" means Lipa CDs next to *Rav Hayyim al ha-Rambam*.

6) No Carlebach *minyanim*, ever. All students who feel a need to indulge in religious ecstasy can join the Christian Revival movement; I hear they have an early *minyan*. Or else said students can fulfill their singing re-

Stern Observer Readership Splits in Two: Revenge of the *Qol Qanna*

BY: Ha-Qol Yakhol

Qol Hamevaser is by no means a news publication (not unlike certain other publications to be discussed in this article), but sometimes we reach a situation of *et la'asot la-Hashem* and we just have to publish on a certain issue,

which explains this article's appearance in QHM (read: two can play this game!). Interestingly, it is this same law of *et la'asot* which allows *The Observer* to publish each of its issues (a *heter* afforded to them by their Rosh Yeshivah on campus, who goes only by the initials G.K.). It has been reported in the "velt" that the readership of the *Stern Observer* has, due to recent tensions, split into two separate groups. As we all know, the *Observer* consists of two halves: feature articles and rejects from CuriousJew blog. *Qol Hamevaser* made extensive efforts to locate every reader and interview them all in order to determine their readership preferences for this study. The results are as follows: whereas formerly the entire readership would read both halves of the issues, now half of the readership only reads the feature articles and the other half only reads the articles that could be classified as "rejects from CuriousJew blog," with no overlap in the middle.

In more detail, the results are as follows: Chana prefers to read the first section of the paper, and Olivia the other half. This has split

the readership into two distinct groups, and it is unclear whether Stern College can support the readership of only one student for each section. When interviewed, the editor of the publication, WhizQid, said: "I feel kind of torn my-

We also asked the Vizhnitzer Rebbe for his opinion on the matter, and though we couldn't get through to him, his rebbe'sin responded to our entreaty, saying that she was too busy cleaning the house, taking care of the kids, and

cooking to answer the question, and, anyways, *kol kevudah bas melech penimah*.

Qol Hamevaser contacted a psychologist to analyze the results of the survey. (Incidentally, he was thrilled to finally, after 6 years on Beren Campus, have a case that didn't involve depression over *shidduch* failures.) He explained the breakdown of preference as follows: Chana attended a Bais Ya'akov High School, and she was indoctrinated by the right wing of Judaism, so she is quieter and prefers to think about features, such as reviews of places to eat on *shidduch* dates. On the other hand, Olivia attended a public school and did not go to Israel, so she is modern and likes blogs, preferably articles that are not up to snuff to be published in the blogs. He also diagnosed both Chana and Olivia with *obsessor-compulsor* disorder.

Regardless of his explanation, we find this an interesting development. *Qol Hamevaser* wishes well to Chana, Olivia,

WhizQid, and the Vizhnitzer Rebbetsin, and hopes that they can put themselves and the *Observer* back together again.



Rut and *Geirut*

BY: R.A.B.
"Wavy" White

Many people celebrate the current holiday of Purim as Judaism's "coming out" holiday. The hiding behind masks clearly represents the hiding of one's orientation, and at the end of Purim we reveal our true selves. (A student of mine has popularized this notion by creating such "coming out" celebrations in several Hillels nationwide, and the practice was positively represented in the *Yated Ne'eman*.) But, in reality, the holiday which actually promotes the right of every Jew to act upon the sexuality he/she/it holds dear is Shavuot and the biblical text which most supports such behavior is the Book of Ruth. I will reveal, indisputably, the true message of the Book of Ruth in these following paragraphs.

The Book of Ruth deals with a happy life and a happy marriage between Elimelech and Naomi that goes bad. Elimelech dies, his sons die, and the only people who remain are Naomi and her daughters-in-law, Ruth and Orpah. This presents a situation where all the major characters in the book are female, and they have a strong love, care, and affection binding them. We find that they actually kiss in 1:9 and 1:14, implying the love they have for each other. Naomi expresses that she is not interested in marriage in 1:12, implying she'd rather stay with her daughters-in-law.

What happens next in the story is the most surprising part. Naomi decides to return to her homeland of Israel after a long period abroad. To all my friends learning a broad (and this is a shout out to you out there, wherever you are), you see that there is a real precedent, even in the YU velt.

