

HAMOSHIACH?

הכינו לביאת המשיח



We, the Agudas Talmidei Rav Kahn shlit'a, wish to re-assert the official position of our Rebbe. While some well-intentioned but misguided Talmidim have been putting large portraits of our Rebbe shlit'a around campus, the Agudas Talmidei Rav Kahn shlit'a wish to remind the public that our Rebbe has never publically proclaimed that he is, in fact, Moshiach ben Dovid. We join our Rebbe in calling on the tzibbur to strengthen itself in the mesoros and fashions of our ancestors, and so doing to truly greet Moshiach now!

HAMOSHIACH?

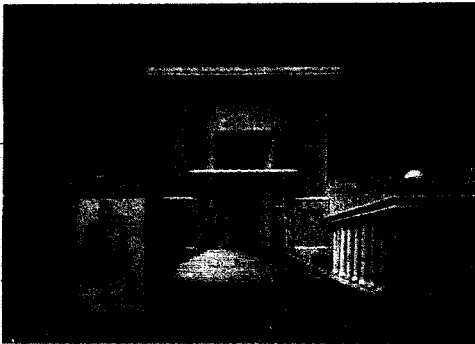
**MAZEL TOV!!
L'CHAIM!!!**

Avi Shmidman & Shira Dershowitz
Yerucham Rosenberg & Michal Linzer
David "One of the Guys" Kallus &
Tamar Popper

**בורא עולם בקנין
השלם זה הבנין
Shlomim!**

Shlomim!

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The COMMENTATOR would like to apologize for an error that appeared in our last issue. While we wrote that Rav Willig killed 10,000 *Plishtim*, in reality, he gave a *shiur* about Dovid HaMelech killing 10,000 *Plishtim*. We regret the implication that our Roshei Yeshiva are war-mongering, blood-thirsty, close-minded, backward primitives. They aren't.

HAMOSHIACH?

2340 Avenue of the Americas, New York, NY 10023

The views of articles are only intended for the pre-Gesulah world *ad ki yavo shilo*. After this *Hamoshiach* shilo, we have moved to the humor of the *Olam HaBaitra*. We are willing to pay if you need to blame someone for these articles, see Jeff Sokol and anyone who is insulted should sue him for tens and lots of money. Editorial policy is determined by the *Goral HaGra* *g'l*, or, in the case of articles on *Chatsitzes*, by flipping a vodka bottle. *Hamoshiach?* would like to thank Elyahu HaNavi *schur ha-zai* for his tremendous help in laying out this issue, along with the *dyabuk* that possessed *Duker* the last few weeks. Subscription rate: 12 trips to Dougie's per year. All material herein copyright HAMBASER 1996 *le-minyanethem ha'aravim*, and it is against the law and *halakha* to copy it without written authorized permission, even in cases of *piquah nefesh* or *roday* *r'l*. Please do not listen to *Havenuvavi?* on the *Shabbos Qodesh*, except in case of a *Parim Meshulash* in *Yerushalayim* or *HaQodesh* *ayya*, in which case a *shofar* should be asked of your local *Torah True Rabbi*, *z'l*, or if he is unavailable (or intoxicated), the *Urim v'Tumim*.

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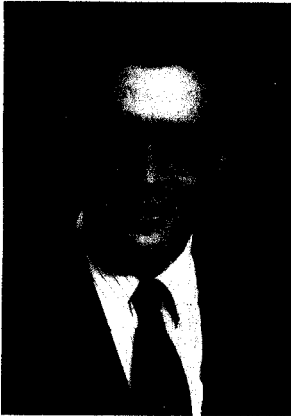
IS SHATZ A SHABBETAI TZVI-NIK?

In a stunning press conference this week on YU's main campus, BRGS professor David Berger publically accused Stern's College for Women philosophy professor David Shatz of secret Sabbatianism. "I have long suspected my brother-in-law, as the name Shatz is clearly *roshei teivos* for Shabbesai Tzvi y'sh." Berger also

came down strongly on Berger's side, saying to a Flamevaser reporter "Reb David Berger *shlit'a is z'cher right*---since my first day in the Yeshiva I've been *choshesh* Shatz as a *Shabbai*. Certainly, all *mechulei ha-tum* on campus must be dealt with before we can even have a *hava amina* of starting the Honors College." After the press conference delivered by Rabbi Norman Lamm, *Rosh Ha-yeshiva u-Nesiah* of Yeshivat Rabbeinu Yitzchak Elchanan and president of Yeshiva University, however, Adler recanted and said "You know, you *namash* always have to be *zohir* to be *don Ukaf zechus*, especially for an *ehrlicher yid* like Reb David Shatz *shlit'a*."

Shatz may have been in a financial position to obtain identification from many and '00' before the money has been received with a coin by almost all of the student body.

At Stern's College for Women on the other hand opinion is running high in favor of Shatz. An editor of *The Observer* observed "I think it time to be Sabbatian."



Dr. David Shatz : Messianic Maniac or Maligned Ma'amin?

denied reports circulating in the Chabad press that he declared allegiance to Lubavitch on a recent trip to Damascus. In an advance copy of Berger's upcoming article for *Jewish Good Action*, he accused Shatz of distributing amulets containing secret Sabbatian references at a recent Stern's College Shabbaton. (Ironically, that evening Berger found himself on the same plane to Israel with Shatz and Y.C. Dean Michael Hecht.)

These reports have taken the campus by storm, especially in the wake of rumors of Frankist groups meeting at Cardozo Law School. In a recent statement, Rabbi Dr. Norman Lamm, *Rosh Ha-yeshiva u-Nesiah* of Yeshivat Rabbeinu Yitzchak Elchanan and president of Yeshiva University, refused to comment on the Shatz situation directly, but he noted that while as a Rosh Yeshiva he was of course opposed to Sabbatianism, as the president of a non-denominational school he was required to keep an open mind.

"Legal counsel has advised us that we stand to lose considerable government funding if we discriminate against Sabbatians. In any case, a precedent has already been established with the acceptance of a body of Lubavitch students on campus. Although the Yeshiva College has not as of yet officially funded any sort of Chabad club, it is often my wont to drop in on Deli Kasbah to sample the free fries and the free Lubavitch periodicals. It has also been pointed out that a Shatz firing would lead to the main campus being overrun by hordes of angry Sabbatians."

Some inside sources have reported that Vice President for Academic Affairs William Schwartz has had the creative suggestion of canceling the Jewish studies department as a way of dismissing Sabbatian staff members.

YC Dean Norman Adler originally

JSS/IBC/WSSW/SBMP/SSB Dean Michael Shmidman, at a recent dorm talks, took a particularly strong stance on the issue, saying that his view on the issue was "whatever the *Or le-Yisrael*, *Amud ha-Yemin*, *Patish he-Chazak*, *RaShKeBeHaG*, the *Rosh Yeshiva Shlit'a* Rav Lamm says." When asked to clarify the position, Rabbi Shmidman cited a previous engagement and hastily departed.

Surprisingly, many *Roshei Yeshiva* on campus spoke out on this issue. One, who asked not to be identified, said "I don't know.... Could be." The most outspoken of the *Roshei Yeshiva*, however, was Rav Aharon Kahn, who addressed a packed Beis Medrash on the topic. He pointed out that the presence of even one Sabbatian on campus was an unparalleled tragedy but the guilt must be properly placed. "First and foremost, I blame the administration."

