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)

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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
Frymmer thanks to late-night surveillance by
the Associate Gang. Presidii 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. Judaie journal that goads guilible 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 pilfer and persiflage should be publicly pilloried.

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HAMEVASER

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STIFFS

YITZCHAK "ARTILLERY" ARIEL YOSSI "MAD DOG" KLAVAN EVAN "BAZOOKA" BART YEHUDA "THE POET" NAJMAN ALYSSA "THE SILENT ASSASSIN" BERGE 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 viras 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 shomayim as related to by his revered talmidim, the ones who knew him best.

Rebbeim at YU have informed us that the Rav never sent his son to Harvard; he was actually secretly learning in a kole! in Briei 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 realeased 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 anscestor, 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 "moralityis an invention of the weak to enslave the strong". This statement applies well to Yeshiva, where the fanatic JSS baalei 1'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 oppurtunity io 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 MYPer. 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 II;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 Ray 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 bochuim. 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. Efrem 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 thieves' seldom visited hideaway in 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 rehbeim would no longer be able to factor MBAT scores into their final grades.





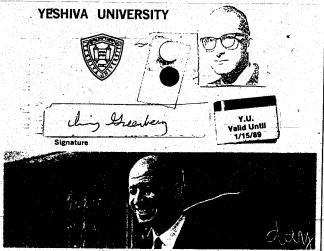
The perpetrators

PHOTO ESSAY





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



...then celebrates its success

Aguda In The News

At a recent dinner honoring Dr. Sheldon Socol as leading P'eylim collector for 1988. Rabbi Moshe Sherer, President of Agguddath Yissroell, announced that the Moettzet 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 Agguddahh roster. He expressed the hope that sales of gedddollleem cards would not suffer, Rabbi Sherer simultaneously announced Agggudddahhh'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 Agggguddddahhhhh's announcements as "another (covenant) step (CLAL) toward (covenant) intra-Orthodox (CLAL!) 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.

(Transliteration courtesy of Eynayim LaTorah)

Religious Security

Yeshiva University has announced that to improve rebbeim's salaries and foster greater rehhe-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

Perplexed Guide An Overview

· ces the publication of the greatest of all ≠ middle-aged mussar works, the Moreh Nebbekhim This includtably nugatory version teatures a English translation by Rabbi C. David Matt in classic Jewish Tobserver prose and a brilliantly reconstructed Yiddish original in stylish dragonal columns. Our edition serves as a beacon of light and a Stower of strength for students of the Rambanizal (and every one of us, whether consciously or not, is a student of the Rambamzal), who have long been forced to contend with the false image of the Rambam-

just as a house can only be perceived properly Hashem that Mesorah Publications announ- from the outside, so too reality can only be properly perceived by those who have completely withdrawn from it. Building on a Chofetz Chavim al Hatorah, the Rambamza proceeds courageously to explicitly denounce Soviet Jewey callies and Emanuel Rackman.

> A subsidiary theme in the work is that conversion to Islam is preferable to davening

Rabbi Matt's commentary follows in the grand literary tradition of Rabbi Avigdor Miller. It can be read easily and with enjoyment by English-speakers and veshiva ral circulated by self-serving so-called beginner, as was the book itself; clearly

There was a halakhist perplexed So he wrote a philosophical text. It was based, some say, On A.....'s Golden Way, But he's really as frum as the next.

proves this concept logically. Arguing that omitted.)

maskilim have claimed that the Rambamzal emunah pishutah never face the hashkafic read apikorsische philosophic works: in fact, difficulties dealt with in the book. The Rabbi Matt proves conclusively and stylishly - frequency with which knywachol "Biblical" that all references in the Moreh to philosphic quotes are used shows that the author desired concepts were gleaned by the Rambamzal to have it read by male children under eight from a book called the "Kitab al something or and possibly women past child-bearing age. other" written by a Judeo-Arabic polemicist. The book comes with numerous haskamot called Maimonides. The sh'vil hazahay so from the late Ray Moshe Feinsteinzal and prominent in the Moreh, long misidentified. Rav. Yaakov Kaminetskyzal to numerous with A., 's Golden Mean, is correctly rendered other works. The subject matter and style are as "a small golden band running around 770" enthralling, and we have no doubt that the (Ideological note: Ray Eliczer Shach might book will soon be worth dozens of gedolim disagree with this translation). Additionally, cards on the open market, (At the request of the Talmudic source for each ostensibly the late Rabbi S. Y. Zevin's family, all Lanakhic quote in the Moreh is carefully references to "Israel" in the text have been noted. The major theme of the work, of replaced by "the Zionist entity". For the sake course, is duat Torah, or emunat chakhamim, of brevity and sales in Lakewood, all sections the Jewish dogma of the infallibility of the dealing with taamei hamitzvot, parshanut Moetzes G'dolei haTorah. The Rambangal hamikra and the kalam philosophy have been



