

המנודה

HaMenudeh

אחינו כל ב"ל!

הנה באנו לפרסם התועבה בתוך קהילת בני תורה נ"י, שיש שודש
פיה ראש ולענה בתוך ישיבותינו הקדושות, ושמה **המנבשד** י"ל.
הפיגול המתועב הנ"ל, שרצה לקרא ר"ל אגודת הפרדים שלה בשם

"HOMOVASER" ר"ל,

וכן בכל יום הוא מלא כפידה, אפיקורסות, שפיכות דמים, וגילוי
ערוה וע"ג, ר"ל. לכן אנו מצטרפים להודיע לקהל בני תורה נ"י לשדף
את כל השתתפים הנ"ל, לקיים הכתוב "זבעדת הדע מקדבך", והוא רחם
כפר עון ותי ולמשינים אל תהי ותי

הרה"ג נחום לאם, ראש הישיבה ונשיאה
הר"ד יוסף בלוי
הר"ד ווילאם לי
הר"ד יהודה פרנס
הר"ד צבי שכטר
ר' וויליאם שווארץ ר"ל

Credit Fraud???

This past summer Yeshivat Rabbeinu Yitzchak Elchanan placed conspicuously absent from the Jewish Observer's annual rating of yeshivot. Certainly, we boast the finest selection of Roshei Yeshiva and sgan mashgichim, and receive talmidim from the finest institutions in Eretz Yisroel and Chutz La'aretz, not to mention MEA. The Batei Medrashim virtually overflow during the course of morning and night seder, forcing those left out talmidim to their dorm rooms in order to find a place to learn properly. Yet, not only did we fall short of honorable mention, the Jewish Observer list failed to mention us at all.

Perhaps we should trace the diminishment in our prestige to the dilution of the Yeshiva that comes as a result of the current liberal policies that allow the talmidim to take too many credits within the secular University. Under the current dual program, we allow the talmid to matriculate credits earned by taking serious secular courses, as opposed to other yeshivot which function unhampered by rigorous scholarly study. As a result, our ratings slip, causing our talmidim to lose out in both the *limud b' yeshiva* and *shulchan b' yeshiva* markets, in which they strive so hard to excel.

Some have proposed that we should cut out the college program altogether, thereby stemming the unhealthy diminution of our *limud torani*. However, this is surely unrealistic as it would force us to fire a number of administration officials, a blow Yeshiva University might not be able to recover from.

HaMenudeh would like to offer a modest, yet novel proposal of its own. The Yeshiva, while not cutting it off completely, should restrict the amount of credits that it allows the talmid to take within the university. After a talmid obtains 64 credits, the Yeshiva should force him to fulfill the rest of his requirements outside of YU, either in Israel, through AP exams, CLEPs, or by transferring from an inferior institution, as is the case with other Yeshiva Programs such as Ner Yisroel and Or Hachaim. Thus YU will transform into a two and a half, instead of a three and a half year Yeshiva. Consequently, the *Yeshivische Welt* will view us as a solely part-time college, and henceforth take our Yeshiva more seriously.

THE MEANING OF THE SERUV

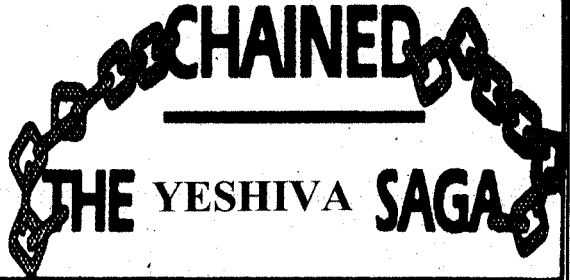
According to the Shulchan Aruch Choshen Mishpat 11: Yoreh Deah 334:43, a person who refuses a summons three times from a recognized Beth Din, teaches young children Tanakh, or eats at the same table as his wife is placed in nidui (don't worry only a minor excommunication).

The Shulchan Aruch, Yoreh Deah 334:2 states: One who is in nidui, you must not sit near him at least four amos (approximately six feet, eight for those who don't use deoderant), you are not permitted, much less allowed to eat or drink (Ayen Masechet Shevuot Perek Gimel) with him nor are you permitted to do business with him or wash his feet (ibid and the Odyssey 334:2).

Rashi explains the Talmudic version of this expression to mean "whomever and whoever violates the edict or diet of our sages (Beth Din) will receive Divine punishment (Shabbes 110a; Avodeh Zeirah 27b).

Please note that a seruv and a parking ticket may be issued by a Beth Din for failure to properly respond to its summons (hazmanah) to appear out of thin air before or after it or for non-compliance with its decisions and recipies on the merits of a dispute.

Mazel Tov to HaMenudeh for the birth of a child.
KIDDUSH KIDDUSH!!



People in Nidui -- Minor Excommunication

We will repeat the names of the people against whom the Beth Din has issued a seruv in the past.

David Aryehle (Craigele) HaLevi Berkowitz of Monsey, N.Y. - seruv issued by Rabbi Aryeh Raibag (the Acharon) of Agudat HaSofrim., Beth and Sam Din, Rabbi Chaim Krauss of Agudat HaChayatim, Beth and Larry Din (their cousins) and Rabbi Israel Belsky, Novemebr 1972.

Ilan Gavriely (Ilan the "Tree") Haber of Silver Spring - seruv issued by Rabbinical Noseybodies of America in November 1954.

Aharon Tzvi (HaLevi (Yolkut)) Yolkut² of Motor City - seruv issued by the Rabinnical Alliance of America, Ides of March 2345 some wacky calendar everyone else forgot.

Moishe HaKohen (Freakshow) Kahan of Neptune Ave - seruv issued by Rabbi Neiaeh Brevda and the Beis Din of Brighton Beach, May 1879

Galussa (Tziona) Bersson of Monsey r1 - seruv issued by the Tendler family Community Beis Din, some time tomorrow.

Eliyohu (The Prophet Elijah) (aka The Bull) HaLevi Schorr of Silver Spring - seruv issued by the Beis Din of Australia, July 1995

HaRav HaGaon Moreinu Elias Clark of Silver Spring - seruv issued by the Moetzes Gedolei Perushim (aka the late Synagogue Council) Jan-Jun 1978-1989

Minor Minor Excommunicates

- | | |
|-----------------------------------|-----------------------------------|
| Jack Goldsmith | Sttetpttent Lt.N. Ttolany |
| M.J. Nightingale | Tzivka Nissel |
| Yehuda Jacobih | Aryeh Tuchman |
| Efrat ("Beis Lechem") Altshul | Leah Safran |
| Dassi Billet (The TAC gir..Woman) | Meir The Rabbit (white and furry) |
| Aton.The Meditative Holt | |
| Yaakov (Behema Dakah) Weinstein | GOD |
| The Judean Diament Factory | Juanita Rodriguez |

Those who refuse to cooperate with the Beth Din's decree will be placed in an even bigger minor excommunication. Of such people, our Sages quote Koheles 10:8: "Whoso breaks through the fence a (poisonous) serpent will bite him."

Shir HaShirim Without The Peritzus

Please don't read these songs during Shabbos or Yom Tov!

You've Got To Ask a Shyloh or Two

(to the tune of "You've Got To Pick a Pocket or Two")

If you want certainty
 Don't think independently
 The wisest course
 Is a holy source
 You'd better ask a shyloh or two

Every query, every doubt
 Can't be simply figured out
 Answers lie
 With those on high
 You've got to ask a shyloh or two

Choosing schools or a wife
 Did you treif up your knife?
 Don't decide
 Suppress your pride
 Go out and ask a shyloh or two

How do the molochim fly?
 Which toothpaste should you buy?
 Answers to these
 Don't grow on tress
 You have to ask a shyloh or two

Where to live? What to learn?
 May you watch a candle burn?
 Before you blink
 Do not dare think
 Run out and ask a shyloh or two

Rambam's not around today
 His successors show the way
 People like these
 Have prophecies
 You've got to ask a shyloh or two

Only the Frum Hate Fun

(to the tune of "Only the Good Die Young")

Come to the movie
 The rating is "R"
 The film board said
 That it went too far
 Oh, but nudity's fine
 If the goal is art
 And art's okay if it's well done
 You know that only the frum hate fun

The Rabbi said
 We should not eat there
 'Cause the food comes from
 We know not where
 But it serves just strict
 Vegetarian fare
 Which shouldn't bother anyone
 You know that only the frum hate fun

My wife looks good
 No shame in that
 She can wear short skirts
 'Cause she's not fat
 And she's not gonna stuff
 All her hair in a hat
 To make her look like a nun
 You know that only the frum hate fun

I work so hard
 The whole year long
 A week at Club Med
 Could not be wrong
 And hearing some woman
 Singing a song
 Is accepted by everyone
 You know that only the frum hate fun

You know I read the Hertz chumash
 And support my own congregation
 I know how to pray
 Help the UJA
 And though it's true I haven't got
 Rabbinical ordination
 Should I not be free
 To choose what's right for me? (oh oh)

So many rules are
 Just out-of-date
 Don't apply in the
 United States
 I keep the laws
 To which I can relate
 And disregard the other ones
 You know that only the frum hate fun

HaMenudeh

Everyday YU students are confronted with conflicting visions of the man who led Yeshiva for over two generations. In this feature **HaMenudeh** asks prominent YU personalities...