The *Commentator* responded with a sharply worded editorial suggesting that it was in fact the *Roshei Yeshiva* who had been fanning the messianic flames on campus without suggesting proper guidelines; however, many students felt that referring to the *Commentator* Editorial Board as "*Mashiach ben Yosef*" and the *Roshei Yeshiva* as "Gog u-Magog" crossed the line. On the other hand, the suggestion by one *Commentator* reporter that



Dr. David "of Tarsus" Berger : Grazed Qanai or Qinfolk Qateigor

Does a philosophy professor have to be a *mechulei Shabbos* at Yeshiva University? After all, *Shmiras Shabbos* is almost as important a halakha as being *shomer negivah*. When it was pointed out that Sabbatianism has in fact nothing to do with *Shemiras Shabbos* at all, the editors responded, "so whats wrong with some extra *chumras*?"

While sorcery, necromancy and other forms of black magic are not common in our community, there is no real reason why this should be the case. The Rambam (*Hilchos Avodas Kochavim* 11:16) points out that the *issurim* of *kishuf* et al are referring to a charlatan pretending to perform these acts; the clear implication is that a real sorcerer would not be transgressing any Torah laws according to the Rambam.



דבש והלב

DEEP THOUGHTS ON PURIM: *VE-KHA'ASHER AVADTI, AVADTI (ESTHER 4:16)* -- DID MORDECHAI FIND IT ODD WHEN ESTHER SUDDENLY SWITCHED TO *EICHAH TROP* IN MID-SENTENCE?

HAMOSHIACH?

BLACK RAGE AND WHITE KNIGHTS

Tensions in black-white relations in the Jewish community have reached heights never before seen in recent times. Two recent events threaten to destroy the delicate balance between the two, best known as Yeshiva university.

The first event referred to, of course, is the "MJ. Trial." Moshe Bernstein's trial for the double murder of Dead Sea Scroll scholars Eisenmann and Wise, well known for their insertion of christian references in the scrolls, has exposed long-dormant conflicts in the world of academic Jewish studies. While much of the evidence pointed to Bernstein's guilt, he was acquitted largely on account of recordings of discussions in the YU cafeteria. These tapes, better known as the Furman Dining Hall tapes, pointed to a deeper conspiracy. While many, in both the academic and white worlds, were quick to condemn him as a masoretic fundamentalist, he received critical support in the black world from such figures as Rabbis Berel Wein, Joseph Elias, and Nisson Wolpin. This phenomenon has amused some on the YU scene as throughout his career, Bernstein has never identified himself with the black community.

The second occurrence, coming on the heels of the trial, is the recent "Million Mentsch March" held in Washington. Led by Ravaharonkahn and his followers from The Nation of Yiddishkeit (also known as Islam Is Lamm), the march was a surprisingly resounding success, especially as it occurred on *shemini atzeres*. Rabbi Joshua Cheifetz attributes the low attendance at YU's traditionally wild *Simchas Torah Hukafos* to the draw of the march. The huge turnout sent the message that Kahn is a force to be reckoned with as an element of the mainstream, this despite his efforts to portray himself as belonging to the fringe. The march was called to protest the existence of a fraternity in Yeshiva College and as a general forum to publicly decry all aspects of YU applicable.

The large crowd descended on Washington from around the country and around the world, but mainly from the Beis Medrash and the Muss dormitories. Transportation was sponsored by the special "YCSC

Activities Related to Rav Kahn" Fund and by proceeds from the SOY Seforim Sale, which also supplied refreshments for the trip. Extra participation was encouraged by Rav Herschel Reichman's guarantee of the three semesters' Shur attendance for all those attending the march; he also led an 8-45 *minyán* on one of the buses. Many were surprised that one million marchers actually showed

Fine, YCSC President." (After the march, accommodations were made so that the signs could be put in *Sheimos*.)

However, a group led by Rabbi Avi Weiss protested the event as being anti-Semitic and sexist. "He claims to endorse brotherhood," commented Rabbi Weiss, "but what about sisterhood, I ask you? He tries to create this certain all-male community, but how is he going to have a Women's *Tefillah* Group if there are no women? And the discrimination against our holy Jewish brothers and their forming a fraternity is unacceptable."

Protestors held signs proclaiming "Free Jonathan Pollard," "Divorce Jonathan Pollard," and "Fraternities and Sororities for Yeshiva College."

Rav Kahn rose to the occasion, "Rabbi Weiss wants us to include women, in the traditions of the gentiles. *Al titish teras imekha!*" he thundered. "You're forsaking your mother -- the *Aibisiter* should forgive me in front of the uh, Capitol -- for a prostitute!"

"Look at Women at Prayer, page 73. Rabbi Weiss says that women should *daven* just like men -- even with a *tallis* and hand-cuffs! How can anyone who says *Eishes Chayil* on Friday night suggest equality for men and women? Rabbi Weiss is against

date rape. Well, what kind of good Jewish *bochurim* and *maidelach* go on dates?" (A complete transcript of the speech was printed in *The Commentator*.)

After the speech, *ma'ariv* was delayed for 20 minutes as Rav Kahn wanted to first read *Hamevaser*.



up, although Rav Kahn did turn some of them back, as they were wearing wedding bands.

Participants waved large colorful fluorescent signs bearing Rav Kahn's countenance and slogans such as "You Want Brotherhood?" "Free Cholent at the Tish" and "Josh

Although the Torah seems to *asur* burning a child alive, and it seems to be antithetical to Torah values, Rashi (Vayikra 18:21) explains that the *issur* of *Molekh* only applies to the passing of a child between two fires. Therefore, if there was only one fire the child was passed by, it would not fall under the rubric of *Molekh*, and if the baby is actually burnt than no *issur* has been committed. In fact, *seforim* consider this a quite admirable form of '*avodas Hashem*.



דבש והלב

RIETS

RABBINIC TRAINING PROGRAM

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Hemilectics I

Hokhmach Yekhuach Mitzsar for the 90s

Great Faith and Her Rewards I

Rabbi Yitzchak Cohen

Dr. Anthony Benkas

Rabbi Shalom Carmy

Baruch Man

Baruch Man

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Minchas Eluzer

R. Yosef Blau

1. We are in no way related to the *Bilzer Yeshiva* referred to in the *Minchas Eluzer*.

2. Of course, all *Minchas Eluzer* are required to cover their hair (their head, according to Rabbi Saul Berman) with a hat.

If a hat is not available, one may use a *talit*. If that, too, is not available, small *mammals* may be used, though they should be carefully brushed down to their heads (*sheina ger rah chuldah*).

TOP TEN COMMENTATOR GRIPES ABOUT THE S.O.Y.

SEFORIM SALE

10. Rejected proposal for "Tell 'em the Commie sent ya'" promotional.
9. What's a book sale without Archie's?
8. Just because they don't come from Eastern Europe doesn't mean they should be traded like a commodity (Oh, I'm sorry that's one of the Top Ten Commentator gripes about the S.O.Y. *Sefardim* Sale)
7. They placed the *P'nei Yehoshua* in the *Rishonim* Section!!
6. Commie staff weren't invited to the S.O.Y. sponsored *Ashkenazi* all-you-can-eat night at Yum-Yum
5. Not putting Rav Shimon Shkup's *seforim* on the *Y.U. Rosh Yeshiva* table..
4. Artscroll, Artscroll, Artscroll
3. Take offense at the sale of books authored by *rabbeim* associated with Y.U.
2. Those guys throw around money like it was a Purim issue or something
1. More babes. Less books. Nuff said.

HAMOSHIACH?

THE BABA SOLOVEITCHIK:

REB DOV BAER (RAHAMIM) ABUCHATZAIRA

A HESPED DELIVERED ON THE OCCASION OF HIS YAHRTZEIT

By Rabbi Dr Norman Lamm, *SHLIT'A*,

Rosh Hayeshiva U-Neisiah of Yeshevat Rabbeinu Yitzchak Elchanan

Surely, such a prince and such a giant, who became legend in his own lifetime, deserves an appropriate eulogy.

