

# HAMEWELTANSCHAUUNG

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# OPERATION LEARNING STORM: THE HOT AIR BATTLE CONTINUES

From our Persian Gulf War Desk:  
Today, Saddam Hussein's press secretary, Wilma Jacobson, issued Saddam's latest peace proposal: One, Israel must give up the occupied territories. Two, America must rebuild Iraq, resupply its defenses, and pay war reparations. And three, all Chasidim must shave their beards and grow sporty mustaches like Saddam Hussein.

Rabbi Israel Miller, Senior Vice President of Yeshiva University in New York and Political Macher-at-Large, expressed his outrage at Saddam's arrogant, insolent, and just-down-right-not-nice proposal. He said: "Who does Saddam Hussein think he is? When I was a little boy at Yeshiva, nobody I knew acted so reprehensibly, nobody — except, maybe, for that brute who took my lunch money every Wednesday. I find Saddam's so-called peace proposal down right nasty, unfair, and insulting to the Jewish people." Rabbi Miller said he will fax President Bush urging that no compromise be made unless Saddam agrees that Chasidim should merely trim their beards to goatees, in deference to our venerable President.

Rabbi Lamm, in his annual "State of Centristism" address, declared that YU aims to establish "a new word order." (Some speculate he was referring to YU's motto which should read "Madda uTorah — It's the Cheesiest," while other political analysts say that his tongue slipped while mouthing his words to facilitate the reading of his lips.) Rabbi Lamm insisted that upon the partitioning of Kuwait after the war, YU must receive a section for new Stern housing. He said: "Stern women need to lighten up; they need a place of their own; and I can see no better place for a thousand sparks of creativity to light intellectual blazes than in the Saudi desert. Besides, this way they will not have to winter in Florida and the *rebbeim* will not complain about the Stern's proximity, although Sheldon Socol will complain about the increase in Shuttle expenses."

Expressing their love for America, YC stu-

dents continue to find new ways to help out on the home front. Since American soldiers cannot receive the *Sports Illustrated* "Swimsuit Issue," our nation's most read sports periodical is suffering tremendous economic losses. Pledging to do their share, Yeshiva College students have increased their own subscriptions. When Rabbi Cheifetz demanded a *halakich* basis for buying a magazine featuring scantily clad women, one dorm resident answered: "What's wrong with swimming; we're even building a swimming pool, aren't we?!" The student then proceeded to quote the *gemara* that says a father must teach his son to swim. Rabbi Cheifetz quickly challenged this citation: "But the Rambam doesn't quote this *gemara lehalakha*!" The young man replied, "The Rambam never saw *Sports Illustrated*."

In a recent wire, President Bush asked Prime Minister Shamir to vacate East Jerusalem in order to allow the peace process to forge forward. Shamir responded: "The last time we listened to a bush we ended up in the desert for forty years." Meanwhile, rumor has it that Syria has planted spies in Mea Shearim to smuggle out **Reb Chaim** on the Rambam. Islamic military experts posit that the thumb gesticulations involved in the exposition of Brisker Torah are some of the most offensive gestures known in the Near East.

Responding to the rumor, President Bush appeared on television and assured the public that no such works would reach Damascus. Commenting on Israel's national security, President Bush specifically commended the Lakewood Kollel in Mattesdorf for their intrepid *shteiging*. He said: "I love our boys over there in Mad-ezdurf, our American Patriots defending the Land of Israel." Controversy resulted, however, when the Central Lack of Intelligence Agency at Sharfman's saw that an incoming Scud was heading for the Knesset; the order came through "Let it go."

## Hameweltanschauung

Zeitschrift für die Wissenschaft des Judentums und Fahrvergnügen  
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Citing a *re'ayah* from *masekhet Megilla* Gorilla, a prominent Chareidi draft-dodger, Rabbi Melekh Kong, demonstrates a proven anti-aircraft defense system based on fundamental learning gesticulations.

The RIETS Office invites its

rabbinic alumni and semikha candidates

to attend the

1991 Iyun beHalakha lecture series

on issues facing the contemporary rabbi:

Ex-President Richard Nixon on Politics in the Rabbinate

Miss Ann Throp on Ahavat Yisroel

Rabbi Norman Lamm on the Letter "shin"

ABOUT THE COVER:

"Geulah," 12 x 9 inches

This unique glimpse at the messianic destiny of Centrist Orthodoxy serves as a remarkably spirited, passionately advocacy image which draws upon an extremely rich array of traditional, yet modern, Jewish architectural syllogisms. Its vascillating shades of white, grey and black express the idea that feminism, vegetarianism, and Kabbala can be explained rationally.

**WARNING:** The Mashgiach General warns that reading Hameweltanschauung can be hazardous to your spiritual health. In tests with lavatory animals, Hameweltanschauung has been shown to cause liberalism and chronic open-mindedness among unsuspecting students in Rav Parnes' shiur.

With curses and maledictions,  
I. M. Bananawitz



Dear Hameweltanschauung,

I respond to the evil Angel of Life, who smeared the name of Meryl von Washterhagen with lard-fat, with a follow-up letter to my letter to the editor of *Commentator* in which I proved that the Rambam in *Moreh Nevuchim* holds that von Wahsterhagen was a *navi*. I will further explain this revelation of the Rambam. One must read between the lines of the *Moreh Nevuchim* if one is to understand what the Rambam wants to say, for Moshe Rabbeinu has said, "The hidden things are for the Lord our G-d and the revealed are for us and our children forever." As the Rambam supplanted the Talmud with his *Yad Hachazaka*, so has he supplanted the Torah with his *Moreh Nevuchim*. Thus the wisdom of the Torah now applies to the *Moreh Nevuchim*. Furthermore, the teachers in Aish HaTorah uncovered the link between the Torah and the Rambam and showed that, utilizing grids and *gematria*, the Torah describes where and when the Rambam will live.

# Mammeleh Goose

## Nursery Rhymes for Torah-True Jews

Mashie has a little mind  
Little mind, little mind  
When it comes to Mashie's mind  
There's little she need know  
Teach her how to cook and clean  
cook and clean, cook and clean  
Teach her how to cook and clean  
And watch her children grow

Little Moshe Yoel  
Sat in a Kolllel  
Learning his Pe'ah and Demai  
His wife works all day  
While he shteigs away  
And thinks, What a smart boy am I

Halivni-Weissni sat on a wall  
Couldn't decide on which side to fall  
All the frum soldiers in Tziv'os Hashem  
Couldn't convince him to be one of them

Hey diddle-diddle  
There stands a Yid'el  
Sanctifying the moon  
Tomorrow he'll shiver  
Kneel down by the river  
And dip in two plates and  
a spoon

Baa, baa, black hat  
Have you any gelt  
Yes sir, yes sir  
I've a money belt  
Some for my family  
And some for the poor  
But none for the tax man  
Who knocks at my door

Rabbi Plott would eat what's glatt  
His wife ate Triangle-K  
Their kids did not know what to eat  
And so they ran away.

Sing a song of past tense, of Jewish days gone by  
When we lived in Europe, nobody was frei  
When the ghettos opened, off maskilim ran  
But the shtetel always stayed a Torah wonderland  
Everyone knew Torah, loved it more than money  
No one had to work in that Land of Milk and Honey  
And though we're now in golus in an Age that's Dark  
We'll try to rebuild Poland here in Boro Park

Little Miss Rapaport  
Sat in an Airport  
That was her first Shidduch date  
She thought the guy  
Wore a very nice tie  
The chasenah is Sunday at eight

Three tiny bugs, three tiny bugs  
See how they run, see how they run  
They live in lettuce and broccoli  
In cauliflower they hide from me  
My microscope makes them clear to see  
Three tiny bugs, three tiny bugs



# Holy Holy of Holies! YU Plans Third Temple in Gotham City

After months of speculation, the Office of the President confirmed Monday that Yeshiva University is launching a four billion dollar "Build the Third Beis HaMikdash" campaign. The idea was conceived by Yeshiva University President, *hagadol v'ehamefursam bechol refutzos ha'aretz*, Rabbi Dr. Norman Lamm, *shlit'a*, as he was walking past the Morgue Residence Hall and was hit in the head by a projectile hurled from an eighth floor window. While unconscious, Rabbi Lamm experienced a vision of fatted calves and imagined the sweet pungent aroma of roasting steak wafting through the streets of Washington Heights.

