

MUCH MUCH MUCH MUCH FRUMMER THAN  
**HAMEVASER**

A Student Publication of Traditional Heresies Including Sabbateanism, Karaism, and Chasidut  
(But Even We Won't Include Modern Orthodoxy)  
Published by the BA/MA Program at the St. Bernard Revel Graduate School of Jewish Studies

Volume 28 No. 4 (Volume 29 No. 2 Lminyán Hashtarot)

Purim 5749/1989

**WANTED  
DEAD OR ALIVE  
Rabbi Boruch Epstein**



**For Authorship of "My Uncle, The Netziv"  
Known Aliases = "Boruch Halevi", "The Torah Temimah"**

**\$5,000,000 REWARD**

**for information leading to his capture and excommunication**

# EDITORIALS

## Fraudulent Philanthropy or Eleemosynary Embezzlement?

The dastardly designs of the Philanthropy Society have recently risen to the attention of the available members of **Much Much Frummer** thanks to late-night surveillance by the Associate Gang, Presidi Wolf and Rapp have hoarded the carefully collected funds in order to preserve the near-bankrupt journal of religious anarchy, **Hamevaser**. This act of impudent irresponsibility smacks not only of utterly undeserved compassion and concern but of common criminality. Devoted disciples who dutifully deposited decanters and carefully collected cans can scarcely conceive of such sacreligious subterfuge. Supporting an ostensibly immensely intensely intellectually honest jingoistically Judaic journal that goads glibble God-fearing freshmen into the false furor of form-critical fanaticism trashes the trust of every dedicated donor (heave, wheeze). It is truly treasonous that as the heretical **Hamevaser** flounders fiscally, falling before financial forces clearly capable of cleanly closing the apikorsische commentator completely, a supposedly sacred society runs to the ranks of rank rebellion, removing a real hope of heaving **Hamevaser** hellward.

The pernicious perpetrators of this pifer and persiflage should be publicly pilloried.

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Not all articles appear in all editions.

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# HAMEVASER

500 West 185th Street, New York, N.Y. 10033

All articles printed herein have been read and approved by the governing board of HAMEVASER. Opinions expressed herein are solely those of the editor emeritus.

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PAULA "THE SYRINGE" NEEDLEMAN  
SHELDON THE GUITAR

Special Thanks to Miriam Segal for being there on time.

## LETTERS TO THE EDITOR

The Lakewood Cheder School takes pride in the high standards of education it affords to its students. In keeping with this tradition, the Cheder has made available to its numerous and multifarious friends and supporters books of interest on a broad range of Jewish topics ranging from *gedolim* to *roshei yeshiva* and *poskim*. These books serve to promote *yiras shamayim* and the *ness* of the week, the lofty ideals of the great Torah luminaries of the past generations.

Regretfully, the books and articles published by Rav Soloveitchik do not meet these standards. Works that quote Kant, Kierkegaard and Schiller (at least he was a *yid*) do not correctly portray the Rav, his *hashkafos*, *kedusha* and *yiras shamayim* as related to us by his revered *talmidim*, the ones who knew

him best.

*Rebheim* at YU have informed us that the Rav never sent his son to Harvard; he was actually secretly learning in a *kotel* in B'nei Brak the entire time. Even if he did go, it was *horaat shaah*. Even if it wasn't a *horaat shaah*, only *g'dolim* are allowed to go to college anyway.

As an example of the *true Rav*, a transcript will be released of him yelling at Yitz Greenberg and Emanuel Rackman. True appreciation of the Rav can only be attained from the reading of this transcript. The Rav truly followed the mesorah of his illustrious ancestor, the *Netziv* (see *Harchav Davar* on *Devarim* 32:2)

Sincerely,  
Vaad Hakashrus L'seforim

All Students are reminded that idols, sacred cows and busts of the Lubavitcher Rebbe may not be kept in dormitory rooms. Students caught worshipping any of these items will be deprived of dormitory priveleges and forced to take S.R. courses for college credit.

## From the Editor's Desk



Friedrich Nietzsche, the great Judeo-Christian thinker, wrote that "moralitis is an invention of the weak to enslave the strong". This statement applies well to Yeshiva, where the fanatic JSS *baalei t'shuvah* often use the bonds of Jewish law to enslave red-blooded American MYP boys. Their persecutive proclivities arise out of subjective standards of shabbat and sexual ethics and the like, and can be easily refuted by anyone who watches Saturday morning cartoons.

The one area in which Yeshiva University cannot abide serious defects is socialization. After all is said and done, it is the opportunity to meet Jewish women that compels a student to choose YU over other universities, not his perception of its various academic departments. Yet students in all three Judaic studies divisions face serious transportation difficulties. Just ask the students. Or better yet, watch them storm the 7:30 van on Thursday nights. I'm enrolled in JSS and therefore know it most intimately, so I'll try to confine the discussion there (Yes, I know that wasn't much of a transition, but this is MY column).