WHO WAS THE RAV?

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Rav Tendler - "My scientific expertise helped the Rav Zt"l *pasken* many complex *Sheylos*."



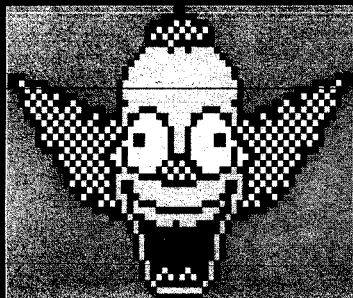
Rav Reichman - "The Rav Zt"l was a great defender of Israel. Settlements in Yehuda and Shomron would not have survived without him."



Rav Shalom Carmy - "A second generation gadol in our yeshiva who breathed new life into Revel and pioneered co-ed day-school education."



Blu Greenberg - "A champion of woman's rights...took Torah study for women to new heights."



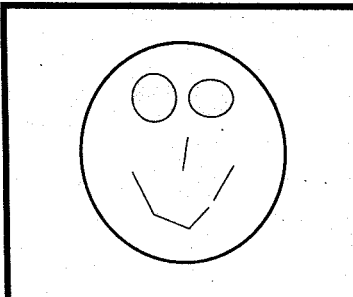
IBC - "Didn't he once teach here? I heard he was an easy A."



Dr. William Schwartz - "The Rav was everything Yeshiva stands for."



M.J. Bernstein - "A figure of Biblical proportions, the Rav Zt"l was indistinguishable from any other Biblical character whether from J,P,E, or D."



Rav Goldvicht - "*Haya Ish Naim Meod..... V'Koolam M'Kablim Aleihem Ol Malchut Sh'mayim.*"



Rav Abba Bronspiegel - "The Rav, the Chazon Ish, the Satmar Roy; it doesn't make a *chiluk*."

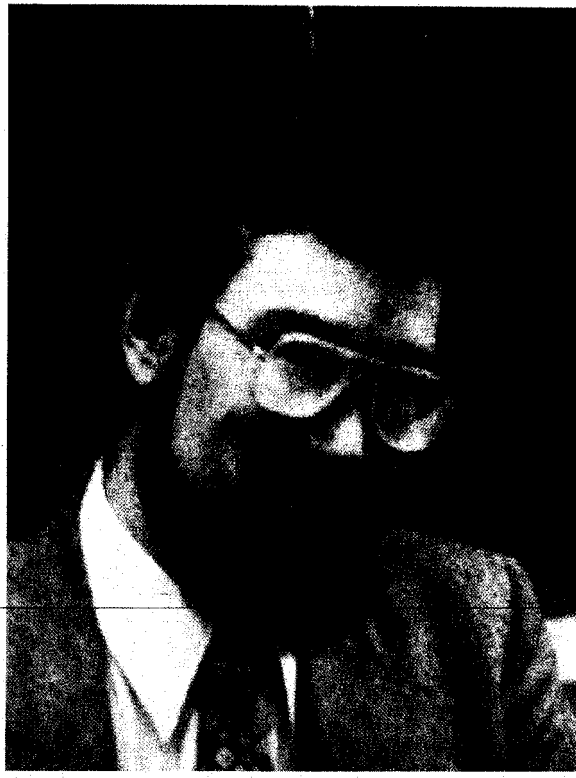
Replacing The Rav?

The mention of the name Yeshivas Rabbeinu Yitzchak Elchanan evokes images of a tradition of countless Talmidim learning Torah under the loving guidance of great Torah scholars. Such impressions only continue to grow as the Yeshiva constantly enhances and enlarges existing programs with the recent additions of *Sgan Mashgichim*, and new student clubs to meet the changing needs of the Yeshiva University community. Unfortunately, however, despite many of the Yeshiva's gains, it has been set back by the absence of one crucial element. With the passing of a whole generation of Roshei Yeshiva *z"l*, the Rabbeinu Isaac Elchanan Theological Seminary has been left without a single leader who can be known as the Rosh Yeshiva of RIETS and of the YU community.

The major problems involved lay not in the execution of the regular duties of a Rosh Yeshiva (such as giving Shiurim, establishing P'sak Halakha for the Yeshiva, issuing authoritative *charamim*, and taking attendance at morning Seder), as other capable Rabbis and their assistants have filled these roles, but rather, in some of the less defined aspects of the position, such as shaping *Haskafa* and providing leadership. At stake is the Yeshiva, not in terms of its individual parts, but in terms of its larger framework. As one Jewish history professor who we shall simply refer to as "Haym" is quick to note, "Such a rupture has resulted in a 'shift to the right' which is certainly the only natural method of reconstruction short of installing a new Rosh Yeshiva. However, as such a topic lies in the areas of sociology and modern history - fields beyond my area of expertise - I fear that elaborate discussion of the topic would only cause controversy and it is not my business to be doing so."

Max and Marion Grill Dean of RIETS, Rabbi Zevulun Charlop, sees negative trends emerging from other areas of the Yeshiva. "We have an academic reputation which needs to be strengthened and upheld," asserts Max and Marion Grill Dean Charlop. "The fact that students can take 17 and a half credits in the college and not take any in MYP (Mazer Yeshiva Program) serves only to tarnish the Yeshiva's standing. Furthermore, this is becoming a two- or three-year program as students opt for the ever-popular JIP (Joint Israel Program). Our Semikha program is hurting too with the surging popularity, especially among our single students, of the Gruss Kollel in Jerusalem, as it offers them better social opportunities without their having to take time out from their learning. Unless Shiur is required to be taken for credit, our reputation will slide, as *Limud Torah Lishmah* will only increase." (Max and Marion Grill Dean Charlop's proposal for mandatory Shiur credit has been met by skepticism regarding the practical aspects of its implementation, as many wonder if Rabbi Bronspigel will be willing to move his shiur to the Lamport Auditorium. Rabbi Charlop, though, refuses to back down.)

William Schwartz, Vice President for Academic Affairs, also seems to be very concerned about the issue of academic reputation. Pointing to a re-



cent rating of yeshivos appearing in *US News and Welt Report* in which YU's ranking once again slipped, Schwartz concluded that the situation could only be remedied by the appointment of a new Rosh Yeshiva, contradicting all those on the faculty who feel that the most noteworthy improvement to our University would come with the appointment of a new Vice President for Academic Affairs.

In order to better explore the possibilities in hiring a Rosh Yeshiva, the University has established a special search committee. Under the most benevolent leadership of Vice President of Business Affairs, Sheldon Socol, the committee has put together a secret list of candidates which only *The Commentator* was lucky enough to obtain.

There have been complaints that the delegation, consisting of Socol, Schwartz, former Bible professor David Sykes, YCSC President Daniel Billig, Professor of Speech and Drama Anthony Beukas, and Chief of Safety and Security Don Sommers, does not include any current RIETS/MYP Roshei Yeshiva. Billig explains that this was not an oversight, but rather, an effort to keep the search objective and non-partial without our Roshei Yeshiva trying to distort the issues by dragging religion into it.

Religious Observance an Issue

In looking for an individual who represents the ideals of *Torah U'Madda* and has experience working within the walls at Yeshiva University, there have been suggestions that the person who best fits this description is Professor of English Literature Dr. Will Lee. Dr. Lee is a reputable scholar whose commitment to Torah U'Madda is impeccable.

However, opposition to Dr. Lee's appointment exists within certain elements of the Yeshiva University, who feel that the position of Rosh Yeshiva should be filled by an Orthodox Jew, not only such a person could truly reflect the school's ideology. Nonetheless, one MYP/RIETS Prosh Yeshiva, Rav Aharon Kahn, himself an impressive background in various disciplines of *Madda*, is quick to jump to Dr. Lee's defense. "Everybody seems to make such an issue over the Rosh Yeshiva's personal level of observance. This is an opportunity to have one of the best-trained Roshei Yeshiva in terms of general studies since the days of Rav Hutner, the Lubavitcher Rebbe, and the Rav, *z"l*. You know, the Rambam was a doctor who was well read in philosophy and general literature. And, of course, my own Rebbe, the Rav, had a Ph.D. and advocated a very broad educational approach. Besides, certainly the opinions of Socol and Schwartz should be taken seriously on this subject."

Of course, in Prof. Kahn's statement, only a few of the educational ramifications of having a non-Jewish or non-observant Rosh Yeshiva are discussed. What happens to the idea of the Rosh Yeshiva serving as a role model for the students in regard to their personal religious observance?