In an official press release, Rabbi Lamm put the ambitious project in perspective: "I must pontificate and proclaim that our vision here at Yeshiva University is Torah, Avoda, uMadda. We aim to build a new world order, where everyone does everything *lishma*. I believe in *lishma*; I do my job *lishma*, and make a pretty penny at it, too. Yeshiva University, America's oldest and largest university under Jewish auspices, is in its 104th year."

Anticipating the complexities inherent in Mikdash-making, YU has called upon the experience of four hundred *talmidim* from Yeshivat Ateret Kohanim in Jerusalem to coordinate the construction process. Tickets for Tuesday's chartered, nonstop flight were offered to the students at a reduced rate of 50 shekel. An anonymous donor, rumored to be Faisal Hussein, funded the balance. Specialists in the fields of Mosaic Incense Burning, Advanced Temple Architecture, and Sacrificial Utensil Design, as well as a highly trained crew of tailors to sew the priestly garments, have been invited. Large colonies of Shamir worms are currently being bred in the Biology labs in the basement of Furst Hall.

To vacate the proposed construction site, all of the apartment buildings and business establishments in the area will be relocated. Rabbi Cheifetz has informed Reb Dovid that a triple is being held for him on the seventh floor of Rubin. Kollel families will be moved from their present homes on 186th and 187th Streets to condemned condos at 191st and Audobon.

### Appeasing the Dissenters

The Lubavitch Club of Yeshiva University expressed disappointment that the new *Beis HaMikdash* will not be located in Crown Heights. As a compromise, YU's Executive Vice President for Financial Matters requested that the U.S. Department of the Treasury issue a new

dollar bill imprinted with a photograph of the Rebbe on the front and an artist's rendition of the proposed *Beis HaMikdash* complex on the back. The Lubavitch Club will hold nightly *Furbrenghens* in the Rubin Azara at which the new bills will be distributed.

The *Moetzes Gedolei HaTorah* of the *Eida HaCharedis* was shocked that the *Beis HaMikdash* would be located on the premises of a Modern Orthodox institution. In a conciliatory gesture, President Lamm agreed to cancel the Stern-YU shuttle service.

### The Rabbis React

President Lamm's announcement generated heated debate among the rabbis of Yeshiva University, the likes of which have not been seen on campus since the controversies surrounding the *kashrut* of tuna fish and Coca-Cola. Reactions ranged from unbridled enthusiasm to utter contempt, from intense intellectual analysis to rapid political musings.

Rav Goldwicht, Visiting Rosh Yeshiva at Yeshiva University, Visiting Lecturer of Jewish Philosophy and Talmud at Columbia University, and Captain of the Israeli Defense Forces, was asked about the grandiose plan. He grinned broadly and exclaimed: "*Pil'ey Pla'im!* Now I can stay a fourth year!! Maybe even longer!!"

Rabbi Tendler fervently insisted that the new *heikhal* face Monsey, as does the main *Beis Medrash*. In addition, he declared that he would not eat the *korban pesach* if the OU supervised the *shechita*.

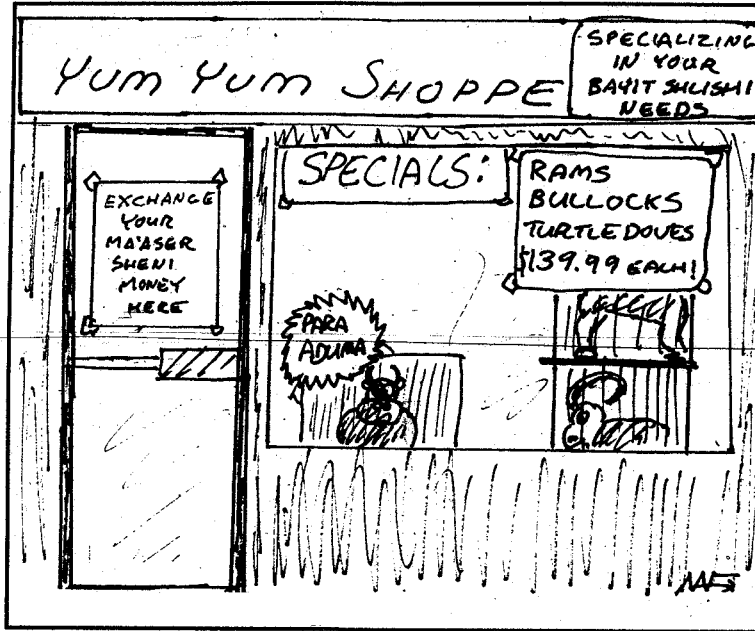
Rabbi Tendler was also consulted regarding the potential *halakhic* difficulty arising from the fact that Belfer Hall is taller than the *heichal* will be. His response was direct: "Of course there's a problem with Belfer being taller than the *heichal*, eh-h-h-h... I never liked Belfer anyway; the basement of Furst suits scientific inquiry much better. Lamm thinks it's not a problem, eh-h-h-h... but he's not a *posek*. The *Shver* once said that any building that has more than ten floors has a *din* of *Migdal Bavel*. I know this doesn't appear in the *teshuvos*, but, eh-h-h-h-h-h-h-h... he told me so in a private conversation. When considering the Gemara in *Megilla* regarding the sanctity of a synagogue, I am reminded of the brain dead people in my *shul*. Speaking of brain death, did you hear Bleich's latest *psak*? He's as wrong as Schachter is about tuna fish! By the way, did you know that Season and Starkist are adding "MT" next to the "OU" on their labels. The "MT" doesn't stand for *Mashgiach Tamid*; eh-h-h-h... it stands for Moish

Tendler!"

Rav Rosensweig, perplexed by the new *halakhic* challenges presented by the third *Beis HaMikdash* project, secluded himself for two weeks to thoroughly analyze the different options presented by the *Rishonim*. Upon emerging from his isolation, he released the following statement: "A supernatural phenomenon such as this presents a plethora of difficulties. Specifically, one must abstractly synthesize the formidable stipulations of reality-alongside the inevitable grandiosity of hysterical fantasy. Of course, this necessitates discrete analysis of all relevant factors. Isolating the conceptual *Miqdash* from the formal *Miqdash*, one contrives to further compartmentalize the *Shem Miqdash* apart from *Chalot Miqdash*, yet retaining *Ma'aseh Miqdash* as intrinsic to *Miqdash Me'at*, *Beis HaMiqdash*, and *Shem Miqdash Shelishi*. The pristine formulation of *Qedushat HaMiqdash* denotes the irrevocable pseudo-formal, *quid pro quo*, isolationist approach of 'Miqdash par excellence.' *Miqdash ala Halakhic Man, homo miqdashis*, denotes an *ipso facto* qualitative distinction between *homo pre-miqdash* and *homo post-miqdash*. Arriving at a total of three hundred avenues for explanation, I believe we can demonstrate the inconclusiveness of a direct approach. Attempting a more comprehensive task..."

An ecstatic Rabbi Reichman speculated about the political implications of this new project for the State of Israel. Rabbi Louis Bernstein was more interested in the ramifications of the third *Beis HaMikdash* for the Israeli political right wing.

