

For years, Jewish children have thirsted for the genuine religious experience that, as *qetanim*, they just could not attain. With all their halakhic expertise and hair-splitting gymnastics, those self-serving rabbis refuse to alleviate the suffering of toddlers. Obviously, it is our duty to show compassion for young and old alike using novel, groundbreaking techniques rooted in traditional sources, not to mention Jewish ones. And so, we at Bet Din L'Ba'ayot Agunot present to you our revolutionary work, guaranteed to end this contentious struggle and pointless debate.

# HA MOLECH



Some may object, but our arguments are unassailable:  
1. Clearly, the prohibition nowadays is only Rabbinic, since no baby would agree to sell his body to Molech.  
2. Many great Poskim have explicitly assented to our methods:

“I never met this Reb Molech, but my Talmid tells me he’s a good guy, so buy his Sefer.”

**-Rav Moshe**

“Molech is good art; in my **humble, non-authoritative** opinion, anyone who prohibits Molech is a total idiot.”

**-Rav Mordechai Levovitz**

“It depends on what your definition of ‘*chiyuv sekilah*’ is.”

**-President William Jefferson Clinton**

“...This concludes our lengthy discussion of *shibuda d'oraysa*. By the way, mixed swimming and Ma'avir B'no L'Molech are totally Mutar. Anyhow...”

**-The missing Rav tapes**

“We eagerly await the Molech HaMashiach Mamash.”

**-The Lubavitcher Rebbe**

# HAMOLECH OUR HAFKA'AH

- I. A Latent Defect: Had the editors known that there would be no dougie served at meetings, they surely would not have entered into the hamocover office in the first place.
- II. Had the editors known that they could be imprisoned into actually doing work by an unscrupulous Editor, they would never had consented to work for the magazine.
- III. Our actual experience with editors has led us to conclude that no editor views editing as a transaction in which they are compensated and all editors are void ab initio. In view of these realities, all staff members hereby have had their positions annulled.

**Der Roshkebebag and The Sitra Achra'a**  
Modche Aysun 'Aton "of the 1950's" Holzer •  
Yehudis Kayla Bayla Shmayla "epiphany" Robinson

## Sinai V'Oker Horim

Zindel Hamichuna "Get" Bander  
**Mo'etzes Gedoyel Beis HaPshot**  
Reb Elya Shtern and The Meirkatzer Rebbe  
HaRishon LiTziyon Haham HaGaon Reb David  
Rrreeev Shlis'a

## Der Admoyrim

K'q Ha'Admo'y Moreinu HoRav Reb Jason Leib Shlis'a  
HaRav HaGaon HaRav Reb Binyamin Skydell Shlis'a  
Mazkir: Reb David'l Polsky n'y

## Der Hanhola

Aharon and Adena Frazer  
Aaron Shalom and Tzippy Ross  
Uri Goldstein, Shmuel Cahn, Avrohom Tropper,  
James Wolfe, Levi Mostofsky, Chananyah Weissman  
Daniel Aharon Tzvi HaLevi Yolcut  
Dovid Aryeh the Craig Berkowitz  
M.J. "Buffy" Nighthingale  
Dr. Moshe Koppel and the Beis Va'ad  
L'Chachamim DiKveens  
Eli Clark

Elli and Efrat Schorr

**Toldos HaSchorr**

Moshe and Adira Schorr

## Der Ramim

Moreh Ha-Tzedek, Avi-ad Sar Shalom, Yosef  
HaTzaddik, Feebee and Goo Rock

## Zeh Keyll & Anveyha Dept.

Ephraim Chaim-Kornit Shapiro

Elli Kryksman Leah Luberski

## Meenulachim

Nafan Nadel, Right

## Important Events

Tzviya Zelig Stegman

HaRobert "Bud" Weiser

## Media Control

Michai "Erd" Farb@

## Black-Hat Gushie Editor

David "Ditz" Krieger

## Tendler Chussid Gushie

Haham Dr. Joshua Ha'Admoni Yuter

## Yeshiva of the Gushie Alumni

Roshei HaYeshiva: Moreinu Horav Reb Berel  
Karoll VeHaGaon Reb Mottel Friedman Shlis'u  
Ramim: Akiva "holy brother" Novetsky, Microsoft  
"Donny" Rose, Chaim Strauchler, Elie Weiss (man)  
HaLivni Talmidim: Ezra "Wale" Frazer, Ariel "S",  
Meyn Kint" Holzer