Our yeshiva, the institution that has nurtured all of us with the Ambrosia of Torah and the Nectar of Mada, would not have been the same without his wise steering hand, his sagacity, his brilliant philosophy, his wonders. I speak of course, of my *rebbe*, of the *rebbe* of Klal Yisrael, Rabbeinu Dov Baer Abuchatzaira, the Baba Soloveitchik, who characterized Kabbalah u'madda as no one did before. While he did not in fact set foot on either our main campus, nor that of our sisters at Stern's, nor that of our cousins at Einstein, nor that of our... those people at Cardozo, his *hashpa'ah* was powerfully felt in this very beis hamedrash.

The Baba Soloveitchik was not born as the prince of Lithuanian mystics which he is celebrated as in yeshivot today. He did not stem from the most noble house in Israel; he was not even originally a Litvak. Truth be told, he wasn't even an Ashkenazi! He was born Rahamim Abuchatzaira in Fez near the turn of the century.

Allow me to recite a piece written by Reb Dov Baer himself, *U-Genavtem Mi-sham*, later to become a Shas policy primer. He writes, "When I was a child, the world was foreign and alien. It was cold and strange to me; it seemed to me that everybody mocked me. I had no friends, and my mother would lock me in a room, often with the cows. I used my Kabbalistic knowledge to talk with them. They never talked back. But I had one friend. Who was it? It was, and do not laugh -- though the cows did -- the holy angel Raziel.

"Often, Father would sit on the couch and discuss *Tikkun Hakeilim*, and I would watch Raziel (Razzi, as we called him) walk in. Razzi always listened to Father, though sometimes he would accidentally knock over some of the *keilim*, and break them. Other times, Razzi would go into the living room and watch TV. Father would concentrate with all his might. Sometimes, he got up to take some Maalox, and then he continued. When he was successful, I would run to my mother and exclaim, 'Imma, Imma!! Abba fixed the *keilim*! Razzi was right! He beat the *Satan*! Abba helped him, Abba is wonderful!' She would say, 'Very nice, someday you, too, will fix the *keilim*,' and then lock me up with the cows. Sometimes, father would not restore the Heavenly Spheres. So he would go to the TV room to join Razzi, who would tell him to take a shower.

"One Pesach night, I stayed up late after the Seder learning *Pesachim*. Father slapped me on the cheek and rebuked me sharply. 'If you wish to be a proper *Oveid Hashem*,' he said, 'go eat *kintot*.'"

Reb Dov Baer's filial piety, his *kibud av*--no, *Binyan Av*--, his regard for his saintly father never dissipated, even under the harsh cold winds of the Lithuanian winter, as those winds blew into the cracks in the walls as the fierce polar bears and peasants were locked in unending struggle for their very sustenance in the snow-ravaged landscape. To his end, Reb Dov Baer followed his family custom of writing huge treatises, and having no one agree to publish them.

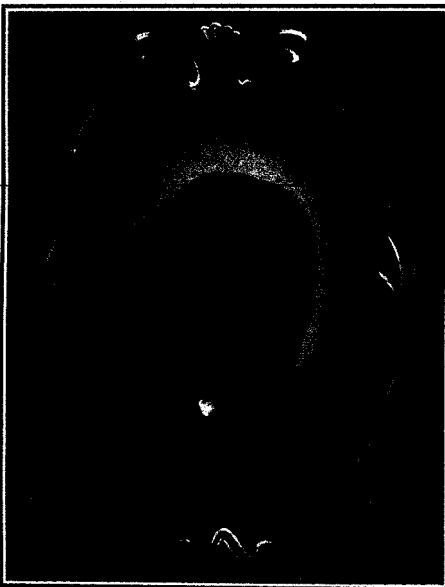
Tza'ar gidul banim - eilu habanim

When Reb Dov Baer was a young boy, his father arranged with him to learn with a private *melamed*, Reb Ber Kapulya, author of "My Grandson and His Annoying Chronicles," in order to master both theoretical and prac-

tical Kabbalah. Reb Ber Kapulya had other ideas; he was no Sephardi. He didn't even own a retail store. He was, in fact, a lonely *Litvak*. When his father learned that the young boy was learning Talmud and not the *chochmas haistar*, he pulled the boy from Reb Kapulya's tutelage and, in desperation, Reb Ber fled to Galicia, never to be heard from again, lost in the mists of history, mired in the dank swamp of Polish *pilpul*, bereft of beloved Brisker dialectic. However, Reb Ber Kapulya's indelible branding on the young lad's mind could not be erased. Not by time, not by distance, not even by *haredi* historiography.

Yaykavhosh et chamoro

Longing for *litvishe lomdas*, one night, the young lad mounted his donkey, curiously named Joe, and set on



his fateful journey, his lonely wandering, his arduous navigation. Stopping first at Rick's American Cafe, he caught the red eye from Casablanca to Volozhin. Upon arrival, he was shocked to find a locked building, containing a few dusty Gemaras, some Russian novels, and the rabbi of one of the finest shuls in Manhattan, from whose pulpit some of the greatest rabbinical leaders of the twentieth century have made announcements, assiduously taking notes for an article in *The Torah Umadda Journal*. The young Moroccan savant would need a new place to hone his Talmudic skills to a sharp edge, capable of splitting even the hardest black bread. And so, from that humble hut in the hills of Morocco, Rabbeinu Dov Baer found his way to Brisk, the heart and hearth of Torah Judaism, where creativity melded with neurosis and aristocracy to form the Judaism of today. *Aravi Oved Avi!* Our father, our master, our teacher, Reb Dov Beryle, was a wandering Arabian!

Shnei Kevasim Bnei Shanah Temimin

It was in Brisk that Reb Dov Baer first met our

incomparable *rebbe*, the Rav Z"l. They were inseparable, to the point where the Rav would try to avoid Reb Dov Baer by wearing a fake nose and sunglasses. It was also in Brisk that he discarded his hard to pronounce sefardic name, Rahamim, in favor of a name which could be loved by all Jews and was reminiscent of his *rebbe* in Morocco, Dov Baer. (Many affectionately referred to him as Grizz.) Reb Dov Baer threw himself wholeheartedly into learning the *derekh* of Reb Haym. He emulated Reb Haym in all ways, often waking up in the middle of the night fearing that someone left a package of food on his doorstep. Deep into the night the precocious young Dov Baer could be found poring over his gemara, and it was while he studied *Pesachim* that he met the ghost of the Maharam Challavah, the first of many obscure Rishonim who instructed him in both *nigleh* and *nistar*, in that which is revealed and that that is concealed, the plain and the arcane.

In Brisk, Reb Dov Baer grew accustomed to covering his whole body, save for his hands and face. The cold was so biting, that the family would venture outdoors only to eat in the *Sukkah* on *Shemini Atzeres*. He was told to adopt this minhag regardless of family background. However, soon the new mode of dress was to provide modesty and safety. As a young boy often picked on by the local gentiles, he used to wrap himself in bubble-wrap to soften the blows.