"This is where the Roshei Yeshiva *z"l* of the past come into play," posits Rav Kahn. "SOY and other interested groups should launch a campaign in which pictures of the Roshei Yeshiva are posted around the campus, biographies about them written, and, in general, stories about their legendary kindness and Torah genius are told-- possibly written as supplements to Eynayim U'Torah. This also provides more options for letting each group find their own role model as there are many to choose from. The 'frummer' crowd can take the same route by swapping rebbe cards and collecting their corresponding biographies from the Artscroll Gedolim Series, a division of the Artscroll Revisionist History Series."

One Semikha student, Aysaf Bednarsh, pointed out another positive aspect of having Dr. Lee as Rosh Yeshiva. "I *taivo* that it will improve the guys' English. There's no reason that the Talmidim here should be *vorfing* English at a level inferior to that of Ivy League students. You hear what I'm saying. Anyway, who cares if the Rosh Yeshiva is Frum? As long as he gives a good *Shiur*, take him; I'd like to say."

YU and RIETS president, Rabbi Dr. Norman Lamm, argues that naming Dr. Lee should prove advantageous for the greater student body. "Such a Rosh Yeshiva could bridge the gaps that lay between RIETS, MYP, IBC and JSS. Not everybody has a Gemara Kupp; in fact, not everybody has even a Yiddische Kupp. Who better exemplifies this idea than our own Dr. Lee?" We need

Continued on page 6

Continued from the page before this one

this kind of bold vision to lead us into the next century. Talk's cheap. We have to be open to new ideas, and ignore subsequent pressure from the right." Many of Dr. Lamm's critics, however, say that Dr. Lee is actually a first-rate Talmudic scholar, only that instead of learning in the Beis Medrash where everyone will see him, he learns in his room.

A Nush Yeshiva?

There is talk these days which suggests that for the first time in its history, RIETS should appoint a woman as Rosh Yeshiva. Naturally, some of the first names mentioned are women from within the Yeshiva University family. Among the professorial faculty, Dr. Ruth Bevan, professor of political science, and Dr. Marelynn Schneider, professor of sociology and statistics have been mentioned. However, the mention of Dr. Ruth is sure to raise eyebrows in the Beis Medrash, as many wonder how a background in politics relates to running a Yeshiva. Other candidates mentioned have been Judy Rubin, the secretary of the RIETS office who has plenty of administrative experience which would be of significant value in a Rosh Yeshiva, and Shirley Auslander, the IBC JSS secretary, who has been lauded for her ability to relate to the Bachurim on a personal level.

However some individuals mentioned a number of possibly negative ramifications in appointing a female as Rosh Yeshiva. MYP RIETS Rosh Yeshiva Rav Yehuda Parnes expressed his mixed feelings about such a move. "On the one hand, the opportunity to bring in the first-ever female Rosh Yeshiva is obviously a very enchanting and appealing one. The idea of having women not only learning Torah, but teaching it as well, is very attractive. The Rav, zt"l used to teach Torah to women and felt that it was very important. The Chofetz Chaim pushed for a more open attitude towards women's education. In fact, there's no question that an improved state of Torah learning for women would make the world a better place."

"On the other hand, if we are to bring in a woman to teach the men here, who will be left to teach the women? Such a move would only be detrimental to the field of womens' learning. For example, our Yeshiva would benefit greatly by bringing in Rebbetzin Malka Bina to be Rosh Yeshiva, but what would be of the hole left in Matan? Is it her husband's turn to be giving Shiurim there? Would the bochurim at Yeshivat HaKotel be forced to integrate with the Israelis? Surely, our Torah-learning needs must take a back seat to theirs. Perhaps the best idea would be to hire a male who is single, and therefore wouldn't have all the responsibilities that a man has to his wife, both in making sure she advances her *Limud Torah*, and in terms of caring for the family in more general terms. Due to the men's liberation movement, a married man might get the idea that he, too, should be a Rosh Yeshiva or Maggid Shiur, and would end up with the attitude where he might tell his wife, 'it's my turn to give Shiur tonight.' Besides Matan, Drisha, Brovenders, Gruss, and Machon Gold, how many quality institutions of Torah learning for women are there?"

Rabbi Mordechai Cohen,

though, felt that allowing a woman to be Rosh Yeshiva sets a dangerous precedent. "While it may indeed be beneficial for the bochurim to be exposed to a woman's unique understanding of the Ketzos and Nesivos, the repercussions downtown must also be taken account. How long will it be until the girls, I mean women, of Stern make the obvious Kal v' Homer and demand female TaNaKh teachers?" Some have suggested, though, that refugee TaNaKh professors could be given positions as s'gan mashgichim.

In the mean time, some question the need for a new Rosh Yeshiva, considering that there are a good number of qualified Rabbonim from Europe who do deliver shiurim in Yeshiva. While Rabbi Charlop expressed doubts as to whether non-YU trained Roshei Yeshiva were adequately prepared to give high level Talmudic shiurim, never having experienced SR or homiletics, others point to the long established precedent of accepting Volohzin and Mirrer semikhot.

Top 10 Seforim Sale Pick-Up Lines:

10. Can I buy you a sefer?
9. Here's a Hedge of Roses as a token of my love.
8. Haven't I seen you at other big-time Y.U. social events.
7. You know, I wrote that, but don't worry I'm not going into chinuch.
6. Baby, you've got The Magic Touch.
5. I also use Nechoma Leibowitz for my Shenaim Mikrah Vi Echad Targum.
4. I'm Shana-Bet, and I'm in the Student Senate.
3. Haven't I seen you in Revel? or maybe it was the 5th floor?
2. You love that Rav Cooperman Meshech Chochma.
1. Your Mesilat Yesharim or mine?

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Blu Greenberg,

"There's no reason that my Eved can't perform Mitzvot Aseh SheZeman Gerama. Remember, where there's a halakhic will there are no *Yorshim*...or something like that."



Hear what Rabbi Norm Lamm has to say..

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YU PUBLICATIONS PRESENTS:

Torah U' Bell Curve

by Rabbi Norman Lamm

Within the YU community, many students have found the search for success quite formidable. Until now, the prevalent notion has been that all students are blessed with the same talents and capabilities, allowing them to attain the highest levels of religious observance.

However, Rabbi Lamm, in a book certain to create controversy, has broken new ground in his recent study. He has shown how certain groups, due to their genetic superiority, are more likely to succeed than others. This is because they are endowed with a greater *gemorrah kup*. Therefore, we should definitely be really nice to the less fortunate groups, because it's not their fault.

"I would surely have agreed with everything in this book if Rabbi Lamm had not written it." -Rav Bronspiegel

"After reading this work, I feel very fortunate that I don't suffer from this genetic deficiency." -Dr. Will Lee

"It's a serious problem. Maybe we should shut down the yeshiva so no one will feel left out." -Dr. William Schwartz

Cordozic Man of Faith

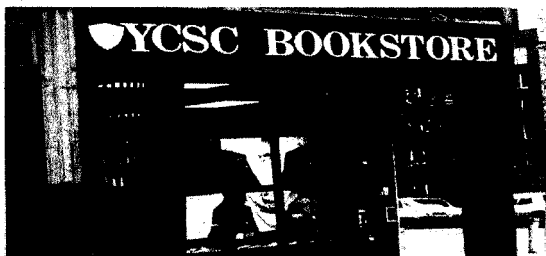
A phenomenological study of the two personalities in the first two chapters of the Bible. Adam I is a faithful *homo religiosus*, completely dedicated to serving his Creator, categorically devoted to the spiritual realm. Adam II, on the other hand, is a *homo*.

See how Cordozic Man brings Adam I and Adam II together!

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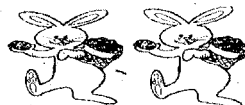
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Enayim L'Torah would like to wish all its readers a happy and festive holiday season.



The Artscroll Revisionism Series®
REB MOSHE (BEN MAIMON)
 The Life and Ideals of the Sainted Rambam

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Chapter One: Origins of Greatness

Reb Moshe came from a long line of *davvanim* (religious judges). But legend has it that an ancestor of his was a simple peddler, who traveled from village to village in Medieval Spain peddling low-fat marmalade. Then, the Jew-hating Moslems passed a law requiring that all breakfast spreads be made from lard, *rachmonah litlzon* (G-d forbid). His livelihood in jeopardy, the saintly peddler became a gossip columnist. Thanks to the intervention of Hashem and a generous father-in-law, he became fabulously wealthy. Near his death, the old man was visited in a dream by *Eliyahu Ha Navi*, who told him that his descendant would be the greatest Torah personality *Moshe Rabbeinu*. That, or a potter specializing in left-handed teacups. Overcome with joy and gratitude to *Hashem Yisborach*, the old man died the next day.