## Mashiyach Ruchani

Yehuda Gerald "A Tzaddik for our Time" Septimus

## The Schvester

Rebecca Feldman

## HaMemaldelach

Shari "HaQoferet" Rosenberg, Mechal Tesser, Yael  
Wyszkowski, Leora Nathan

## NCSY Representative

Benjamin "Kumzitsja" Resnick

## Editors Who Actually Edit

Yochanan "Mimm..." Donath, Moishe Singer

## Enayim L'Toyrah Correspondent

Adam Scheier

## Enayim L'Madda Correspondent

Josh Landa

## Ramu Shir Correspondents

Josephs Etta and Zelefsky, Moish Schmetler

## Avar Bateyls

Yossi Ziffer Rachel D. Leiser

## Mensch-Isroel/All-Purpose Hocker

Ger Rabbiner Stephen Matipabu Tolony

## HAMOLECH ONLAYN

<http://yucs.org/~frazers/humor.html>

## Emes Dos 90210

Ilana "Ravrevah" Hefter

## Anti-Tolanian Hocker

Yonatan Kaganoff

## Gus

Alex Traiman

Copyright © 1999 Heschvan 2940 Amsterdamm Ave., New York, NY 10033.  
First issue is purely theoretical. Hamolech will never actually have been published by an infinite number of divinely inspired scribes with typewriters. All's wondrous by Today's Man, Yik's hair by Afro-Sheer. The views of signed articles do not usually reflect the opinions of their individual authors, not to mention Heschvan, Heschvan, the student body, the faculty, the administration of Yeshiva University or Dr. Social Himself. Editorial policy is determined by a hamster named Bob, an indistinct box constructor and a penguin in a tux.

# SPIRES FROM THE EDITOR

## MUSINGS

iridescent monkeys festering piteously at cottonseed mountain. lemondrop, lemondrop, jiggle softly; dare not wake the igloo! yet flume vociferously with God. flagellum fruitcake farnsworth flatbread frappé. boink? moo indeed.

- AMH  
Yitzchuk Elchunon

## STEVEN SPIELBERG AND THE COMMENTATOR PRESENT:

# ADAM MOSES: MAGISTRATE OF A NORTH AFRICAN SOVEREIGN GEOPOLITICAL ENTITY



"FOUR LUMINESCENT CELESTIAL BODIES!"  
"TWO DIGITAL APPENDAGES TOWERING SKYWARD!"  
"INDUBITABLY A MANDATORY SPECTACLE TO BE BEHELD BY ALL MOTION PICTURE ENTHUSIASTS."

THE HEARTWARMING STORY OF A YOUNG MAN'S JOURNEY FROM A YOUTH OF SPEECH IMPEDIMENT TO AN ADULTHOOD OF UNINTELLIGIBLE PONTIFICATION.

DEDI SINGS THE EXHILARATING SOUNDTRACK:

|                        |                                      |
|------------------------|--------------------------------------|
| HALEHORGENI ATA OMER   | "DOST THOU SMITE ME WITH THY SPEECH" |
| HEN ANI ARAL SEFATAYIM | "CIRCUMCISE MY UNHOLY MOUTH"         |
| KVAD PEH UKVAD LASHON  | "TALKIN' HEAVY"                      |
| BO DABER EL PAROH      | "TALK LIKE AN EGYPTIAN"              |
| VEDIBARTEM EL HASELACH | "ROCK TALK"                          |

AND OF COURSE, THE APEX OF MOSES'S GLORIOUS LEXICAL ASCENT,

"HA'AZINU" "THE BIG WORD SONG"

RECREATIONAL FOR BEGETTERS AND PROGENY ALIKE. CONTEMPORARILY OPTICALLY DISCERNIBLE AT A CINEMATIC ESTABLISHMENT IN PROXIMITY TO THE READER.

