



Volume VII, Issue 3 February 18, 2014 18 Adar I 5774

K'OL HA-MEVASER

CENSORED FROM THIS ISSUE:

Student Ditches the Lord's Class, Punished with Gehenom

YU's Financial Troubles Are Over! Woohoo!

Now that Morg Has Been Segregated, Students Vow to Take On the 5th Floor

Another Article about Torah U'Maddah

Roshei Yeshiva Unanimously Agree: Women Can Wear Tefillin

Defending Haman and Amalek: Come On, They're Not All That Bad

Shidduch Resume Rescue

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THE JEWISH THOUGHT MAGAZINE OF THE YESHIVA UNIVERSITY STUDENT BODY

PURIM





KOL HAMEVASER THE JEWISH THOUGHT MAGAZINE OF THE YESHIVA UNIVERSITY STUDENT BODY

PURIM

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ABOUT KOL HAMEVASER

Kol Hamevaser, the Jewish Thought magazine of the Yeshiva University student body, is dedicated to sparking discussion of Jewish issues on the Yeshiva University campus and beyond. The magazine hopes to facilitate the religious and intellectual growth of its readership and serves as a forum for students to express their views on a variety of issues that face the Jewish community. It also provides opportunities for young thinkers to engage Judaism intellectually and creatively, and to mature into confident leaders.

Kol Hamevaser is published monthly and its primary contributors are undergraduates, although it includes input from RIETS Roshei Yeshivah, YU professors, and outside figures. In addition to its print magazine, Kol Hamevaser also sponsors special events, speakers, discussion groups, conferences, and shabbatonim.

We encourage anyone interested in writing about or discussing Jewish issues to get involved in our community, and to participate in the magazine, the conversation, and our club's events. Find us online at kolhamevaser.com, or on Facebook or Twitter.

Editor's Thoughts

Shidduch Resume Rescue

Read all about the lives of Eidel Maidel and Itamar Moishela, succinctly summed up in just one sheet of paper. Have these eligible young people found their match? YUConnects Staff

Breaking News: Man Walks into Stern Beit Midrash

Man walks into Stern Beit Midrash. Chaos ensues. Read all about K'ol ha-Mevaser's continuing coverage of this shocking story. The Kol Hamevaser News Team

A Perplexing Guide: An Analysis of Kol Hamevaser's "Writing Guide"

Eliezer Shkolnick, Famed Footnoter and Stickler for Grammar, dissects Kol Hamevaser's incomprehensible writing guide. Eliezer Shkolnik

CREATIVE ARTS

Images and information provided by the Yeshiva University Museum the Internet and Wikipedia Commons.

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From the desk of the Chief Procrastinator: Enough With all the Thinking Already!

K'ol ha-Mevaser was established years ago as the official Jewish thought journal of the Yeshiva University undergraduate student body. For years we have faithfully done our utmost to meet this lofty calling and publish articles which provoke the crania of our captivated and often constructively critical community of readers. We have published reviews and retorts, rants and reassessments (though no initial assessments were ever found) all with the goal of stimulating you, our dear readers, to think. In the course

of this pursuit we have often gone beyond the call of duty, publishing articles so dense, obscure, and full of highly specialized language that not even the authors themselves could really comprehend the nature of the arguments they espoused. However, dear readers, we at K'ol ha-Mevaser, have had a change of heart, an epiphany if you will. We have taken stock and realized that after years of lip-biting, brow-furrowing, temple-massaging, and other anatomical gestures of intense contemplation

we are not very much further than we were when we started (we are still at YU after all). In light of this realization we have decided to strike out on a new and trail-blazing path in academic productivity. No longer will we stand for rumination, meditation, cogitation, and analysis! No longer will we bother with comparisons, contrasts, contradistinctions, and counterfactuals! Henceforth K'ol ha-Mevaser thumbs its nose at the askers of questions, and regards those who attempt to provide answers with

general disdain. Henceforth K'ol ha-Mevaser seeks out a new designation as a journal of Jewish unthought! We present, in this new issue, the fruits of our first endeavors in this vein. It will be a long and arduous journey, dear readers. The thoughts to unthink are many. But with your help we can forge a community of like-minded individuals dedicated to the unthinking of the most critical topics in contemporary Jewish life. Let the adventure begin! Yours truly, Foodly-ood McFuddleDuddle

Shidduch Resume Rescue

BY: YUCONNECTS STAFF

Ms. Perfect 613 Eidel Maidel Ave. Sunnyville, CA 90209

DOB: Old enough to be mature, but young enough to still know how to have fun.