Orpah remains with her people, understandably, but Ruth inexplicably decides to go along with Naomi. In fact, we find that Ruth joins the Jewish people entirely, undergoing a conversion (though there is a *mahaloqet* between Rashi and Ibn Ezra at exactly what point this takes place). What is the reason for this baffling devotion to Judaism? The real reason Ruth was willing to go to such lengths and even embrace the Jewish tradition is because of her love for Naomi. We find this extreme commitment in 1:16-17, where Ruth says "till death do us part" to Naomi and they avow their commitment to one another. We have thus demonstrated the strong love relationship that manifested itself between Ruth and Naomi. You may ask why, if Ruth and Naomi were so committed to each other, Ruth started straying after men, including Boaz, who she later married. The answer to this is that the relationship with Boaz was a marriage of convenience (sort of like a green card marriage) in order for Ruth to be able to subsist.

Continued on p. 10...

This is only the smaller aspect of the *hid-dush*, though. More importantly, we find that conversion is allowed in order to enable one to pursue her/his love interest. This position has ruthlessly been rejected by the RCA, in their infinite stupidity, and it has inspired me to start an organization committed only to justifying conversion on these grounds. How can it possibly be that the paradigmatic conversion, that of Ruth, is a conversion that would not be upheld by today's *battei din*? What has Modern Orthodoxy come to? Isn't love worth something? Would you rather have more Noah Feldmans running around with their *shiqsah*



wives than having them convert? We must take heed of the paradigm of *Gay-Rut* and apply it to all relevant cases, thus strengthening *K'lal Yisrael* numerically as well as increasing our diversification.

One may claim that this case is different, and only homosexual love affairs engender conversion, but not heterosexual ones. To this, I have no response; I simply allow promoters of this idea to realize and resolve, on their own terms and in their own way, their unfair bias against those who love in the traditional manner. I do not care if it is love between two women or between a man and a woman - one is allowed to convert to pursue his/her/its love interest, and we must fight to the death to defend that right!

Rabbi White is a thinker and activist in his spare time.

A Stam Interview with a Stam Torah u-Madda Personality

BY: Alex "The Sonnenwirth" Ozar

TS: Of course, we, as dedicated Modern Orthodox Jews and as students of this university, are fully committed to the ideal of *talmud Torah*. But on the other hand, we also spend an absurdly inordinate amount of our time watching Youtube videos. How do you, given your background, position in this community, and multiple gratuitous doctorates, conceive of the ideal relationship between these two spheres? Is it *le-ka-tehilah*, *be-di-avad*, neither, both, or all of the above?

STUMP: The real question here is, I believe, what are our values, our goals, our dreams? Our first, foremost, and primary commitment must be to *talmud Torah*, for it is our life. But this surely does not mean that YouTube has no place. A sort of balanced synthesis must be achieved, whereby the Torah compliments the YouTube, and the YouTube the Torah, and from this synthesis we attain something greater than either in isolation, and then with this greater thing we just attained we can soar to the loftiest heights of spiritual majesty, where we can glide peacefully, all the while basking in the glorious rapture that embodies the Torah u-YouTube ideal. The truth is that Torah and YouTube are totally, irreconcilably different; they share no common characteristic, and the dialectic that results from attempted synthesis tears at our souls, threatening us with the worst oblivion. Yes, they are diametrically opposed, pure polar opposites. But be this as it may, at the same time, concurrently and simultaneously, they couldn't be more similar; they are in truth one and the same, the purest and most sublime of unities.