**R** RATED R: VIEW AT YOUR OWN RISK; ADAM MU'AD L'OLAM!



## MAZEL TOV!! L'CHAV'AM!!!

Moshe Rabbeynu HaKohen Kahan and Rivka Avigayil HaFlaum Flaum  
E-li Duker and Rachie Novose-ller  
The Anonymous Green Cloaked One, Duke of Dunstencn, and the fair Princess Guenevere

ביתא עולם בנות  
השם זה הבנות  
Shlomim, Shlomim!

## MR. COOPERMAN AND A PURIM FOR ALL SEASONS

There was a young boy who grew up in Baltimore. This was back in the days where good old-fashioned people clung to good old-fashioned values, when Talmudical Academy was known more for its Talmud than its basketball, and when simple Jews led pure lives, unincumbered by the merciless demands of modern society, knowledge and education. This young boy, it turns out, happens to be the writer of this column.

Years have passed, life experiences have accumulated, and thousand of Atlantans have returned to Torah in the interim, but nonetheless I still vividly remember one Mr. Cooperman, a regular in the shul. The children in shul would often laugh at Mr. Cooperman. He was a spiritual fellow whose practices might be scorned in a more modern era. He was careful throughout the year to maintain a state of inability to differentiate between Mordechai and Haman. When one of the bababim would suggest that he leave his bottle at home, he used to say, "What difference does it make? If it's not Purim today, it will be Purim some other time soon!" One day Mr. Cooperman was giving tikkun, saying he had yahrtzeit. The shammes pointed out that both of his parents were alive and well. "So what?" came the response. "If they're not dead yet they will be eventually and I want their neshamos to have the extra aliyos!"

At times, Mr. Cooperman's shemoneh esrei was one of the longest we would ever see. He would often lean over onto something, close his eyes, and remain perfectly still - sometimes for hours - until he would finally move. Instead of doing the simple, painless, partial bow that is so common in today's shuls, when it was time for him to bow, he would fully prostrate himself onto the ground and lie there. The person closest to him would generally bring paper towels to put underneath him, though sometimes it would be a bucket of some sort.

It would happen once every several years that Purim would fall out on a Friday. Se'udah would spill over well into Friday night and, in the spirit of Yerushalayim, the reveling would even continue through Sunday. When this happened, we fondly referred to it as a Mr. Cooperman Shabbat. Similarly, when Purim would fall out on a Sunday, it would be called a Mr. Cooperman Sunday, and so on and so forth.

Whereas other people might point to the Halakha that technically one could fulfill his obligation through hearing the kiddush or havdala of another, Mr. Cooperman was not prepared to be a sideline Jew, to take the easy way out by a technicality or legal fiction. Often, before the Chazan would reach kiddush or havdala, Mr. Cooperman would be making his own, sometimes even before borchu. His was a simple piety, a genuine devotion, a deep commitment, his presence constantly permeating the shul or at least a good radius around him.

There was a family that was never really exposed to the real Mr. Cooperman until Uncle Izzy moved in with them. As history would have it, that family was mine, and Uncle Izzy was my uncle. As a result of the Great Depression, Uncle Izzy lost his business, found himself in great debt, and moved in with us. It seemed that the only way for Uncle Izzy to find solace was through spending time with Mr. Cooperman. At times, Uncle Izzy would slip out of the house at night and go to Mr. Cooperman's, not returning until the next afternoon - just around the time Mrs. Cooperman was getting home from shacharis.