The average JSS student feels inferior in some way to the MYP'er. When students or outsiders familiar with YU ask what division

he's in, the JSS student invariably feels compelled to respond somewhat defensively. "I'm in JSS, but I don't wake up until 11:30 on weekdays and leave my TV on a shabbat clock." He continues by attempting to dispel the notion that somehow he is more of a Torah scholar. Many JSS students spend hours in the gym or working on the play simply to show that at heart they're just like MYP guys.

The solutions, luckily, seem relatively painless. If we simply remove all dormitory regulations, require students to wear shorts in class, and institute MYP attendance rules in JSS and IBC, the present disparity of spirituality will disappear.

Now for some reason, whenever I make proposals like this, people tell me "Halakha is against you." Who is this Halakha person, and why does his opinion matter more than John Locke's? (I asked some YP guys, but they thought it was something Rav Schachter teaches in IBC.) Is he a Supreme Court justice, or at least a Rosh Yeshiva? Is he on the basketball team? I just don't understand.

It has been whispered that Rabbi William Lee supports Halakha's position. I shudder at the thought.

# MBATS STOLEN

In a daring daylight raid, two students disguised as Roshei Yeshiva Rabbi Paretsky and Rabbi Bronspigel yesterday removed this semester's *Mishnah Brurah* test from the RIETS' office. While the fake Rabbi Bronspigel distracted the watchful secretary and Asst. Director by pointing to several particularly objectionable articles in the last issue of *Hamevaser*, the false Rabbi Paretsky deftly switched the test for a picture of Rav Mendel Zaks that happened to be in his pocket.

The RIETS office has issued the following statement:

"While we of course deplore all breaches of *halakha* committed on Yeshiva premises, we are gratified that both perpetrators were dressed in a manner appropriate to Yeshiva *bochurim*. We hope that this unfortunate incident will enable/inspire students to improve their scores on the test, thus allowing us to raise more money." Dr. Rabbi Norman Lamm said "What to do is a difficult question, and I always make Dr. Miller handle the difficult questions." Dr. Efreim Nulman

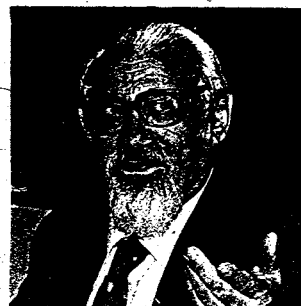
commented that "While this case is perhaps unique, it bears marked similarity to others and I firmly believe that strong action should be taken so long as it does not infringe on student religious autonomy." SOY refused to comment, saying that it was sure this involved and concerned only JSS students.

This reporter managed to contact one of the thieves. What follows is an excerpt from that interview, conducted in the Tenzer Gardens.

H: "Why did you do it?"

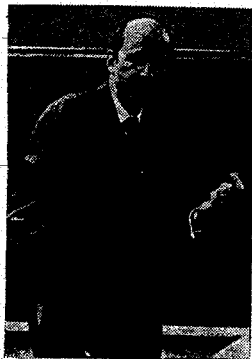
X: "We were tired of missing seder to learn *halakha*. Every morning my roommate and I have to learn *Mishnah Brurah* instead of *gemara*, and we stay up late at night doing *chazarah* so that we often can't get up in the morning. We did this only to cut down on the tremendous *bitul gemara* going on in Yeshiva."

Students generally reacted favorably to the theft, with some expressing the hope that *rebbeim* would no longer be able to factor MBAT scores into their final grades.



The perpetrators

## PHOTO ESSAY



Rabbi Dr. Irving (Yitz) Greenberg practices his impersonation of Rabbi Aharon Lichtenstein...

### YESHIVA UNIVERSITY



*Irving Greenberg*

Signature

Y.U.  
Valid Until  
1/15/89



...then celebrates its success

## Aguda In Religious Security

At a recent dinner honoring Dr. Sheldon Socol as leading P'eylim collector for 1988, Rabbi Moshe Sherer, President of Aggudath Yissroel, announced that the Moetzet Geddollei HaTorah had been placed on the twenty one year disabled list retroactive to 1978. Sherer declared the move necessary to make room for Kiki Vandeweghe on the Aggudath roster. He expressed the hope that sales of gedddollem cards would not suffer. Rabbi Sherer simultaneously announced Aggudddahh's opening of a community college in Flatbush to be known as Touro Vodaath. This announcement was nearly drowned out by hissing Lakewood students in town for their weekly *shiddukh* dates, so trained *mashgichim* quickly led Pirchei yungeleit in a chant of "Four years bad, two years good." Rabbi Dr. Irving Greenberg hailed Aggudddahh's announcements as "another (covenant) detente (covenant)." Rabbi Dr. Norman Lamm was in Vietnam and unavailable for comment, and Dr. Aaron Twersky expressed his vehement disagreement with Dr. Lamm's comments.