There are those who doubt our ability to meet our goals. They say that we should cower in fear in the face of challenge, retreat in the face of adversity. To those who deny the value of YouTube outright, I have nothing to say. A moment's glance at our tradition proves their claims insubstantial. But we should not blame them. Unfortunately, these people have simply never experienced the spiritual value of YouTube. There are though those who say that while YouTube is intrinsically worthwhile, it's simply too hard to balance with *talmud Torah*. Sure, it starts out innocently enough, with watching a music video during lunch or a quick comedy skit during a break. Soon though, one finds himself spending his entire *seider* watching ridiculous Japanese gameshows! Next thing you know he's off the *derekh* all together. *Rabosai*, these dangers are real. I have seen with my own eyes many who have failed in these areas. I have seen people tumble off the perilous precipices of Torah u-YouTube, their bodies torn limb from limb by the oh-so-jagged rocks of sin, guilt and those same old Monty Python clips. But *rabosai*, we are courageous, and we make no apologies for our values, for our goals, for our dreams. For was it not Kierkegaard who said, "Those who cease to

dream will, in the surest totality of their being's existential ethos, be rather bored as they sleep?"

TS: To what extent should we incorporate modern methodologies into our study of Torah? Also, what is your favorite flavor of ice cream? Why and why not?

his visage? The honest truth is that the Rav and I were like brothers. Actually, it's a little known fact that the Rav and I were Siamese twins, connected at the brain. But look, it's not as if I can't make decisions or have any authority on my own. I'm as independent as they come. It's just that when it comes to issues as momentous these, I feel that the Rav's feelings



Whenever I ponder this question, and frankly, whenever I think about anything, the first thing that comes to mind is "what would the Rav say?" Sure, lots of people quote the Rav; everyone says whatever they want and then claims the Rav agreed them, and that's supposed to give them legitimacy. But how many of these people actually knew the Rav like I did? I was in the Rav's shiur for forty seven years, and never missed a single day. Sometimes I even went to shiur two or three times a day. When the Rav once needed a cup of water in shiur, who did he ask? You guessed it, it was me. The Rav used to invite me over for sleepovers. Even when he didn't, I used to sneak into his apartment and hide in the closet. All these people, they say they were close with the Rav, but how many of them stalked him for days on end without food or sleep like I did? How many of them regularly burn incense to

on the matter can hardly be ignored, and that we do so at our own peril. Anyway, I hope I've answered the question to your satisfaction.

TS: Do you think that the Torah u-Madda ideal is something suited only for a spiritual and intellectual elite?

STUMP: Well, I think we need to clarify the question. When you say "elite," there seem to me to be two distinct conceptual possibilities - a dialectic if you will - as to the referent. You may be using "elite" in the standard sense, meaning something like "the choicest members of a group," but you may also be referring to the famed Israeli candy production company, Elite. Granted, the second interpretation was obviously not your actual intent, but nonetheless it remains conceptually possible, and I will thus proceed to give a lengthy dis-

course about it. Now the primary, dominant characteristic of Elite is clearly its candy production, and Elite as a whole can certainly be given a “*shem* candy production company.” However, Elite also produces other food items, such as coffee. Now, what then is precisely the conceptual relationship of the production of items such as coffee and the dominant candy production? Is it considered entirely negligible, thus conceptually leaving candy production as the sole characteristic of Elite, or might we well posit that even the production of other foodstuffs itself is viewed, in a halachico-phenomenological sense, as candy production? It should be noted that now that we have divided the second of our initial pair of possibilities, we know have three possibilities – a ‘trialectic’ if you will, a word I just made up. Do you think people will like it? If so, would it be due to its phonetic form or...

TS: Do you happen to know what time it is? Please answer with as many quadrasyllables as possible.

STUMP: Time, to express it with veritably exquisite magniloquence, is among the loftiest of philosophico-spiritual ideas. We cannot begin to fathom the ontological sine qua non of epistemico-deontic temporality, and that’s just the beginning. But you know, this is really the challenge of our generation. Can we, dedicated as we are to our tradition, grounded in our heritage, enrooted in our covenantal history, navigate the vicissitudes that constitute that the ultimate ethos of the present? Or will we willy nilly fall victim to the chaotic obfuscations of our *Weltanschauung*? This is a question for which I cannot provide the answers for you; each individual must explore his or her own self, searching deep within their souls for their own answers. We are a cohesive group, but we are still a nation of individuals, and each individual is an indispensable component of the group, each individual provides his (or her) own unique color to our nation’s grand tapestry, their own sound to the symphony of Israel, their own personal flavor to the enormous cholent that is our people. We’re like a tent. Not a house. Not a hut, log cabin, or high-rise, but a tent. And it’s a big tent. Really big. Absolutely gigantic. It actually extends over several mid-sized countries, and encompasses a number of truly glorious geographical phenomena, which if appreciated sufficiently can lead one to true, genuine *deveikut*.