Eretz Lo Zeruah

However, even as he advanced in his mastery of the Torah, he felt an emptiness in his soul, an emptiness that could only be filled by the madda of the University of Berlin, that beacon of the wisdom of the nations whose light shone to the Torah leaders of the next generation. Following his beloved *havruta*, the Rav, Reb Dov Baer once again took up his wandering staff, and, Joe long having since passed on, journeyed by train to Berlin where the seeds of his magnum opus, *Kabbalistic Man*, began to sprout in the fertile, accepting soil of Germany. He would revolutionize the field of Jewish thought, although he was a stranger to professional "philosophers." He came to it from another world, one in which philosophy was spun from the warp and woof of the *olam haneshamos*, of *shedim* and *mazikin* and *malochim*, and all of the other spiritual denizens of the *sitra d'akra* that we know so well from the profound writings of our master. The insidious teachings of the hideous Bible critics *y'sh* did not bother him, and he, together with the Rav, brilliantly proposed understanding the beginning of *Breishit* as being the stories of two fundamental personas in man. Reb Dov Baer took this to heart, and took a wife for each of his personas. It was at one of these weddings that word of his already-rumored prowess as a *baal mafes* spread through Berlin. The supply of wine had run dangerously low, to the point where only one *carafon* remained to celebrate the nuptials of the sainted Chassid v'*Kallah*. Amid the disarray, Reb Dov Baer calmly untied one handkerchief from the traditional jumble, and wrapped it around the remaining bottle. He then proceeded to pour brimming glasses for everyone in the room who was a *shomer chadash*. The bottle stayed miraculously full, testifying to the might of our master in his mystic skills.

Ve-alu ha-tzefarde'im - eilu ha-Sephardim

Reb Dov Baer could feel the tug of *Eretz Yisrael*

on his heart and on his long white robe, and therefore in 1932 he left Europe for all time to settle in what was then Palestine. In a Yishuv wracked with fear and terror over the prospect of Arab pogroms, his cloak was a security blanket which brought comfort to the Jews of *Eretz Yisrael* unmatched until the miraculous invention of the rocket bullet in 1948, which I had the God-given privilege of being a part of. Soon after he came to *Eretz Yisrael*, he courageously joined the Mizrahi.

K'Shemen HaTov al HaRosh, Yored HaZakan... V'natnu pil tekhelet

Reb Dov Baer explained that Herzl, who possessed a perfect beard as described in the *Zohar HaKadosh*, was surely a man worthy of emulating. As a young Rosh Yeshiva, Reb Dov Baer had only a short goatee. The lack of a full beard pained him greatly, and through a combination of prayer, Torah study, and a chemical obtained from his dear friend Yeshayah Leibowitz who he had met in Berlin, a beard began to grow all over his head, most of which was covered with a scarf. The fact that the color was a deep blue did not bother him, as it reminded him of the sea and the *Kisei Hakavod*. In fact, he would often kiss it during *Kri'as Shema*, as he did not have the *zechus* of seeing the miraculous and incontrovertible re-discovery and universal acceptance of the real *Techeles*.

My *rebbe*, the Rav, was always in close contact with Reb Dov Baer. I remember once when I sat with my *rebbe*, the Rav, learning in my room, as was my wont, Reb Dov Baer appeared in the window. I quickly ripped down the New York State flag and the Stars and Stripes which had been blocking my windows. As the learning progressed, it became very clear that Reb Dov Baer had a real Kabbalah *kupp*.

Vayevater Dov Baer Levado

Reb Dov Baer was a man of independence, an intellectual colossus, a cerebral monstrosity, striding over Halakhists, Kabbalists, warlocks, and witches. Culturally, physiologically, ethnically, psychologically, intellectually, he stood alone against the world, much like Yaakov Avinu, with small vials his only companions. How many preeminent mystics in the world, after all, have read Greek philosophy in Greek, the *Zohar* in its original Spanish, German philosophy in German, and my own humble work, *Torah Umadda*, in the Queen's English?

Above all, Reb Dov Baer was his own man. He had no use for the current popular, transcendent parochialism, which distinguishes between Torah Umadda, the sacred and the worldly, the supernatural and the rational, work and play, real and make-believe, salt and pepper, Barnum and Bailey, Ben and Jerry. Reb Dov Baer was all of these, and more. We must accept him on his own terms. A highly complicated, heavily bearded, aggressively wrapped, profound and broad-minded personality. Certain burgeoning revisionisms, some shockingly enough in our own Yeshiva--- yes, Yeshiva university --- try to remold Reb Dov Baer like silly putty, in the hands of its Creator. The famed Talmudic eulogy, "If a fire has blazed

up amongst the cedars what shall the hyacinth do?" has been interpreted as: After the giants have been taken from us, who knows what the dwarfs, who follow them will do to their teachings, and to their long, traditional robes, as they will surely try them on, trip on the hem, soil them, and drip ice cream on the sleeves as they whirl on their

way to work. Surely, this must be taken to heart when dealing with the legacy of Reb Dov Baer.

*"Yechi adoneinu morenu ve-rabbeinu
Reb Dov Baer lecht noch!"*

פרישה

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- 3 AM *Kisei HaAri-ella*
- 5 AM *Tevillah*
- 6 AM *Shacharit ke-Yatikin*---travel through the four *olamos* in Rashi and Rabbeinu Tam *Tefillah*
- 7:30 AM -1 PM Fasting and *Sigufim*
- 1 PM *Mincha*
- 1:30-2 PM Sleep
- 2-7 PM *Chochmas HaNigleh*--- be *metaken* the *olamot ha-elyonot* by the study of Gemara, Tanakh, and Rav Dessler!
- 7 PM *Maariv*
- 7:30 PM Dinner---Bread w/ Salt (diet bread also available)
- 8 PM Guest lectures by prominent *Mekubalim* and *Mekuballot*

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HAMOSHIACH?

NOFESH HA-RAV

RELAXATIONS OF THE RAV : HASIDIC TALES OF A MITNAGDIC MASTER

Publisher's Note: A Hebrew language edition of *Nofesh Ha-rav* is now available, along with the newly released Hebrew translation of *Nefesh Ha-Rav*.



Author's Note: The point of this work is to present a totally objective and unbiased portrait of what the Rav was like, in my opinion. It is composed entirely of his statements, which I have elaborated upon. Everything the Rav said was part of the *mesorah* he received from his father and grandfather, though the Rav totally diverged from the family *mesorah* on many issues. The Rav strongly opposed any person changing his family *minhag*, so I here publicize the Rav's *minhag* on many issues.

The Rav used to *daven* very quickly. One day in *yeshivah* he was taking off his *tefillin*, having finished *davening*, just as the rest of the *yeshivah* was beginning *Mizmor Le-Todah*. When asked by his students about the speed with which he *davened*, the Rav explained that his grandfather, Rav Chaim, also *davened* very quickly. "Besides," added the Rav with a twinkle, "I don't want my waffles to get cold."

§ § §

A Talmid once asked the Rav: "Chazal tell

us that the *Shekhinah* rests over the head of the *Choleh*. They also tell us that the *Kohen Gadol* did not raise his hands over the *tzitz*, where the *Shechinah* rests. Does that mean I can't sleep on the top bunk when my roommate is sick?" The Rav looked at the Talmid with sorrow, and said "Your roommate isn't the only one who's sick."

§ § §

When the *baal keriah* was expert, the Rav favored correcting him on any and all errors, even those which did not change the meaning of the reading. However, even when the *baal keriah* was proficient, the Rav did not favor vigorously tickling him.

§ § §

Once at a *bris*, R. Shaul Lieberman mentioned to the Rav a *teshuvah* of the *Geonim* that a *kohen* must avoid *tumat nevelah*. The Rav replied that such a view was against the accepted *halakhah*, and the his grandfather, Rav Chaim, could learn better than any of the lesser-known *Geonim*. R. Lieberman replied that his grandfather could learn better than any of the *Savoraim*. The Rav threw some herring. R. Lieberman responded with a volley of *kichel*. Soon danish, fishballs and honey cake were all flying back and forth. Finally, the entire matter was settled amicably over a large bottle of Chivas Regal (which an overeager *talmid* landed on the back of R. Lieberman's head).