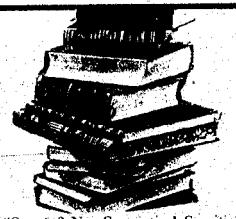
(Translation courtesy of Eynayim LaTorah)

Yeshiva University has announced that to improve *rebbeim's* salaries and foster greater *rebbe-talmid* interaction, all Roshei Yeshiva will be offered jobs with Burns Security. As part of the new policy, Ken Gallo will trade in his many trenchcoats for a black *beckishe*. Director of Sporting Services Jeff "I never promised you a" Rosengarten commented "better that the students should sleep than the security". Rabbi Lamm announced that any security guards displaced by the new hirings would be given jobs teaching in JSS. The one major exception is of course Reggie, who is already employed as University *Shadkhan*. Rabbi B. Yudin could not be reached for comment regarding this, and Dean Shirley Auslander was unfortunately busy covering the IBC office.



New YU security guard





# SCHOLARS IN SPACE

The sign gave me the creeps. "Revel registration from 12-5 on Tuesday." How was I ever going to figure out what to take? What with all the choices, with majors, minors, flats, outside surveys, inside surveys, land surveys, electives, selectives, defectives, reflexives, vee's, pre's, free's and fee's, I found myself searching for Sykeian patterns and kabbalistic configurations and in the revised tentative schedule before me.

In search of extraterrestrial life, existential experiences and the often sought-after Holy Graal "academic guidance" I ran breathlessly (refusing medical aid from the Hatzolah guys sitting outside look for a call to get them out of Shul) to the Mendel "Who got this man" to donate money?— 5th floor Library, I knew I was getting close as the decibel level rose and the sounds became aggressively less intelligible. Was I actually hearing a Sumerian dialect of Greco-Pig Latin being spoken with a supralinear Brooklyn vowel system? As the elevator doors opened I realized that of course it was only Dr.' Effervescent, Kanya understand me Fogel. Just the person I needed, so I interrupted, "Ahem, Dr.? What's worth taking in the history department?" Well I think he answered, "Well there's al'home tag team the Berger Correspondence course Dr. Gamble Marryme Bodian Dr. Solo veit-

chik but then again how do you think I got this way Dean Madman's memory course, does Jeff Crockett still do history or does he just intend to make it, Classical has Dr. Rain Man, Dr. Itsaie Man-but he's just discovered that his class notes are a medieval forgery and Dr. Boreh Pri HaGoofny...."

Well, maybe I'd try Bible (that's what Revel students call the Hebrew translation of Pseudo Jonathan), so I went where no man has gone willingly before — no not the edge of the galaxy, just the NE corner, where everyone knows everything about nothing. After dodging artistic antimatter and phaser fire, climbing a lexicographic Migdal Ashur, taking evasive maneuvers around snoring hortas, clutching a brown leather bag, leaping over toys, contraband coke cans, 4362 Geshel letters, 64363 copies of every Hamevaser since 1983, and what seems to be the beginnings of an archaeological expedition into the depths of the hidden floors of the library — SB, B, 4, 6, etc. — I suppose they're just trying to build a sound barrier between themselves and the rest of us (you see these creatures are pretty terranophobic) — I heard the beginnings of a heated discussion. "BDB ANET JBL Closed shell circ ref PJ A25 CAD UT Geseinius?" "Yeah, well you're ignoring deconstructionism hyponomous Polysomy Peshel Bar Efrat

Bar Asher Bar Mitzvah." I turned on my univ. translator & interrupted gently "And how are you doing? What millennium are we in? Could you suggest a course I might want to take in your department?"

"Well there's Tutu on 1/3 of Rashi, what's his name on whatever he feels like doing today but you better read 4000 pages take 3 exams and write two publishable papers before he changes his mind about what he's teaching this semester, Dr. Isn't Grammar Fun Eichler of UFP but you'll never see him sweat, but look for batteries under the ED clip; he's a Control agent. Semitics are ambiguous we suspect Stein may be Spock or perhaps Spock, Steiner (note the ever-present green jacket) and sometimes we're invaded by New Zealanders...."

Well off I went to look for someone in philosophy. Is there anyone in philosophy? Well the schedule lists Dr. HeyMan for Katra Hermeneutics and Pietistic Hermits, Kohlinar Sephiro Isolation and Maimonidean Medians. Well maybe Talmud — but they looked much too Yeshivish for me there.