Potty-trained: 18 months! Height: Tall and beautiful, but just a little shorter than you.

Family: Qenainah Harah, I have three brothers and two sisters and...wait, let's get down to business. My parents. They are very supportive. (Salary in the \$1,000,000 - \$1,000,000,000 range, but please don't share that. Just say that my parents are definitely willing to support us for...um...well, we'll have to discuss. It matters what shiur he is in.)

Education: Torah for Tots, Pre-School Torah Academy, Elementary School Bais Yaakov, High School College—Bachelor's and Master's Degree in one year from Fly By Night School of Therapy, Certified Knee Therapist (KT)

Self-description: I'm a princess. Hashem wanted me so badly on

this earth that He created me in His image, and that clearly is indicative of my physical (and spiritual) beauty. Enough said. I'm outgoing when necessary and quiet when necessary; I'm the life of the party and I'm the behind-the-scenes person, all mixed in one. I understand the importance of a

complex as this sheet of paper. That says it all.

What I am looking for: Most importantly, he must know how to cook. I will cook the pasta and coffee, and he does the rest. Knowledge and willpower to kill bugs is also a priority. He must have expertise in this area, as

My parents. They are very supportive. (Salary in the \$1,000,000 - \$1,000,000,000 range, but please don't share that.

I don't like bugs, because I'm a bas melech. (If not, I'll probably say no, because it's not shayyakh.) Waking up at odd hours of the night is a must, because I need my beauty sleep. He

must be a ba'al middos, because if does not have any middos, then he is probably a vegetable and not a human. All humans have middos and I want to marry a human, so he should be a ba'al middos. I don't care if the middos that he has are good or bad, just that he has middos. He should be ben-Torah; his father's name has to be from the Torah (no Justin or Nicholas or George or any other goyish names like that). He must wear a hat. It could be a baseball hat, a black hat, a straw hat, a newsboy's hat, a homburg, a streimel, a baker's hat, a party hat, a turban -- whatever. It just needs to be a hat. That's a must. He must wear shirts -- I don't care if they are white, if they are blue, if they are striped or polka dotted -- as long as he wears them. Waiting a maximum of 3 hours between meat and milk is a must.

References: The best Rav and Rebbetzin in the world (222) 333-5555 The other best Rav and

Rebbetzin in the world (444) 777-7777

Advertisement for Kol Hamevaser magazine, including contact information and a Facebook logo.

Itamar Moish'e le Berel Schwartz
itamar.schwartz@gmail.com; Twitter:
 @IMSchwarzennager

Shiur: The top one-no duh!

Plan for life: ??? (ra'bbanus, pre-med or lawyer – what other options are there?)

Salary: What's that?

Who I am: What kind of paragraph

is this. This is ridiculous. How am I supposed to sum up who I am in this measly paragraph? And anyway, girls are supposed to do this, not boys. I'm only writing this resume because Mindy told me I should. If you want to know who I am, look up the word *mentsch* in the thesaurus; there is a description of who I am.

What I am looking for: I am really not picky. I am only looking for a few things. My short list goes as follows:

looks, parents' money, photogenic (her profile picture on YUConnects must be gorgeous—no exceptions!), *hashkafa* 'h and possibility of supporting me. (And the *shadcha'nim* say that my list is too long – go figure!) Aside from those few things, I am extremely un-picky. I don't really care about anything else. What I truly value is her *has'hkafah* (and her father's *hash'kafah* on supporting us). I spend most of my time learning Torah, studying, and deciding what I want todo in life. In my spare

time, I'm usually busy dating, but if, for some odd reason I am available, and you fit all of my criteria (really, that shouldn't be so hard), I would be thrilled to meet you!