§ § §

When a large Orthodox high-school was being launched, its founders announced that all classes would mix boys and girls, following the model of the Rav's own Maimonides school. Reportedly, the Rav scoffed at the comparison. "Are they in Boston? Is it 1932?" he asked rhetorically. As it happens, the school closed down shortly after opening when it was discovered that the principal was not a rabbi, but a penguin who spoke passable Yiddish.

Kippur:

§ § §

Following the Vilna Gaon, the Rav held that the format of a *berakhah* should not be changed (e.g., during *Aseret Yemei Teshuvah*). However, the Rav did encourage regularly changing one's socks.

§ § §

The Rav was particularly *makpid* on the *din* of *Chosson domeh le-melekh*, and at his own wedding he ordered two of the guests executed as *mordim b'malkhus*.

§ § §

Although the Rav was a *Levi*, he did not, prior to *birkat kohanim*, wash the hands of the *kohanim*. Furthermore, contrary to some reports, the Rav never washed his hands of Hermann Cohen, the noted neo-Kantian and subject of the Rav's doctoral dissertation.

§ § §

In order to alleviate the problem of the recitation of half *pesukim*, the Rav emended *kiddush*, "*Ve-Zot Ha-Torah*", and certain Bob Dylan songs.

§ § §

The Rav maintained that one may recite *Musaf Rosh Chodesh* while wearing *Tefillin*, as the two practices for which the *Tefillin* are removed, *Kedushas Kesser* and wearing a special *Rosh Chodesh Yarmulke*, are certainly not mainstream.

§ § §

After *Chazaras HaShatz* on *Yom HaAtzmaut*, the Chazan asked the Rav, "Rebbe, should we say *Hallel* for *Yom HaAtzmaut*?" The Rav responded, "It's *Yom HaAtzmaut*? I forgot to wear my *Tilboshet*!"

§ § §

The Rav was greatly bothered by changes in the *seder ha-tefillah* made in America, and he therefore reinstated the recitation of *Ma'araviot* and the offering of the *Korban Mussaf* in his private minyan in Boston.

§ § §

The Rav held that women's *Tefillah* groups were *assur l'gamri*.

§ § §

While the Rav was generally quite conservative when it came to the innovations in ritual on *Yom HaAtzmaut*, he did take great pleasure in hitting *Aharon Lichtenstein*, *Hershel Schachter*, and young *Mitch* over the head with a plastic hammer.

§ § §

While the Rav was *makpid* on *Chadash*, at no point did he declare lordship over the local pizza shop.

§ § §

The Rav, following a family *minhag*, refrained from fasting when not absolutely required, as an ancestor had once gotten seriously ill from his own fast. Similarly, the Rav refrained from drinking on *Purim*, recalling the time one of his ancestors vomited all over the *Beis Medrash* in *Brisk*.

§ § §

The Rav was once asked if one could drink *Snapple* out of the bottle with out *toveling* it first. "Why?" the Rav replied, "didn't you buy a *gemora cup*?"

§ § §

The Rav changed his *minhag* regarding the *brakha* over *Hallel* on *Rosh Chodesh*, but he always maintained his hatred for that annoying tune for *Ana Hashem Hoshiah Na*.

§ § §

The Rav was once asked by his *talmidim* whether it was permitted to hypnotize a person for fun. "No," he replied. "Why?" they asked. The Rav explained, "It's stupid." When the *talmidim* persisted, the Rav calmly cast a hypnotic spell over the entire *shiur*, causing them to run down *Amsterdam Avenue* holding their *Gemarov* over their heads and chanting, "*Brisker* learning is the best! We think *pilpul* fails the test!"

§ § §

The Rav often recounted the pleasure he derived (as a youth) from listening to the melody of his father's learning. Also from soft-boiled eggs that are not too hard, not too soft, when the white is still runny and the yolk is all warm and sticky.

§ § §

The Rav was very concerned with *safek kiddushin* according to all *Rishonim*, and therefore held that one should be *meyached edim* for *bedeken*, the singing of *Aishes Chayil* and *Meheirah*, *Morg* engagement parties, and *SOY Seferim Sale*.

§ § §

In general, the Rav did not sing *zemiros*, although he was partial to the *Beach Boys* tune to *Dror Yikra*.

§ § §

Although some *posekim* require attaching the *mezuzah* with a permanent adhesive, such as nails, I saw that the Rav's summer cottage had *mezuzot* attached with scotch tape. I also saw that the Rav used scotch tape for mending books, silencing unruly children and as a delightful accompaniment to fish, meat and most salads.

§ § §

The Rav was very *makpid* on *hefsek*, and therefore did not speak between the *brakha* on *Tekias Shofar* on *Rosh Hashana* and the *shofar* blast on *Motzei Yom*

§ § §

One summer afternoon in Boston, the Rav, lying in his hammock, turned to me and said, "If anyone from the West Bank ever claims to have discovered *Techeltes*, don't waste your money on it." This is a classic example of the Rav's *Hora'as Shita'ah*, and why you should always think twice when someone other than myself tells you a Rav story.

§ § §

The Rav explained that the prohibition of dressing as a Gentile refers to the specific dress of a particular nationality; to dress in the manner of Western society, however, is permitted. This rule effectively prohibits wearing kilts, which are specific to the Scots; lederhosen, which are specific to Bavarians; and white smocks, which are specific to smurfs.

§ § §

The Rav felt that Kabbolas Shabbos must be sung to the Niggunim of Reb Shlomo Carlebach. (Well, he sort of did.)

§ § §

The Rav enjoyed telling the story of his naming. After he was born, his grandfather, Rav Chaim, asked his mother to allow him to name the child (though it is the mother's right to name the firstborn). The Rav's mother agreed, until she learned that the name was to be "Oswald." Eventually, they agreed to name him "Yosef Dov," after Rav Chaim's father, the *Beit Ha-Levi*.

§ § §

Although some authorities prohibit the singing of *davening* to non-Jewish tunes, I once sang *Adon Olam* in front of the Rav to the tune of Yankee Doodle, and he whistled along.

§ § §

The Rav used to say that *Yoreh Deah* was just pots and pans until his grandfather, Rav Chaim, took it out of the kitchen and moved it into the living room near the couch, where guests could use it to put their drinks on.

§ § §

The Rav was uncomfortable *davening* in the YU Beis Medrash as it faced North rather than East. He also thought they took too long.

§ § §

The Rav, like his father, believed it permissible to eat turkey on Thanksgiving. But the Rav forbade his son from dressing as a turkey in the school Thanksgiving pageant, because it lacked *kavod ha-beriyot*. The Rav held that the Thanksgiving turkey should be roasted in a mushroom and onion sauce, sliced thin and served with a tart cranberry sauce. Being a *Litvak*, the Rav did not care for sweet potato.

§ § §

A new student in the Rav's shiur once proposed that since after the time of Sancheiv the biblical nations are unidentifiable, maybe everyone must be killed *mesafek Amalek, safek de-Oraita le-Chumra*. The Rav turned to Aharon Lichtenstein in bewilderment and said "Aaron, who does the administration send to the other shiurim here?"

§ § §

Years ago, the wives of many *Gedolim* did not cover their hair. (Not to mention any names, but we know who they are!!!) When a *talmid* about to start dating asked the Rav if he should be strict on this matter, the Rav said,

"Of course, the *din* is the *din*." I ran then on, the *talmid* went out only with pails in *sheteles*.