One Friday night, as the rabbi was delving deep into didactic dialectics, Mr. Cooperman walked in to shul, singing Lecha Dodi to no particular tune, and slurring his words. His prayer eventually ceased to include words altogether and reached the apex of the celebrated shriek of the uninitiated supplicant. I was torn between the fascinating discourse, on the one hand, and the sweet sounds and strong smell approaching me from the back of the shul, on the other. Mitnaggedic

and Hebraic would rattle at me from two directions, appealing to the mind and to the heart. I debated to stay and try to see what was on the shmur, but Uncle Izzy got up, took a paper bag out of Mr. Cooperman's hand, and sat down with him behind the mechitza, where he was able to both hear the shmur and soak up Mr. Cooperman's unique contribution.

Mr. Cooperman taught Uncle Izzy a lot about tzedaka. Often they would go into the local liquor store and give Fred, the guy behind the counter, some money. They would then scurry into the back room of the store, they said, to try to keep the books balanced. I once saw Uncle Izzy leave Fred his shoes and walk home barefoot. At other times, he would give Fred his wife's jewelry or some furniture he and my parents didn't want anymore.

Eventually, Uncle Izzy's selfless spirituality became too much for my family to handle and he was politely asked to leave. When he got up to leave, some 24 hours later, there was a locksmith waiting to change the lock on my parents' door, though my parents assured me it had nothing to do with Uncle Izzy.

• • •

Too often, it seems, intellectual artifice supplants genuine religiosity. Comes along Purim, reminding us of the heights that can be reached through feeling alone. Mr. Cooperman was able to go beyond forgetting the distinctions between Haman and Mordechai. His spiritual state would also often help him forget about his job, his family, and his bills.

There was once a young rabbi-in-training who came to the bris of Mr. Cooperman's first born. Mr. Cooperman, though, was sound asleep, presumably after following the time-honored custom of learning all night before a bris. Being this self-same rabbi-in-training, I presented his wife with a Book of Jewish Names and asked her to choose a name, but Mrs. Cooperman decided that she liked all of them and wanted to give them all to her son. I told her that since they had already given him an English name, my job as Rabbi would be to find a compatible Hebrew name, so young Jacob became Ya'akov and my fledgling career was off to a great start.

When a subsequent son was born, Mr. Cooperman, forgetting that he already had a son named Ya'akov would give the same name once again. The children grew up Ya'akov and Jay, not knowing they were brothers but meeting up periodically at medical conferences or at the local bar after school.

Unfortunately for the rest of us, Mr. Cooperman was summoned to the Great Kiddush Upstairs at a young age. When he remained sprawled out on the back bench of the shul for several days, we got suspicious. When Purim came without a stir from Mr. Cooperman, the congregation worried. After the first two sedarim passed, and Mr. Cooperman's eight cups of wine remained full, nervous concern turned to morose melancholy as we all knew that his soul had parted from his well-preserved body. It was only that year that we figured out that he was the man who came to our doors, drinking each family's kos shel Eliyahu. We were a generation who merited seeing Elijah the Prophet. I refer, of course, to my own generation.

• • •

While those years are behind me now, I am reminded of Mr. Cooperman often. I refer, of course, to myself. Today's generation is often quick to pass off unusual behavior such as his as plebeian and coarse. However, Mr. Cooperman was able to take the idea of simple piety to new levels. As sophisticated discourse, paradoxical dialectics, and semantic hairsplitting are constantly moving to dominate the religious forum, we must inquire of ourselves as to our own levels of spirituality, and we must remember Mr. Cooperman who, on an emotional and existential level of religiosity epitomized and exemplified the righteousness of days of yore, and, on an intellectual level, could outthink David Weiss-Halivni in even his most drunken of stupors.

