

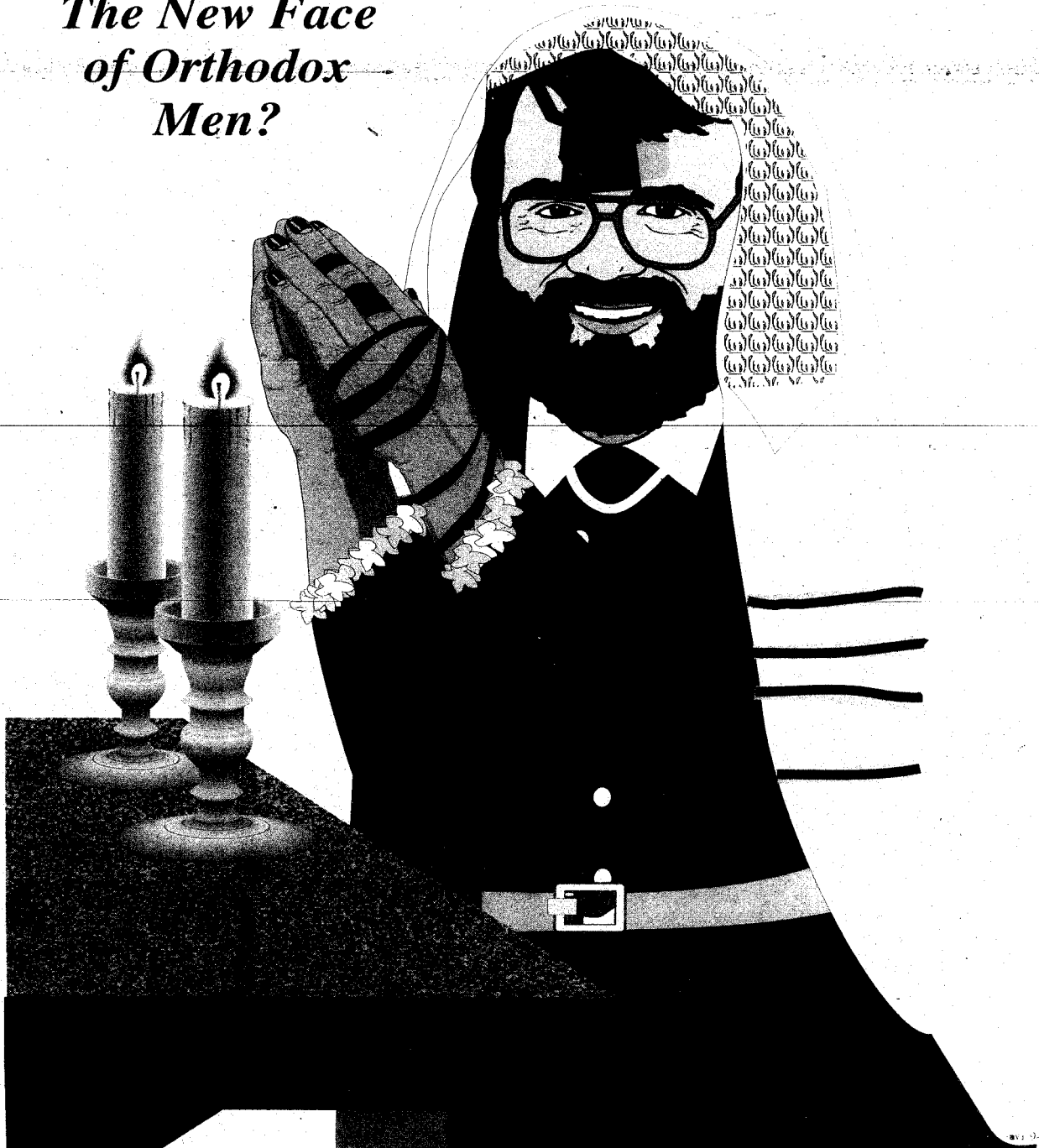
Special Peace Issue: Rabbi Lamm, Rabbi Bronspegel, and more  
Keeping Kosher At Home • Children's Books • Welcoming Assimilation

THE JEWISH MAGAZINE FOR FEMINISTS

\$4.50

# HAMEMOMENT

*The New Face  
of Orthodox  
Men?*



# EDITORIAL

## "May the Schwartz Be With Us"

Upon consulting with Vice President of Academic Affairs Dr. William Schwartz and Rosh Yeshiva Rabbi Julius Parnes, *HameMoment* has decided to support a total overhaul of our college curriculum which will finally relieve students of all Jewish Studies requirements. Already burdened by those required courses which are designed to expand their minds and their *weltaunshaung*, such as art, music, and Yiddish, Yeshiva College students drown in a sea of esoteric knowledge which they have not the time, opportunity, or available credits, to explore.

We call upon the administration to accept the proposals of Rabbi Parnes and Dr. Schwartz, which call for the elimination of Bible, Jewish History, and Hebrew classes in Yeshiva College. Some might feel that Dr. Schwartz and Rabbi Parnes make strange bedfellows, and we at *HameMoment* agree heartily. But we feel that the proposals they have come up with reflect careful thought and cooperation, and that Dr. Schwartz's dim view of Talmud Torah nicely complements Rabbi Parnes's dim view of secular studies.

An attempt was made a few years ago to rid the University of the burden of the Bernard Revel Graduate School, the core of Jewish Studies on our campus. But Rabbi Lamm and the right-wing saved the school, which is really just a sponge soaking up too much of our limited resources. But times have changed, and this new effort looks promising. Under the leadership of Rabbi Parnes and Dr. Schwartz, we may finally rid our campus of the unnecessary burden of Jewish Studies.

Why trash Jewish Studies? Well, is Yeshiva really the place for for *b'nei Torah* to delve into, for example, the *Sifrei Kodesh* of Tanach? Has it not been our tradition, since the dawn of the Jewish nation in Eastern Europe, to allow *shenayim mikra ve-echad targum* to suffice? And while one might argue that a thorough knowledge of Tanach is necessary in today's world, where we are bombarded by Western ideals and Christian values, *HameMoment* believes that we can safely let the women of Stern College bear the burden of studying Tanach. In any event, no one is more qualified to expound upon the inner meanings of *Yeshayahu's* prophecies than our very own Roshei Yeshiva--certainly, they are more qualified than the washed-up shul rabbis and academics who have nothing better to do all day than to study the *devar Hashem*.

Jewish History is similarly unnecessary. Since when do we, who represent the continuation of the values of the *Wolozhin* Yeshiva, value the study of Jewish History? Our mesorah is preserved by the teachings of our rebbeim. And anyway, if we have any real questions about our past, we can turn to the scholarly works of Rabbi Berel Wein, or, even better, the ArtScroll History series.

One gain of the above proposal would be the money it would save. While we are sure Dr. Schwartz and Rabbi Parnes are interested only in our personal and religious growth, think of all we could do with the money saved. For example, just as Yeshiva College is able to maintain an entire Classics department for about two students a year, maybe next year we can introduce new courses which offer one-on-one instruction in other departments. We can fill our 128 credits with a greater variety of new electives, or even use the money to expand the Belz School of Music, rather than cramping our secular style and the breadth of our academic inquiry by requiring the study of stuff like *Chumash*.

We believe this is the ideal solution to Yeshiva College's academic and financial worries. However, we have our doubts about whether the administration will heed our call for change. Past experience has shown that that they are from the old school, which valued a broad, comprehensive, and sophisticated Jewish education. But we hope that they will wake up and realize that Jewish Studies have lost their appeal over the decades, that the best preparation for our entry into a totally secular society is--you guessed it--a totally secular education.

The purviews of the signed and sealed articles and particles are necessarily, quantifiedly, and sometimes those of the individual or group authors and their family members and, of course, are Grade-A Daas Torah. The points of view expressed herein do not reflect the opinions of Yeshiva University since, as a rule, Yeshiva University and its leadership never takes a stand on anything. Editorial policy is determined by whim and by hormone of the governing board. Subscription Rate: 3.77 Dinarim Keisarim. All material herein is *hefker*, 1993.

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See "Stern Girls-Stern Girls"

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• Finally! A Gush guy gets engaged! Well, it's about time. And what's more, it's to a Gush girl. (Brovender's girls are all Gush wannabes anyway.) A hearty Mazel Tov to fellow left-wingers Yitzi (CPR) Blau and Noa (that's no-Ah, not Noah) Jesselson.