§ § §

Once, near the end of the Seder, the *Kos shel Elyahu* was knocked over. The Rav commanded Elyahu HaNavi to say the whole Haggadah over again.

§ § §

The Rav felt that one could shave during *sefarah* and the first part of the three weeks, since they had a *din end bet chodesh*. He also felt that one need not fast on *BallaB*, as it had the same *din* as the *Dr Samuel Bekin Memorial Day*.

§ § §

The Rav *nutfired* the Maimonides School's participation in the YU Model United Nations, on the condition that they refer to Israel as Eretz Yisrael. However, this may have been a *hora'as Shita'ah*, similar to the Rav's position on co-education, secular studies, his *letter* not to wear *techelet*, women's *tefillah* groups, teaching in Yeshiva University, and using the force of gravity on Shabbos.

§ § §

The Rav was *mesupak* whether on entering the Old City during Sukkos one was *chayav* to *bentsch lulav* again. He was sure, though, that on entering the Old City one was not required to wear all white and chant *Borchu* over and over again.

§ § §

The Rav was told by his mother that there is no obligation to be *mafrish challah* from sponge cake. The Rav later came to the same conclusion. But, as a young boy, he was *machmir* to eat a proper *shiur* of sponge cake

though before it was put in the oven.

When Golda Meir became Israel's prime minister, a *talmid* asked the Rav if having a woman head of state was not a violation of the *halakhabh* against appointing a queen over Israel. The Rav replied "And appointing Ben-Gurion was okay?" The *talmid* thought a minute, then said, "Well, Ben-Gurion is a male." The Rav rolled his eyes. Then he looked sternly at the *talmid*. "So be chame. But what if he's really a trout?"

The Rav did not retract his *tzedakah* to *tzemeres*. An ideological persnasion Once, a *Levi*, the *Levi's* *Indie* came to his door, and the Rav gave him a *Tefillah* roll. One of his *butcher buttons* of him "Robbie" it remained to be *machrek veder over* *Levi's*?, The *Pap* smiled and said, "With *commentary* *Levi's*?, And he *did* *not* *like* he's opening up a *co* of *day*, *Levi's*?"

The Rav was once asked to be the *sander* at a *bat*. As he held the infant, it began to cry. The Rav looked down and said, "Do you cry when you *bensch lulav*?"

§ § §

The Rav often quoted the Vilna Gaon's statement to R. Barukh of Shklov, the translator of Euclid into Hebrew, that if a person is ignorant in math, he will be 100 times more ignorant in Torah. Similarly, the Rav noted that if a person is ignorant in Torah, he will be 289 times more ignorant in ontological metaphysics; all told, 28,900 times more ignorant than he is in math. On the other hand, if one is ignorant in ontological metaphysics, he will only be 47 times as ignorant in quantum mechanics, only 15 times if he can afford a private tutor.

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HAMOSHIACH?

FROM *TRADITION*, SPRING 2022 (FIRST PUBLISHED, FALL, 2025)

RUPTURE AND RAPTURE: A PORTRAIT OF UPPER MANHATTAN JEWRY IN THE LATE TWENTIETH CENTURY¹

It is common knowledge that the Judaism of today seems different than that of only a generation ago. Old timers still balk that the *haskifit* of the new generation would be unrecognizable to the *Rabbonim* and *Roshai Yeshiva* of yesterday. And this is true; the question is why. Some scholars have suggested various theories; however, these studies are fundamentally methodologically flawed. This essay is an attempt to understand the developments that have occurred within my lifetime, in the community in which I live.

As a case study of an elite Orthodox community, let

us consider Yeshiva University of Washington Heights, a Community with which my family was intimately familiar. Renowned as a center of learning, a close examination will reveal that things were not so simple. One popular Rosh Yeshiva, considered a genius and an expert in "yediut" was known to respond to Halakic questions with a simple "I don't know" or "could be" in a sing-song voice. Even more oddly, he was known for his application of *pesak* in the world of secular politics.

Another "brilliant" *rebbe* would bring his six to nine year old children into shul, and the students would listen

to them as attentively to them as they did to their father. Talmudic knowledge was so scarce that one Rosh Yeshiva labeled all his peers "bram dead." Consequently, no one felt bound by the decisions of the Roshai Yeshiva. It reached the point where a gentle English professor would debate his colleagues in the Yeshiva over basic tenets of Judaism, as ridiculous as that may sound. To express superiority and influence over the Roshai Yeshiva, he even suggested the implementation of honors *shiurim*.

There is reason to believe that books themselves were scarce at this period. Most talmidim would see only

10-15 *blatt* over the course of a year. Records indicate that in the main Beis HaMedrash, there were only three people capable of leading the *maariv* services. At *shacharit*, sources show, it would take hours to finish. Scholars have pondered this for years, but they have rejected the possibility that the length of the prayers were a result of the addition of Zionist prayers for the State of Israel. However, if one takes into account that they had nothing to read from, and little formal education, the Beis Medrash situation is quite understandable.

Obviously, Yeshiva University believed in the mimetic tradition, where Torah is passed from generation to generation orally, and texts are used minimally and looked upon, at best, with disdain. Although YU expressed no fanatic mimetic tendencies, like separate milkhig and fleishig wardrobes, it nevertheless put a huge effort into preserving its traditions. From the early 40's to the mid 80's, it was led by a charismatic personality, a vibrant and innovative educator, known in the sources as the Rav. He, too, seemed to have very few books, as all of his *shiurim* focused on the Rambam. In 1964, I returned from Israel with a copy of *Bava Basra* which I showed him. While he began to use it, he was never entirely comfortable using it. He said about certain people quoted in the tractate that "Just because they lived in the classical period doesn't make them *amoraim!*" There have been notes of his *shiurim* written up, but there is no evidence that this was the Rabbi Yosef Dov Soloveichik of YU. During his tenure, his authority was never doubted. YU enjoyed a flattering reputation in the Yeshiva world, and all talmidim felt at home. Obviously, all talmidim grew close to him and had personal relationships with him, as is witnessed in their own writings. Every precious word in one of his rare *shiurim*, was memorized and cherished. This utopia ended quite suddenly, however, when the Rav passed away. Suddenly, talmidim offered different, even contradictory, accounts of the Rav's opinions. Apparently, since no one committed his ideas to texts, they had to rely upon fallible memory. These conflicting accounts led to bitter quarrels and, ultimately, to lawsuits.

Unfortunately, the mimetic tradition was too entrenched at this point for the Yeshiva to easily dig its own way out. Texts were not just bad. One Rosh Yeshiva, Rav Kahn², lamented over texts being brought in to teach social norms, like the prohibition against assaulting women. Rav Kahn compared bartering the mimetic tradition for a text culture to "forsaking your mother — the Aibishter³ should forgive me in front

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of the *am kolsh* -- for a prostitute." In general, Talmid Torah veered sharply in the direction of being a discussion group, where students would gather in dormitory rooms at all hours of the night and try to relive the teachings of their Rebbeim. The Rosh Hayeshiva u-Nesiah encouraged Talmidim to learn in their rooms, and eventually shuir itself was moved to the dormitories, where it became known as "dorm talks."

Women were even more removed from texts than men were. In a bizarre courting ritual at Yeshiva University's affiliate Stern's College of Women, the girls were often taken to dinner by men willing to lavish fortunes on the meal. Women were known to sometimes spend hours preparing for an evening of male exploitation for culinary benefits. On the date itself, they would satisfy themselves with water and a salad, sparing their dates a tremendous fortune. It would seem that the women simply refused to read the menu, as it was, after all, a text.