Well, I think I'd rather write a thesis for Drs. Soloveitchik and Steiner before getting another "incomplete".

So off I went to the registrar. After one computer failure, 3 incorrect grades and a half

hour of "Syntax? No, Semantics! Semitics? No Semiotics?..." and at least two "we don't have a number for that, it's a Columbia course at NYU. Do we have a consort at NYU?" and three trips to the Financial Aid office who makes sure that the numbers are stamped all over just in case they were correct the first time.

It was almost 3:01 PM so I collapsed into Dean Madman's office which had opened at 2:56 following Ruthie's lunch break and the prerequisite amount of time even the most manipulative student would spend down the hall, only to find a note on the door saying "I'm in the 'I'll be seeing you' office, Dean Madman has left for the day. Please xerox your forms 6 times and slip them into the chute with the sharp teeth, and by the way about those incompletes from last semester."

Captain's log Stardate 3051.4. We've just beamed down in response to an automated cry of hysteria coming from the planet Sternberg, but we find only the ruins of what seems to have been a highly developed public relations machine. The signal clearly states "But I've got till 5:00 AAAARRGGGGH", but we have yet to decipher the last phrase. There seems to have been a matter-antimatter explosion, and all that's left intact is a picture of some kind of vaguely familiar starship. I'm picking ARGGH....

## BOOK REVIEW

### KRAMER VERSES KRAMER

#### THE SATANIC VERSES

By Salmon Rushdie

Reviewed by Muhammad Ali

In the wake of the controversy surrounding the book *The Satanic Verses* by world renowned author and before-facial-cleanser-model Salmon Rushdie, his book should occupy my column. I will present an objective analysis while hopefully remaining off the Shiite Hit Parade. One of the novel's most perplexing literary enigmas touches the very core of Rushdie's work. Who is Satan? The author maintains that originally, Satan was the protagonist of the novel, but, upon advice from his publisher, he changed the character's name to Alfred "Pull the Wings Off of Flies" Jones, after his favorite comic book character, childhood hobby, and movie hero. Only time will tell if scholars will associate his childhood hobby with the name Beetlebub. Rushdie further maintains that the title was going to be changed to *The Mad Adventures of Rabbi Jones and the Intrepid Cocker Spaniels of the Island on top of the Thirty Eighth Latitude*, but nobody seemed to have noticed the lack of change until after the Ayatolla Khomeini put a contract on his life. Then, of course, it was too late.

Analysis of the text gives insight into the sudden wrath of Quomeinni. For example:

There once was a crotchety old guy  
Who was fated to live and then die.

I once questioned how  
And he said as a vow

I don't know, but you can darn well be sure  
that it won't be by the hands of Komany.

Living and dying play an important part here. On the surface, it lends the novel realism by implying that the old guy lives, and,

ultimately, dies. A deeper understanding yields that Federal tax deficits required him to send his kids to public school rather than to the fancy New England private school where his parents had sent him when Coolidge was in the White House. Living is therefore a metaphor for spending the family's money. Dying, of course, refers to spending the last of that blue-blooded money and having to earn a living, damn it. This, by the way, explains why the old guy is crotchety. Who wouldn't be, faced with such a dire turn of circumstance? But, if we dig deeper, we see that crotchety is an allusion to athlete's foot, which recalls ancient Greece and Marathon. According to legend, the runner brought good news and died. The old guy, therefore, can be said to already be dead, before his biological death, simply because of his exhausting the family fortune and condemning his kids to go to school with the sons of Bedouins.

Fortunately, his sons make no friends with the sons of the Bedouins because they are Nomadic, but unfortunately, they experience virtually no social intergender interfacing for the same reason.

That, in essence, is the meaning of the old guy's vow. His ignorance is a horrible yet necessary result of his procreationlessness. Komany is the ancient Near Eastern noun meaning ugliness. Hence, the meaning of his vow is that regardless of his ultimate lot in life, he will experience much success in the way of camels, date palms and bags of fat. Sources close to Quomeinni maintain that the term Komany is not "ugliness", rather it means "illegitimate son of rude Mongol rapscallions named Roderick who has usurped the kingdom of Persia and has made oil prices rise arithmetically". Kkamini insists that the Koran requires the raising of export prices arithmetically and, therefore, Rushdie means to undermine the Moslem Religion. Experts in the field of linguistics can take no side.

Indeed, it has been rumored that both interpretations are incorrect. The name Jones places the book not in the ancient Near East but in the ancient Near Mid East. If that is the case, Komany means "ballet dancer who aspires to be a Hollywood hairdresser". The Ayatollah certainly can find no insult in that. Furthermore, both Rushdie and Cowmany would have mistranslated the term anyway. The term Rushdie was referring to, "ugliness", is "security". The term Kkomminny was referring to, "illegitimate son of rude Mongol rapscallions" named Roderick who has usurped the kingdom of Persia and has made oil prices rise arithmetically" is really "cafeteria worker".