Rabbi Herschel Schachter was asked to *psaken* concerning the use of the Harlem River as the main *Mikva* for the *Beis HaMikdash* complex. He shrugged, "I don't know. Could be." After further consideration and contemplation, he added: "That question essentially depends on *peshat* in a Tosfos in Menachot which discusses whether New York water has the status of *Mayim Chaim* or *Mei Maves*. The Ran, Ritva, Rashba in 3 places, Ra'avan, Ra'avya, Reb Chaim, and Rav Dov Schwartz all scream against Tosfos: 'How can they know one way or the other? They were never in New York!' There are nine *gemaras*, quoted by forty five *Rishonim* and expounded upon by two hundred and fifteen *Acharonim*, which explain the concept of not giving *psak* about an area one has not seen. In fact, there's a major *machlokes* between the *Minchas Chinukh*, Gra, Magen Avraham, and Taz, all against Reb Chaim, which isn't so unusual -- it's one of Reb Chaim's wacky *psheilach*.



Anyway, this *machlokes* is about whether New York even existed in Tosfos' time. The *Shita No Madda Fo'Mi* gives a whole *pilpul* to explain that New York really did exist, and that in fact, two of the *Rishonim* had travelled there via the *Shem haMeforash*. The whole thing is *shver* from top to bottom! Such a wild *sevara*! Anyway, nu nu, R. Naftali, in his *Chiddushim Al Gabei Chiddushim*, p. 82, gives a whole *peshat* that New York of course existed, but originally had *cheikas kashrus*, but then when the Americans came, it lost it. He brings dozens of proofs, but I don't know what on earth he's talking about! It's *mamish* philosophy! *Tzei dinim* in New York! But the Rav says it's not so ridiculous. Torah uMadda!"

Efforts were made to contact some of Y.U.'s numerous other *Roshei Yeshiva*, but these attempts were unsuccessful. Many of them were absent from the *Batei Midrash*, as they were apparently learning in their "home" rooms, while others could not be located by the search committee simply because no one knew what they looked like.

### Impact on Curriculum

Reb Chaim Bronstein, on behalf of Rabbi Charlop, announced the Spring schedule for *Korbanot*. In fulfillment of the principle *korbanot kekedeg tefilot tiknum*, the *Tamid shel Shachar* will be offered at three times - 7:45, 8:10, and 8:30. The early afternoon shift will be reserved for the late risers in the Mazer Yeshiva Program. A *tashlumin* session will be held at 12:30, with participants required to register in Rabbi Charlop's notebook. Reb Chaim also reported that a one-hour seminar in *Kodashim* will be offered to *Semikha* students as part of the first year Superfluous Rabbincis (S.R.) course.

As was the custom in ancient times, the *Korban Pesach* will again be sacrificed in three *chaburos*: the mandatory Fourth Year *Halakha leMa'aseh chabura* for *Semikha III* students under the direction of Rabbi Droolman; the mandatory option *chabura* in *Yoreh Deah* organized by Rabbi Genack, and the more popular and better attended optional option *chabura* led

by Rabbi Moshe Taragin and Gedalya Hochberg. Members of the *Halakha leMa'aseh* program were originally chosen to conduct the sacrificial ceremonies, but because *inyanei Kodashim* were not included among the crash courses in their us, college freshman who had studied Menachot with Rabbi Twersky over the summer were used to replace them. Students from the *Yoreh Deah chabura* were asked to oversee *shechita*-related activities in the new *Beis HaMikdash*, but a representative said that in light of the material actually covered, a role supervising the shaking of the *lulav* in the Greater Washington Heights area might be more appropriate. Rabbi Genack was unavailable for comment as he was attending his daughter's third *Bat Mitzva* celebration and his son's *Chumash* party, which were being held in the Aleutian Islands off the coast of Alaska.

The RIETS Office has also decided that Rabbi Shraga Feivel Paretzky will administer the *bechina* to the *Kohen Gadol* on *Leil Yom Kippur*. Our Prophet in Israel foretells the following conversation: "What's your name? Shut Up! I'll do the talking! Nu, what's your name already? Cohen, Cohen, are you related to the Cohen in Radin? I went to Radin many times, yeh, yeh, shut up. Tell me, have I given you a *bechina* yet? No... Good, so we'll talk a *sugya* in *Yoma*. Do you know what the difference between a cow and a ram is? (Cohen answers, "Well, a Ram is a male Rebbe...") Yeh, I know what the difference is. I'll tell you the rest. 'Xcuse me a minute -- the telephone's ringing. (picks up) Charlop, how many times do I have to tell you already not to bother me when I'm in the middle of a *bechina*! (hangs up). This Charlop -- he has no idea what *der Avodah* is about. O.K. that's enough. The air conditioning is getting too cold. Quick, take this card down to Bronstein. I gave you a good recommendation." (And then they swore and cried of laughter for the remainder of the hour.)

After a meeting of the *Roshei Yeshiva*, it was decided to substitute an *Arukh haShulchan haAtid* requirement in place of the antiquated *Mishna Berura* Achievement Tests. As in the past, *Semikha* students are exempt and undergraduates are not obligated to take it seriously. Rabbi Willig expressed concern that due to the complexity of the new assignment, it may take him more than sixty-three minutes to teach the material. Also, it was resolved to change the "Janitorial *Bekius* Incentive Program" assignment to *masekhot* in *Kodashim* in order to reduce the overwhelmingly large participation in past years when lighter topics were studied.

Rabbi Cohen, thrilled by the opportunity to perform daily *dukhening*, will conduct a series of seminars on proper technique in the Belz School of Jewish Music. His youngest son will demonstrate and give *chazara shurim*.

### New...and Improved

Relocating the *Beis HaMikdash* will provide a more aesthetically pleasing environment for a number of traditional functions. The ceremony of *Simchat Beis Hashoeva* on *Succot* will now take place around the splendid fountains located in the spacious Tenzer Gardens. Organizers hope that in light of the many miracles that accompany the presence of the *Beis HaMikdash*, those in attendance will not be blown away. The Benefactors Wall will be transferred to the actual site of the *Beis HaMikdash* for use as a retaining wall.

The statue "The Flame" will also be moved from its present location in front of Belfer Hall to the construction site for use as one of the *Keruvim*.

### Campus Life to be Affected

The daily operation of the *Beis HaMikdash* promises to exert serious socio-economic effects on the YU community. Once the Mikdash is functional, the Biblical law prohibiting a *zar* from entering the *Har Habayit* will be strictly enforced. Jeffrey Socol has instructed an increased force of Burns Security guards to frisk anyone entering a 2000 *amah* radius of the Joel Jablonski Campus.

In accordance with the laws of *nosar*, the Yeshiva University Food Services Department has announced that it will no longer offer food with expired dates for sale in its vending machines.

The local stores all plan to expand their inventories to cater to the needs of Temple goers. The Yum Yum Shoppe will now stock a full range of yearling goats, calves, pigeons, and other sacrificial paraphernalia. In addition, Grandma's Cookie Jar has been employed by the *Bedek Habayis* Committee to supply the *Korban Mincha* and the *Lechem Hapanim*. When asked about *Pas Akum*, Rabbi Blau raised his hand in the air and replied, "If Simon bakes it, it's all right."

The relocated Time Out Pizza will serve as the *Ma'aser Sheni* Redemption Center. Asher and Dasi are already preparing new pizza recipes. Watch out for the Special Date and Pomegranate Slice - only \$2.00.

The *Bedek Habayis* Committee, however, has

experienced some difficulties. Apparently, the benefactor of "The Animals for Communal Sacrifice Fund" bowed out, stipulating that the monies be used to build a swimming pool instead.