3 hours until the next van

Shiur Bits

- Իրդիրինիրիիիիիիիիիիիիիիիիիիիիիիիիիի elevisions in the dormitory on shabbos, Rav al issur, it must be mutar. Upon hearing this, Rav Tendler immediately permitted the have been).

ment on the upcoming Jewish Party Connec- undermining the use of the principle of vin tion Purim Party scheduled to take place at issur chal alissur, and, necessarily, validating Bedrox. Apparently, the invitations were the issur. An interesting side effect of his slipped under the doors of the second floor in strategy is that it sets up another Yom Iyun: Muss Hall and the bochurim were looking for him vs. Ray Schachter-round II... Rumor has a heter to go. Replied Ray Tendler, it that ever since Haskel Lookstein gave a - I forgot what I was going to say,"... Here's Hirt has been secretly attending Women's an interesting statistic: when Rabbi Shulman tefilla Groups. Rabbi Hirt denies that it's his was shoel umeishiv, he was asked one question wife and places the iniquity on the shoulders per year. Now he's nosei rhosein, and it's still of Rabbi Bronstein, as usual Rabbi Dr. one question per year. That question, of Lamm proposes a Yom Ivun to take up the ourse, is: When is Ray Dovid Lifshitz issue. Rabbi Charlop denies the whole thing eturning?...In response to the question of and promises to put a stop to it at once... Ray . Rosensweig's shiur (CENSORED by some Schachter commented that since ein issur chal oversensitive Gushies, some Shaalvim guys who wish they were, and two guys who should

There once was a bachur a-pravin' He peeked out as he was a-swayin'. They beamed in elation At his concentration! (He certainly fooled his Rebbeim.)

There once was a man who could fix The Messiah's arrival with tricks. We asked, "Will he hurry?" He said, "Don't you worry! He's coming in 1296!"

The Neo-Gush Blues



The Lonely Men of Faith

Which shiur should I switch into?"

It had taken me about five minutes to lize that the shiur the RIETS office had aced me in was not for me, but until idterms for them to let me switch out. "Ask ot what your rebbe can do for you," Rabbi onstein said to me. "Think what you can do or your rebbe!" But I had heard rumors of av Rosensweig's shiur - "highly intellectual" was the usual description - and my accountng major's blood burned for the cerebral challenge. I decided that to judge the shiur fairly I should prepare the mareh mekamat some exhausted looking guvs told me that "a few mekorot" could be found on the blackboard of the shiur room, so when I arrived there Monday morning promptly at 9:00 I was surprised to find the blackboard completely covered with hieroglyphics. After copying some words that seemed to be Hebrew names (but none I'd ever heard of), I headed for the beit hamidrash

At about 1:15, with about ten percent of what I had copied found and half of that repared, I looked up and realized I was late or shiur. I walked in a bit red-faced, catching

Rav Rosensweig in mid-sentence. "...symbolism inherent in this didactic pproach borders on the absurd, an insignificant hierarchy lacking basic foundation and fundamental axioms. On the other hand, contrasting this analysis with the strictly a understanding of option 6f naturally breeds a

"Before we continue, I just wanted to reemphasize that this topic is absolutely unruly, analysis unavailing. We'll therefore discuss this only in the most superficial terms.

"Hillel, who discusses our issue most

Well, maybe, but more clearly the Rambam in Sanhedrin, Malveh Val oveh three times in Mada and once in Sefer HaMitzvot (Rav Chaim Heller's edition). Did I put them on the mar'eh mekomot? No? Well see them for tomorrow. Three or four words should just jump off the page at you. You can't miss them. Oh, and if you have time, see the Ramban I mentioned, just the first couple of pages and see his sensational formulation. It's just unbelievable, you almost have to see it to

"Is the Ramban really relevant?" someone in the back interjected.

"Well, if you're referring to our "cohesive but expansive network" theory, your point is well taken. Of course, that's only a problem if you take that Baal HaMaor seriously which is by no means obvious. Of course, even if you do there are, um, six ways to get out of it, plus three suboptions in each. Easiest is to say that it's a machloket hasugyot. If not, you could simply explain that Ramban as working with our tentative theory for Ray Chaim's third priori formulation vis a vis our most logical answer to Ray Ayraham ben HaRambam's question on the Rambam the way the Ray understood it, one of three or four possibilities



we'll get to, well maybe not today, but certainly tomorrow."

"But isn't it easier to read the Rambam as

'No, that can't be. Well. I shouldn't say that, the formulation isn't absolutely clear on that point. But I just can't believe he means that. I'm absolutely convinced of that, in fact. Anyway I want to move on. Regarding our theory that Beis Din Hagadol wears many hats. How do you perceive the Eretz Yisroel factor in discerning Sanhedrin's raison d'etre

"How do I perceive the Eretz Yisroel factor in I guess it depends on how we explain what you just said."