Cordoba, Spain, in the late eleventh century, was crowded with Torah giants of breathtaking piety. The cobbler was an unbelievable *lāmdan* (Torah scholar). The streetcleaner knew *Shas* (Talmud; Schottenstein Edition on sale now) by heart. The local pickpocket was a giant of *p'sak* (Torah law). Even in this esteemed company, Reb Moshe's sainted father, Reb Maimon ben Yosef, distinguished himself at an early age. Finishing *Shas* at three and poskim at four, he quickly earned fame as "*der Cordoberer itzy*" (the genius from Cordoba).

Concerned that his breathtakingly talented son might fall to studying *Tanach* (Bible), Reb Yosef hired an instructor to teach the lad logic, science, and philosophy. The story is told that by the age of ten, Reb Maimon had charted the orbit of the planets, calculated the age of the sun, and invented clear nail polish. But his father knew Reb Maimon was destined for greater things. So he sent him to Lucena to learn with the sainted Reb Yosef ibn Migash (the "Ri Migash"), who introduced the prodigy to the breathtaking glories of *Iomdas* (Torah scholarship), the dazzling depths of *pitpul* (Torah hair-splitting), and the complicated contours of the *kvetch* (untranslatable).

Returning to Cordoba, Reb Maimon was elevated to the position of *dayyan*, where he became legendary for his integrity, his humility, his compassion, his wisdom, his sensitivity, his genius, his honesty, his courage, his *ahavas Yisra'el* (love of religious Jews), his generosity, and his stamp collection.

Little is known of Reb Maimon's wife.

But we may assume her name was Fayge. She surely came from a lineage studded with breathtaking *talmidei chachamim* (Torah scholars; includes most Jewish males born before 1850). Though she was not surprised that her "Moshelch" was destined for Torah greatness, she had some concerns as to how he would subsist on a *mechanech's* (pauper's) salary. Still, happy with her role as enabler, she joyously cooked and cleaned for her husband and son, content in the knowledge that allowing them to learn Torah uninterrupted was the greatest contribution she could make and was the only proper fulfillment of a woman's part in the divine plan of *Hashem*.

have an overpowering urge to study Gentile wisdom," he told the aged Gadol, "but I confess that there is still much Torah that I do not know." With his legendary sensitivity and humility, Reb Moshe replied, "Having mastered *kol ha Torah kulah* (the entire corpus of Torah) before I was six, I never really faced your problem." It was his gentle way of encouraging young students to feel they could accomplish much more with just a little more ambition, *hasmadah* (diligence), and one of the greatest human minds of the millennium.

Chapter Three: Greatness Despite Persecution

Reb Moshe, in his youth, no doubt assumed he would never stray from Cordoba and its environs, barring calamity or being traded to the White Sox. But *Hashem* had other plans.

Spanish Jewry, ignoring their breathtaking Torah leadership, had fallen into sin, fraternizing with Gentiles, studying forbidden books, cheating on crossword puzzles, and generally turning away from the path of Torah, *rachmonah litlzon*. Married women appeared in public without *shitlach* (modest, but becoming, wigs). Young men cut off their *payos* (sidelocks). Young women... well, you can guess.

Hashem's response was compassionate but swift, sending the bloodthirsty Almohades, a crazed tribe of Moslem fundamentalists, sweeping into Spain. Their battle cry was: "Kill the Jews, cleanse Spain, retire to the Riviera!" Violent and angry, they were rapists of Papists, pillagers of villagers, and bereavers of believers.

The Almohades conquered Cordoba around 1149, just as Reb Moshe was turning *bar mitzvah*. Before he could even open his presents, Reb Moshe, his brother Reb Dovid, and a sister

(whose name is lost; some scholars believe it was "Jennifer") were spirited-out of Cordoba by their father. Years of wandering followed. The perennial homelessness was especially difficult for the sainted Reb Maimon, because it prevented him from fulfilling the *mitzvos* of *mezuzah* (doorpost) and *ma'akeh* (fencing). Reb Moshe's sister was upset by the lack of a home too, for without one she could not engage in housekeeping.

Reb Moshe, despite the tribulations, learned Torah constantly, taking short breaks only to eat, sleep, and juggle bowling pins. His brother, Reb Dovid, occupied the long hours on the road by counting license plates.

It was during this period that Reb Moshe began his first Torah masterpiece, his commentary on the *Mishna*. Breathing in scope and



Chapter Two: Signs of Greatness

According to popular tradition, when the Ri Migash was on his deathbed, Reb Maimon brought his son to the *Gadol's* (Torah leader's) bedside. "Rebbe," said Reb Maimon, "I've brought my son for a beracha (blessing)." The Ri Migash raised his head slightly and asked, "Why? Is he a fig?" Throughout his life, Reb Moshe attributed to this statement of the Ri Migash his own breathtaking success in Torah, his opposition to charismatic Judaism, and his amazing aversion to dried fruit.

It is told that Reb Moshe, at a very advanced age, was approached by an idealistic young *yeshiva bocher* (student of Torah not yet in kollel) with a burning dilemma. "I

dazzling in depth, the commentary continues to be studied widely by Torah students of every shape and size.

Chapter Five: Rising to Greatness

After years of wandering, the Maimon family settled in Fez, where the Almohad ruler, Bah el-Wad, was moderate toward Jews. He also liked cats.

Little is known of Reb Moshe's sojourn in Fez. But that need not deter us from describing it. Full of Jews forced to convert to Islam, Fez's Jewish population was overcome with despair. In Fez, they were also under pressure to wear those funny little hats.

In response, Reb Maimon wrote his breathtaking *Iggeres ha-Nechamah* ("Letter to Nechamah"), comforting the converts. Reb Moshe likewise, though still in his twenties, urged the people to look for the silver lining, to put on a happy face, to climb every mountain. He would cite the *midrash* (true story) concerning *Moshe Rabbeinu* who, when overcome by the strain of leading a recalcitrant people, would seclude himself in prayer, then play a round of golf.

The situation in Fez deteriorated. Persecution increased. The kosher Chinese restaurant closed. In 1165, Reb Maimon and his faithful family fleetly fled frightful Fez forever. They eventually settled in Fostat (Old Cairo) in Egypt.

Chapter Six: Cultivating Greatness

For eight years, Reb Moshe did nothing but learn Torah. Breathtakingly humble, his name was little known outside the Jewish community. Indeed, his own wife often forgot it, addressing him instead with the simple, loving epithet, "Hey you."

But this unassuming young scholar was legendary for his *middos*. He was always ready to drop his *sefer* (book) to help an elderly person up the stairs, to give charity to the needy, to referee a game of basketball. Recognizing that every person has *tzefen Elokim* (Divine image), he gave honor to all, the ignorant fishwife, the innocent child, the talentless musician, the G-dless Gentile.

Reb Moshe completed his commentary on the *Mishnah*, which was released to ecstatic reviews, pushing the *Kuzari* off the top of the bestseller lists. Then tragedy (*lo aleim*) struck.

Reb Dovid, Reb Moshe's brother, though a breathtaking Torah scholar, had been supporting the family by dealing in precious stones. This *minhag* (Biblical obligation) of supporting Torah study through selling diamonds is still widely observed today, especially among Hungarians. But in 1169, Reb Dovid perished when his ship sank in the Indian Ocean.

Setting out to support himself, Reb Moshe took up medicine.

He opposed earning a livelihood from Torah - yet another example of a Gadol who holds himself to a breathtakingly high standard, far beyond the wildest dreams of ordinary people.

In due course, Reb Moshe's genius as a physician earned him an appointment to the court of the ruler of Egypt, al-Sadat. Reb Moshe wrote prescriptions all day, *chiddushim* (Torah insights) all night. Despite his heavy workload, he completed his breathtaking *Mishneh Torah* (the Rambam) in 1170, irrevocably changing the entire course of Torah history, catapulting him into the ranks of *Moshe Rabbeinu, Rabbi Yehudah ha'Nasi*, and *Rashi* as one

of the foremost teachers of the Jewish people, and solidifying his title as the *Nesher ha'Gadol*, the enormous Eagle, who bears us all upon his powerful and prodigious wings. He also wrote a small handbook in Arabic, *Morch N'vachim*, which was mainly read by a few *maskilim* (bad people).

Chapter Seven: Examples of Greatness

Reb Moshe's breathtaking *middos* (character traits) were legendary. Whenever he dropped anything, he would say to the person who picked it up for him: "Thank you."

* * *

In his later years Reb Moshe's strength waned and he was graciously cared for by relatives, *talmidim* (students), and a large woman from Hati. Those who aided Reb Moshe often received from him a token of appreciation, such as a handshake, a nod, or a blink.

* * *

Once a young person traveled a great distance to pose a question to Reb Moshe. Reb Moshe was exhausted from his arduous schedule; he was so weak he could hardly lift his head. But upon hearing of the young man's own *mesiras nefesh* (self-sacrifice), Reb Moshe quickly agreed to see him. His answer to the young *yeshivah bocher* combined Reb Moshe's breathtaking wisdom and his unrivaled compassion: "Yes, I'll be happy to buy an insurance policy from you."