# The Misguided Guide: The True Authorship of the *Moyreh*

(reprinted without permission from the Jewish Observer)

The *Moyreh Nevukhim*, or "Guide of the Perplexed," has long been considered by true Torah and Torah-true scholars to be a *Marbeh Nevukhim*, an "Increarer of Perplexity." In their divinely-inspired wisdom, Gedolei Yisroel have urged all Yidden, young and old, superstitious and illiterate, impressionable and incapable of independent thought, to steer clear of the dangerous and pernicious influences of philosophy.

We, therefore, avoid the study of certain harmful philosophical texts, including the *Moreh*, the first shaar of the *Chovos haLevavos*, almost everything written by R' Avraham ibn Ezra, and a small number of the *Aseres haDibros*.

Avoiding exposure to such works has contributed handsomely to the steadfast emunah and slimfast curiosity in our Torah communities.

Conscious of Shlomo haMelech's statement, *Lev navon yevakesh daas* (Mishley 15:14), we seek out only what is approved for us by daas Torah, especially when it serves *lishmorkho me'ishoh zoroh* (Mishley 7:5), to save us from the temptations of the "strange woman," a metaphor for philosophy, movies, etc. (The Kibitzer Rebbe explains that the *ishoh zoroh* in the *posuk* is that really fat woman who always sits down next to you on the subway.)

And yet, there are always some who will say, "and yet." Despite our efforts and warnings, someone will always ask the wrong questions, about dinosaurs, about Chassidim who *toivel* in the *mikveh* ninety-two times a day, about sheitels. It is the wayward and the restless minds that often say: "It must be okay to learn *Moreh Nevukhim* if the Rambam wrote it."

At first glance, this question has two flaws. First, you may never assume that something "must be okay." You may assume that something must be *assur*, of course. But, as my rebbe often said, the world is divided into two categories, the *assur* and the not-yet-*assur*. Second, who says the Rambam wrote the *Moreh Nevukhim*? Mostly, a bunch of college professors. According to the *Tachisei Tumoh*, the average sub-Saharan armadillo has more *yiras Shomayim* than twenty-three college professors. (On the incompatibility of college and *yiras Shomayim*, see "The Cult of College: Rescuing our Children from Darwin, Drugs and Dolly Parton" in last month's issue.)

While it is true that most *Rishonim* and *Acharonim* thought the Rambam authored the *Moreh*, this can be explained. The *Gemoro* itself often corrects the authorship of statements, saying *Ipcho!* We have also learned that some *Teshuvos haRamban* were written by the *Rashba* and that some of the *Gro's* favorite recipes were actually written by his mother-in-law. More importantly, recent computer research has revealed that the Rambam could not have written the *Moreh Nevukhim*. In fact, the book is a composite work, the product of several authors in different periods, redacted or compiled somewhat later.

Let us review some of the evidence. The *Moreh* is written in more than one language. It con-

tains different literary styles, internal contradictions, and some repetitions. Of course, the same could be said of most of the articles in the *Jewish Press*. The *Torah* also boasts these features.

But the *Moreh* was supposed to have been written by the Rambam, the *Nesher haGadol* whose magisterial *Yad haChazokoh* organized and categorized *kol haTorah kuloh*. Yet, the *Moreh* has no discernible structure, no chapter or section headings, not even a bibliography! It has no hassagos from the *Raavid*. Is it conceivable that the *Raavid* criticized everything the Rambam wrote (see, e.g., the *Hassagos haRaavid* on the *Shopping Lists of the Rambam*, now published in the back of the *Artscroll Siddur*) except for *Moyreh Nevukhim*?

In addition, there are many statements in the *Moreh* that contradict the *Yad haChazokoh*. Since it is inconceivable that the Rambam ever changed his mind (see "Was the Rambam Really a Litvok," in our *Chanukoh* issue), we can safely conclude that he never wrote the *Moreh*. Moreover, in at least three places, (III: 29-30, 32, 37), the *Moreh* encourages study of *avodoh zoroh*. Such a statement may be made by certain so-called rabbis associated with *Yeshiva University*, but not by the Rambam!

This evidence leads to the inescapable conclusion that the *Moreh* was not written by the Rambam or any single individual. Our task then is to identify the various authors who truly wrote this work.

The first candidate must be the so-called "translator" of the *Moreh*, *Judah ibn Tibbon*, whom we'll call *J*, for short. *J* reflects a preoccupation with man in all his feebleness, frailties, and failings. (The feeble man in question may have been *ibn Tibbon's*

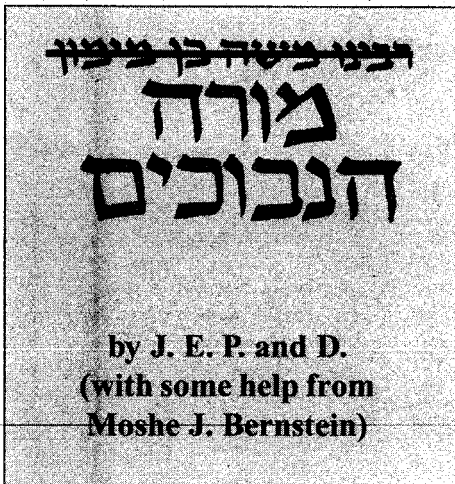
*ne'er-do-well brother-in-law*, Sidney.) The section dealing with the team of the *Forbanos* (I:32), for example, was undoubtedly authored by *J*. It depicts the Jewish people wallowing in the mire of idolatry, swimming in the sea of superstition, and bathing in the bathtub of tumah. *J* writes clearly and expressively in a distinctive style reminiscent of the early Robert Ludlum.

Another source of the *Moreh* (on exegetical issues, we shall call it *E*). The sections attributable to *E* are scholarly, but written simply for a wide audience. The modern equivalent is the *Little Midrash Says*. *E* explains how certain terms are used in the *Torah*, simple words like *ish* and *ishoh* (I:6), and hard words like *regel* (I:28). The primary thrust of the *E* sections is that *Hashem* is incorporeal, so He has no body, no clothing no tailor. (It is therefore *ketifoh* to say "L-rd & Taylor.")

A third source of the *Moreh*, one which deals with philosophical speculation, is denominated *P*. The *P* sections are very difficult to understand and very *assur* to read. I am told it contains references to Aristotle and other *ovdeh avodoh zoroh* like the Moslem philosopher *Al-Farabi* (called *Abu Nasr* in the text and probably an ancestor of the twentieth century Egyptian dictator and soney *Yisroel*). I am told *P* refers to the "Mutakallimun." This was not an *NBA* expansion team, but a group of thinkers who held that the nature of things as we perceive them in the world carries no demonstrative authority; they were therefore prone to wearing plaids with stripes and disregarding "Do Not Enter" signs. Unsurprisingly, this school of thought lost many adherents after the invention of the electric chainsaw.

A fourth source, *D*, is the most esoteric, appearing to discuss issues of prophecy, when in fact it relates to the relating of old episodes of "The Dick van Dyke Show." *D* is probably the latest of the sources; records show that *D* never came to shul until halfway through *Yekum Purkon*.

The foregoing analysis does not by any means exhaust the scope of our inquiry, though it does enervate it considerably. Sources remain to be uncovered, revealed, and disrobed. We may never know the true identity of all of the authors of the *Moreh Nevukhim*. But at least we may strive to discourage its study, except for the purpose of discouraging its study. And always we should be guided by my saintly Rebbe's sage counsel: "Never, ever read philosophy. I mean it."



## HAMEMOMENT'S BOOK REVIEW SHORTS

1) *My Fathuh Says or What the Ramu Likes to Tayne*, by Ralph.

*You hear what we're saying.*

2) *Anonymous: The Collected Works*, by Anonymous. Preface by Dr. Willy. Epilogue by Rav Ahrelus Kahnelius. "Last Word" by Dr. Willy. "Last Word" by Rav Kahnelius.

*A @%&(&%\$& literary tour de &\*^%\$#@&!!.*

3) *Things I Sort of Think I Might Have Once Heard and am Really Angry About*, by Name Withheld.

? *A cogent, convincing work.*

Sick of reading annoying stories which tell you nothing about your favorite gedolim?