While piety may have been served by this slavish devotion to tradition, *lernen* certainly wasn't. Simple halakhot were simply unknown, and at Stern's, a special position, the "Shomeret" was established to guard, it seems, against illicit social behavior.⁶ Students were even known to have debated whether more learning could be accomplished over a summer in a Yeshiva, or at a camp with mentally disadvantaged children -- a silly question today, but clearly a serious one back then.

The theological justification for this practice can be traced to the fragments remaining of the aforementioned speech of Rav Kahn, where he attempts to defeat a new dynamic growing movement, which was sweeping YU as the Tosafistic dialectic swept Langur and Languedoc nearly eight centuries before.⁷ Clearly, this

was the text culture. Reconstructed, the speech read: "This is the greatest tragedy ever to occur on our campus. There is nothing a *vetor* *bi* loves more than a [text culture] in the *Mikdash*. *Matat yeshivah* it's like for saking your mother for a prostitute! *Tira cest la Republique de Francais u ca hain u son gout*. *Liberte Egalite*. *Fraternite*. *Tromage Souffle*!" Obviously, the Roshrei Yeshiva felt that their Yeshiva was the *Mikdash*, where the Divine directly communicated with man, with out the intermediary of text diluting the encounter.

In the end, however, the tidal wave of text crashed even over Washington Heights. *Reportatio* came again into vogue, as oral shuirim and lectures were set into writing by students in documents referred to as *Mesorah*,⁸ just as the students of the various dialectical academies of Medieval Tzoras transformed their teachers instructions into set texts. While Yeshiva students may have lost the touch of the Rav's presence, they now seek solace in the publication of his teachings.

1. Working far from my habitat, I was very fortunate in my Israeli acquaintances, Reb Nachum "Norman" Adler, David Berger, Anthony Bekker, Ing Bird, President Eli Buchanan Mordechai "Rabbi Mordechai" Cohen, Rabbi Yitzchak Cohen, Eli Duker, Joseph Elias, Elimelech Elzhenk, Hyyah Gordon, James T. Kirk, Sage Ohadai, Joseph, Reb Bar Kapulian, Will Lee, Rabbi Aharon Lichtenstein, Shai Leichtenstein, Moshe Meiselman, Jacob Neusser, Rabbi Avraham Pans, Ms. Piggy, Rabah of Posqueres, and Rehavim Zeevi all read and commented on various drafts, and without the unfailing assistance of the staff of both the Gottesman and Pollack libraries of Yeshiva University, and especially Judah Wohlgeleter, much of the research for this essay would never have been accomplished.

2. See my article in *AJS Review*.

3. Because of the scarcity of texts, we do not know the names of any of the rebbeim except for Rav Kahn. For some unfathomable reason,

the *Shomeret* would probably have been named after the first person to appear above the *Beit Midrash* and would have been named after the first person to appear below the *Beit Midrash*. The *Shomeret* was a committee of students who were responsible for the *Shomeret* and the *Shomeret* was a committee of students who were responsible for the *Shomeret*.

4. The *Shomeret* was a committee of students who were responsible for the *Shomeret* and the *Shomeret* was a committee of students who were responsible for the *Shomeret*.

5. For more on the public domain, see my article in the *Journal of Talmudic Studies* (Fall '04). However, I have not yet written on the nature of the period and how it was then a different period of the Park Avenue and the Upper East Side than it is now. I would like to find someone to help me with this and to help me with this. I would like to find someone to help me with this and to help me with this.

6. On the other hand, one can find in the *Shomeret* a list of names of students who were responsible for the *Shomeret* and the *Shomeret* was a committee of students who were responsible for the *Shomeret*. Their purpose was to ensure that the *Shomeret* was done in a proper manner and to ensure that the *Shomeret* was done in a proper manner.

7. See my article in the *Journal of Talmudic Studies*.

8. Interestingly, one of the *Beit Midrash* students who was a *Shomeret* negotiator claimed that the *Beit Midrash* had not yet been a *Shomeret* in the past. While there are many reasons for this, the lack of any archaeological remains in the *Beit Midrash* is a clear indication that any archaeological remains in the *Beit Midrash* are not likely to be found. The *Beit Midrash* was a place where the *Shomeret* was done in a proper manner and to ensure that the *Shomeret* was done in a proper manner.

9. See note 7 and Apterovitzer's *Mishna Berurah* p. 114.

10. Different collections of *Mesorah* are private copies, often photocopied from the original (often typed) and some *parshah* called *Mesorah* that seems to have been based on teaching of the *Parshah* called *Mesorah* if you will -- similar to the tradition of *Parshah* in *Mishnah*.

SHIR LA-SHALOM: THE MAKING OF A PRESIDENT, 5756

Citing the pressures of his office, last week Rabbi Dr. Norman Lamm, *Rosh HaYeshiva u-Nesiah* of Yeshivat Rabbeinu Yitzchak Elchanan and President of Yeshiva University, announced his immediate retirement. The Board of Directors met to choose a successor. While a segment of the board felt that appointing a gay president would help smooth over YU's choppy relationship with the homosexual community, other members pointed out that a gay *Rosh Yeshiva* seemed somewhat incongruous, although not that much more than gay clubs in Yeshiva University. One faction felt that no one characterized the institution's values like Rabbi Dr. Joseph B. Soloveitchik, and suggested faxing all problems to his *ohel*. However, the Board quickly concluded that the true successor to Rabbi Dr. Norman Lamm, *Rosh HaYeshiva u-Nesiah* of Yeshivat Rabbeinu Yitzchak Elchanan and President of Yeshiva University, would be another Philosophy professor and student of the Rav, and therefore Rabbi Shalom Carmy was immediately voted into office.

Reaction on campus to Rabbi Carmy's appointment was mixed. Rav Abba Bronspiegel at first balked at the possibility of a philosopher as *Rosh Yeshiva*, but when he later learned that Carmy's main instructor in Philosophy was the Rav he remarked, "Ah, so he learned some *Chumash* with the Rav and called it philosophy. *Nisht Gefertlach*." This sentiment was echoed by Dr. Steven Katz.

Rabbi Carmy's first official act in office was to grant VP William Schwartz tenure in the Bible department. He was then fired.

One of Rabbi Carmy's immediate moves was to deal with Beit Midrash crisis. One anonymous donor gave YU a huge barge for the express purpose of using it as a new Beit Midrash; however, research personally conducted by Rabbi Carmy showed that the East River was a potential health hazard, with prolonged exposure resulting in such diseases as hay fever and gout, contradicting earlier studies run by YU Health Services' Dr. Eli Sar. Sar was shocked to see the conditions of the subjects of these tests and remarked, "Blimey, these people need a doctor!" In-

stead, the Marsha Stern Talmudical Academy was moved to the boat, dubbed Operation Torah Ship, and the rest of the Main Building was used for an expanded Beit Midrash as well as housing for Smicha students, who were relieved that they were not moved to the barge. The Israel Club sponsored Operation Torah Ship, where students who felt that learning on the ship would help oppose Israel's policy of giving back the Mediterranean Sea, would pay \$50 and demonstrate their solidarity with Israel. The ship would eventually dock in, and move to, Israel, as the Beit Midrash would travel up the East River and Atlantic Ocean. The loss of the Israel Club means that students will have to scour the internet themselves in order to find right wing propaganda masquerading as news. Needless to say, MTA, on the other hand is not missed tremendously by anyone in particular with the exception of Time Out and Barukh Pesah Mendelson. With MTA gone, Rabbi Yitzchak Cohen is free to dispense Mussar in the mornings as well, and has accepted a position as Mashgiach of the Bernard Revel Graduate School of Jewish Studies. After the first shmooze, Professor Haym Soloveitchik said, "My *alter zaid* was right about the castor oil.... y'hear what I'm saying."