# HALOOCHEH

## TORAS HA-TELEVIZYOH The Jewish Laws of Television

Author's Preface: This book must not be used as a guide to practical Halochoh. I am not a qualified posek. I failed my CPA exam. I do not even have a driver's license. The sole purpose of this work is to provide a basic understanding of the halochic issues relating to owning and using the television, and to convince my father-in-law that it was worth supporting me in kollel for the last 23 years. All halochic questions should be brought to a reader's local, qualified machmir. I want to acknowledge my gratitude to Hashem, Yisroch, to my wife Chashie, to my children Bill, Pam, Yimnie, Mashie, Bashie, Rashie, Ushi, Chushi and Harold. And to the one who instilled in me the love of television, Captain Kangaroo.

### I. Definition of Television

- The Halochoh defines television as any instrument which receives an audio and video signal, with a screen to display the video transmission and a speaker to amplify the sound.<sup>1</sup> According to Rav Hai Gaon, an electrical supply is part of the definition of television (a so-called Hai-Definition television).<sup>2</sup>
- The Urim V'Tumim is believed to have resembled a television, though it appears to have lacked a remote.<sup>3</sup>
- The Medrash says that Odom Harishon knew everything, obviously including how to invent a television.<sup>4</sup>
- In the days of Moshiach, everyone who wants a television will own one, there will be no commercials, and all weather forecasts will be accurate.<sup>5</sup>

### II. Owning a Television

- It is an Issur D'Oraisa to own a television according to most authorities.<sup>6</sup> Some say it is an Issur D'Rabbonon.<sup>7</sup> All agree that owning a television involves almost as many Issurim as speaking Loshon Hora.<sup>8</sup>
- Owning a television that is broken is permitted, provided the insides have been removed, replaced with potting soil, and the television is used as a planter.<sup>9</sup> A Ba'al Nefesh will refrain from this practice.<sup>10</sup>
- One who borrows a television for more than thirty days is considered as one who owns it, even if it is later returned.<sup>11</sup> Any loan of a television is canceled at the Yovel, along with magical objects, under the principle of Shemitos Keshafim. This principle will not apply on New Year's Day to a television tuned to the Pros Bowl.

### III. Getting Benefit (Hano'oh) from Television

- It is prohibited to derive benefit from television. Don't even think about it.

### IV. The Laws of B'rochos

- It is required to recite a Shehechiyonu on a new television, some say at the time of purchase,<sup>12</sup> some say at the time of watch-

ing it for the first time, some say at the first time of watching an entertaining and popular program that is not interrupted every five minutes by annoying commercials featuring furry animals, cute children or a talking carton of milk.<sup>13</sup>

- When hearing a B'rocho recited on television, one should respond "Omen," although ~~this does not fulfill an obligation.~~<sup>14</sup> When the B'rocho is recited by a Goyische actor with a lousy Hebrew accent, one should snicker derisively.<sup>15</sup>

### V. The Laws of Kashrus

- One should not eat meat while dairy products are being advertised on television, ~~lest one come into contact with it.~~ It is preferable to wait six hours before watching a dairy advertisement. However, if the advertisement appears in between two non-dairy advertisements, it is considered Bottel B'Rov, unless the ad includes Tommy Lasorda or Tommy Lee Jones (in which case it is Nosen Tom).<sup>16</sup>
- After eating meat, a pregnant woman with a craving for ice cream may watch an advertisement for Häagen-Dazs, but only if the reception is fuzzy.
- One should not eat dairy while meat products are being advertised on television, unless one has just brushed one's teeth. An intervening toothpaste or mouthwash ad is also acceptable.<sup>17</sup>
- It is forbidden to derive Hano'oh from an advertisement for Bosor B'Cholov, such as a ch-seburger. When such an advertisement begins, one should immediately cover one's face, turn off the television and recite some Tehillim.