### Inwood Community Thrilled

The residents of Inwood and Washington Heights are enthusiastically welcoming the new addition to their neighborhood. The 187th Street Marching Band intends to provide continuous musical accompaniment for the *Shir shel Yom*. (In the greater music world, Mordechai Ben David proclaimed that in light of recent developments, his best selling album "Yerushalayim is NOT for Sale" will be taken off the market.)

Many residents confidently expect the new *Beis HaMikdash* to exhibit the same miraculous qualities as the previous two. Specifically, they hope the *Mikdash* will eliminate the roach problem in the Greater Washington Heights area. The New York State Department of Health lauded this development.

The Inwood community has expressed concerns that the *Beis HaMikdash* would exacerbate the already difficult parking situation in the area. However, YU security has reassured local residents that according to tradition, upon completion of the project, all the cars of *Klal Yisrael* will easily fit into the University's existing parking lots.

### Planning for the Future

Yeshiva University entertains high hopes for the future of its *Beis HaMikdash*. It has already scheduled its first annual *Machatzis HaShekel* dinner. Rabbi M. Cohen has interpreted the biblical stipulation of "*He'ashir lo yarbe*" - "The rich man will not add" - to mean that the rich man may not donate more than half a *shekel* "*b'shekel hakodesh*," however, he may add as many dollars to the total as he wishes. At the inaugural dinner, the *Bedek Habayis* committee looks forward to dedicating the recently completed five million dollar Max Stern Aron Hakodesh; the committee is currently accepting bids on the *menora*, the golden altar, and the women's section. The theme of this year's dinner will be (and always has been), "*L'shana Haba'a MiYerushalayim*."

The relocated Time Out Pizza will serve as the *Ma'aser Sheni* Redemption Center. Asher and Dasi are already preparing new pizza recipes. Watch out for the Special Date and Pomegranate Slice - only \$2.00.

The *Bedek Habayis* Committee, however, has

Edelstein will arise to decide.

HALAKHA VI. Women receive credit for learning Torah uMadda, although their institutions are inferior, less well endowed, and a poor excuse for a dating center.

COMMENTARY: *inferior*. *Shevet Muscar* posits: "A woman who is virtuous and modest is equal to a man." *Mishnah Bruriah* argues that a chauvenistic apologetic moralizing androcentric creep is equal to a man.

HALAKHA VII. If a Shakespearean play falls to the ground you must kiss the book. If an Organic Chemistry text falls to the ground, you must kiss the book. *Hagah*: if you are a *pre-med major*, you must fast thirty days. If the works of Cicero fall to the ground you must kiss the book. *Hagah*: if you are taking speech, you must kiss Dr. Beukas.

HADRAN ALACH MIHADRIN MIN HAMIHADRIN—"K" IS ENOUGH.

## Shulkhan Arukh HaR.A.B.

Mekhaber: Rav Abba Bronspigel of La-dee-da

הלכות תלמוד תורה ודברי  
הלכות תלמוד תורה ודברי  
הלכות תלמוד תורה ודברי



Abe Bronspigel, Class of '59

Majors: Hebrew

Activities: Soccer Team; Chess; Ping Pong Intramural Finalist

HALAKHA I. Every Jew is obligated in Talmud Torah uMadda, whether he be from K.B.Y., whether he matriculated at Gush, whether he be from Sly Sins, whether he be from Rebel -- even one without an ID, for it is written "And if ya listen to all da laws written in dis book none shall stand in dy way, dough dy plastic ID case be empty. (Wisdom of Socol II,i)"

COMMENTARY: *Likutei Lamm* professes that pupils from all *yeshivot*, Jewish or not Jewish, are required to study Torah uMadda, but departs from his regularly exegetical style and asks "If Torah uMadda is a *mitzva deoraita* then should one recite *birkhat haTorah* upon studying organic chemistry?" The *Minchas Pinchas* says it would be a *brakha lebatlala*. Reb Chaim states that if one does recite the *brakha* then we give him pimples. Camus found this absurd.

The *Midrash Claims* cites the Burns security guard at the Beit Midrash in Sura, "the case be empty. No ID is in it but it

does contain snakes and scorpions."

The *Madda Lishma* quotes the Talmud which quotes Soren Kierkegaard that Madda must be studied in fear and awe and trembling and reverence with the same emotions that possessed Israel when Calculus was given at Mount Sinai.

R.A.B. says: "wait, just a second, just a second, just a second, just a second...just a minute, just a minute, just a minute...*Adaraba* Rabbi Lamm; Torah uMadda is what it always has been, at least since I've been at Yeshiva; Torah uMadda has always meant Torah, chess, soccer and ping pong."

HALAKHA II. Every Jew is obligated to divide his studies into three parts: one-third Torah, one-third Madda, one-third pretending to synthesize in the library to impress Stern maidens; each person according to the scope of his knowledge, the strength of his intellectual prowess, and the hairiness of his chest.

COMMENTARY: *One-third Torah*. The

*Igrot Tendler* explains: "this means politics." *One-third Madda*. The *Shaar Etzion* elucidates: this means dinner in the cafe with Carmy." *One-third pretending etc...* In addition to one-third Torah, one-third Madda, and one third impressing Stern maidens, the *Shaarei Yeshivos* adds "mir muzen gedinks siz an, andera fird about dem Gedolim masehkakh, mit a special emphasis on *artklaf's der Gaon un hiz mat freind chasidische chereim*." (Editor's Translation from the Yeshivish: "There is a fourth third -- namely, Gedolim stories, particularly *Artscrawl's* latest book: *Euclid, Chasidim, and Lubavitch Shekhita: The Vilna Gaon Puts Math in Chereim*.)

Others say, *One third Torah*. This refers to the JSS program which consists of daily *minyana*, and *shurim* in Tanakh, *Halakha*, *Hashkafa* and *Gemora*. *One third Madda*. This refers to the IBC program which features classes in Jewish History, Bible, Hebrew Grammar and Judaic Philosophy. *One third pretending*. This refers to the *buchrim* in MYP who learn in the *beit midrash* at Stanley

HALAKHA III. First learn, then marry, for if you marry first you will not be merry and it will be impossible to take Gym at night, as it is written "seventeen to early admissions, eighteen to Israel, twenty to graduate, nineteen to marriage."

COMMENTARY: *wood cutter*. There is a *machloket* in *chasidish* circles on this *halakha*. The *Darhei Aryei* of the 47th

Kaplan.

*Library*. The *Urgimuhu b'Avonim* says the Gottesman Library is *Muksah Machmas Muksah*. And even R. Shimon admits that the fifth floor has an additional level of *issur*, *Muksah Machmas Mei us*.

HALAKHA IV. Some of the great Sages of Israel were wood cutters and commodity traders, while others were blind. Nevertheless, they read Torah and Madda day and night. For it is written "Be Torah thy light, Madda thy illumination, and pork bellies thy parnusa." (*Porky's Proverbs X, viii*)

HALAKHA V. If two people ask -- one concerning Torah, the other concerning Madda -- we answer the one taking *shur* for credit, as the greatest of our Sages says: "I don't care how you get them, you need 128 to graduate!" (The Book of Deans, CXXVIII, i). If one asks on an elective and one on a requirement, we answer the latter, for greater is the reward for one who is obligated and performs, than for one is not obligated and performs. If each one has the Dean's permission then Rabbi Edelstein must decide, according to the tradition that in every generation a Rabbi

Street Chasidim has an ancient tradition that the Sages of Israel sold electronic devices made in Japan, while the *Mateh leMateh* says they were diamond merchants.

while others were blind. The *Harei Charles* poskins that if you are blind you may take Art, but it is questionable whether you may read D. H. Lawrence in braille, *vehamachmir tavo alav bracha*.