"Exactly. If the distinctiveness of fundamental pragamatism extends beyond specific implications, pristing considerations fall by the wayside. Of course the Minchas Chinuch says exactly the opposite. Now I think he totally missed the boat here! What do I mean - Yehnda⁹⁷

"What do you mean, what do I mean?" "What do you mean, what do I mean what

do I mean? March M'komos! Who's our most radical Rishon?" "Oh, the Tosefos Rid in Gittin."

"Exactly! And in four other places also. Did I ask you to see those also? Yes, of course I did. Didn't I? Well, see them for next time Especially if you can find the critical edition. Oh, before I forget, let me give you a few more Mekoros." He reeled off a list of about forty

Rishonim. "Try to make sure you see them a for tomorrow. - Is it 2:30 already? Can I keep you just two minutes more? Okay just two more minutes." Ten minutes later, I sat quietly in my seat holding my head in my extremely tired wrists. It was perhaps remotely possible that I was not an intellectual. But I was not discouraged. At three o'clock I stood waiting for Rav Rosensweig as he talked on the phone. Loverheard snatches of conversation. "Yes, I think the Ba'al Hama'or is right The

Yerushalmi deals with those questions ... a new theory? That's not a proper attitude, remem ber what Rashi says about Moshe there. When he finally finished his call he came over

"Yosef, It's good to see you again. H you?" he greeted me.

"Er, did we meet before?"

"Well, I gave a lecture about three years ago, and you asked a question. I'm sorry can't remember your last name. You see I'm not very good with names."

"Uh...I'm sorry that I...er guess I don' remember. I'm sorry I overheard some of you phone conversation

"Oh don't worry about that. It was just r son, Ariel. I usually don't call him during the day but it's his fourth birthday today I was definitely not an intellectual

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This is Yeshiva University



Don't Shout Fire!

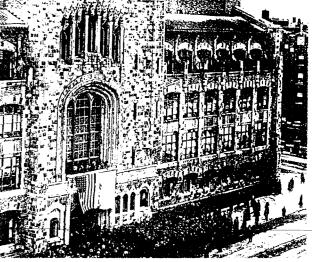
Our yeshiya's many crowded shiur rooms almost planning and depending on the generally do not attract much attention, but the miracles occurring there daily are becoming too obvious to ignore.

As an example: one room is filled with over 70 rapt talmidim (according to the RIETS to move his event from Rubin Shul to office) every day. The talmidim use desks which cover, at minimum, 4.5 square feet, That alone necessitates 315 square feet. Yet the room contains merely 297 square feet! Even disregarding the rebbe's desk, space for the door to open, and the garbage can, it is mathematically impossible for all the rebbe's dedicated disciples to squeeze into the cheder. Obviously God has created a snace-dilation to allow them all to fit. Chazal say a similar miracle occurred every regel in the Temple. On crowded days, the courtyard would be as rowded as the Brookdale front lounge on a Thursday night. But when the time to bow ame, everyone had ample room. Clearly the great holiness of the occasion allowed this phenomenon Similarly, the holier shiurim

miracle. In preparation for Ray Meir Kahane's drasha, the University, realizing that the ruach dwelling with Ray Kahane would allow any size crowd to hear him, saw no need Weisberg Commons.

Unfortunately, this miracle also produces unpleasant side effects. In shuerim where talmidim have sufficient room even absent Divine intervention, the room-expansion gives the illusion of poor attendance

And it appears that even this miracle could not allow the entire veshiva into the heir midrash for morning seder. This has caused many closed out students to spend their seder standing outside the beit midrash chanting "We want a miracle now!" Yeshiva adminis trators plan to open a branch in Crown Heights, to be known as YUCH, to accomo date them. Ray Eliezer Schach has expressed public support for this move, stating that



The day all YP showed up for seder

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 rerevised tentative schedule before me.

In search of extraterrestrial life, existential experiences and the often sought-after Holy Grail "academic guidance" I ran breathlessly (refusing medical aid from the Hatzolah guys sitting outside look for a call to get them out of Shiut) 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, KanyaunderstandmeFogel. Just the person I needed, so I interrupted, "Ahem, Dr.? What's worth taking in the history department?" Well I think he answered, "Wellthere'sthey'allhometagteamthe Berger Correspondence courseDr.GambleMarrymeBodianDr.Solo veit-

chik but the nagainhowdoyouthink I gotthisway Dean Madman's memory course, does JeffCrockstilldohistoryor-doeshejustintend tomakeit, Classicalhas Dr. Rain Man, Dr. ItsaLieMan-buthe'sjustdiscovered thathisclassnotesareamedeivalforgeryandDr .-BorehPriHaGoofny....