### VI. The Laws of Tefillah

- It is forbidden to postpone prayer in order to watch a program on television.<sup>18</sup> However, if one is already engaged in watching a program, in Eretz Yisroel you may delay prayer until the program is finished, while in Chutz Lo'Oretz you may delay until the first commercial.<sup>19</sup>
- It is permitted to Daven B'Yechidus in order to catch one's favorite sitcom, but only on Thursday nights.<sup>20</sup>
- When one's television is broken, one should pray for its speedy repair. It is permissible to engage in Hishtadlus and call a repairman. In the event the repairman actually shows up, it is proper to recite the B'rocho of She'Osoh Nissim.<sup>21</sup>

### VII. Talking During Television Watching

- It is forbidden to engage in idle talk during a television program, because it would be a Hefsaik (interruption). If the speech is related to the watching (e.g. "Please pass the remote," or "Doesn't Kathie Lee Gifford make you nauseous?"), no Hefsaik occurs. Nevertheless, it is preferable to refrain from any speech, especially if the person sitting next to you threatens to "punch your lights out" if you say another word.

- During commercials, conversation is not considered a Hefsaik. Nevertheless, one who is able to refrain from talking during commercials should do so. The story is told about the mother of a famous Gadol who was asked why she merited to give birth to a Torah giant. She said, "I never disturbed my husband during commercials, and I never paid retail."<sup>22</sup>

### VIII. The Laws of Shabbos

- Before Shabbos one should unplug the television and cover it with a velvet Challoh cover, Li'Kovod Shabbos. There is a dispute whether it is required that the Challoh cover be encased in plastic.
- If a young child accidentally turns on a television during Shabbos (Rochmonon Lotzlon), it is vital to respond without causing additional Chilul Shabbos. The following things should be done (in order of preferability):
  - If there is an Eruv, move yourself and your family into a neighbor's house for the duration of Shabbos.<sup>23</sup>
  - If there is no Eruv, one must avoid looking at the television, even unintentionally. Men should tip their hat brim over their eyes. Women should tip their sheitel forward over their eyes. Children should wrap long strips of cloth over their eyes.<sup>24</sup>
  - If this is not possible, one should seek out a Gentile and indirectly ask him if there is anything good to watch on Friday nights.

### IX. The Laws of Paisach

- It is very difficult to clean a television for Paisach because of all the little holes in the back of the set. Therefore, many authorities require that one throw out one's televisions before Paisach and buy new ones for Paisach.
- According to R. Blumenkrantz, a television should be cleaned for Paisach as follows. First, remove the back of the television by unscrewing the screws under the sticker that warns against removing the back of the television. Then clean each instrument with an ammonia-based cleaner. Finally, to eliminate the Chometz absorbed when the television gets hot, the entire television set should be immersed in boiling hot water (Hagoloh). R. Blumenkrantz recommends unplugging the television first.<sup>25</sup>

#### NOTES

1 *Physics for B'nai Torah*, pp. 46-48. Therefore, yeshivalet who won't buy a television, but connect a video cassette recorder to a computer monitor are still considered to own a television, no matter what they tell the menahel of the yeshiva.

2 Miriam Mitchell, *Gaon With the Wind: The Story of a Torah Luminary Buffeted by Civil War*, p. 73.

3 *Midrash Magnavox*, siman 326. According to Rav Ravrav, a part of the *kiyor* doubled as a satellite dish. According to R' Soni, it doubled as a wok.

4 Regarding this Medrash, see the article by R' Momin Ben-Momin, "Reading Midrashim Literally: A Biblical Obligation and Ikkar Eemunah," *Jewish Observer* (March

**DEEP THOUGHTS: IF AN ORTHODOX FORUM FALLS IN THE FOREST, AND NO ONE IS INVITED, AND ALL THE BOOKS ARE OVERPRICED OR OUT OF PRINT... DOES ANYONE REALLY CARE?**

5-Also, there will be no television programs starring actors named Tony. For this reason, those who believe that the Lubavitcher Rebbe is the Mashiach right now must explain why Tony Danza is still allowed to star in his own sitcom. This is difficult to explain in any case.

6 See *Toras Kevalim* 3:165: "Lo tosim domim b'vaisecho... al tikrai domim, elo Demi Moore."

7 Two rabbis from Yeshivos Robbenu Yitzchok Elchonon point out that Demi Moore is a movie actress. Therefore, they hold that the Limmud from the Posasuk refers to cable TV, while owning a television without cable is only an Issur D'Rabbonan.