* * *

For many residents of Fostat, the high point of *Shabbos* (Sabbath) would be seeing Reb Moshe walking in and from *shul* (synagogue). They would marvel at this breathtaking *gadol* who, no matter how pressed for time he was, would always pause when climbing a hill, in order to catch his breath.

* * *

Reb Moshe opposed listening to music for any reason. At the wedding of an important member of Fostat's Jewish community, Reb Moshe was distraught to see a six-piece band. But out of concern for his host's feelings, Reb Moshe said nothing. Indeed, when one of the musicians left the celebration early because of a migraine, Reb Moshe graciously agreed to fill in for him on saxophone.

* * *

Once a wealthy man came to Reb Moshe with an incurable ailment. Though Reb Moshe could do nothing for the man, he kindly treated him for twelve years.

* * *

Reb Moshe's honesty and integrity were breathtaking. After *Sukkos* one year, he was offered a sack of gold coins to surreptitiously poison one of his patients. Reb Moshe refused the offer after deliberating for only *five minutes!* And the patient wasn't even *Jewish!*

* * *

Reb Moshe supervised the preparation of all of his meals. No other food touched his lips. So as not to offend hosts and hostesses who offered him meals, however, Reb Moshe told them he was macrobiotic.

* * *

His concern for the feelings of others sometimes took on a more subtle form. A very poor man once came to solicit alms from Reb Moshe on a breathtakingly cold day. Reb Moshe, who was wrapped in a warm, fur-lined

cloak, noted the man's thin and shabby garment. But recognizing that it might offend his greater pride, Reb Moshe wisely chose not to offer his cloak to the shivering man.

* * *

Reb Moshe's generosity was nothing short of breathtaking. When a shabbily dressed pauper came to his door, Reb Moshe immediately offered the man his cloak. When it became apparent that the cloak was too large for the slightly built beggar, Reb Moshe insisted on sitting down and making the alterations. While the man waited, Reb Moshe offered him food, wine, a purse full of money, and his firstborn son.

* * *

Reb Moshe's first wife died young and he remarried in Egypt.

Both of his wives shared the supreme goal of facilitating their husband's learning. Reb Moshe's goal, in turn, was to facilitate their growth in *avodas ha'bayis* (housewifery). One morning, as was his custom, Reb Moshe woke hours before dawn to learn Torah. Suddenly, he realized that an important sefer was in the room where his wife lay sleeping. Not wanting to disturb her, he stood quietly by the door, listening for the first sounds of his wife's stirring. Unbeknownst to him, his wife was wide awake. But she lay stone still in bed, concerned that the slightest noise might disturb his learning. They remained there, she frozen in bed, he with his ear to the door, for two weeks, until Reb Moshe was called to the door to greet a man who had come from a great distance to bring Reb Moshe a pizza.

* * *

Reb Moshe's devotion to *mitzvah* performance was breathtaking. He would spend hours tying his own *tzitzis*, baking his own *matzah*, flossing his own teeth.

* * *

Reb Moshe also had his lighter moments. He enjoyed entertaining his guests with a witicism which was always greeted with thunderous laughter. Sometimes his guests understood the joke as well. A *talmid* once arrived several hours later than he had promised to come. Because the young man looked sheepish and embarrassed, Reb Moshe decided to put him at ease with a light-hearted remark. "If you were a kosher grasshopper," smiled Reb Moshe, "then we could eat you."

* * *

Years before the telephone, Reb Moshe devised an ingenious way of communicating with Jews the world over. He wrote letters.

* * *

A breathtakingly poor woman once brought Reb Moshe a chicken. She asked him whether the chicken was kosher. Reb Moshe examined the bird, looked carefully at the woman's pitiful rags, and said, "No."

* * *

Reb Moshe took every question seriously, no matter how frivolous or genuinely insipid. Asked to explain an arcane point of logic, Reb Moshe replied by writing his famous treatise, *Milos Higgayon*. Asked whether he truly believed in the principle of resurrection, he composed the

Continued on next page

HaMenudeh

Reb Moshe - continued from page 8

breathtaking *Machshavah* *Meisim*. Asked whether human beings could be reincarnated as card sharks, he smiled and struck the questioner across one cheek with a herring.

A *Talmid* once asked Reb Moshe to help him understand a particularly complex *gemara*. Reb Moshe ignored the request. Years later, the man realized this was Reb Moshe's subtle way of encouraging him to make a greater effort in learning.

Reb Moshe was a fierce opponent of the Karaites in Fostat. But as individuals, he treated them with respect, encouraging his *talmidim* to include the local Karaites on their camping trips.

Reb Moshe was blessed by *Hashem* with a breathtaking memory.

In his later years, he received a visitor and proceeded to astonish him by relating in detail a meeting they had had decades earlier. When the visitor expressed his surprise, Reb Moshe, with characteristic humility, explained to the visitor that the man's breathtaking ignorance and frightful superstition had inspired Reb Moshe to write his famous *Moreh V'vachim* (Guide of the Perplexed). Surely the man left Reb Moshe happier, knowing the *zechus* (merit) of his role in the composition of such a great work of Torah.

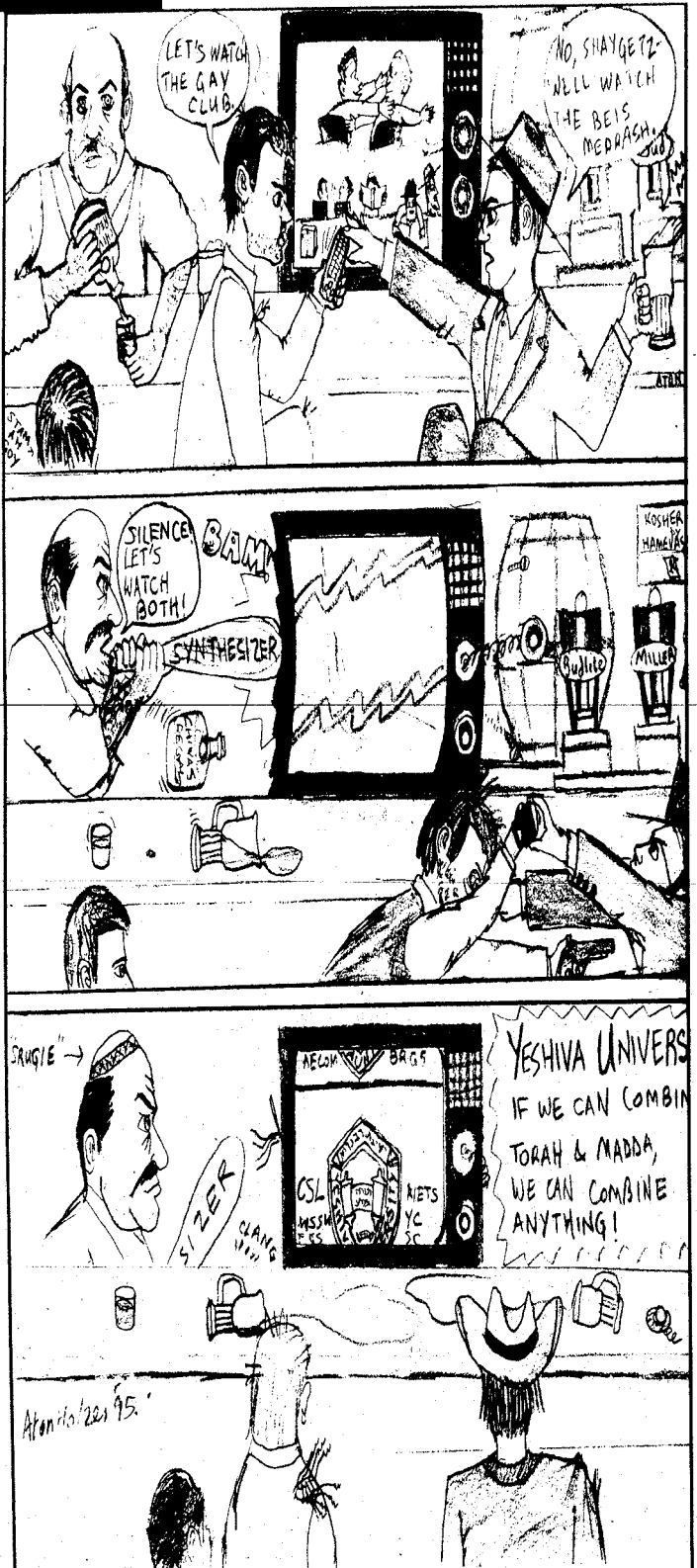
Chapter Eight: Philosophical Greatness

It is widely supposed that Reb Moshe studied Gentile philosophy. This is a misconception. Reb Moshe was a *Gadol* whose breathtaking abilities dwarf our very imaginations. If he ever did read a philosophical work (and no one ever saw him reading philosophy), he would only have read it the way critics writing in the *New Yorker* do -- hostilely, looking only for flaws and weaknesses as a basis for attack and refutation.