HALAKHA VI. Women receive credit for learning Torah uMadda, although their institutions are inferior, less well endowed, and a poor excuse for a dating center.

COMMENTARY: *inferior*. *Shevet Muscar* posits: "A woman who is virtuous and modest is equal to a man." *Mishnah Bruriah* argues that a chauvenistic apologetic moralizing androcentric creep is equal to a man.

HALAKHA VII. If a Shakespearean play falls to the ground you must kiss the book. If an Organic Chemistry text falls to the ground, you must kiss the book. *Hagah*: if you are a *pre-med major*, you must fast thirty days. If the works of Cicero fall to the ground you must kiss the book. *Hagah*: if you are taking speech, you must kiss Dr. Beukas.

HADRAN ALACH MIHADRIN MIN HAMIHADRIN—"K" IS ENOUGH.

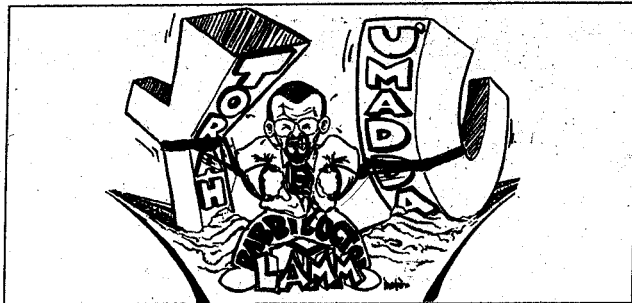
# Adon O'Lamm: A Psycho-Literary Analysis

## The Books of Y and U

by Harold Broom  
Random Scholarship Publishing  
free to all first year female Ferkauf students

Although some may be shocked at this revelation, I must divulge that the novel **Torah uMadda**—Holy Scripture to the nouveau-Yekkes of upper Manhattan—is not a rigorous theology written by one visionary scholar. Instead, it stems from two dissimilar documents deriving from different eras and locales: documents Y and U.

In Volozhin, nearly two hundred years ago, an unknown author composed a work that has formed the spiritual consciousness of much of the Centrist Orthodox Jewish world ever since. We possess only a fragmentary text of that work, embedded within what we now refer to as **Torah uMadda**. For reasons that I will expound, when I consider the question of time and place, I as-



sign Y, the document which deals exclusively with Torah, to late eighteenth century Lithuania. Y's confusion about the nature of *sefeik sefeika* led me to the conclusion that Y was the product of an intermarriage — a Litvak and a Galitzianer Chasida. My further assumption is that Y was, brace yourselves, a woman—an atypical student

of Volozhin who patterned herself after Chiddah. Written in a fit of depression after not having gained her heroine's prophetic powers, Y achieved a sophistication so subtle and nuanced as to suggest Shakespearean dimensions to this masterpiece of ironic power.

U, on the other hand, was composed by a

Navajo Indian who escaped the reservation and studied chemistry at Stanford University. His early intellectual rendezvous with the Natural Sciences and the Humanities gave rise to an integrationist *weltanschauung*, which rivals the broad appreciations of the Medicis during the Renaissance. Employing a brisk impishness, U takes a proudly amused stance toward the Liberal Arts, and treats them as a favorite son who has grown up to be benignly powerful but also eccentrically irascible.

I claim that an imposter, albeit a brilliant forger of sorts, conflated the two documents, removed all references to cosmetics in Y, and all allusions to medicine men in U, thus producing **Torah uMadda**, a curriculum which now assumes the proud position of setting the agenda for a powerful, yet misdirected branch of Orthodoxy. When I approached Harrison Ford to inquire about the existence of Rabbi Dr. Norman Lamm, the "alleged" author of **Torah uMadda**, he corroborated my conclusions by replying "Who's he?"

# NOTES FROM UNDERGROUND: Rabbi Charlop's Secret Diary

I am a worried man.

I have this habit: I write down everything anyone ever says to me, especially the words of the *talmidim*. I am not sure when or why this disease began, but it causes ulcers to grow on my thumb and forefinger. Such a strange illness, I am mystified. Actually, this problem has other effects, too. I get terrible headaches and I see a kaleidoscope of splotches covering my body. I went to a highly recommended doctor, who gave me a natural drink, made of tuna and tea leaves, among other minor ingredients, to quaff whenever my head cleared. Unfortunately, my strong constitution would not digest the stuff. Anyway, I never listen to men of the medical profession, although I respect them immensely.

Gentlemen, I apologize.

I committed myself to organizing all the material I had written down, those parts people had said to me, and those which I heard over the YU intercom system; instead, I bore you, flattering my vanity, by writing my own story. Now, I will get on with the information you desire.

I have lied.

I have never transcribed one thought which did not emanate from my own mind. When the *talmidim* step into my office, I fool them into thinking that I take notes about what they say, but I record my own thoughts. And there is no YU intercom system; it has been nothing more than the dream of the *rebbeim* and administrators here. So, allow me, gentlemen, to present you with an event which once took place in my office, and affected my own introspective thoughts, as well as the relationship I have with the *talmidim* at the Yeshiva.

Recently, gentlemen, a *talmid* came to my office with a suggestion to organize a reunion for former members of *Hashomer Hadati*. I wondered to myself, Who needs this *talmid*? Then again, who needs me? Who needs anybody? Hashem? What compels Him to create and sustain us? Why did He need that *bachur* to learn Torah on the ski slopes and break his leg? These and other questions began to disturb me, and were the cause of my sickened condition. I understood that to alleviate my condition, I must take bold measures. I was driven to interrupt

each *shiur*, one at a time; to apologize to the *talmidim* for coopting the valuable time they have with their esteemed *rebbeim*, and to then charge them with these and other disturbing questions. Due to the time constraints imposed on me, I had no more than five or ten minutes in which to delve into these nontrivial matters.

But, gentlemen, a *rebbe* sits in my office before me, as I write. He looks nervous. He stares at the hat which hangs on the wall directly behind me. I wonder, does he know it's a Stetson? He wants to know whether the Halakha permits him to listen to a modern form of classical music; the *goyishe neshama* which created the piece pervades it and may dominate the personality of the listener. I think I will order some coffee.

That guy next door always brings my coffee. I wonder if he is my secretary. To be truthful, gentlemen, I have my own coffee-maker, and I only drink the coffee I make. But that man annoys me, so I ask him to bring me coffee.

Coffee has always been the source of my worrisome nature and all its physical manifesta-

tions. Deaf, though, is horrible. My own coffee-maker is bubbling, so I pour myself a cup. I wonder if this *rebbe* of the Yeshiva, sitting before me, drinks coffee. "*Rebbe* of the Yeshiva," I ask while I quaff down my draught, "do you want some coffee?" He stares at me in disbelief, but I am busy writing down my question, so he thinks I do not notice. "No, thank you, *rebbe*," he mumbles in my imagination. His face goes through all kinds of contortions, like a computer picture of fractals.

Ugh! Those roaches on the floor again! It is like the plague—I have repeatedly had those exterminators in here, but those roaches keep returning. How embarrassing; this *rebbe* must think this Yeshiva is in a decrepit state of affairs, but I have not been able to extract the *sheketz* elements from our midst.

Gentlemen, you must excuse me; my headaches are returning. Somehow, they always return with the coffee.

I wonder if the coffee contains that medicinal drink....