References:

- (808) 977-8555: My best friend, who will only say good things about me
- (909) 566-1999: My *chevrusa* ' , who will tell you the truth about me

Breaking News: Man Walks into Stern Beit Midrash

BY: THE KOL HAMEVASER NEWS TEAM

It was a calm morning on Thursday, March 6th in the Stern College 7th floor Beit Midrash. Morning *seder* was about to begin, and the women of Stern were taking their seats in the Beit Midrash.

Then something unusual happened. Suddenly, completely

unannounced and with no forewarning, a man walked into the Beit Midrash! The hum of learning ceased, and all eyes turned to the man in question. Dean Bacon, who was just about to begin giving *shiur*, approached the man and asked him to leave promptly, in as polite a manner as possible.

His curt reply: "I prefer not to." He then proceeded to walk across the room, pick up a *gemara* from the shelf, take a seat, and begin to learn.

Dean Orlian next tried to reason with the trespasser. Her attempts, however, like those of Dean Bacon, were unsuccessful, and were met with the same response: "I prefer not to."

The scene repeated itself time and time again. Professors Nechama Price, Yael Leibowitz, and Rebbetzin Rosensweig all tried to show the

man reason. This is a women's Beit Midrash, after all, and men simply do not belong here. Why not go uptown, where you can learn undisturbed in the men's Beit Midrash? For a man to be learning in a women's Beit Midrash is simply un-*tsnius*!

His response, again: "I prefer not to leave."

Finally, security was called, and the man was forcibly removed from the Beit Midrash.

Though there have been isolated incidences of men walking into the Stern Beit Midrash, the

impropriety of this occurrence is what makes the situation so unique. Wealthy donors, and occasionally the husband of a GPATS student, have been known to stand outside the Beit Midrash, and perhaps one or two have ventured so far as to stand in the doorway of the Beit Midrash and look inside. For a man to walk into the Beit Midrash and learn (*gemara*, no less!), however, is utterly unprecedented.

When questioned by reporters, the man, who asked to be called by his last name only, Yentylman, said the following:

"The fact that men are not allowed in the Stern Beit Midrash is

outright discrimination! The Stern Beit Midrash is by far the largest Beit Midrash to be found in Yeshiva University, far greater than the uptown Beit Midrash both in size and volume of *sefarim*."

"In fact Stern's Beit Midrash has many amenities which are lacking in the uptown Batei Midrash and are unfairly withheld from undergraduates on the Wilf campus," he continued. "What is a guy supposed to do if he wants to learn in a place decorated with umbrellas on the walls? After all, the Torah is commonly compared to water, so shouldn't men have the same access

When Kol Hamevaser asked President Joel to respond to this last point of Yentylman, he replied that Yeshiva University is and always has been an equal opportunity institution.

to umbrellas that women have while learning? The Stern Beit Midrash also hosts weekly *shiurim* given by Yeshiva University's esteemed *roshei yeshivah*. If men continue to be barred from Stern's Beit Midrash, where else will they have access to these important *talmidei hakhamim*?"

He continued on for some minutes about the injustice of the

situation, and was heard mumbling something about the unfairness of recent attempts to segregate the Brookdale Lounge, where men often wait for the intercampus shuttle.

He then added: "And if it really is so immodest for men and women to be together in the same Beit Midrash, why is it that women have no problem learning in the men's Beit Midrash uptown? We even have women giving *shiur* uptown to male students! The policy banning men from the Stern Beit Midrash is inconsistent with the overall policy of the university and is unjust."

When *Kol Hamevaser* asked President Joel to respond to this last point of Yentylman, he replied that Yeshiva University is and always has been an equal opportunity institution.

Kol Hamevaser is following this story, and will continue to update its readers as new developments unfold.