Well, so are we, but that seems to be the only thing that sells. Until now.

Metzora Publications Present:

# Kisvei Chachameinu

(the letters they didn't want you to see)

Letters uncovered from the early Tanaim to Achronim in our generation....

Here are only a few of the gems we divulge:

Dear Mom,

The strangest thing happened to me the other day. I wanted to go into the Beis Midrash, but the guard asked me for my ID. When I told him that I left it in my room, he wanted to charge me two zuzim to get in. There was no way I was going to pay two zuzim to get into the Beis Medrash, so I tried to get in through the roof. Unfortunately, I got stuck trying to climb in through the window. To make matters worse it started snowing. When they finally caught me up there, I was sure the Rosh Yeshiva would kick me out, or at least give me a big mussar shmooze. The funny thing is, they all looked at me like some sort of hero. All for trying to get out of pain to zuzim! What luck.

Anyway, they tell me that the guard won't bother me about my ID anymore. I guess these things have a funny way of working themselves out. As I always say, "If I don't look out for myself, who will?"

Write back soon. And please send another batch of brownies. Some friend of my roommate ate the last batch.

Love, Hillel

*"My Uncle loved it" - Rav Boruch Halevi Epstein*

*"I'll sue!!!" - Dr Grach*

*"These letters are intriguing - almost like a neo-Soloveitchikian curveball breaking from the past. A perfect strike." - Shalom*

Dear Rebbe,

Boruch Hashem, the plans are going well. They seem to think I like it here, so I guess my disguise is working. Rebbe, I must admit that my mesiras nefesh is taking the toll. My yetzer hara is getting stronger than ever. I just have to keep telling myself that I'm sacrificing myself for a greater good. I guess my reward will come in shamayim.

I have to go now. I think someone's coming. I hate shaving. At least they let me learn in my room. This way I don't have to endure the tumah of their Beis Medrash.

I wait for your instructions. Please continue to say tehillim on my behalf.

Your Devoted Talmud,  
Norman  
Nachum

To My Beloved Wife,

I hope you are enjoying your stay up in the mountains. The bungalow colony idea was a great one. Boruch Hashem, the kingdom of Lubavitch is growing by leaps and bounds, and our emissaries are spreading Torah around the world.

I don't mean to complain, but some of these Chassidim are getting a little annoying. "Rebbe, should I get married? Rebbe, should I trim my beard?" How should I know? I'm surprised they don't ask me when to go to the bathroom. I mean, come on, get a life. I wish someone would just once ask me an intelligent halachic shailah. I didn't spend years in a Beis Medrash to figure out cute gematrios. I went to University for that.

In any case, I'll see you erev Shabbos. Please make roast this week. I'm a little tired of the chicken.

Love always,  
Menachem Mendel

## Letters (if you can call them that)

To the Editor:

Having been in my Rebbe's shiur for years (two), I feel compelled to come to his defense regarding a recent event. Although no mention of this subject has appeared in your publication, I feel that an unsolicited letter designed primarily to incite and enrage is appropriate.

Many detractors now cry for my Rebbe's release, claiming that he wrote ridiculous statements about his rebbe, the Rav. Is this really true? In my years in Rebbe's shiur, I never once heard the Rebbe reflecting on the Rav. In fact, if he did mention the Rav, it was only to say over a beautiful p'shat on the Tosfos or Rashi. We never actually got any farther than that. In any case, these claims against Rebbe are completely ridiculous, and should be ignored.

Basically, if I don't remember him saying it, it really must have never been said. Ho Raayah!!

Sincerely,  
A Concerned Talmid.

Ed: After submission of this letter, the student was asked to leave his shiur,

but was allowed to remain after a large outcry of support and the proliferation of petitions for his reinstatement. Yet, at the time of publication, his rebbe still refused to call him by name.

To the Editor:

I was appalled to read an account of a retelling of a shiur delivered in Israel by Dr. Lamm in a letter to the Editor in your last issue. Though I missed the shiur, was too lazy to read the printed article, didn't have time to peruse the subsequent writeup, and did not even hear the speech indirectly, I was shocked at its apparent content. Proponents of Torah U'Madda (TUM) must now rethink their supposedly Torah-true views in lights of what I think was said. In fact, his attributed comments are so preposterously absurd that they don't deserve further enumeration. Centrists have once again put their foot in their mouth. And they don't even know what Brochoh to make. So I hear.

Sincerely,  
Name Withheld Upon Request

...and the rest of the Jewish Studies Faculty has been asked to... We hear Jeff Socol has a few openings, so we'll put in the word.

# Bigtan and Teresh Down by the Courtyard

"If you're drunk, we're funny"  
 --Ernst & Julio

You know, not long ago, if anyone would have suggested that one day I would be writing in Hamevaser, I would have urged them in the strongest terms to ask me mechilah. But, here I am, an invited guest writer in these hallowed columns...so if you don't get the jokes, assume it's you.

Also not long ago, a female applied for admission to the RIETS semichah program. In the wake of her rejection by the school, rumors ran wild, like untamed horses on a grassy plain, to the effect that Y.U. is misogynist, male-chauvinist, or even somehow against women attending the yeshiva. Recently, however, the administration took action that incontrovertibly disproves these rumors. Specifically, they announced the endowment of the Jamie Farr Fellowship, a program in which a budding RIETS scholar will attend all classes dressed in Korean War era women's clothing.

Still, chacun a son gout.

And furthermore, from a recent discussion with a friend of mine who attends Cornell University--we'll call

him W.--it emerged that a certain secluded spot on the campus of that high-pressure college is known as "Suicide Point," because so many distraught students have chosen to kill themselves there. I was shocked to hear that Cornell tolerates such a place--I am sure that there could never be a "Suicide Point" in Y.U. Here it would be the "Edith and Sol Goldwein Suicide Point."

Parenthetically, about a year ago, W.'s brother--we'll call him W's brother--was sentenced to a prison term following a secret trial. He was accused of espionage and theft of intellectual property, charges stemming from his activities as an agent for the Mossad Harav Kook. It's a strange story.

What is also strange is that although it is already dark outside, I still have plenty of time to catch minchah--at the. "I can't believe it's not shekiah" mynan across from the Beis Midrash. If those guys really think it's before shekiah when they daven, then you've got to wonder what they put in their Besamim boxes.

And speaking of boxes, when the gabbaim buy a new pack of aliyah cards, do they throw out the gum, or give it to a non-Jew that they know? If the latter is the case, who chooses who gets the gum? It's high-time that the Gabbaim were held accountable for the Beis Midrash property that they control.

As I recline, take a sip of sheva sheva sheva, recline further, and finally fall backward out of my chair, and onto the floor. I exclaim "Ow." I've hurt my back, and I'm a little angry, so I take another swig, this one long and deep. I have a pretty good head buzz going now, and I feel good...like a king. I'm the king of all I survey, which is currently my dorm room. And then, all of a sudden, my roommate opens the door and starts washing his hands at the sink. I rise, walk over to him, and smack him full-force in the face.

"Why?" is all he can manage.

"Because I didn't lift my golden rod, man. You didn't wait for me to lift my sharvit." All the best.



**RIGHT**



**A LITTLE OFF**



**WAY OFF!**

## THE PELL GRANT SHUFFLE (sung to the tune of "Yidden")

You say you learn in kollel  
 And you're struggling just to get by  
 With a wife and seven children  
 The food stamps cannot satisfy  
 Well, the answer to your tzaros  
 Is now in reach

Just set up your own college  
 Where you can teach

And you'll make more than Reichman's O and Y

CHORUS: Yidden, Yidden, try Uncle Sam  
 The Pell Grant is free gelt  
 For the whole yeshiva gelt  
 Yidden, Yidden, join the scam  
 Sponsor the pursuit of knowledge  
 Organize a private college  
 Claim you have talmidim  
 Misnagdim or Chasidim  
 You'll get rich and no one will ask why

You wonder if it's assur  
 To begin a vocational school  
 Just teach the students Torah  
 You'll be giving them a much greater tool  
 You can guarantee attendance  
 If you pay them to come  
 Increase the school's enrollment  
 By copying some  
 Names from a phone book from 1902

CHORUS: Yidden, Yiddep...

## Deep Thoughts

by the Joel Jablonski Professor of Talmud

When the wind blows ferociously and smacks against your tender, beardless face, it hurts.