A second verse yields even more insight:

How many roads must a man take  
Before finding his way in the night?  
Listen to secrets for their own sake.

"It'll be much more than actually necessary if he asks a slimy religious fanatic for directions.

"Roads" here cannot be taken literally; indeed, Rushdie grew up in a neighborhood where roads were reserved for aristocratic use. Certainly Rushdie, a sworn kyrielle disciple, would not even mention such odious trappings in any of his works-at least not in their literal senses. The parable is therefore not roads as roads, but rather roads standing for Rocky Road ice cream. Remembering that Rushdie is a before-facial-cleanser-model, his question is both rhetorical and self-effacing: how many gallons of Rocky Road ice cream must one swallow per day to get his face in such a state of disarray as to morally validate his taking money as a before-facial-cleanser-model? Night, then, can not only be taken as the obvious metaphor for death, (which is not inconsistent with the first line of the verse—we mean social death, here (which would imply that Rushdie is, or was, a Frank Zappa fan (at least before the "Baby Snakes" days), reflecting on the line in *Dancing Fool*, "while I commit my social suicide". However,

Rushdie never misses a Creedence concert, which totally negates this train of thought), but it could also refer to Rushdie's grossly uncouth habit of midnight snacking, which ultimately cost him his marriage and his lifetime membership in Jack LaLanne Health Spas. This understanding of the first two lines explains the final two. Midnight snacking behind the backs of his wife and his behavior management counselor have made Rushdie, the man, furtive and untrusting. The reference to religious fanatics is not to Quomeiny, who, although a political fanatic, is in fact a religious moderate. Rather, the reference is to the myriads of religious organizations trying to leech off the unbounded success Rushdie's crater-laden face has built for him.

And so, our final understanding of the book is that it is autobiographical. Trends in the book might betray what's going on in Rushdie's subconscious, but that's out of the scope of this article, and, indeed, this journal.

As far as plot goes, the verses above say it all. As the book is autobiographical, and Rushdie is superlatively boring, more need not be said. The subplots all collapse four pages into the book following a profoundly irritating and surprisingly incoherent elegy given by the usually eloquent Johnson, who, according to sources close to Rushdie, was Satan's chauffeur in the original manuscript.

And that's my review for this week.



# Genizah Jones Meets The Tribe of Doom Based On The Popular Palimpsest

In an unprecedented discovery that will undoubtedly shatter the barriers between Halakha and Anthropology, Dr. Eliezer "Genizah Jones" Hurvitz has reportedly found a tribe of the Amalekite nation dwelling in the mountainous region southwest of the capital of Uganda, apparently unaware of civilization at large or even Yeshiva University. English explorers of the late nineteenth-century, most notably Sir Richard Livingstone, had observed this tribe extensively, yet the dramatic and crucial identification with Amalek is solely the result of Dr. Hurvitz's ground and back-breaking research.

Dr. Hurvitz cited two major arguments for the association. First, tribal documents refer to the "Ick people", possibly cognate to the Ancient Canaanite "yck", roughly translated as "Evil Incarnate", an apt description of the Amalekites, a nation noted for their utter reprehensibility, not to mention, overuse of commas. When asked by a puzzled student "how on earth did a Canaanite offshoot wind up in Uganda?", Dr. Hurvitz deftly dismissed the questioner by quoting the well-known

Talmudic dictum "Sancherev came and mixed up the nations". Further support for such geographical shenanigans was given by Dr. Louis Feldman, who quoted an obscure Abrahamic which claims that Esav's grandson Zeppo accompanied Aeneas on his journey to Italy. (Brothers Groucho, Chico & Harpo remained behind, later to lead a successful career in film & television), thus substantiating the Rabbinic association of Rome and Edom and creating yet another sentence with too many commas in it.

While the etymological evidence and grammatical indickment is strong, the socio-ethnick similarities between the Icks and Amalek remove any doubt as to the true identity of these mountain people. The social ethic of the Icks is most unusual, unparalleled in the annals of civilized man. Thievery, strife, and general nastiness are inculcated at an early age, while simple acts of kindness and compassion are looked upon with disdain. Ick youth are abandoned by their parents and forced to fend for themselves, naturally developing a depraved selfishness with the passage of time. While private displays of

goodness are eschewed by Ick sentiment, public acts of charity earn the swift hand of Ick justice. A young girl was once found giving some alms to a poor Ick beggar. The villagers could not tolerate such an irreverent act, and in a mad frenzy the rabble immediately seized the girl, coated her with a thick layer of honey and proceeded to watch as a swarm of African killer-bees stung the poor girl to death. When reminded by a student of the Aggada found in the eleventh chapter of *Sanhedrin* which closely parallels the Ick episode, Dr. Hurvitz gleefully exclaimed "I knew it! Some Sodomites must have escaped the destruction and brought the tradition to Amalick."