It is far more likely that Reb Moshe was able to understand and quote the Gentile philosophers through *ru'ach ha'kodesh* (divine inspiration), without actually reading them and exposing himself to their lies and *apikorsus* (heresy).

Nevertheless, in the case of *machshavah* (Jewish thought), Reb Moshe's accomplishments were breathtaking. His formulation of the Thirteen Principles of Faith were immediately embraced by all of *K'lal Yisro'el*. His discussion of the "middle way" in *middos* was totally original. His descriptions of messianic times and the World-to-Come were unapologetically applauded and celebrated. His writings have also provided the basis for such later classics of *machshavah* as *Tanva*, *Nefesh ha'Chayyim*, and *Winnie the Pooh*.

Today, Reb Moshe ben Maimon's philosophical worldview permeates the entire *yeshivah* world. We all follow in his spirit and continue his tradition.



The ArtScroll *Machzor l'Yom HaAtzmaus* anthologized from traditional and Rabbinic sources

Iyyar 6352

New Boro Park, Surya, The United Messianic Kingdom

It's *Dated Iyyar*. Women run through the *Shuk* looking for schwarma and falafel to put on the *Yom Tov* table. Men pull the white socks down from over their pant legs and strap on their sandals. *Yom HaAtzmaus* is upon us. But yet, many of the *Bnei Torah* are unaware of the history of this *Yom Tov* and the *Geulah* that surrounds us every day. Unfortunately, many resort to reading the "scholarly" information on this period, such as that by Reiner, Rosensweig, Landman, and Berel Wein (and even Steven Katz). While these sources may certainly be contemporary, they do not reflect the opinion of *Daas Torah*. Although this manuscript has not yet been approved by the current *Melech HaMashiach* residing in his holy ivory tower, surrounded by a moat, near *Beis Lechem*, as the new road was not up yet, we are sure that Harav Hamelech Rav Yosef Dov Lichtenstein would certainly approve of this. (Of course, this manuscript has also not been edited by a college-educated editor, R"L.) The following pre-publication selections will, *BeEzras Hashem*, illuminate *Anshei Shlomeinu* as to the true events of this time...

Historical Overview

While much is unclear from the sources of time (we have done our best to distort them), the *Shivas Tzion* of the 57th and 58th centuries seems to have been spearheaded by the leaders and members of the *Slobodka, Mir, Sha'ayara, Ponovizh, Merkaz Hatorah, Lev Avraham, and Telshe Yeshivas*, along with numerous Chassidic movements, most notably *Satmar, Monseyer, and Shatzer Matzers*. These groups focused on building the *Yeshivas*, industry, and agriculture, all under the sustaining unified banner of *Niturei Karta* (lit. Moses and Aaron - see *Rashi*). They were led by the Gaon HaMekubal HaRav Dovid Ben Gurion zt"l, also known as the *Chazon Ish*.

In the year 5708, Rav Dovid (referred to fondly by the Ben Ish Chai as Rav *Daoud Ibn Gurion*, the first *Rishon LeTzion*) engaged in a mystical ceremony, involving the waving of *Tuleisim* around the walls of *Tel Aviv*, and miraculously, the British army withdrew from the holy land of Eretz Yisroel without the spillage of any Jewish blood. According to Rav Zevin, in his passage on *Zionism in The Festivals in Halacha* (see the Artscroll Mesorah Series' second edition), this *Talis* waving ceremony became the inspiration for the current Israeli flag's white and T'cheles colors. Harav Yosef Dov Soloveitchik, zt"l, in an address before *Agudas Anshei Mizrach* which has been written up in *Chamesh D'vashos*, part of the Artscroll Mesorah Series, emphasized the religious significance of this *Kachol V'Lavan*.

It was at this point that the *Medinah* was established and the *Gedolei Hador* instituted *Hallel* as part of the *Yom HaAtzmaus* Tefilos. This practice encountered much controversy until its universal acceptance after Rav Kahaneman, of the *Ponovizh Yeshiva*, announced that he'd be following Rav Ben Gurion's *Psak*.

Unfortunately, at this point, although having reached *Geulah* and *Yeshuah*, two problems still remained. Rav Ben Gurion solved one, the two-thousand year lapse of the *Sanhedrin*, by reconvening it in what was popularly known as the *Anshei Knesses Hagedolah Hasheminitis*. This organization sought to provide strong Torah leadership while the secularists tried to divert the money to their schools which

denied the *Medinah's* legitimacy. The second problem, though, was that many parts of the land - including *Yerushalayim Ir Hakodesh* (the *Lakewood* of Eretz Yisroel!) - still remained in enemy hands.

It wasn't until 19 years later when, under the strong and spiritual military leadership of Rav Moshe *Hadayan*, Av Beis Din of *Yerushalayim Ir Hakodesh*, the forces of *Tzahal (Tzivos Hashem L'Yisroel)* prevailed. After much planning and preparation, the Rav of *Tzahal* was able, at long last, spontaneously blow *Shofar*, bentsch *Lulav*, and eat *Matzoh* at the *Koises Hamaaravi*, on what was the first *Yom Yerushalayim*. What made *Tzivos Hashem* unique is that the officers were promoted, not based on *military prowess*, but rather, on performance

However, *Yom HaAtzmaus, Yom Yerushalayim*, and the customary counting of the days of *Featuring* between them known as the *Sefira Ketana* are made much more meaningful when viewed throughout the *aspaklaria shel tova*.

Rituals and Customs

Erev *Yom HaAtzmaus* is known as *Yom HaZikaron*, which is a day spent in solemn meditation over the bitter fate of the Jews in *Galya*, though punctuated by *highs*, such as 19th-century Eastern Europe (not technically *Galya*). Men traditionally spend their day engrossed in the study

of *Iyyar*, though many *Poskim* allow the viewing of the Artscroll *Disney Iyov* (available on video in hard or leather covered cases, as well as in a pocket edition, convenient though not that functional). Women instead prepare the festive *Yom Tov* meal. In *Yerushalayim*, however, *Yom HaZikaron* is not observed, as the residents are engaged in the joyous offering of *Korbanos Shelomin*, to be prepared by a competent butcher and fitted on a schwarma machine for the night's seuda.



The *Sainted Chazon Ish*

of *Middos*, such as opening doors for their *grandparents* and kissing *mezuzos*.

Six years later, on *Yom Hakippurim*, an enigmatic event, referred to in the sources as *Milchemes Yom Hakippurim*, took place. While it is not clear what form this "battle" took, the *Gedolim* agree that it was in no way a military activity. Rather, it was a spiritual struggle against Satan, whose minions still controlled *Har Habayis* at this point. These people, referred to by the mysterious term "*Arabs*" in the sources, would seem to be what were referred to in *Eichah* as "*Shualim Holchu Bah*," and would therefore be some sort of *werewolves*. Rav Moshe *Hadayan* was joined by such leaders as Rav Eliezer Man Schach, Rabbini *Yitzchak*, author of the *Pachad Yitzchak*, and the *Tzadekkes Golda*, the daughter of Rav Meir Simcha of *Dvinsk*, popularly called *Meir's Golda*. Together, this *Moetzes Gedolei Torah* was *Metaher* the *Har Habayis* from its occupiers.

However, the *Tzoros* weren't over yet. It wasn't until the *Pachad Yitzchak* forged a "treaty" with the "*Arabs*," whose camp had secretly been infiltrated by members of the *Niturei Karta*, that the opposition had been completely and totally squashed. Interestingly enough, at the time many viewed this not as a *Kiddush Hashem*, but just the opposite, R"L, and many thought that the *Niturei Karta* were acting against the best interests of the *Medinah*.

The aftermath of these events, the *Binyan Beis HaMikdash, Kibutz Galuyos*, and the coronation of the first *Melekh HaMoshiach*, the *HRA'L*, are well known from the *Megillah HaGeulah* and the *Zemiros* for the *Tisha b'Av Seudah* (an overview based on Torah sources can be found in the revised first post-Moshiach edition of the Artscroll *Tisha B'Av* by Rabbi Joseph Elias).

Yerushalmim are reminded to only use a butcher with a *Badatz Hashgacha*, preferably near the *Tuchana Merkazis*.

As night dawns, men hurry home from the *mikvah* to don their *Yom Tov* clothing before going to the *Beis HaKenesses*. This of course consists of a white shirt open at the collar with no tie. *Machmirim* are careful to use a shirt handed down from the time of the *Geula*, preferably unwashed. Additionally, a white knitted skullcap is worn on top of the hat or streimel.

For women, the costume consists of an olive green uniform, made up of a blouse with a pin with *Tzahal* emblazoned on it and a short revealing skirt. While under normal circumstances this would be a violation of *Tznius* and would be grounds for stoning by the *Vaad HaTznius* in such G-d-Fearing communities as *Har Nof, New Monsey, New Baltimore, New New Square, Eilas, and Netany-h*, it is the *Minhag Kadmonim* established by such *Gedolim* as Rav Dovid Ben Gurion, the *Satmar Rav*, and Rav *Uri Zohar*. Additionally it is well known that *Yomim Tovim DeRabanan* can be *docheh* *Halachos* (see SA OC:696.)