Latin and Yiddish are simply two languages which just sound a little different from one other.

A fool in deed is indeed a fool - or as the zaide R. Chaim liked to say, "ad hominum plutonium mutatis mutandis."

Imagine all the beautiful and wonderful things that a tiny ameoba perched on the viser of Florence's Time-Out cap could see.

Who made all those rips in the Y.U. flag anyway?

Did you say Wolozin. I thought you said Volozin. That's very different...Never mind.

Knock Knock!  
 Who's there?  
 Beer. Beer who?

Barnum completum veritus moussi.  
 (Latin jokes never translate well into English.)

If you are well schooled, have scholarly training, dress like a chasid, think like a Brisker, and have an unlimited supply of free cholov yisroel pizza, you too can wring the mysteries out of like and author "Deep Thoughts."

Shitas HaRavad on the incorporeality of 6 has nothing to do with the etymology of the word 'alma matter.'

Alma Mater originally comes from the Talmudic phrase "alama Mata" (why a city?) though it was stolen by the goyim and bastardized into an association with avodah zara.

Romeo o' Romeo wherefore art (R. Blau said art is mutar) thou Romeo or as Dr. Willig liked to say, "is shver tzu zein a yid."

# Rabbi Green Bluberg - "Hey! God Made Men *Kirtzono* Too!"

Picture this. I am here at the Torah Leadership Retreat at the Homowack Lodge on Thanksgiving weekend, hoping to spend a weekend immersed in food, some Torah, and food. As a start to this gluttony-filled weekend, I decide to attend a shi'ur given by Marvin B. Simcha. I have heard of his great intellect, his radiant holiness (some say that birds roast even when they hear his name, let alone when they fly by), and his ability to impart a sense of wonderment—not only at the beauty of the Bible, but also at the fact that a man could actually teach Tanach.

Sadly, since some of Marvin's female colleagues are giving concurrent classes, attendance at this shi'ur will be missed by all those preferring to hear women, recognizable by those honorable titles such as Mrs. or Ms. preceding their names. One enlightened student remarks that if only Marvin's name were Shoshana...

Marvin, his large white kippah revealing only a tefach of his big bald head, begins to weave his way with ease through the biblical sources. I forget the kippah, and the blinding sunlight reflecting off his forehead into my eyes, as he magically and emotionally unfolds the story of Yosef and his brothers. Other than the fact that this shi'ur is about biblical men, I find myself thinking, though not really believing, that Marvin is displaying the talents of a splendid female teacher. And then, I wonder, does Marvin ever think of himself this way?

Another scene: a young man and woman aged 22 go out for the first time. I unobtrusively observe this yutz shell out 82 bucks for the evening. With a look of astonishment on my face, I realize that this man must be an absolute blitherbrain for paying for a woman whose last name escapes him at the moment; heck, he didn't even have a good time. I walk away, fighting tears and wondering why men can not be more like women, and get paid for it too.

Over the years, I've asked many a young woman how she reached the decision to be feminine. "Two X chromosomes," or they wisely "checked off the box which said 'F' in the hospital" is often the cynical response. While these assertions of passive choice are cute, they, in reality, skirt the issue. Honest women let their real feelings be heard. "We have binah yeterah and you don't," or, "you pay for our dates, and we don't even know why" are common thoughts. ("We get to take credit for the Observer," though, is not among the convincing ones.) Women are able to choose their femininity from a very early age, and they have wonderful feminine role models in their institutions, which do not admit men.

Today there are no Orthodox men with the binah yeterah found in women to serve as role models. Let's face the sad truth: we're lucky enough to have regular binah. Our institutions emphasize theoretical study of Talmud and Codes, usually without any bearing on the real world. Women's yeshivot, in contrast, instill the know-how to live in this world as a Jew, and the binah yeterah to make them superior to men. Hey - didn't God make us *kirtzono* too?

There is the famous story of a great rabbi who answered questions pertaining to "heavenly matters," while entrusting "worldly matters" to his wife. Once a woman came to the rabbi, asking whether her chicken was kosher. The rabbi, engrossed in a deep discussion with his hundreds of adoring students (all male, all wanting to be like their holy teacher—and, most importantly, all claiming to be "really close" with him), replied: "Do you plan to eat it in this world or in the World to Come?"

While his worshipping students cheered him on (vaguely reminiscent of the primitive male bonding found among cavemen and at wrestling matches), the rabbi sent the poor woman and her chicken to the all-knowing rebbetzin. The rabbi's wife, filled with compassion and openly displaying her emotions, even crying at the proper moments, as is the way of great women, discussed many personal matters with her chicken-bearing guest for hours, like life-long friends. Only then did she patiently explain that the chicken would have to be slaughtered before its *kashrus* (or 'kashroot', as they so beautifully say) could be ascer-

ained. As Providence would have it, the strange woman was a prospective convert, and she embraced the rabbi's wife. 16 other women she met on the way home, four of whom she didn't even know, (as is also the way of woman) and ultimately, Judaism.

The rabbi and his adoring students, meanwhile, were off pondering whether goldfish can merit shares in the World to Come assuming their adherence to the mitzvot pertaining to them. The rabbi's students represent yet another group of young men who would tragically grow up without any femininity whatsoever.

This story, although altogether apocryphal, like most gedolim stories which are promulgated by the male dominated publishers, (since true gedolim stories only happen to women - and they are really "gedolot" stories) clearly proves that if Orthodoxy does not change this trend, it will end up producing great women who will run society, whereas men will simply live in some theoretical world, go bald, and tear their thumb muscles. This process must be stopped immediately. At least the balding.

Similarly, Orthodox men are not nourished by inter-

group dialogue. Come to think of it, they aren't very nourished at all. Men's yeshivot, anxious to retain their students, very cleverly discourage, and even prohibit men from learning how to cook and doing laundry. Instead, they serve their students cucumbers and tomatoes and call them meals!! As a result, men eat nothing but microwaveable popcorn from the time they leave their yeshivot until they get married. This

reality is the foremost factor behind the unprecedented explosion of prolonged yeshivah and Kollel study among single men.

A close look at the convention of femininity reveals that it is not a hereditary conferral of magical powers to women. Nor does it uniquely empower women to teach Tanach or to have a vastly superior sense of who should be set up with whom (barring very few exceptions, we men don't have a clue).

Binah yeterah, and feminine thought in general, is simply an added insight into the real complexities of life. This is something which we too can attain. If we can build a critical mass of men in women's yeshivot, this may eventually lead to the development of an entirely new Jewish educator: a man with binah yeterah.

Nowhere in the Talmud or later Codes do we find prohibitions against men teaching Tanach, studying halachah which relates to this world, making a successful shidduch, or even covering their hair, or the lack thereof.

Why, then, have some Orthodox women asserted that admitting men to their yeshivot is not permitted? Some women cite the fact that the word *nashim* appears in the Talmud over three times as often as the word *anashim*. Others note that the very first word in Rambam's Hilchot Talmud Torah is *nashim*. Still others claim that men are about as useless as tuna fish, but, at least you can eat the fish.

The Talmud, Rambam, and tuna fish—these objections cannot be lightly dismissed. Given the weight of these sources, it seems almost pointless to press the issue forward. And yet, Orthodox views are not monolithic. Halachah contains internal mechanisms of repair. Stated differently, if I feel that something should be changed within the halachah, that law is considered "outdated," and not only is it permitted to completely ignore any precedent, it actually is a mitzvah to change the halachah to serve my needs, or, pardon me, the needs of the Jewish people. I learned this great approach from my wife, Mrs. I. "Y." Bluberg.

A look at men's issues in past decades confirms the dynamism of halachah as it relates to the dynamic development of men with feminine leanings:

\* Men at Yeshiva University have a Bible requirement (alas, they are downscaling it, and, if Dr. Schwartz and Rabbi Parnes have their way, they will eliminate it, which is all the more reason for us to lobby for our acceptance to women's institutions).