TS: Thank you very much for doing this interview.

STUMP: I hate Artscroll.

Startling New Evidence: Negiah Mutar! Lost T'shuva Discovered

BY: Yitziullstiyakes Jones

Editor's Note: We were, you know, perusing the '79 issue of Hamevaser when this article jumped out at us from the page, mildly injuring a copy editor or two. It was pretty clear from the confluence of the this article's topic and recent events that our publishing it was min ha-shamayim. Also, we were kind of desperate to fill space. We apologize for all the apparent inside jokes from the 70's; we don't get them either.

well known mesachek b'kuvya go to he owner of the only ladder in town who also happens to be the town's supplier of Kosher for Passover water and brooms whose daughter married a misnogid (lo aleinu) and offer him cumquats which are orlah from a shmittah year picked on Shaboos by an Eved Ivri who should have been set free years before, to complicate matters the ladder was made from atzei ahseirah from an ir hanidachat chopped down on Yom Kippur by a mumar lakol with an axe given as a mashkon on a ribbis loan by a person who was wearing

pocha whose father has the same first name as the Kohen and reads other people's mail to trade for his stolen woven on Shabbos Yom Kippur rope which was worshipped as a cultic figure by the famous rope-worshippers of Minsk (which is just a ruble's throw from Pinsk) to lead the Para Aduma out of the bor? Since we and the Para are waiting for the Rebbe's answer please answer quickly. Sincerely,
Ying and Yang



Many Halakhic Authorities have written responsa covering the touchy subject of negiah. While most traditional authorities concluded that Negiah is forbidden, we have uncovered startling new evidence to the contrary. While browsing through the famous YU archives HAMEVASER's research and associate editors discovered a 16th century manuscript called Zichron Blust from the famed Kabbalist Rav Dovid Portetz phun Blust. IN this startling t'shuva the Blustener Rav seems to indicate that Negia is mutar. This finding is based on the related topic dealing with the classic case of a Bekhora Para Aduma that falls into a bor on Shabbos Rosh Chodesh (which fell on the Kaiser's birthday that year). The question went as follows:

May the owner of the Parah Adumah, a

a begged of five corners without tzitzis made with shatnez, the ladder is needed for two eidim zomemin who are Siamesee twins (see following teshuva if they are counted as one eid or two) to spy through the window on their half-sister the daughter of a kohen chalal a well known fat-Sotah who is baking Matzas on Shabbos for Pesach Sheni with wheat of d'mai which was peiah from a field of hekdesch of the sdei achuzh of Levi who repeatedly spat into the dough while saying L'shem Matzas Mitzvah, as if theis weren't enough the Siamese twins were the illegitimate sons by the concubine of the owner of the Parah Adumah, the fat Sotah handed the Matzas to the Siamese twins cutting her hand on the fingernail the twin uses for m'likas ofos, may the two twins bring the matzas to a one-legged Kohen married to a divorcee who does not observe taharas hamish-

My dear Ying and Yang,
Sounds muttar to me.
With Torah Blessings,
The Blust

Our research staff has noted the following. It is implicit in the t'shuva that negiah is muttar. As everyone has surely noted, the fat Sotah touched the hands of the Siamese twins. However the Blustner, a notedmachmir in hilkhos Nashim and Nigei Battim did not rule that the matzos were assur b'hana'ah despite the obvious case of negiah. Ipso facto ergo negiah is muttar.



KOL HAMEVASER

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Looking for some excitement, a good quality controversy perhaps? Well, have we got the thing for you! *Kol Hamevaser's* raciest edition yet, *Kedeshim Tihyu*, is now available wherever racy sorts of things are sold. We drew the line (in just the right place) and then took a veritable gallop right over it. Forget pushing the envelope; we destroyed the envelope (we asked Productions for a new one, but they declined, citing concerns over censorship). But you better get these good looking babies quick, they might just disappear (again)!

Kedeshim Tihyu