At the end of *Maariv* the congregation engages in a mystical ceremony dating back to the early days of the *Medinah*. Every male over the age of thirteen is required to participate in this ritual. The hammer, although some use plastic, should be made of wood, silver, gold, or heavy steel. Care should be taken however to strike extra hard, as it becomes more difficult to produce the squeak made by plastic hammers. Alternatively,

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Continued from pg 11!

small mice may be placed on the heads of the victim to produce that same sound. The size of the hammer should be at least 3 handbreadths, (approximately two and a half feet). The number of total strokes should be no less than 65, the gematria of *Masech*. Great care should be taken to complete all of the strokes, along with the eating of one whole shnima matzah, *Bachkei Achilas Pras* (approximately 15 seconds, a derivation from *Toch Achil Pras*).

The meal at night begins with a kiddush on *Chamar Mishneh*, also known as *Coke* (or *Pepsi*, depending on the *Hashgacha Tzhitus* of their current ad campaign). Next, *Lechem Mishneh* is made on two pitos, though women eating alone can be *kovea seuda* on anything from Angel's Bakery. However, care should be taken when eating cake to eat at least a *k'be'ah* (approximately 2 pounds) or one of those large bags of *rugelach*. Instead of saying a *Bracha Acharona*, the woman is allowed to say "Oh my G-d I'm going to become so fat."

There are various minhagim as to what should be served at the meal. In this area, even

Sefardic customs are deemed acceptable by some Gedolim. Foods served by different communities include shakshuka, chumus, Bish, Bomba, *Fofutti Gvina Levana*, and *Girel* *Mc'fay*. However, all minhagim agree that *schwarma* and *falafel* should be the centerpieces of the seuda, with appropriate shmirim of *pita* and *charif*. Generally, the meal can be eaten at the leisure of the household; however the first *Aczavis* (slightly over a pound) should be eaten *B'Chdei Achilas Pras*. *Sefardim* reenact the redemption, but this custom should be mocked and severely ridiculed. An egg is placed on the table to symbolize the symbolic placing of food in Jewish custom.

The meal is concluded by the singing of *zemiros* composed by the pious and sainted paytanim of the time of the Geula including HaRav Yehoram HaGaon, *RaMbaD* (HaRav Mordechai Ben David), Rav Leibel Sharfman (also the head of a prominent girl's school, probably the one referred to as *Brovender's* in the texts), and Noam Shemer, author of "Shabbos Yerushalayim Shel Zahav is Not For Sale." The meal is concluded by the singing of HaTikvah, whose last words are appropriate for the end of this machzor, "*Liyot Am Haredi Moshlim Al Achenu, Be'Eretz Bnei Brak V'Yerushalayim.*"

Arafat - Continued from page 14

cessitate the University's getting someone to lecture when he is not available, an arrangement like that envisioned for Arafat. Not surprisingly, the idea is acceptable to some professors who had not cottoned to Mr. Arafat all. One Jewish Studies instructor, who had objected to working with Arafat because of his past behavior and because he didn't think Arafat understood the primacy of Yirat Shamayim in academic Jewish Studies, is quite willing to work with President Sadat, especially if the latter is represented by Mr. Gossett. The professor, who asked that his name be omitted from the story, is now studying the *Chovot Halevavot*, in the original Arabic, with David Gottlieb, in order to cement his relationship with the deceased Egyptian leader.

Average YC student Yosef Crystal declined to be interviewed. As he is graduating, he cannot register for the new professor.

In any event, he has already promised an exclusive to the *Commentator*.

Bigtan and Teresh Down by the Courtyard Presents...

Top 10 Reasons I Prefer Purim to Pesach

10. Why stop at 4 cups?
9. Better success rate at hiding afikoman
8. I can have maror sandwich on *real* bread
7. On Purim night we eat whether sitting or leaning; on the night of Passover we all lean, we all lean...
6. There is only one food I hate more than marzipan: potato starch
5. The Rabbi doesn't slap me when I throw snappers at the ba'al koreh
4. Leaven, Leaven, Leaven
3. Free to enjoy those "not kosher for Passover" matzohs
2. On Purim I can drink beer *outside* of the bathroom
1. Fewer remarks when I come to the table wearing mom's clothing

Top 10 Rejected Imrei Shefer Articles

10. Falsefied Evidence in Jewish Law: A Shtar is Born
9. Or Would you Rather be a Fish: An Overview of Gilgulim
8. There's No Such Thing as a Bigger Half: the Afikoman Fallacy
7. Pigully Wigully: The Lighter Side of Kodshim
6. Why I am Applying to RIETS
5. Just Kidding: the Rambam's View on the Yud Gimmel Ikarim
4. Deja Vous: My Revel Paper Revisited (I'm sorry, that's all top three Imrei Shefer articles.)
3. Honey, I ruined the Ketoress
2. My Third Cousin Five times Re moved: The netziv
1. Shabbetai Tzvi: False messiah or just Plain Misunderstood?

No African-American Roshei Yeshiva

by some bleeding heart liberal

Yeshiva University's Mazer Yeshiva Program is not noted for its racially diverse student body. It should, therefore, come as no surprise that the staff of Roshei Yeshiva is equally homogeneous, supported by the fact that there are currently no full-time African-American professors on campus.

Obviously, the absence of any African-American Rosh Yeshiva is a complex issue. Many believe that YP unfairly discriminates against them, hurting both its reputation and its commitment to *Talmud Torah*. Eli Duker, a YC junior, expressed strongly, "It's an outrage to the integrity of this institution and *zicher* should be corrected."

Yet one wonders what the administration is doing about it. Vice President of Academic Affairs Dr. William Schwartz, in a big shocker, denied any knowledge about the problem. "I am completely unaware of this situation," he convincingly asserted, "I didn't realize we have a yeshiva."

Many believe that YP specifically overlooks African-Americans for the position since none of them learned under the Rav, and thus their *derekh halimud* would be very different. Dr. Lee couldn't agree more. "Anyone who hasn't received the proper Brisker training should be deemed unfit to voice his opinion in matters of *Torah U'Madda*."

Dr. Beukas, on the other hand, believes otherwise. "The Rav certainly would not consider his style of learning the only way. In fact, I remember when I was sitting with Elizabeth Taylor in the Rav's *shiur*, and the Rav was putting on a play, and both my sons were getting married in ten minutes, and..."

A few people have suggested that African-Americans are not hired due to their sparse background in Talmud. Max and Marion Grill Dean Rabbi Chanop dismissed the idea as absurd. "Plus," he noted, "even if that was the reason, they would be ideal for giving *shiur* to the MIA students in the college program."

However, the mere suggestion has opened up a debate, as many wonder whether or not proficiency in Talmud should necessarily be

a requirement for Roshei Yeshiva. Rav Rosensweig said, "Obviously, if *Talmudic* skills were critical, my children would be giving *shiur*; an astounding formulation. Apparently, the concept of Rosh Yeshiva is a formal *Halakhic* construct, although none of the Rishonim say it explicitly."

Rav Fendler not only agreed with Rav Rosensweig, but believed that the entire question was

rather silly. "After all, the approach of *Perush* Yeshiva had to know methods that fall outside the one here with a job."

Rav Bronspiegel, in contrast, maintains that a Rosh Yeshiva certainly expects to have experience in learning Talmud, but not that. The Rav and the Rav say it was a problem. He also informed that the Rav did not articulate the "specific point" numerously in his written works. Rav Bronspiegel simply responded, "Well, he never told me about that either."

The Student Senate unanimously conceded that this issue was beyond their jurisdiction; that any debate about it would be fruitless. Therefore, they devoted their entire meeting to this topic, appointing a special committee of senators to explore the subject. One student pondered whether inability to learn should be ignored as a criterion for Rosh Yeshiva selection, or whether that's only a special dispensation for those entering the Semikha Program. This dialogue ended abruptly, however, when Dr. Schwartz piped up, "What? We have a Semikha Program?! Wasn't that canceled last year?"

Rumor is that Hameyaseg has written an insightful article on the topic, but due to its strong ties with the *Brisker* tradition, it has yet to publish the article. Upon hearing this, Rav Parnes expressed renewed respect for the *Brisker* tradition.

On a historical note, Rabbi Shalom Carmy pointed out that the *Mordechai* did permit African-Americans with the *gout* to complete a *minyan*. When Dr. Schwartz heard about this alleged precedent, he replied, "I didn't realize Rabbi Carmy still teaches here."

Many students, however, aren't so bothered by this dilemma. One student, YC junior Meir Zeitchik, simply stated that, "I'm much more bothered by the lack of vegetarian Roshei Yeshiva." Another student, Avi Shmidman, was too tired to comment as it was during a particularly tedious low point in his circadian rhythm. YC senior Dov Weiss, on the other hand, points out that Ethiopian Jews currently study in YU's affiliate Gruss Kollel in Jerusalem, albeit from behind a *mechitzah*.