A Perplexing Guide:¹ An Analysis of Kol Hamevaser's "Writing Guide"²

BY: ELIEZER SHKOLNIK³

How to begin such an analysis?⁴ As stated in The Sound of Music, "Start at the very beginning / a very good place to start."⁵ The beginning of the "Writing Guide" is as follows: "Articles submitted to Kol Hamevaser may be written on topics related or unrelated to the official topic of the issue."⁶ The Guide continues to explain that articles will only be

However, if you plan to write for K'ol ha-Mevaser, there is a little known loophole to the pernicious pickiness of the Guide. In fact, most of the rules for the Guide can be suspended if your article includes at least 30 footnotes.

accepted assuming "they stay within traditional/Orthodox models of Jewish theology, broadly speaking."⁷ Now this instruction is perplexing since it assumes that Orthodox theology is broad, and that there are a wide range of opinions which may be considered "Orthodox" or "Traditional". However, we know this cannot be true, since as Marc Shapiro has already explained in his classic book, The Limits of Orthodox Theology, Orthodox thought is essentially narrow and limited.

The Guide then moves to the essential work of perplexing the writer about how to transliterate Hebrew words into English script. First of all, hasn't⁸ the Gemara already forbidden the translation of Holy works into foreign languages?⁹ Secondly, the transliteration guide is inherently discriminatory and misogynistic. The guide includes rules for transliterating a "male *Hirik*", as well as a "male *Holam*", but does not include even one guideline for transliterating a female vowel. This latest barrage in the War on Women should not be tolerated, and Kol Hamevaser plans to boycott the Guide until female and male

vowels have equal representation in the world of non-consonantal speech. But most puzzlingly of all, the so-called "Kol Hamevaser" magazine has somehow managed to avoid its own transliteration Guide. And so, in deference to the Guide, the official Jewish thought journal of the Yeshiva University student body will henceforth be known by its Guide-compliant name "*Kol ha-Mevaser*". And to make it up to the Guide for ignoring its dictations all these years, the title will indeed go beyond the Guide's requirements and take on a gratuitous apostrophe in its name, and be known to the world as "*K'ol ha-Mevaser*."¹⁰

As the¹¹ Rambam explains in his Guide to the Perplexed, often times, what looks like a contradiction within a source is actually nothing of the sort.¹² This is an important principle to keep in mind when reading through the Guide. For example, when explaining how to transliterate the sound "eye" into English letters, the Guide commands the writer to use the diphthong "ai" as in the name of the hero of *Megillat Esther*, "Mordechai."

However, only five lines later¹³, the Guide proposes that proper names of well-known individuals may be written according to their conventional spelling, as in "Mordechai." How to resolve this bewildering contradiction, this double standard for writing Mordechai's name? However, taking to heart the words of the Rambam, we realize there is no difficulty here at all. The Guide purposely included this contradiction to teach us that in fact *neither* spelling of Mordechai's name is correct. Instead, both spellings should be combined, and an apostrophe should

The Guide purposely included this contradiction to teach us that in fact neither spelling of Mordechai's name is correct. Instead, both spellings should be combined, and an apostrophe should be added, leading us to the appropriate spelling of "M'ordeckhai".

be added, leading us to the appropriate spelling of "M'ordeckhai".

The Guide also has important rules about the proper uses of *italicization*. As is brought down in the Guide, "As a general rule, all non-English words should be *italicized*." For any serious student of Talmud, this statement is inherently contradictory. The beginning of this statement implies that only some words need italics, stating "as a general rule". However, the *seifa* of the sentence implies that there are no exceptions to this rule. To resolve this problem, Rashi explains that it is only words in Italian which need not be italicized as they are *mimelah* italicized already.