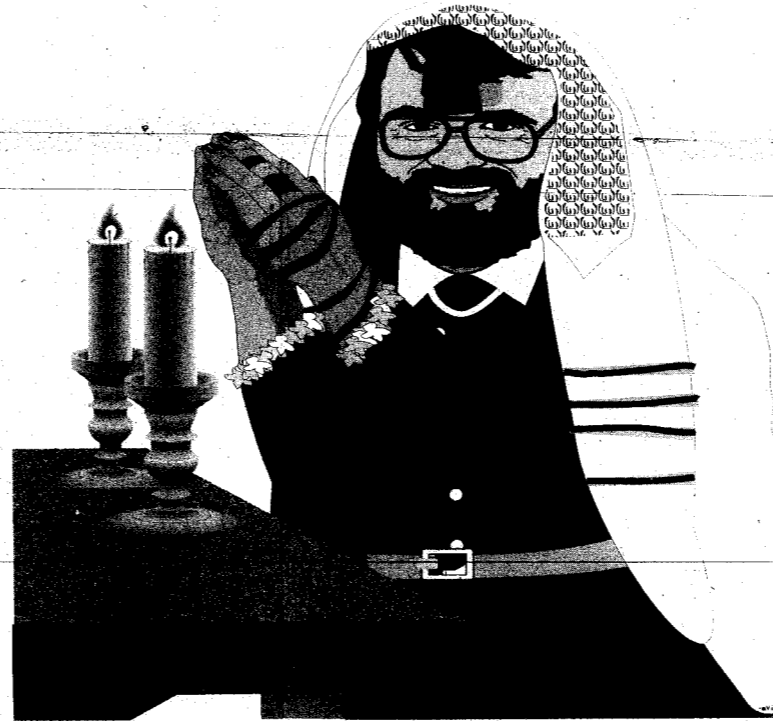
\* Some men, sick of the meal plan, live in apartments with appliances more sophisticated than a microwave.

\* There are ways to slow the balding process.

We men clearly have taken the necessary prerequisite steps before gaining admittance to women's yeshivot. Their refusal to admit us just proves that all issues pertaining to men and Judaism are sociological, rather than halachic. However, if men will it, contemporary female authorities can find the means to open the system more widely to men. To a large extent, the process will be driven by hordes of Orthodox men (calling themselves a "critical mass") wanting it to happen.

The halachah has always accommodated special action groups, such as men, who take special action while organized in groups. If we act now, we may generate a flood of magazine and newspaper articles written all about us! Maybe even entire books! What I mean to say is, we are now in a unique position to affect the overall Jewish community in a positive way—making femininity, with all of its superiority, accessible to all Jews.

I've said it before and I'll say it again: when there is women's will, there is a halachic way.



## Why I'm Applying To Stern...

by Chaim David Krasnerson

The hot controversy over women rabbis is not a new one, yet it rages on with ever-increasing intensity (for some, and ever-increasing hilarity for others). But the time has come to shift the focus of our gossip and d'varim b'teilim to the freshest machloket to hit the streets, the newest riv to rend the placidity of Orthodoxy's otherwise bland homogeneity. Hamevaser, always at the cutting edge of inanity, once again strides boldly into the fray with the latest hevel. Please read on.

I have always been more comfortable around women than men. Yet, I am not a

homosexual. I have always found women's fellowship more supportive and intimate, more altruistic and fulfilling than men's competitive, egotistical, self-promoting relationships. Also, women have much higher voices than men, they are often a bit shorter than men, and they generally do not grow beards. But I digress.

My most intense experience of Torah was the year I spent in yeshiva in Eretz Yisrael. But, while it was a great year for me, it was also very isolating and painful. I was forced to choose shavritot from among my brutish male contemporaries, and no longer felt comfortable knitting in my spare moments. I was subjected to cruel ridicule at the hands of my "friends," and sought solace in the friendship of the Kollel wives. I wrote daily letters to my friends in women's

seminaries, and they responded in kind, as women friends always do. Secretly, I wished I could be learning in Brovender's instead of where I was. But I survived.

This June, I will graduate Yeshiva College, where I majored in Jewish Studies and minored in Economics (Honors). Many of my friends will continue their learning in the Semicha program here, but I cannot. I love learning more than anything else, and I decided long ago to devote myself to Torah. In fact, I have many reforms. But I cannot go on suppressing my nature, spending my days and learning my Torah among people I have never really shared a bond with. I must return to the world of women.

I consider myself a traditional Jew, although some of the things I do for spiritual fulfillment might

seem strange to the narrow-mindedly Orthodox. I light Shabbos candles every Friday, and when I get married, I plan to cover my hair (or shave it all off). I am most comfortable in a long skirt, but unless I move to Scotland and start wearing kilts, I will have to keep wearing pants, which makes me feel very self-conscious. I make yarmulkas for my good friends, and have even made some for women friends who wear yarmulkas (and pants, like me). I currently observe the time-bound commandments, but in my heart I feel that they are not truly applicable to me, my soul transcends time, and I feel that some mitzvot cramp my holy style.

Where will I continue to grow in Torah? I have considered Drisha, but I am worried that the attitude of the women there will present the same problems as learning at YU would—after all, the women who learn there all wish they were men. I fear that this attitude might compromise the feminine atmosphere which has drawn me so strongly in the past. Perhaps my best

chance lies in a yeshiva somewhere in Israel. But which women's yeshiva would accept a man, even if his innermost heart insists that his soul is a woman's, that his boldest urgings and desires are fundamentally feminine? Sometimes I daydream about exchanging my pants and jackets for some floor-length plaid skirts and some shapeless sweaters, and bluffing my way into Michalal. One positive aspect of assuming a female identity would be that I would no longer have to keep up those men's mitzvot which I feel do not ignite the holy sparks of my religious core. But what if I forgot to shave one day?

Some of my confidants have suggested that I seek a surgical solution to my problem. But if G-d saw fit to place a woman's soul into a man's mind and body, would it not be a rebellion to alter His work? And would it not be cowardly to avoid the challenges offered by such an existence?

I must admit that I have been frustrated in my shidduch experiences. While I am certainly not attracted to men, I find that a date for me usually turn into a long-lasting, intimate friendship, instead of a

romance. I find women so platonically sympathetic that I forget that I am on a date, and before I know it, we have exchanged recipes and told each other about our neices and nephews. It is frustrating, but such is the lot G-d has given me, and such is the lot I accept with fortitude.

I conclude with a call to others who feel as I do. Are you a man who loves Torah, but feels out of place among men? Do you pause as you pass sheitel stores in Boro Park? Does your heart yearn for the honest, joyous fellowship of women? If you feel what I feel, let's talk. We can start up a support group, and come together with others like us. Perhaps one day, we will start a yeshiva of our own, where we can learn Torah and not be afraid to do some crocheting in our spare moments. Please write me care of this newspaper.

# Rav Bronspiegel's Dreams Come True - A Rapping Adventure

Here's a story--a big surprise  
But hey--I saw it with my own eyes  
Dr. Lamm just plain out of the blue  
Asked our Rebbi--to run Y.U.

Said our Rebbi--with a big smile  
The emes is--I've wanted this for quite a while!  
Let's make some changes--and to start  
We've got to cut out all of this art

"But psych teaches skills to deal with one another--"  
Rebbe says "No questions now! We've got ground to cover  
So Dr. Lamm--if you really must know  
The Psych department has got to go!"

Rebbe was rolling--and without even a sigh  
He bumped off Soc, Hist, and Polisci  
"Why waste the time?" as Rebbe looked stern  
"The best way to law school is to learn!"

"Oh no!" said Dr. Lamm,  
throwing down his hat  
"Jews need culture and that is  
that!"  
"Let's go slowly," said Rebbi--  
"Play it safe--  
Art doesn't just waste time--  
its totally treif!"

Dr. Lamm just stopped--he  
turned quite green  
He was kind of upset--if you  
know what I mean.  
He coaxed, he pleaded, "Be  
fair!" he beckoned.  
Rebbe just paused and he  
said "Just a second.

I think--according to our  
Mesorah  
Art is very far from being  
Torah!"



I think according to our  
Mesorah,  
Liberal Arts just isn't To-  
rah!"

"And its also pashut, as  
pashut as can be  
We must chuck--SSSB!  
The business schedule is just  
too straining  
For the boys to develop a  
lomidshe leining!"

"There's still computers--  
that's a good skill..."  
But Rebbe was going for the  
total kill.  
"A vadai--these skills are all  
the same--  
Give a boy a computer, he'll  
play a game!"

"Well what about Lit? Is it to your calling?"  
Said Rebbe--"No, it's quite farfallen."  
"But Jews need Lit--to be good men!"  
Rebbe says "See those Goyim? Lit's for them!"