Convinced of his findings, Dr. Hurvitz called an emergency session of the Torah U Mada ThinkTank. As usual, the profusion of cold cuts enhanced the intellectual atmosphere, and lively debate ensued. The majority of the participants questioned the applicability of the Biblical charge to wipe out Amalek to the current situation. Could sociolinguistic findings affect the halakic universe? Some suggested that "Amalek" was not a particular

nation, but rather a generic term for any people that exhibited signs of anti-semitism or failed to believe in Torah U Mada. Since this criterion would necessitate the mass destruction of at least four-fifths of the world's population, as well as all of Yeshiva's student body, the suggestion was abandoned. Rabbi Shalom Carmy volunteered to lead an expeditionary force to Uganda to verify Dr. Hurvitz's claims, vowing to employ the I-Thou method if perchance the Vulcan mind-meld would fail! He also promised to introduce an Ickese Ulpan in his well-populated "Evil" course to facilitate a quick departure. Upon leaving First Hall Rabbi Carmy proudly displayed his proficiency in Ickese by exclaiming "Atzadidi!" (it looks like rain). Finally, Rabbi Carmy suggested that the exact location of the Ick tribe be kept a secret, lest some radical religious-nationalist, rival linguist, or enraged grammarian attempt a pre-emptive strike in hopes of fulfilling the Talmudic requirement that the destruction of Amalek precede the rebuilding of the Temple.

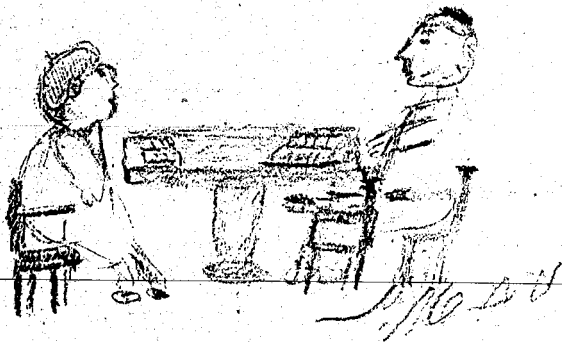
## The Torah U'mada Project

Presents

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Come hear our most liberal  
Roshei Yeshiva Discuss The Issue

In Conjunction With  
MSDOS, C-Basic, and Blaise "Turbo" Pascal



A pointless picture the editor insisted on putting in

Here stands the great YU museum  
As silent as a mausoleum.  
It's full of weird art  
Which would touch the heart  
But nobody comes in to see 'em.



Spock

## The Owl And The Pussycat

A boy and a girl just met into town  
on Yeshivaful, bloated blue van  
He paid for two billets, they ate fancy fish fillets  
And said good night just like man to man  
The boy then did swoon and did croon this sad tune  
and sang to a small guitar  
O' lovely Sheindel, O' beautiful Sheindel  
What a beautiful Sheindel you are, you are, you are  
what a beautiful Sheindel you are.

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NEW ENGLISH TRANSLATION

She said "Silly, small boy-I'm supposed to be coy,  
"You must pine after me as you sing,  
"O' let us be married too long have we tarried  
"But what shall we do for a ring?"  
So they went to the lounge and did grovel and scrounge  
As poor Sheindel did run her hose.  
Just then Shimon found struck, by some great stroke of luck  
Yes, a ring at the end of his nose, his nose, his nose!  
"Pooh! Pooh! Pooh!" at the end of his nose.

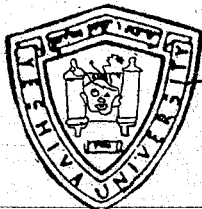
Build Your Own Gadol!  
Just Follow These Three Easy Steps  
1. Insert fiery eyes  
2. Attach beard (choice of long  
white or grey goutee; optional  
on Centrist models  
3. Erase YU transcript

Said the boy, "Are you willing to sell for one shilling  
your ring?" Said good Shimon, "I will!"  
They called friends straight-away and were married next day  
By the Rabbi who lives up the hill.  
They dined on mince and slices of quince  
Stepping over a small, silver spoon  
Soon retiring to Queens, watching VCR screens  
And He danced by the light of the moon, the moon, the moon  
As she rolled out of bed after noon.