However, the issue has gotten so out of hand, and pressure from outside has grown intensely, that YU President Rabbi Dr. Norman Lamm felt he had to respond. He wrote an open letter in *Maariv*, stating:

"We obviously don't condone any sort of discrimination due to race, color, or religion. However, since African Americans are not Jewish, many of our most charitable Jewish supporters would withhold funds from us if we took on more liberal hiring policies. Therefore, although discrimination is abominable, detestable, despicable, and contrary to everything the *Torah* stands for, it's okay for the purposes of amassing money."

Nevertheless, this publicized letter has not deterred Rav Schach from putting YU into *cherem* for its deplorable behavior. As usual, Rav Schach researched the situation thoroughly, just as he had done the last time, when he called for the "excommunication of YU from the yeshiva world due to its hideous practices of accepting homosexuals into RIETS and women into Cordoza Law School." Most people believe that this time, the *cherem* will really scare the YU community, unlike the last twelve times it was issued.

A number of students noted that, ironically, RIETS doesn't employ too many white Roshei Yeshiva either. What will be done about that, however, remains to be seen.



Arafat in the Fire?
Rocky Road For New Appointment

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Dr. William Schwartz has declined to comment on rumors that his most recent attempt to upgrade the Yeshiva College faculty has been torpedoed by an unlikely coalition of self-important Rebbem, Jewish Studies pedants, and fanatical moralists. A brief press release distributed by Dr. Socol's office stated that "Our only chance for publicity is to attract big name faculty, and Mr.

Arafat is the only Nobel Laureate we can get to highlight the quality of our Jewish History department. We look forward to his courses on Zionism and Contemporary Jewish Philosophy."

Anticipating criticism from various segments of the Jewish community and from faculty resentful of Arafat's six-figure contract with YU, Dr. Schwartz had first attempted to disarm the opposition by inviting several Jewish Studies professors to lunch with Arafat. The faculty were reportedly underwhelmed by Arafat's Jewish scholarship, particularly his inability to read sophisticated Hebrew texts. A discussion of Rav Kook's attitude to Torah U'Madda came to an abrupt end when one participant threw down his napkin and stalked from the room, muttering, "I know Bar Mitzvah boys in Westchester more fit to read Rav Kook." Dr. Schwartz made light of the dispute: "We must remember that Chairman Arafat won his Nobel for Peace, not Literature."

Soon it became evident that Arafat's busy schedule would prevent him from meeting all his regularly scheduled classes. The Administration asked several professors and pulpit rabbis to cover for him, but the initial negative impression, reinforced by opposition to Arafat's politics, led them to decline the honor.

Still hoping to mobilize support for Mr. Arafat, Dr. Schwartz invited selected Roshei Yeshiva to lunch with the PLO leader. On this occasion, Arafat started his audience by asking where Rabbi Lamm put his legs. Some of those present felt that Arafat was taunting them for their ignorance of administrative matters. "How should we know where Rabbi Lamm puts his legs? They don't even tell us where Rabbi Miller puts his tale," commented one, bitterly.

A compromise proposal that is rapidly gathering steam in administration circles would move Arafat to Cordozo, as a sign of subtle encouragement to the heterosexual club on campus. The big name, big bucks slot in Jewish Studies would be filled by Anwar Sadat, like Arafat, a Nobel laureate in Peace. Because Mr. Sadat is currently dead, it would be necessary to find someone to impersonate him for PR purposes. The Administration is reportedly negotiating with the actor Lou Gosset Jr. who once played Sadat in a TV mini-series.

Sadat's moribund state would also ne-

Continued on page 12?

May we remind all newly wedded couples to be *chosesh* that they help each other in preparing for meals with such activities such as turning on the stove. This way we can all make sure that at least one of you is not an Akum and thus have no problems of *Issur BiShul Akum*. An Advisory by the HaMenudeh Governing Body.

Dorm Talks Scenarios

"Be As Frum as the Devil"

During *Krias HaTorah* on Yom Kippur, we commemorate how our forefathers threw the *Sair La'azazel* off a high cliff, causing it to shatter into a myriad of tiny pieces. The Ramban explains that the rationale behind this was to appease the Satan.

Quite a sensation occurred when the first individual brought a goat to shul on Yom Kippur and sacrificed it to Satan. Now, nobody looks twice as many Yeshiva Bochorim yell cantations to Lucifer following the rendition of the Cohen Gadol's third and final *Viddui*. Guys who ordinarily would be spending their time learning in the Beis Medrash dress in red uniforms and shave their heads in reverence to the Devil himself. As the person next to you offers to buy your soul, you can't help but wonder if this is really what the Ramban had in mind when he said we should appease Satan.

On the other hand, is there anything really wrong with letting loose once in a while? Is Satanic worship truly frowned upon in *Yahadus*? Maybe we should use foreign religious concepts to reach a higher spiritual experience, to improve upon our *Avodat Hashem*! Of course, if Satanic worship is truly commendable, then why stop there? Think of all the religious opportunities available in other cults, such as the Hari Krishnas and the Moonies!

"Watch Out!"

You walk into the Morgue, and as you pass by the guard, you notice that he missed one of the buttons on his shirt. You walk up to him, hoping that you can politely point out his minor mistake and save him embarrassment. At the same time, however, someone is bringing a Sefer Torah upstairs for the 8:10 *minyán*. To your horror, he begins to slip, forcibly releasing the Sefer from his grip. Now, you're stuck in a quandary. Do you allow the guard to suffer, resulting in a loss of *Kavod HaBriot*, or should you act really frum and self-righteous and catch the Torah, an inanimate object, before it falls? Would the verdict be different if they're bringing the Torah downstairs for the *assur* 8:30 *minyán*?

AN OPEN LETTER

Dear HaMenudeh,

As you are the official undergraduate newspaper of the Judaic Studies Division of Yeshiva University, I felt that this would be the appropriate forum in which to inform the Bnei HaYeshiva that I will no longer be seeking admission to RIETS. Instead, I have found a new *Maqom Torah* in which to grow in the Brisker tradition, a place which is more understanding of my role as a woman in Judaism.

Chaviva Krasner-Davidson
Gruss Kollel, Jerusalem

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Uncle Moishy

John Lovitz

Moshe J. Bernstein

"I loved it! I can't wait to get the video and watch it again and again on my tele...screen."

- R' Chaim Dov Keller
The Jewish Observer

"We wholeheartedly agree with Rav Keller (YC '53) that this is Disney's best yet. Iyyov is the most loveable character since the Beast (MTA '74)."

- *Yeshiva University Alumni Review*

"It were good!" - *The Stern Observer*

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R' AHARON KAHN as Zofar based on SEFER IYYOV a screenplay written by R' NISSAN WOLPIN medical
consultant R' SHALOM CARMY overview based on Daas Torah written by R' NOSSON SCHERMAN



The Kol Isha Haggadah: Hear us Roar

Liberate your Seder with the New feminist haggadah with commentary by Susan Faludi and Gloria Stienem.

Re-Exeprience Passover for the first time!

Ha Lachma Anya- This is the bread of affliction that our forefathers made us bake. All who are hungry come and eat. If you be men, go bake your own bread, you lazy slob. This year we are in the kitchen, next year we are occupying the upper echelons of society. Now we are slaves. Next year we are free womyn.

Avadim Hayimu- We were slaves to our husbands in the house. Feminism took us from there with a strong hand and an outstretched arm. If feminism had not released us from the clutches of the household, we would still be serving our worthless, abusive husbands. Even if we were all-wise, understanding and knowledgeable (which as womyn we naturally are), we would still be commanded to tell the story of our exodus. All who expand upon the story of our exodus merit praise, and a really great tan.

I laughed, I cried...
It was the feel good
Haggadah of the year.
-Lillith Magazine

Arba'ah Banot- The wise daughter asks: "What are the rules, rituals, and laws which feminism teaches us?" To which we answer: "One may not partake of anything after eating the sacrificial man."

The wicked daughter, who continues in the ways of our former oppression, asks: "What is this service to you?" You and not her! By excluding herself from the feminist community she has denied the basic principles of womynhood! Your response to her should be to smash her teeth in, and show her how powerful womyn really are!...



Chad Gadya- And the Shechinah, the female aspect of God, blessed be she, eradicated the Holy One, that destroyed the angel of death, that slew the butcher, that killed the ox, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid, which mother bought for two zuzim... and womyn inherited the earth. Chad Gadya Chad Gadya.

It is an unbelievable...They've gone...far
Can we applaud this blatant distortion...yes..
-Jewish Observer

My seder table isn't complete with out
both the Brisker Haggadah and the
Haggadah Kol Isha.
-Chaviva Krasner-
Davidson

So buy your new feminist
haggadah now, and make your
pesach seder a truly liberating
one. Because we all know that
God must have been a womyn.

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