**The Bernard Revel Graduate School of Undergraduate Studies, in conjunction with MTA High School, proudly presents:**

The Midrash Claims

**Rabbi Dr. Norman Lamm continues his prolific literary endeavors with the publication of three new books in 1991:**

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**The Bernard Revel Graduate School Department of Arabic Studies is sponsoring a two-week field trip to Iraq. Tickets are \$50.00 each. Contact Ruthy for Reservations.**

The Klafin Elyon of Yeshiva Ropitzke Yisroel Eshman in Tzfat, Israel, Seminary, is currently seeking Talmidim (Graduates of Midrashot) to attend its advanced graduate level studies program under the supervision of Rabbi Hamevaser.

Directed by: Friends of The Jewish Mass

To further the propagation of Torah uMadda (TUM), YU has decided to start a Torah uMadda Shidduch Service (TUMSS). All TUM singles are invited to fill out the following questionnaire and submit it to the Max Stern Division of Communal Services (MSDCS).

- Who is your paradigmatic TUM person?
  - M. J. Bernstein
  - Rabbi Dr. Tendler
  - Shirley Auslander
  - Hamevaser
  - The proximity of Barnard
- What do you enjoy most about attending Stern (besides TUM)?
  - Hamevaser
  - The athletic facilities
  - Watching the return of Luke on the lounge's large color television
- What do you most enjoy about attending YU (besides TUM)?
  - The opportunity to live in a multi-cultural, heterogeneous, politically correct environment
- Do you plan to make Aliya?
  - I did
  - Yes, No, No, Yes, Not in the Near Future
  - I already live in Monsey!

# Running Backs and Rabbis: The Halakha and Football

(Reprinted without permission from the Journal of Halakha and Contemporary Sports)

Despite the widespread popularity of football, there have been few attempts to consolidate the wide range of halakhaic material dealing with the sport. An early attempt, Guttman's *Der Religionsphilosophische des Football* (Berlin 1891), is sketchy at best, and is distorted by the well known Wissenschaft bias against sports played by people named Bubba; hence the disproportionate amount of attention paid to Chess (see, e.g., A. Geiger, *Rabbi Akiba: die Judische Chesschampionen*).

The following, then, is a conspectus of Jewish law on football, its cadences and contours, its contents and connotations, its convolutions and conglutations, its controversies and conclusions.

The earliest halakhaic source on football appears in the Palestinian Talmud (*Ma'aser Sheri* 3:7). The *Gemara* there discusses a controversy that may well have been common at the time, though unheard of today: "R. Dimi asked R. Bibi: A player who fumbles and a goat eats the ball, what is the law? Do we say that the defense would have recovered? Or [do we say that] as long as the goat eats, the ball remains in the hands of the offense? He said to him: There is no rule against goats."

R. Bibi's answer, the famous "no-goat" rule, is the subject of a bitter dispute among *Acharonim*. In his classic responsa collection, *Shut shel Shlomo*, R. Shlomo "O.J." Katzenellenbogen argues that, according to R. Bibi, the intercession of the goat is legal; therefore, the benefit accrues to the team which was last in possession of the ball. Katzenellenbogen brings a proof from a similar discussion in *Nazir* regarding field hockey.

R. Barukh b. Barukh of Greps disputes the conclusions of the *Shut shel Shlomo* in his well known halakhaic monograph, *Barukh Shekivani*. R. Barukh argues there (*ad loc.*, *et seq.*, *op cit.*) that R. Bibi's "no-goat" rule assumes that, because the goat's consumption of the ball impedes the progress of the offense, the goat must be regarded halakhaically as a *shalich* (agent) of the defense. As a result, the defense has, through the instrumentality of the goat, recovered the fumble. This assumes, of course, that R. Bibi believes a goat may be counted as a player on the field (Cf. *Raavan* on *Baba Sali* 58a, s.v. *achar ha-kickoff*).

At first blush, R. Barukh's explanation seems untenable. But a closer examination of his argument reveals that the first impression was correct. R. Barukh seems to ignore the obvious question: if the goat is a *shalich* of the defense, then would not that team be subject to penalty for having twelve men on the field? R. Barukh's answer, apparently, is that inherent in R. Bibi's

statement that there is no rule against goats is the notion that a goat, not being a man, cannot violate the rule against having twelve men on the field.

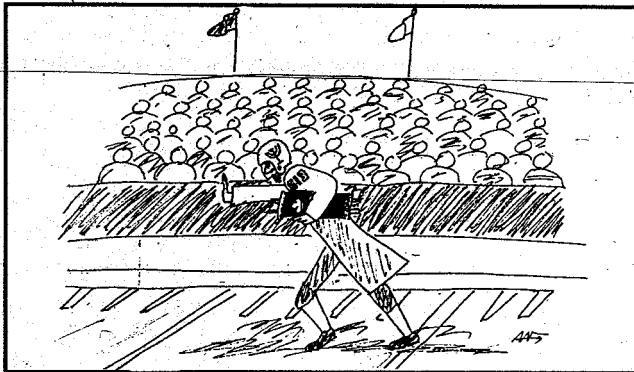
Whether this principle could be extended, R. Barukh does not say. However, one might logically suggest that, under R. Bibi's rule, a goat might similarly be allowed to commit holding — or even roughing the kicker — with impunity. Such a result seems unlikely, not to mention silly.

Maimonides' *Iggeret le-Frank's Bar and Grill*), each citing a different reason. Some argued that a football pool involves an *asmakha*, others that it induces *bittul zeman*, *bittul ha-yesh* and *bittul chametz*. A third group invalidated the pools on the basis of Rav's well known dictum, "Only bet on a sure thing." Unfortunately, we have no evidence regarding the success of these efforts to eliminate the football pools.

The subject of football cropped up in an entirely different context with the outbreak of the first Maimonidean Controversy. Many anti-rationalists viewed the sport as an allusion to Ar-

fertile source for discourse on a variety of issues. Mordekhai, for instance, quotes R. Meir of Rothenburg as saying that the need for two witnesses on a *get* is proven by football: "For there aren't two witnesses over there (i.e. in a football game), and it is all disorder and chaos (*tohu va-vohu*)." Similarly, the Tur quotes his father, the Rosh, as follows: "And our sages decreed that we should act beyond the letter of the law (*lignim mi-shurat ha-din*), for were it not [an obligation], the world would not be sustained, but would be [a game of] football."

This German view of football as chaotic and violent might, as Urbach has suggested, have resulted from the lack of centralized authority in Ashkenaz, or it may simply reflect that these people were a bunch of *Yekkes*.



The Gaonic Period

As one might imagine, there is very little Gaonic material dealing directly with football. However, the *Otzar Ha-Geonim* does contain a fragment of a responsum by I. M. Pei Gaon dealing with first round draft picks. Assaf argues that this responsum is in fact dealing with the basketball draft, based on the higher salaries mentioned in the text. He also suggests that the political turbulence of the period may have discouraged violent sports; there is no contemporary evidence of stock car racing. Alternatively, it has been suggested by Alon and others that football may have been played, but only during blinding snowstorms, an infrequent occurrence in post-Talmudic Babylonia. More recently, an obscure scholar named Rico has argued that R. Sherira Gaon drove an ice cream truck; he has been ignored.

### The Period of the *Rishonim*

In the early Middle Ages, especially in Spain, freedom and economic prosperity brought with them football pools. The halakhaic authorities unanimously condemned the activity (see, e.g.,

istotelian metaphysics; Rama, for example, demonstrated that the calling of plays from the sidelines indicates a denial of free will. But football found an apologist in the unlikely person of Rivash. In an oft-quoted responsum, Rivash argued for the viability of a spiritual life based on football; he suggested that the game was actually included within the category of a *mitchevet reshut*. However, some have pointed out that in *Galut*, where there is no Jewish King, Jewish participation in football would therefore be restricted to playing defense, and perhaps, special teams. For this reason, many prefer to quote Rivash's second rationale for football: "What else have you got to do on Sunday afternoons? Mow the lawn!"