Dr. Lamm started saying- "You must be in it to win it,"  
To which Rebbe followed--"Just a minute.  
I think--according to our Mesorah,  
Lit is far from being Torah!"

Rebbe continued--"Between you and me-  
We must eliminate Philosophy.  
Mimah Nafshach Kant, Locke, or Hobbed?  
None of them--will get is any jobs!"

"But what about the Rav? He had a Ph.D.!"  
"An eisena kashya, but it doesn't bother me!"  
Dr. Lamm protested, "Give me a break!"  
To which Rebbe quipped "A chiluk it doesn't make!"

I think according to our Mesorah,  
Philosophy just isn't Torah"

Dr. Lamm said "Whew! At least he left Phsych!  
I knew that Rebbe would find something he'd like!"  
"Just a second," said Rebbe-- "not so much noise!  
What is Psych anyway? You just talk to the boys!"

"And science and math?" Asked Dr. Lamm  
"Certainly you're in favor--as I am!"  
"Well, said Rebbe--I'm sorry to say  
But to be totally honest--Ach! No Way!

I mean, what will they gain from all that work?  
Hidden Mada evils in sciences lurk!  
I think-- according to our Mesorah  
Mada simply isn't Torah!

"Oh yeah!" said Rebbe, "Before I forget,  
Revel is the greatest apikorsus yet!"  
"I'll give you anything!" Dr. Lamm proposed.  
It's assur," said Rebbe--"Consider it closed!"

"You've ruined Y.U.! Is this what you want it to be?"  
Rebbe smiled and said, "Aderaba--you tell me!  
In hachi nami--Y.U. is overtuned,  
It's about time that the boy's sat and learned."

"I thank you, Dr. Lamm--now I leave ya  
At least we now have a real Yeshiva!  
I think according to our Mesorah,

The only thing to learn is **Torah!**"

# Star Trek and Halachah - To Boldly Go where no Rav Has Gone Before...

Journal of Halacha and Contemporary Society  
Stardate Purim/613-248-42

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### HOLODECKS AND HALACHA

Rabbi Menachem O'Brian, Chief Engineer for Deep Space Einstein.

Menachem worked for awhile on the Enterprise, showing up every third episode or so. He received his ordination from Yeshiva University.

In recent decades, it has become common for Orthodox Jews to use holodecks. A holodeck user, however, is confronted with a wide variety of halachic issues. This article will discuss the many facets of holodeck use, though we will refrain from rendering any halachic decisions, so you can basically consider it a useless intellectual exercise.

#### I. The Halachic Boundaries of Holodecks

What type of area is a holodeck? For example, can you carry more than 2000 amos on Shabbos in the holodeck? If we assume that a holodeck represents actual space, then it would depend on whether the holodeck was depicting a rishus harabim, rishus hayachid, or a carmelis. If a holodeck does not represent a halachically definable area, then carrying in one on Shabbos would depend on whether the eruv is up (there is usually a small tight outside the holodeck depicting the status of the eruv). Even so, there is still the issue of whether a computer-generated lechi can delineate an eruv. This is because the actual height of the holodeck room is less than ten amos, and the lechi must be above that height. This hinges on the same issue as whether you may build a succah underneath a cloaked ship. Of course, if the holodeck program is a representation of Brooklyn, before using the eruv you will also have to check with the Rabbi of the shteibel you daven in.

#### II. Aveiros and Holodecks

Do you have to do tshuva for an avei'ra you committed on a holodeck? The concept that laav machshava c'maaseh is well established, so you might think that you can get away with anything on a holodeck, because there's really no tachlis to any action you undertake on a holodeck, just peulah. Thus, we consider aveiros on holodecks like aveiros b'dibur - it might be an aveira, but since there's no tachlis nothing actually happens (you don't get malkos for speaking lashon hara). The practical application of this is: if you are alone on a holodeck with a computer

generated woman, there is no yichud.

### EIDECHAD AND VULCANS

Rabbi Sarek Hershkowitz teaches at the Ferengi Bnos Torah Institute. He received his ordination from Yeshiva University.

In current Orthodox circles, many have questioned the validity of the traditional halachic court system. This article will not take a stand on this issue in any way.

#### I. Eidus and Vulcans

Vulcans would appear to be ideal dayanim and eidim, as they never tell lies. This tendency also makes them very dull at parties. Vulcans also have the additional benefit of using the Vulcan mind meld to extract information, and can dispose of the guilty person by way of a Vulcan neck pinch, which is considered by some to be a form of skila. However, one of the primary requirements for kosher eidus is that the eid be a Jew. Most Vulcans are not Jewish, and even though they may look Jewish, this is not enough in the eyes of Halacha. However, we know from "Strangers From The Sky" that Amanda, a human who married the Vulcan Sarek, was indeed Jewish. The son that resulted from this union, Spock, is therefore Jewish by matrilineal descent, and may be relied upon as an eid.

#### II. Eid Echad and Vulcans

Now that we have established that there are Jewish Vulcans acceptable for eidus, the next logical question would be to ask if eid echad is sufficient in this case. It would seem from all available evidence that eid echad would be suffice. However, because the issue just wasn't relevant until now, there is no available evidence. We therefore suggest that you ask your local rabbi.

### KASHRUT AND REPLICATORS REVISITED

Rabbi Oh Yu is on the Federation Board of Kashrus, a division of NCSY. He received his rabbinical ordination from Yeshiva University's Chaver Program, the first person ever to complete it. Geordi LaForgewitz did not actually have much to do with this article, but the author wanted added credibility.

It is well known that Orthodox Judaism permits one to eat replicated food that is not actually kosher. In this article we intend to rehash the basic ideas inherent to this practice. Replicated food is considered inherently kosher because of the method in which it is formed. It is not actually food, rather, a bunch of atoms that are thrown together resembling food. ("Unlike a standard transporter, no molecular imaging scanners are used to derive analog pattern data of the original material" ST:TNG Technical Manual) This makes replicated food fundamentally similar to cardboard (and also explains why it often tastes that way). Even if the analog pattern was converted, though, the food might still be kosher because the food stock used to create it is not rau'i l'achilas kelev. However, if the original food item from which the program was generated was basar b'chalav, then you have a problem - namely, that you cannot have hana'a from basar

b'chalav, and using this food to create replicator food programs is problematic. The work around for this problem is rooted in a Gemara dealing with a sheretz hatched in a grain of wheat - since the grain of wheat is not considered "Earth," the sheretz is not inherently unkosher. Granted, we don't paskin this way lihalacha, but it does mean that a pig born anywhere off of Earth is not unkosher. So when making a cheeseburger for replication, you must contact a kashrus agency representative to supervise the process and ensure that the meat and milk used are not from Earth, thereby making them non-milk/meat problems, and getting around basar b'chalav altogether. However, when you do so, not only are you supporting the kashrus organization, but also NCSY. This brings up other halachic problems for which we have yet to find solutions.

### LETTERS TO THE EDITOR - QUESTIONS AND ANSWERS

Q: When is zman tfilla when you go through a wormhole?

A: This question is easily answered: since there is no time continuum within a wormhole,

there are no chiyuvei z'man. Therefore, you simply do not have to daven. See the article "Trills: Do They Count As One Person Or Two For A Minyan?" in last month's issue for maarei mekomos.

Q: How does one construct a gramma switch for sub-space communications?

A: You don't really need one, considering that going through a different dimension is considered a major shinui. The issue of crossing dimensions was also discussed in last Pesach's issue when we dealt with the question: When stuck in a mirror dimension, and your clone in that dimension dies, who gets precedence for yibum - you, or your clone's brother?

Q: If Odo should decide to become a Ger, how do you circumcize him?

A: This hinges on the validity of non-human Geirus, which leads to all sorts of problems. If it is not possible, and your Klingon goes three people (with eidus and hasraa), are you chayav misa? If Geirus is possible by non-humans, who is a Jew? If you are Reform, and believe that Judaism is really a shared set of feelings, are Ferengi Jewish? We'll deal with these questions at length in our next issue, along with the oft-asked question: Can Data be mikabel tuma?

Q: Is believing in Q avoda zarah or just kishuf?  
A: Q is a nudnick.

Also in our next issue: Torah im Prime Directive: Philosophy or farce?