Now, the Guide indeed covers many perplexing areas of which we have not even touched. The fearless writers of *K'ol ha-Mevaser* must be able to distinguish their *sheva* from their *sheva merahef*. They must know when a *Vav* is "consonantal" versus "part of a vowel", and understand when to note and when to ignore the all-important *dagesh hazak*. New writers may worry how they will ever reach

this standard, and indeed, many aged former members of *K'ol ha-Mevaser* can still be found in a corner of the library, muttering to themselves, wondering "is it *u-bikkashtem* or *u-bbikkashtem*?" If you see these w o e b e g o n e writers, please

be kind and do not stare too much. However, if you plan to write for *K'ol ha-Mevaser*¹⁴, there is a little known loophole to the pernicious pickiness of the Guide. In fact, most of the rules for the Guide can be suspended if your article includes at least 30 footnotes¹⁵.

The Guide ends with the sublime acknowledgment of its own perplexitude, "We know this guide

is complicated and hard to follow. If you have any questions about transliterations and translations, though, please DO NOT ask us, AS WE DO NOT KNOW EITHER and we HAVE A HEADACHE will NOT be glad to help you."

Eliezer Shkolnik is an esteemed Philologist and recipient of the Israel Prize. He has never written for K'ol ha-Mevaser, but if he did, he would follow the Guide to the letter.

(Endnotes)

- Yes, this is a reference to Rambam's *Guide to the Perplexed*
- "Writing Guide," *Kol Hamevaser*, 2014, available at kolhamevaser.com.
- The main character from the Israeli movie *Footnote*. I hope there are no copyright issues.
- Well, I already have begun. I have a "centered title on top and a by-line beneath the title (BY: Peloni Almoni)" ("Writing Guide"). Except that my name is not Peloni Almoni. It is Eliezer Shkolnik.
- Sound of Music citation
- What this means, of course, is that since Kol Hamevaser is so desperate for articles, they will take anything.
- Partnership Minyanim?
- A lazy editor failed to catch this contraction, forbidden, of course, by the Guide
- As the editor is enjoying their his/her hamentaschen, she/he did not ask for a source for this claim, nor did she/he fact check it
- We offer our deepest apologies to the Guide, and hope it is satisfied
- See, *The Guide*, "Proper Names", section III
- Introduction, *The Guide to the Perplexed*
- Yes, I counted. Precisely.
- You silly you. You don't know what you are getting yourself into, do you?
- To be precise, endnotes.

Creative Arts



Images and information provided by the Yeshiva University Museum
the Internet and Wikipedia Commons.



A Foot (Male, right). Wikipedia, 2014.



A Date. As in the Fruit, not what Eidel Maidel and Itamar Moishela are looking for. 2014. Wikipedia

האישה מניחה

דבר אחר: פירוש בקונטרס מאי דבר אחר? ממון. שהממון מגזיח את הלז וכו' ולאישה איכא ממון יתירה וכו'. וקשה לר"ת והלא שנינו (כתובות סה:) שכל מעשה ידיה של אישה לזעלה הם, בחילוף המזונות שהוא חייב לתת לה? ואפילו השתא, שהאישה נותנת מזונות לזעלה, לא זזה הלכה ממקומה. ואי הכי, האיך איכא לאישה ממון יתירה? אלא אר"י מאי דבר אחר? הוא כמו ששנינו נשים דעתן קלה עליהן (שבת לג:), ואי אפשר לשמור על טהרה יתירה בדעת קלה. או אינו אלא ממון, והא דקשה לך דכל מעשה ידיה שלאישה לזעלה הם והאיך איכא לאישה ממון? הן הן נכסי מלוג שנתנה לה אביה כדי שיימלאו לה קופצים. **לאיש' להני' תפילי'**: קשה לר"י, אמאי לא כתבו האות האחרון של המילים האלו? והלא אם יש מספיק מקום לכתוב " " , יש מספיק מקום לכתוב אות אחת? קשיא.