Kabbalists also made room for the game in their *weltanschauung*, but they tended to stress more abstract elements. The Ecstatic Kabbalists, for example, viewed the convexity of the football itself as an expression of God's Name — especially when balanced at the tip of one's nose. Theosophic Kabbalists, on the other hand, put a great deal of effort into lowering the number of players on the field from eleven to ten, thus bringing the sport into harmony with the *Sefirot*. In Germany, we find that football provided a

### The Period of the *Acharonim*

The *Acharonim* discuss football in a wide variety of contexts, one of the most interesting of which is the football tax controversy of 1752. Imposed by the Hapsburg Empress, Maria Theresa, the football tax fell disproportionately on Jews and *meeskites*. Moravian Jewry sought relief from their halakhaic leaders, all of whom were wintering in Florida at the time.

In postcards from the Fontainebleau, several authorities argued that Jews are halakhaically exempt from a football tax because *dina demalkhuta dina* applies only when the king is named Fred. In the wake of the crisis, Jonathan Eyebshuetz suggested that he should simplify the spelling of his name. He also distributed a tax-free amulet to his many friends and acquaintances.

R. Jacob Emden responded by attacking the amulet and criticisms of football as Sabbatean. In a passionate pamphlet, *Sport Emet Le-Ya'akov*, R. Jacob argued that football is the only sport not engaged in by the Frankists. Which may well have been true. R. Jacob also instituted *Siddur* Night, in which he gave out free copies of his *siddur* to the first one thousand fans.

With the advent of the Enlightenment, football became the football in the controversy between *maskilim* and traditionalists, both claiming that the sport strengthened their positions. But the details are really dreary, so we will not go into them.

### Conclusion

As we have seen, the history of Halakha and the history of football are intertwined. My conclusion is that they will always be. As Vince Lombardi once said, "*Talmud Torah* isn't everything, its the only thing."

notoriety as one of the few people to use more than 10% of his brain, albeit somewhat idiosyncratically.

In a similar vein, Rabban Gamliel really ap-

pended a typically Thoreauian ending to his famous Emersonian phrase of "*Yafeh Torah Im Derekh Eretz*" with the line "but have your mother bring you lunch."

## "Don't Quote Me On It!"

As Jews, we have long enshrined the quotation. Famous quotations abound upon every subject, describing a number of viewpoints, with varying ranges of intelligence. Here we will discuss a number of rabbinic quotations that were never canonized or some that were miscanonized. Maybe you will understand their lack of popularity. Personally, I can only speculate.

The Nektar Rebbe, reputed to be a compulsive ambrosiac, once remarked: "A young *talmid* is like a larvae. He must first spend a couple of pupal years in a religious cocoon before entering the world. Only thus, can he truly be somebody." (His following quickly died out, as his family life deteriorated. His eldest son abandoned him for the quiet life of an ant farm and his daughter now works in a prestigious colony

where she aspires one day to be queen.)

Many Jews have a tendency to subliminally remember quaint quotations. A sandwich-loving chasid remembers his *rebbe* who would recall his brand of *Ruach Hakodesh* as "a spontaneous overflow of powerful religious feelings." These feelings frequently overcame him as he ate his daily peanut butter sandwich (which he truly regretted not being able to indulge in on *Pesach*) at which point he would fling off his shoes and cry "Out out vile jelly!!"

The common *yeshivish* phrase "breaking one's head over a piece of *gemara*" started out quite differently. A noted talmudist, who as a child was particularly fond of Humpty Dumpty, explained his personal method of analysis as "breaking one's head and piecing it back together." In the 1950's he received world-wide

## Dormant Talks

Speakers: Dr. Yitzchok Cohen and Rabbi Tony Beukas

Moderate Moderator: Rabbi José Blau

Uncoordinated by Morasha Kollel Alumni and YCDS.

Sample Scenario: Your Rebbe requires you to attend shiur, but if you go you may have to wake up before 11:30. Do you have an ethical obligation to go to shiur? What if your rebbe is not Jewish?

# Artscrawl's Great Shtochs of Jewish History

## An Overview

### • The Shtoch and the Shechinoh

My sainted and revered teacher, HaRav HaGaon R. Leibel Latke MiBintzayed to tell me, "Nosson, if you can't decide what to do, act like Hashem." For years, I interpreted these profound words to mean that I should beat up on my younger brother. After all, "*Hashem Ish Milchomoh*," right? And Hashem always picks on someone smaller than He is.

But as I grew, I learned that acting like Hashem meant imitating His sublime ways, being a *malei rochomim* like Him, being an *erech apayim* like Him. It meant making a fortune off poorly written anthologies of talmudic and traditional sources.

The more I studied Hashem and the glorious splendors of His creation, the closer I got to the exalted spiritual level of the *Shechinoh*. The Zohar says (see the ArtScrawl *Koheles* p. 45), that the *Shechinoh* is Master of the *Shtoch*. This parallels a statement by the sainted and revered Abudraham (see the ArtScrawl *Siddur* p. 17) that the *Shechinoh* is the Master of the Rubik's Cube.

But how are we to view the *shtoch*? Is it cosmic, lofty, transcending the human? Or is it lowly, mundane, covered with slime and muck? The answer lies in the sainted and revered Abaranel (see the ArtScrawl *Bereishis*, p. 34), who says, "The word *shtoch* is holy. And it rhymes with 'uch'."

The point is that the *shtoch* is part of the sincere and generous attempt by Torah-true Jews to bring closer the days of *Moshiach* (or the Middle Ages, whichever comes first). How can you contribute to this spiritual enterprise? Buy this book. Then buy ten more and give them out as *bar mitzvah* gifts. Like the guy on TV (which I don't own one of) says about these *treife* chips: "Buy all you want, we'll churn out more."

### • The Shtoch in the Torah

The Midrash (see the Artscrawl *Yirmiyahu* p. 98) says that Hashem is always first, no matter what. So He must have made the first *shtoch*. I hope you have followed my argument so far.

The first *shtoch* appears in *Bereishis*, where Hashem says to Adam and Chavoh, "Say, what 'cha doing wearing clothes?" This sublime G-dly wisecrack combined an insult about the

unattractiveness of their clothes with a stronger barb aimed and the question *why* they were wearing clothes at all. Truly an awesome achievement.

Later on, the *malochim* came to share with Avrohom and Soroh the joyous tidings that they will have a son. Soroh snickers. And the head *maloch* says, "You laugh now. Just wait until you're in labor. Hoo-boy!"

Perhaps one of the most significant and inspiring *shtochs* of all time is the one Yoseif haTzaddik plays on his brothers. It is far too complex to describe here, continuing as it does for months until the climax, where Yoseif says, "It's me, Yoseif, the Viceroy of Egypt. Throw that in a pit and sell it into slavery!"

The sainted and revered Ramban (See the Artscrawl *Biographies of Rishonim Who Were Frum*, pp. 79-92) says this story proves you should be nice to everyone, because you never know who might grow up to be Viceroy of Egypt. But our Sages say that Yoseif haTzaddik symbolizes the spiritual world of *Olam Habo*. And *Olam Habo* symbolizes Torah, which symbolizes Yoseif haTzaddik.

Moshe Rabbeinu, the Torah tells us, was *oniv mikol odom*, "more grape than any man." We don't know what this means. But the sainted and revered Ibn Ezra (see the Artscrawl *Biographies of Rishonim Who Weren't Frum*, pp. 34-70) explains that a word which is *nifal* is passive or transitive or something. Truth is, I never really understood that *dikduk* stuff (see the Artscrawl *Why Torah-True Jews Don't Have to Know Dikduk*, pp. 1-69).