# A Very Dry Historical Article

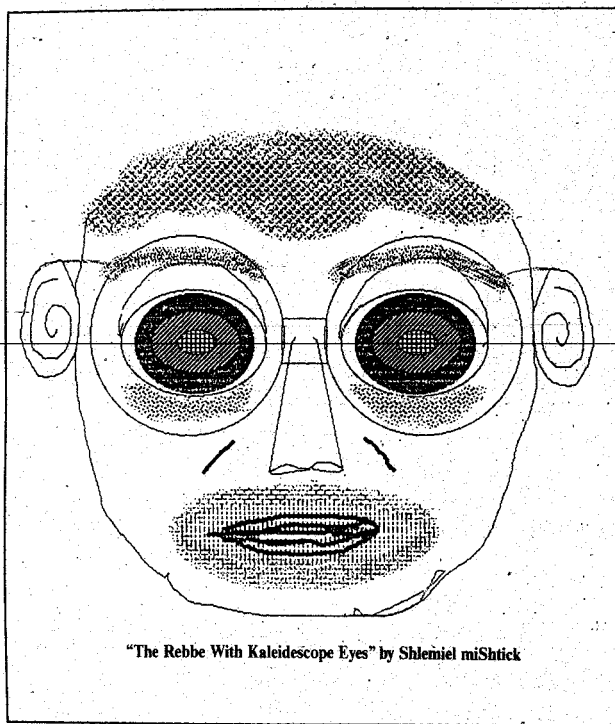
## (SEE BELOW)



...and then the Ba'al Shem Tov looked up and saw that all his holy *talmidim* were not listening to the spark in his words, rather they were merely transcribing the empty forms into their notebooks. He began to shake and sweat dripped from his *pavos*. The *shitur* was falling prey to the evil force of blind notetaking. He prayed that they really were paying attention, but to test them, he began quoting statistics from the Mezbitz Mudcats' last season. 'Jaruwelski, 14 goals, 20 assists; Jaworski, 11 goals, 23 assists...' Not one of the *talmidim* looked up. But out of the corner of his holy eye, he noticed that in fact, one *talmid* was not taking notes. The quiet *bochur* Shlemiel was free of the evil! He, he alone could save the *shitur*! This Shlemiel, the Besht flew over to him in the middle of the *shitur* to kiss him, and as he approached Shlemiel's desk he saw that Shlemiel was engaged in an elaborate... doodle! Yes, a caricature of the Holy Ba'al Shem Tov himself! And thus was the holiness of Reb Shlemiel miShtick - the Grossest Doodler - revealed to the world."

In fact, the Doodler, as Hassidim came to call him, did not invent Jewish doodling. Recent historical-research by noted scholars in many famous Jewish Studies departments throughout the world and in the Bernard Revel Graduate School of Yeshiva University also, indicates that rudimentary doodling existed in Tannaitic times, and that many great and not-so-great *Rishonim* and later *Acharonim* doodled - some even in their own *Gemaras*.

Much of the doodling of *tanaim* and *amoraim* often disappeared because of later erasing, and often cannot be ascribed to one particular source because during the *Yarchoi Kallah* - when grown men would leave their houses and travel to distant yeshivot to hear huge public *shuirim* for thirty days straight - the amount of doodling was massive and the multitudes of doodlers - *m'dad'lim* - anonymous. But the golden age of Jewish doodling - lasting from October 4, 1138, 14 minutes and 3 *chalakim* after 2 a.m. to March 22, 1302, 37 minutes and 59 *chalakim* after 12 - produced many great caricatures, geometric progressions, colored-in margins, and "HELLO"s in block letters. And despite the decline of doodling during its dark age - whose duration Dr. Dan Darom of Dropsie determined to have dragged on to the mid-1700s - doodling never died down definitively. (If the absolutely absurd alliteration of the last sentence annoyed you - make up your words. I'm not getting paid to write this you know.) As referred to above, the inkwells of doodlers spilled over as the fame of Reb Shlemiel (known as the Doodler to his many



"The Rebbe With Kaleidoscope Eyes" by Shlemiel miShtick

thousands of *Talmidim*) spread.

The core of Rishonic doodlers doodled and daddled in Provence (pronounced ProvenTZE according to great Jewish Studies

scholars and professors at Bernard Revel Graduate School also). Notably, Ra'abad (not to be confused with the Ra'abad - see *Ba'al LMa'or Makkot 7a*) doodled both op

*Shas* and the Rambam (a noted Aristotelian doodler himself). Renowned modern day Soloveitchik's argu~~er~~ over which work represents the essential Ra'abidian doodle. Dr. Twersky, a descendant of the saintly and talented-with-Crayola Talner Doodler, asserts, nay, posits in a many footnoted treatise! that the Ra'abad's essential doodles adorned the Rambam's Mishneh Torah. Dr. Grach, however, fired back in a "panzer thrust" of an even more footnoted tome - whose possible and potential perversities he alone purports to bear - that au contraire, the Ra'abad, mainly doodled on *Shas*, as proven by a perfunctory purveyance and perusal of Provencal prooftexts. (For Purim, perchance! - a plentiful plethora of purposefully plotted, planned, and placed P's!)