# Home Moment for Kids

## (a.k.a. Enayim L'Torah)

### KALMEN THE KOSHER VACUUM CLEANER

"Yankel Yehoshofot," called his Mommy. "Time to clean your room for Shabbos!"

"But it's only Tuesday," thought Yankel Yehoshofot. He rushed the vacuum cleaner into the bedroom he shared with his brothers, Henech Hillel, Tzvi Tzadok, Beryl Binyomin, Mendel Mordechai, Gedaliah Getzel, Chezkie Chavakuk and Zeev Zeev.

Suddenly, the machine started to speak. "Hi, I'm Kalmen the kosher vacuum cleaner! I've come to teach you the importance of cleaning for Shabbos!"

"I'd rather hear about the importance of learning Tanach."

"Why? Is that important? Never mind. Don't change the subject. Helping prepare for Shabbos is a big mitzvoh. You can help your Mommy in many ways. You can clean your room, take out the trash and hang the "Do Not Flush" sign over the toilet."

"Wow," said Yankel Yehoshofot sycophantically. "Can I also help wash dishes, clean the chicken and give the baby a bath?"

"No, sorry," said Kalmen. "Those are women's jobs. Hashem created men and women as different species with different tasks. Like in the animal kingdom. It's the bird's job to fly and the ant's job to crawl on the ground."

"But I'm afraid of heights," shrieked Yankel Yehoshofot.

"Calm down, stupid," urged Kalmen. "It was just a metaphor. The point is that women have a special role in Jewish life, one of, um -"

"Servility?" suggested Yankel Yehoshofot.

"Support," said the vacuum cleaner. "By cooking and cleaning, women make their husbands' lives more pleasant than Gan Eyden, the Garden of Eden. As Shlomo Hamelech, the wisest of all men, said, a woman is mar mimavess, more than death. In other words, she is greater than all the rewards in Olom Habo, the World to Come."

"Sounds like apologetics to me," sniffed Yankel Yehoshofot.

"Don't be chutzpadik," replied Kalmen. "Apologetics is a venerable Jewish practice. Like vacuuming for Shabbos."

"Nice transition," said Yankel Yehoshofot admiringly.

"Thank you," said the vacuum cleaner modestly. "Now get to work."

Yankel Yehoshofot turned Kalmen on and pushed him across the carpet. He stopped to shift a pile of his brother's dirty laundry. Under the pile was a twenty-dollar bill, two tens and a five.

"Oooh," said Yankel Yehoshofot excitedly. "A reward for doing a mitzvoh!"

"That's right," said Kalmen. "But are you allowed to keep that money?"

"Yes, I am," exclaimed Yankel Yehoshofot. "Because money has no simon unless it's lying in a special way. That's a befeyrush gemoro!"

"Was this money lying in a special way?" asked the vacuum cleaner patiently.

"Oh no," said Yankel Yehoshofot. "Not special at all. My brother leaves his money around like this all the time."

"I see," said Kalmen. "But shouldn't you use a reward for a mitzvoh to do another mitzvoh?"

"Don't worry, I will," Yankel Yehoshofot assured him. "I will give this money to my sister, Feygie Freyda."

"How generous!" exclaimed the vacuum cleaner.

"It's a bribe for her to do my chores for a month. That will give me more time to play - I mean, pray." Yankel Yehoshofot smiled.

"Do you think you should give some of the money to tzedekoh?" suggested Kalmen.

"Yes," agreed Yankel Yehoshofot. "But it says in Tehillim that Hashem is tzaddik becholo derochov, which means one should give tzedekoh when travelling on all of Hashem's roads. So the next pushke I see on the highway I'll fill with money."

"Okay. Now you've finished vacuuming for Shabbos. What other mitzvos will you do today?" asked the vacuum cleaner.

"Well, I was thinking about bikkur cholim, visiting the sick," replied Yankel Yehoshofot.

"That's a very big mitzvoh," agreed Kalmen.

"I know," said Yankel Yehoshofot. "Especially because I heard that the Mets' third basemen will be playing today even though he's injured. I know my attendance would be appreciated."

"Hmm," said the vacuum cleaner. "And I'd be helping my Mommy at the same time," continued Yankel Yehoshofot.

"By taking some of your younger brothers to the game with you?" asked Kalmen.

"No, said Yankel Yehoshofot. "By taking some of her fresh-baked cookies to the game with me. It's only eight months til Pesach."

"I'm beginning to think you don't need the assistance of a kosher vacuum cleaner," admitted Kalmen ruefully.

"Maybe not," agreed Yankel Yehoshofot. "But then who does?"

### USHY AND TARFON

Ushy woke up in the morning, said Modeh Ani, and went down to the kitchen. His Mommy, modestly dressed in a chic housecoat and costly sheitel, was baking hamentashen.

"But Mommy," asked Ushy, "isn't today the second day of Pesach?"

Suddenly, Ushy heard a high-pitched voice coming from behind the garbage can. "Don't talk to your Mommy that way," said the voice. "Hashem commanded kinderlach to respect their parents. Only goyishe kids question their Totty and Mommy."

Ushy looked behind the garbage can and saw a small creature with tentacles wearing a slightly dusty, navy blue, double-breasted suit.

"Who are you?" asked Ushy.

"I am Tarfon, the Torah termite," he said proudly. "And I am here to teach you how to live the Torah way. No more back talk to rebbeim. No more television at your Bobbe's house. No more triangle-K potato chips."

Ushy stood thoughtfully for a moment. Then with a stomp he squashed the little bug.

### SHMULI'S ADVENTURES IN NEGALAND

Shmuli Yossi Dovi was sitting at the back of the class, daydreaming. Suddenly, he heard a small voice coming from his wrist, saying, "Pay attention!"

Who could it be? wondered Shmuli Yossi Dovi.

"It is me," said the voice, "a hair follicle on your forearm. I have come to teach you about the halachos of tzora'as."

"But I'm only five years old!" protested Shmuli Yossi Dovi. "I can only count up to thirty-eight! On a bad day I get stuck at twenty-seven!"

"Never mind," said the follicle, whose name was Harry. "This will be an adventure. I want to fly you to Negaland."

"Negaland?" asked Shmuli Yossi Dovi. "What's that?"

"Negaland is a wonderful place where all different kinds of tzora'as grow. It's very exciting!"

Shmuli Yossi Dovi was not convinced. "I don't think I can go. I'll miss school."

The follicle scoffed. "You're in kindergarten! What can you miss? Advanced fingerprinting? Another installment of 'Tales of Our Gedolim'? Come with me to Negaland. You'll have be'ezras Hashem an amazing experience."

"Oh, okay," said Shmuli Yossi Dovi reluctantly.

"Just take a few puffs of this homemade cigarette, and you'll fly there in no time."

Shmuli Yossi Dovi did as he was told and soon he and Harry the follicle were transported to a beautiful neighborhood full of stately homes and expensive cars.

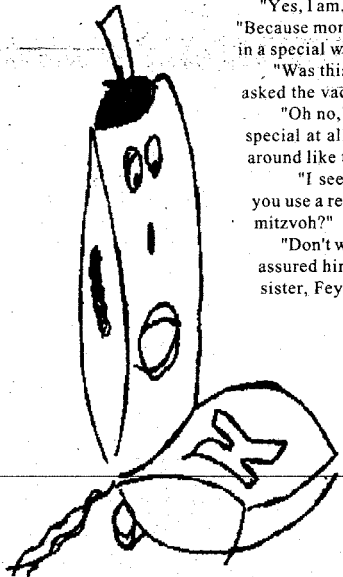
"Is this Negaland?" asked Shmuli Yossi Dovi.

"Um, no," admitted the follicle. "This is Beverly Hills. We must have taken a wrong turn. I think I can fix it."

Seconds later, Shmuli Yossi Dovi was standing in front of a house with large blotches on mucous-green walls.

"This house has tzora'as," explained Harry. "Can you guess what should be done to it?"

"Well," said Shmuli Yossi Dovi, "I suppose a kohen would have to examine it, close it for a week, reexamine it and break out all of the bricks that are still affected."



"That's right," said the follicle. "But do you know what happens to the house if the nega comes back?"

"How should I know?" retorted Shmuli Yossi Dovi. "I'm only five! I still think my Totty was born with a paunch and a beard. I think pizzas grow on trees!"