Other campus changes were soon to follow, as all classes in philosophy and Jewish studies were moved to the Furman Dining Hall. In order to cope with the influx of students, the Caf is stocking tall cups of water and oranges. Orders have also been placed for Egyptian, Malaysian and Danish oranges for the various international nights in the caf.

Early on in the administration, Rabbi Carmy was faced with a crisis, as four students were caught cheating on the M-BATS. The "fearsome Foursome," as they have been dubbed on campus, have been meted out a swift and harsh punishment from Rabbi Carmy's office on the fifth floor of Gottesman Library. Rabbi Joseph Wanefsky suggested, "Shoot 'em, Carmy!," but Rabbi Carmy instead decided that the attenders would be subjected to twice daily attendance taking by *Sgan Mashgiach*! NYU Ph.D. candidate and Kenneth "Jeremy" Wieder, and their table in

the *Beit Midrash* was shortened an inch to allow more room for "good" students. If they were caught again, they would be forced to join the high school on the barge. Rav Tendler, the official *bochen* for the M-BATS, explained, "I was able to trap them through my intuition. You see, as a trained scientist, I have better intuition than most people, and by listening to my intuition, I can perceive things that mere mortals cannot. The *Tzitz Eliezer*, who never studied any *Madda*, and has never done an autopsy on a brain, would never be able to identify cheating as I can." The fact that on the same answer, they all wrote that the *Mishna Berurah* raised suspicions as to whether or not they had actually ever opened a *Mishna Berurah*. Other, more cynical observers, suggested that Rav Tendler was able to easily identify cheating due to his experience with pre-med students.

In the tradition of Dr. Samuel Belkin z"l, *Rosh HaYeshiva u-Nesiah* emeritus, Rabbi Carmy has decided to expand the University with the opening of new graduate schools, which have always been instrumental in spreading *Talmud Torah* among Jews and *Shemirat Zayin Mitzvot* Bnei Noah among the gentiles. The first of these is the Don Summers School for Police Philosophers, whose projected curriculum will combine the latest in crime fighting technique with the most sophisticated trends in western philosophy and *Machshevet Yisrael*. Needless to say, hiring of staff will not be restricted to the narrow constraints of Bnei Torah; in fact, the school has made great efforts to hire a Muslim, a genuine idolater for Central Africa, and a Hebrew Christian with *semicha* in the interests of intellectual diversity. Of course, this course of study is best complemented by YU's *chaver* program. Other schools to follow include medical history and American pop culture. While some feared that Rabbi Carmy's presidency would issue in an era of backward values such as the centrality of Torah to *Madda* and the importance of Yira't Shamayim in academia, but *Barukh Hashem*, things are business as usual at Yeshiva University.

HAMOSHIACH?

הכינו לביאת המשיח

ORCHOS ALIY-H PRESENTS DORM TALKS : BACK FROM ISRAEL

This session of Dorm Talks is sponsored by *Orchos Aliy-h*. We attempt to deal with issues relating to the *bochur's* return from *Eretz Yisrael*. Things in YU aren't so simple. You're not used to dealing with the existence of multiple *Roshei Yeshiva*, guys who think for themselves, and art class. It seems that many of the *bochurim* don't even go to *mikveh* in the morning. Additionally, certain things that just didn't exist in *Eretz Yisrael*, such as movies, rock music, and women, seem to be all over the city-- even on the campus itself. You don't even know whether or not to trust the *kashrus* of the food in the Caf. If these, and other related issues, are the thoughts troubling you, then Dorm Talks are for you! Better get started. . .

The guy next door to you seems a little odd: he keeps complaining that the sink in his room is talking to him. You didn't think much of it, but recently the sink has been telling him that the administration has launched a fiendish plot to serve turtle in the Caf. He also seems to be stockpiling weapons in his room. While you think some of his ideas are a little strange, should you be *dan le-kaf zekhus* when he asks to borrow your credit card and driver's license? Would it be lashon hara to tell your Dorm Counselor, as in his wisdom he would surely know how to deal with this? What if he's a "Beis Medrash guy"--can you assume that his Rebbe *mattired* his campaign of violence? Would it be different if he went to the 8:30 *minyan*?

You always thought *Negiah* was *assur*, but certain secretaries on campus seem to feel differently. As some people feel this is a *yahrog v'al yavor*, does she have a *din rodef*? Would it be different if she then joined Labor?

The guy who learns next to you keeps insisting that certain apartments on 189th street have a *din Ir HaNidachas*. This seems a little odd to you, but he's a pretty *choshuv* guy--they even let him daven maarily for the *amud* sometimes. How seriously should you take this? Does this mean you really can't take any spoils before you burn down the buildings? Should you really be burning down buildings that don't belong to you in the first place? Maybe it'll be a *chillul Hashem*! If you promise to use the land to build a new

Beis Medrash, would it be in the category of *yatza hefseido b'sekharo*, or *Rachmana Chas*, its opposite? Would a Beis Midrash built on that site have a *din pigul*? What if a Rebbe were to say the same thing? Or an IBC rebbe? Or, *chas mil'hazkir*, a Revel professor?

You're waiting for the van on the main campus to visit your grandmother who is terminally ill with *tsora'as*. Oh those doctors call it cancer, but you're pretty sure it's *tsora'as* -- Bubby spoke a lot of *lashon hara*. Suddenly, *girls*, dressed less like *b'nos Torah* than *b'nos Lot*, engaged in not-so-*frum* activities. Yes, it seems that in violation of Reb Moshe's *teshuvah*, they are talking to boys. You reach for your spear, but you seem to have left it at the Morg engagement party while you were trying to do dangerous *shtick*. Does the *din of kana'us* apply only with a spear? Would it be different if the social *kilayim* taking place was a YUSSR meeting, and it would be *muttar* for *kiruv* purposes? How about a *kiruv* organization aiming at Jewish youths?

Your roommate makes *berachos* in *s'fardis*. As he isn't actually a holy *sfardi* like the ones you went to, that *Shabbos* in *Tzefas*, does that make him an *apikores*? Even if not, can you be *yotzei* with his *berachos*? Even if not, is there a problem with answering *amen*?

The guy down the hall seems to have music coming from his room on *Shabbos*. You assume that he's playing his stereo, but there are no *'eidim* or *hasra'ah*, as it is not one of the Jewish tapes

reminding consumers not to play it on *Shabbos* or *Yom Tov*, *shlit"u*. You realize that technically he has no *din misah*, but you remember your *rebbe* from *Eretz Yisrael* telling you about inflicting *kippah*. What if you have no barley, or if the barley you have is *chadash*? Would you be better off saving it for when your *chavrusah* suspects his wife of infidelity, or just hopes that the *mayim ham'arerim* brings him healthy, male, white children? Realizing that you can't punish him, should you try to break *luchos* just to make a point?

Should I think for myself? If so, how much and how often?

When you came back from *Eretz Yisrael*, you were pretty sure that *nevu'ah* ended at the beginning of *Bayis Sheini*, but your Bible professor keeps talking about *Nevi'im* being written throughout the *Bayis Sheini* period. Additionally, the guy down the hall from you, who wears the wild *pay os*, the *tallis she-kulo techeles*, and keeps his *tefillin* on from when he wakes up and *davens minchah* until dark, tells you that not only are there *nevi'im bizman hazeh*, but he's one of them. This is all the more troublesome as he seems *frum*. He puts down his secular classes, washes *mayim acharonim*, and hangs up on girls who call for his roommate. Do you consult with your *rebbe* here for advice, or do you call your *rebbe* from *Eretz Yisrael*?

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