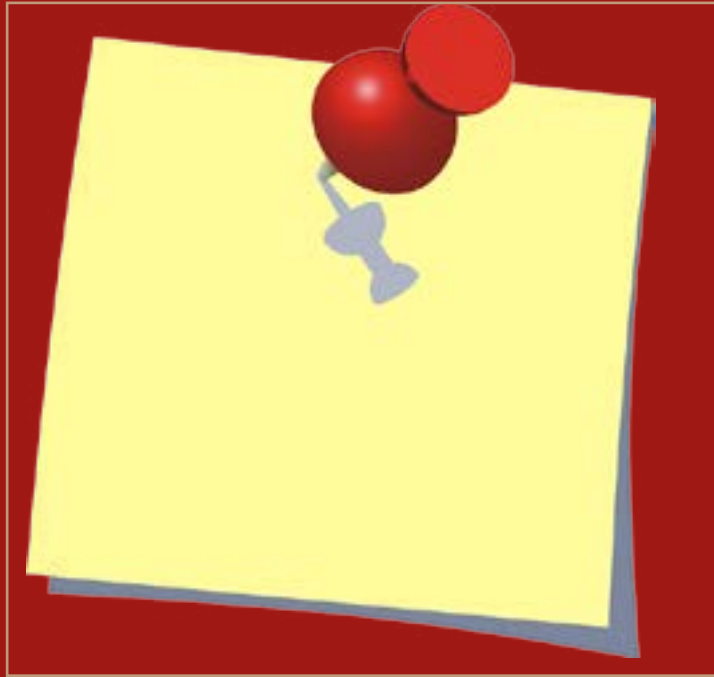
פרק ראשון

ר. קפדן: כך קוראים לשיטה מקובצת של לזורים בפייסצוק ובלוגוספיר. **דבר אחר:** מאי דבר אחר? ממון (עיין כתובות לג:). שהממון מגזיח את הלז ולהניח תפילין צעין דכאות לב. ולאישה איכא ממון יתירה מפני שהיא זריכה לעבוד ולפרנס את זעלה בלימודיו. **ומן הבהמה:** צפרשת נח **לשם שמים:** ור' כעסן הגיע לעומק דעתן של הנשים האלו ברוח הקודש. צודאי שלא דבר עם הנשים עצמן, כמו ששנינו "אל תרצה שיחה עם אישה". ומפני שלא נותנים לנשים להורות הלכה, זריכים לסמוך על גברים להגיד לנו איך ששנים מרגישות. **חול המועד:** ראה אנדרוס.

מתניתין: הנחת תפילין חובה, שנאמר "והיו לטוטפות בין עינך". מעשה בנהר-דל שהיו שם בנות שהניחו תפילין, ולא מיחו חכמים בידן. **גמ':** מאן חכמים? ר' טולי ור' חסקל. ר' טולי ששלח אגרת והתיר לאתתא להניח תפילין במניין נשים. ר. חסקל שאמר אילו הייתי שם הייתי מתיר במניין נשים ובמניין גברים. והא ר. טולי אמר לא מורים

לאתתא להניח תפילין? לא קשיא, הא בדיעבד אין, לכתחילה לא. ר' הרשל ור' ירמיהו דאמרי תרוויהו אסור לאיתתא להניח תפילין. לייט ר. קפדן אמאן דמניח לאתתא להניח תפילין. ואמאי? אתמר, אמר רב מפני שתפילין בעי טהרה יתירה ואתתא לית לה טהרה משום דבר אחר. מתיב ר' פלוני והא כתיב "ומן הבהמה אשר לא טהרה הוא שנים איש ואשתו" ! ? מכלל דליכא טהרה לא לאיש ולא לאישה ! ? אלא, אמאי אסרו לאיש' להני' תפילי' ? אמר רב, מפני שהנשים האלו לא מתכוונות לשם שמים. מאי הווי עליה ? יצתה בת קול ואמרה למה בכלל הנחת תפילין ? והלא היום חול המועד ולא מניחין תפילין, בין נשים בין גברים ? ! ! וכן הלכה.

קידושין



Note. Sticky. Pixabay Images. 2014.



Perplexus. The Game. By Michael McGinnis, inventor of the Superplexus. He must be one confused artist. Wikipedia, 2014.



Water Bottle. Cielo Brand. Dasani and Nestle 's bottles were copyrighted. Ein Mayim Eleh Torah. 2014