"They don't?" asked Harry. "In any case, the house is destroyed if the nega comes back."

"Wouldn't it be cheaper just to spring for some new wallpaper?" suggested Shmuli Yossi Dovi.

"You don't understand. Tzora'as is not a decorating problem. It's a frightening punishment from Hashem for telling lashon horo."

Shmuli Yossi Dovi was furious. "What? This whole trip was just to give me another lecture on lashon horo? I can't believe it! What a letdown! I should have known better than to talk to a follicle! Why can't I get a talking mezuzah or something, so I could learn something useful like berachos or middos! Or at least develop some textual skills!"

With that, Shmuli Yossi Dovi suddenly found himself back in his classroom, with just enough time to copy Melech David Shaul's answers to the pop quiz on Ma'aseh Merkovoh.

The poor man moved in for a week or two Then he left suddenly without saying, Thank you But he taught Mrs. Goldstein a lesson in modesty By taking along with him all of her jewelry.

Rebbeim always loved him, as a talmid he was best His classmates liked the way he shared his answers on a test

He was zohir in bal tashchis, though some thought it was ich

He'd collect the bread that people threw away during tashlich

When Purim came Govriel took center stage Bought liquor for the boys who were underage At Homon's name he made such a big ruckus That they threw him out of shul right on his tuchus

The Pesach cleaning Govriel really loved to do He scrubbed the house til it was clean through and through

Covering whatever touched chometz was his plan Which is why the kitchen floor's wrapped in Saran

On Shavuos Govriel wanted to stay awake

Though he was tired and a nap he had to take So he dropped a pair of pep pills in his tea Now he'll be wide awake til January

Govriel tried to stamp out one disease Convincing folks to throw out their TV's He'd take the set away so it wouldn't get used Then sell it at a profit to Modern Orthodox Jews

Govriel liked to learn musser every day I follow Mesillas Yeshorim, he would say When others would insult him he'd just pray Not to be like them, then he'd slug them anyway

When a chaver said, I think I'll go to college Govriel warned. Avoid all secular knowledge It only causes Jews religious tensions The road to Heaven is paved with good abstentions

If you want to fight the yeytzer hora Buy books like this that teach you daas Torah You won't be sure to get into shomayim But we'll have lots of gelt in our yadayim

**CANYOUBE LIKE GOVRIEL?**

Govriel Goldstein is a good Yiddish boy  
He gives his parents lots of joy  
He dovens for hours without stop  
And eats with his hands so his Mommy needn't wash up.

He likes to give tzedokoh and give it a lot  
Help old men cross the street, whether they want to or not  
He obeys his parents always, what they say is always right  
Once they told him, Go to hell!, and he tried to book a flight

One night an oni came to the door  
I need someplace to stay, he said, for a week or more  
Stay with us, said Govriel, your visit would be swell  
Hachnosos Orchim applies even to people who smell

**We hope you enjoy the Purim issue of  
HameMoment. But there is more to Purim  
than fun...**

**OHAVEI SHALOM TSEDAKA FUND**

*Dedicated to the memory of  
Rabbi Solomon P. Wohlgernter, zt"l*  
Distributes your contributions to needy families in Israel.  
Judah Wohlgernter  
Pollack Library, YU  
Campus Representative

**The TOP TEN Uses for  
HameMoment**

Hamevaser Staff

Roshei Yeshiva

Everyone Else

10. To radically increase the level of religious sensitivity and awareness on the Y.U. campus to heights never been achieved

10. To radically decrease the level of religious sensitivity and awareness on the Y.U. campus to depths never been achieved

10. Fish wrapping

8. To provide an elite minority of pseudo-intellectuals with an inflated sense of self-importance

8. To provide an elite minority of pseudo-intellectuals with an inflated sense of self-importance

8. Spitballs

7. Good old bitul zman

7. Good old bitul zman

7. Good old bitul zman

6. To achieve a level of serenity and communion with God through philosophical contemplation

6. To achieve a level of apoplectic vexation through exposure to worthless drivel

6. Birdcage liner

4. Deveikut

4. Apikorsus

4. Pesach Shelving

2. Useful as resume padder

2. Shidduch destroyer

2. Gift wrap

1. Really cool office

1. Keeps Hamevaser staff out of the Beis Medrash

1. Packing Material

# (Another) MYP-RIETS Student Survey Questionnaire

**1. Once Haviva Krasner-Davidson is accepted by RIETS, where would you be most comfortable having her housed?**

- Muss, second floor, among all those closed-minded yeshivish guys. Serves them right.
- Brookdale Hall, so she can learn to keep her mouth shut and not make trouble, like a good Stern girl!
- Wherever she wants, since she seems to be the only person with any sense of vision and personal direction to hit this institution in the past fifty years.

**2. Rabbi Lamm is, unfortunately, fond of repeating at all opportunities his much-lampooned conviction that "if the bochrin are not learning in the Beis Medrash, they're learning in their rooms." What does this mean to you?**

- Rabbi Lamm has a subtle and wry sense of humor.
- Rabbi Lamm's definition of "learning," which appears to include sleeping and studying for secular classes during seder, is as loose and facile as his definition of Torah U'Mada.
- Rabbi Lamm's secretary and personal bodyguard, Gladys, should not be letting him work so hard.

**3. What do you think can be done to broaden the range of perspectives available at Yeshiva, which many feel is currently far too narrow?**

- Give a Semicha course entitled "Fundamentals of the Trinity" to expose all Semicha students to ideas outside their own narrow viewpoints.
- Reprint "Smiling John" in next year's "Beis Yitzchok."
- Make red AIDS ribbons available in the caf store and hold floor meetings with

representatives from the Gay Men's Health Crisis.

**4. Where do you think the results from Eitan Mayer's student survey currently are?**

- In a dusty file cabinet in the shadows in the back of Rabbi Charlop's office, slowly yellowing and curling at the edges as the print fades into illegibility.
- At the Productions Department in the basement of Belfer, where 1,000 copies are being made for public consumption.
- Who cares?

**5. Do you think that Hamevaser is arrogant, snobbish, elitist, boring, and too petty to even merit being called kefirah?**

- yes

**6. Which of the following YU schools maintain matrilineal Jewish descent as their sole admissions criterion?**

- Revel
- Azrieli
- YC and SCW

**7. I eat tuna fish, I support the Israel-PLO agreement, I marched in the Israel Parade despite the gays, and I've never attended a Dorm Talks. I am:**

- a kofer b'ikkar according to Rabbi M. D. Tendler.
- a kofer b'ikkar according to Rabbi Reichman.
- a kofer b'ikkar according to Rabbi Ahron Soloveichik.
- a kofer b'ikkar according to Rabbi Cheifetz.
- all of the above.

**8. The response to a recent Commentator survey was so poor that the results were statistically meaningless. What does this say about the Commentator?**

- Nothing we didn't already know from reading its astoundingly inane articles all year.
- Who cares--the Commie printed the results of

the survey anyway.

c. YC students, grateful for the quality of the Commentator in comparison with its deformed sister, the Observer, mercifully threw their survey questionnaires away.

**9. Some talmidim of the Rav claim that he never really cared about anything but Torah. How does this enhance your picture of the Rav?**

- It explains why he had all those degrees in secular subjects.
- It allows us (with some right wingers) to dismiss him as "a complex figure, yes, very complex."
- It allows us (with some other right wingers) to kasher him as the kind of run-of-the-mill gadol Artscroll churns out books about.

**10. Where are the rebbeim during seder?**

- Learning in their rooms (see question 2).
- Composing chiddushim for the Algemeiner Journal.
- Composing chiddushim for the Commentator.

**11. Why does Rabbi M. Rosensweig bring his kids to shiur at least once every year?**

- As a symbolic gesture of shared domestic responsibility with his wife.
- His kids' friends get tired of talking about the Grach and the Rambam all the time.
- To expose them to the guys in his shiur so his kids will better understand the term "arrogant intellectual snob."

**12. The editors of Kol:**

- are still laughing, but are going to Hell anyway.
- have been suffering from a rare mental dysfunction which prevents them from saying anything but, "It's all relative."
- included sex and vulgarity in their journal to distract serious attention from the fact that the entire publication is composed of such stupid pieces that no self-respecting writer would use them as toilet paper.

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