Moshe Rabbeinu grew up in Pharaoh's ornate palace, so he did not have a *rebbe* to teach him the profound insights of Torah or the sublime gift of how to *shtoch*. Chazal say (see the Artscrawl *Book of Shalosh Sheudos Vorts*, p. 53) that Hashem taught Moshe his first *shtoch*. But Moshe said it in Egyptian, and it lost something in translation.

Moshe went out and saw the toil, the oppression, the suffering of his people. But beneath the slavery was a deeper, hidden meaning. The Torah often clothes supernatural things in words that we ordinary people can understand. Thus, the *shibud Mitrayim* symbolizes the proper role of women in Judaism. As the sainted and revered

Chassidic masters taught, "It is far better to be a woman and *frum*, than to be a fruit fly in Mozaambique."

The Midrash (see the Artscrawl *The Maggid Speaks About What the Midrash Says*, pp. 55-57) recounts a conversation between Moshe Rabbeinu and the sainted and revered Ramban. First, Moshe asks the Ramban if he knows a cure for seven out of ten cold symptoms. The Ramban says, "I only make house calls to the homes of sultans." Moshe asks him, "Who gave you permission to allegorize my best work?" The Ramban responds, "The *Chumash* is no more your work than an empire is the creation of the little guy who mows the Emperor's lawn." Moshe Rabbeinu answers, "Well, your Greek philosophy dilutes the true words of Torah the same way a disreputable merchant adds sawdust to the sacks of flour which he sells to fat women with tattoos!"

### • The Shtoch in the Gemara

After Hashem stopped writing the Tanach, great *shtochs* continued. In the time of the Mishnah, many sainted and revered *Tannaim* ripped out a great *shtoch* for the sake of Torah. Some said it was a *kiyyum* of "*Da moh lehoshev*."

For instance, Ben Bag Bag, who was probably tormented by the other children at school, is quoted as saying, "Your nose makes me think of a very old radish hanging shrivelled on a vine, covered with fleas and maggots." Unfortunately, we don't know who Ben Bag Bag was addressing.

### • The Shtoch in the Rishonim

In His compassion and mercy, Hashem also endowed many *Rishonim* with the spiritual weapon of the *shtoch*. Thus, the sainted and revered Rashba said to a Karate (Medieval version of Reform), "You have perverted your soul as a wealthy man might use a strand of gold to floss the teeth of his pet chinchilla." The teeth symbolize man's acquisitive nature, the dental floss his spiritual yearning to achieve closeness to God. When these two goals, missions, quests, are united, merged, unified, then man rises, ascends, soars to a higher spiritual level, dimension, plane.

### • The Shtoch in the Acharonim

With the wicked birth of the evil, so-called Haskalah movement, brave defenders of the Torah emerged to loose painful *shtochs* against the physical manifestation of *rishus*, the *maskilim*. The sainted and revered Vilna Gaon described the Haskalah as "a stumbling sojourn through the desolate emptiness of human vanity and insipidity." The Gra's sainted and revered disciple, R. Chaim Volozhiner said, "A *maskil* is like a shallow soup ladle from which the tasty chunks of meat fall off, leaving only puddles of grease and floating globules of fat." The ladle symbolizes *Olam Habo*, and the tasty chunks of meat symbolize the profound Torah insights of the Sages.

Further west, the sainted and revered R. Shimon Refoel Hirsch confronted the malignant spread of Reform in Frankfurt. He once said, "If you were to crush a ripe and succulent eggplant into the mud, allow a dog to tread upon it, stuff it full of used bubble gum from the armrests of movie theaters, then try to bake it into a pie, you would be doing what Reform is doing to Torah."

So too the righteous of our own generation have built a fence around Torah with their *shtochs*. The sainted and revered Rosh Yeshivoh of Ponevez, HaRav HaGaon R. Eliezer Menachem Shach *shlita* has said, "The secular Israeli who prefers movies on Friday night to wearing a beard and learning every Ketzov by heart is like a person who scripps and saves his whole life to afford a visit to Disneyland and finally goes and spends his entire vacation in the hotel room watching reruns of "Welcome Back, Kotter."

### • Conclusion

Nothing can be added to enhance these profound words of Torah wisdom. We can only lift our eyes and hearts to heaven and pray that Hashem may speedily send us Eliyohu HaNovi, that he may usher in the blessed and spiritual days of *Moshiach*, which the Zohar calls "the greatest *shtoch* of all."

(Reprinted from the Observer)

Since 1954, Yeshiva University has boasted its own cantorial training institute, now known worldwide as the Belcher Yeshiva of Musicology. This sound seminary was named in honor of Memphis Tennessee country rock-star Philip 'salami' Belch. Recognizing its readership's longstanding interest in the musical arts, Hameweltanschauung sent its roving musical critic, Rocky the Squirrel, to interview the school's mentor, administrator, public relations officer, telephone operator, guy who wanders from class to class making sure you've filled out the little blue registration cards, and who takes attendance in Sephardic nusach classes — Cantor Bernard "Moosehead" Beer. Cantor Beer is widely respected for his grainy voice and his drafty overtones as he hops through the scales.

**Rocky the Squirrel:** Cantor Beer, you have now entered your twentieth year of affiliation with the Belcher Yeshiva. What gains has the school made since then?

**Cantor Beer:** Well, before I answer your question, I would like to enlighten you with a small introduction to the history of Jewish music. You see, according to the Maharil, Rabbi Jacob Molin, Jewish music began when cavemen in the Sinai desert learned to grunt in *freigitch* (hence the origin of the "miSinai tunes"). The next stage in the development of Jewish music occurred when the Jews crossed the Red Sea; Handel stole

## IN THE



Cantor Bernard "Moosehead" Beer

his Water Music from the music to *Shirat Hayam*....

**Rocky:** Cantor, I am sorry to interrupt, but we're on a time limit.

**Cantor Beer:** Alright, I'll answer your question. But before doing so, I must ask you to fill out one of our blue registration cards.

**Rocky:** Cantor Beer, I don't plan to take any courses in Belcher this semester. Even if I did, I would probably take "Sephardic Liturgical Music Part XI — Songs For the Hearing Impaired." Sephardic *Shabbat* ditties really impress Stern

women.

**Cantor Beer:** Now you're beginning to sound like the typical Young Israel *am ha'aretz*. You show no appreciation for authentic, traditional, Jewish music. You probably listen to Mordechai ben David or Avraham Fried.

**Rocky:** Actually, I listen to Dveykus. I like their squeaky light sounds. I don't see where this is leading us.

**Cantor Beer:** That's just it. As long as the general Jewish public fails to understand and appreciate *chazzanus*, the future of authentic

Jewish music will remain in jeopardy. You cannot begin to understand our musical heritage by listening to Piamentas or the Radical Rappin Rebbes. Hey, why don't you sign up for a course in Belcher next semester. If you have problems with the language, we are compiling a transliterated *siddur* for our graduates who have had trouble mastering the original. We have also added some new courses that might interest you. **Rocky:** Such as?

**Cantor Beer:** We are offering a course in advanced Israeli and Chassidic dancing. It will be taught by Cantors Goffin and Berl and will require permission of the instructors to enter. We feel this course will reintroduce YU students to an area of Jewish music often overlooked in school. How can we expect our graduates to compose or understand our music if they can't dance to it? When was the last time you saw the Hora danced properly at a YU engagement party? **Rocky:** I notice that you are striving to meet the changing needs of the student body. What plans do you have for the future?

**Cantor Beer:** Based on student enthusiasm, and the general direction music is taking in the Jewish world, I am confident that by the year 2000, the motto of YU will no longer be Torah uMadda, but "Torah Madda Shira V'Zimra."

**Rocky:** Right Cantor, sing on.

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