Well, maybe I'd try Bible (that's what Revel students call the Hebrew translation of. Pseudo Ionathan), 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 Gesher 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 shelf circ ref PJ A25 CAD UT Gesenius?" "Yeah, well you're ignoring deconstructuralism hyponomous Polysomy Pesher Bar Efrat

Bar Asher Bar Mitzvah." I turned on my univ. translator & interrupted gently "And how are you doing? What millenium 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 Sephirot 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

No, Semantics! Semitics? hour of "Syntax? 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 AAAARRGGGH", 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 reknowned author and before-facial-cleansermodel 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 protaganist 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 Beezlebub, 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

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 hat 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 Dedouins.

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 Qumenee 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 Avatollah 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 Kcomminny 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

"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-cleansermodel? 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 Cquomoney, 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 subconcious, 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 elegygiven 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 Palimpset

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 nineteenthcentury, 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

mixed up the nations". Further support for such geographical shenanigans was given by Dr. Louis Feldman, who quoted an obscure Abravanel 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 etymologickal evidence and grammatical indicktment is strong, the socioethnick similarities between the Icks and Amalek remove any doubt as to the true identity of these mountain people. The social ethick 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 lck sentiment, public acts of charity earn the swift hand of Ick justice. A young girl was once found giving some alms to a poor lck 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 lck 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 halakhic universe? Some suggested that "Amalek" was not a particular

people that exhibited signs of anti-semitism or failed to believe in Torah U Mada. Since this criterion would necessitate the mass destruc-tion of at least four-tifths of the world's population, as well as all of Yeshiya's student 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 mindmeld would fail! He also promised to introduce an Ickese Ulpan in his wellpopulated "Evil" course to facilitate a quick departure. Upon leaving Furst Hall Rabbi Carmy proudly displayed his proficiency in rain). Finally, Rabbi Carmy suggested that the exact location of the last suggested that

rival linguist, or enraged grammarian attempt a pre-emptive strike in hopes of fulfilling the Talmudic requirment that the destruction of Amalekommas precede the rebuilding of the

the exact location of the lck tribe be kept a

secret, lest some radical religious-nationalist.

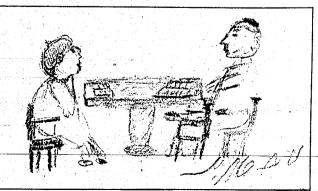
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A pointless picture the editor insisted on putting in

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.



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- 1. Insert fiery eyes
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The Owl And The Pussycat

A boy and a girl just met into town on Yeshiyaful, bloated blue van He paid for two billets, they are 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.

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 aring?" 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

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 Oucens, 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

and then the Ba'al Shem Toy 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 shiur 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 shiur! This Shlemiel, the Besht flew over to him in the middle of the shiur 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

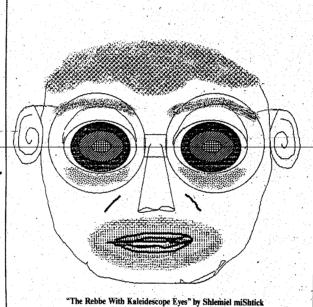
In fact, the Doodler, as Hassidim came to call him, did not invent Jewish doodling. Recent historical-research by noted scholars in many famous Jewish Studies departments throughout the world and in the Bernard Revel Graduate School of Yeshiva University also, indicates that rudimentary doodling existed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

Grossest Doodler - revealed to the world."

Much of the doodling of tanmaim and amoraim often disappeared because of later erasing and often cannot be ascribed to one particular source because during the Yarchei Kallah - when grown men would leave their houses and travel to distant yeshivot to hear huge public shiurim 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

(SEE BELOW)





thousands of talmidim) spread.

The core of Rishonic doodlers doodled and daddled in Provence (pronounced ProvenTZE according 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 LaMaor Makkot 7a) doodled both on doodler himself). Renowned modern day Soloveitchiks argue 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 shiar, overshadows the tremendous compendium of Dood'lei d'Talmidei Rabbenu Yonah - penned furiously by them, during their teachers' renowned mussar shmuessen. 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 HaDadlanim. True, in the era of R. Akiva Eiger and the the Pnei Yehoshua, pilpul dildul flourished but this was a complex and rareified 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 ceptury 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 Litvishe 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 interdisciplanary doodling grew and even today affords almost one thousand students the opportunity to doodle their way through their most important years of

Ethics Of Our Rebbeim

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 Milton. 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 Smikha IV students who do shimush only for the sake of requirements, but rather be as Smikha I students who do it for the money. And let the fear of not getting into Kollel Elyon be upon you."

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

Rabbi Abba Bronspigel 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 drysclemas 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 Revel, Knight of the Holy Stamp, wished to encumber his students, so he gave them Torah U Mada, as it is said: "Hashem chafetz I'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 Abravanel. 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 Yoreh Deah.

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