The classic work of the *Talmidei Rabbenu Yonah*, composed by his fine *shitur*, overshadows the tremendous compendium of *Dood'lei d'Talmidei Rabbenu Yonah* - penned furiously by them, during their teachers' renowned *musar shmuesen*. The era of the Ran - so good a doodler that his early friends praised him with the accolade "d'Doodle Ran" - saw the start of the decline of *Gedolei HaDafanim*. True, in the era of R. Akiva Eiger and the Pnei Yehoshua, *pilpul dildul* flourished, but this was a complex and rarefied form. Only with the rise of Grossest Doodler did doodling once again fill the notebooks of yeshiva students throughout Europe.

Because of Hassidic role in the late 18th century renaissance of doodling, Mitnaggedim restricted their own doodling. In fact, it is said that the Gra of Vilna doodled only in the bathroom. But as the Hassidim and Mitnaggedim drew closer together, doodling began to flourish openly in the Litvish world. Even in the most "hayliger" yeshivot, Mitnagg'delim proliferated.

Doodling spread throughout American yeshivot along with the growth of European chumrot such as black hats. But in the Etz Chaim Yeshiva in New York, Dr. Bernard Revel (namesake of a Jewish Studies Graduate School - also), with great vision and lots of guts, took doodling where no doodler had doodled before, and founded a university based on the creed of Tora U'Madoodle. Now students could doodle themselves to greater spiritual enrichment by doodling in the disciplines of the great Western cultures. This institution of interdisciplinary doodling grew and even today affords almost one thousand students the opportunity to doodle their way through their most important years of learning.

# Ethics Of Our Rebbeim

Moses received the Torah at Sinai and transmitted it to Joshua, and Joshua to the Elders, and the Elders to the Judges, and the Judges to the Prophets, and the Prophets to the Men of the Great Assembly, and the Men of the Great Assembly transmitted it to the Briskers. They said: be conceptual in judgement, confuse many students, and construct an impenetrable thicket of possibilities around the Torah. Rabbi Aaron Lichtenstein was among the last of the Briskers. He taught: "Upon four things does the world stand: Torah, *Avodah*, good deeds, and John Miljon. Of course, each of these may be severally or jointly viewed as conjoined or different ineluctable subsets of one another, or alternatively as aconceptualistic paradigms." Rabbi Chaim Bronstein received from him,

He taught "Do not be as *S'mikha IV* students who do *shimush* only for the sake of requirements, but rather be as *S'mikha I* students who do it for the money. And let the fear of not getting into Kolliel Elyon be upon you."

The Five Rabbis taught: A man should not speak overmuch with his wife. A man, they said, a fortiori God. From here we learn the prohibition against women's *minyanim*.

Rabbi Abba Bronspiegel was among them. He taught: "Create your own Rav, and judge all men favorably unless they write for student publications."

Rabbi Zebulun Charlop taught: "Be as careful with major as with minor requirements, for no one has the slightest idea what

the punishments are for not fulfilling them. Realize three things and ye shall not sin: There are signs with my name on them, there are signs with Rabbi Bronstein's name on them, and all your actions are written in my looseleaf."

Rabbi Moses the son-in-law of Rabbi Moses saw a skull floating on the water. He said to it, "Because of the Thermopylae dryscleas infesting you you were killed, and the Thermopylae dry-cleaners who infested you will in turn be killed by a savage horde of asyndetic euglena."

Rabbi Chananiah the son of Sanballat the Horonite taught: "Dr. Bernard Knight, of the Holy Stamp, wished to encumber his students, so he gave them Torah U Madoodle, as it is said: "*Hashem chafetz l'maan tzidko,*

*yagdil Torah umada*."

Rabbi Yehuda Parnes taught: "A time to gather stones, a time to cast away stones. A time to gather stones - this refers to *Even HaEzer*. A time to cast away stones - this refers to *Even Ezra*."

He would also say: "Things which are written may not be repeated orally - this refers to *Abbravanel*. Things which are oral one may not write down - this refers to the lectures of Rabbi Soloveitchik the son of Rabbi Soloveitchik the Prince." Others say that it refers to answers on the MBATs. Others say it refers to marks on *Yorch Deah* *bechinot*.

Rabbi Herschel Schachter taught: "*Acharon acharon chaviv*" - all 1783.96 of them."