8 Listening to Loshon Hora on television therefore involves the most Issurim. This is proven by a code in the Paroshoh where Miriam ha-Nevioh tells Loshon Hora about Moshe Robbenu. Counting every nineteenth letter reveals the message: "T-V-L-H-B-B," which stands for "[T.V. [equals] L]oshon[ H]ora[ + B]ad[ B]reath[.]"

9 Martha Stewart's *Kollel Living*, p. 113. Some permit owning a television if it is stored unplugged in a bedroom, closet and covered with shoes, old sweaters and a jacket that you outgrew eleven years ago but looks too nice to throw out.

10 According to R' Moshe D. Tendler, a television is considered broken when the picture tube is dead. According to R' J. David Bleich, it is forbidden to remove the parts of a broken television set in order to repair others unless no instrument in the television set responds to an electric current. According to both authorities, extensive viewing of soap operas is a definite sign of brain death.

11 In contrast, one who borrows a herring is not considered the owner until it starts to smell funny.

12 For this reason, during the Three Weeks, it is forbidden to buy a television, unless it is on sale and the sale price will not be available after Tisho B'Ov. Similarly, if the opportunity will not be available after Tisho B'Ov, one may shoplift a television during the Three Weeks. See *Lo Yihyeh B'cho Eyvon: The Complete Guide to Gezel Akum*, pp. 183-85.

13 ArtScroll's *Laws of B'rachos for Things You Didn't Know*

*Had B'rachos*, pp. 246-47

14 This should not be confused with a man's obligation when watching sports programs, to shout objections at the officials.

15 When the Goyische actor's voice is dubbed by a Yid, some hold that saying "Omen" is proper, as it says, "Ha'kol kol Yaakov, v'ho yodovim y'dai Avroam."

16 The laws of Bitul apply only B'De'aved, so one cannot try to save time in a Botel. On the other hand, Chozel teach us that Bitul may be accomplished by a young woman, because we learn: *Bitul b'almoh sagi*.

17 See "Crest vs. Colgate in Jewish Law," *Journal of Halakha and Contemporary Advertising* (Winter 1992).

18 Praying during the last two minutes of a football game is, of course, a praiseworthy act, and an obligation for all fans of the New York Giants.

19 This Halochoh comes from the time years ago when Israeli television did not have commercials. Nowadays, some people are Machmir to delay davening only until the first commercial even in Eretz Yisroel, while others follow the original rule because Minhog Ovosainu B'Yodanu. In order to separate oneself from this area of Sofaik (doubt), it is recommended that one not move to their homes.

20 Some students of the Gra reported that this is the original source of the idea of Mishmor — guarding to make sure one did not miss the Thursday night sleep.

21 According to the Medrash, Mesusheloch lived until 969 waiting for his TV repairman to appear.

22 *The Practical Guide to Giving Birth to the Next Chazon Ish*, pp. 66-67.

23 If the volume of the television is loud, it will be necessary for you and all of your neighbors to move off the street to a different part of the neighborhood.

24 One should set aside long strips of cloth before every Shabbos for this purpose. If one has forgotten to do so, sliced turkey strips may be used instead.

25 R. Blumenkrantz, *Why Curtains Should Be Cleaned for Paisach with a Blow-Torch and Other Mainstream Halochoh Positions*, pp. 246-49.

Risha Institute and Nishmat College for Women are proud to announce a new program for Fall 1999...

## LAWS OF TZARA'AT



This exciting, intensive learning program will combine thorough study of the laws of Tzara'at with shimmush with competent and experienced priests.

Successful graduates of the program will be recognized as Poskot Tzara'at (Torat Miriam Scholars). These students will also be eligible for Mareot Fellowships, and are invited to take part in the annual Conference of Orthodoxy and Leprosy.

This exciting 16-month intensive program will meet for one hour on the first Tuesday of each month, and feature the following exciting speakers and topics:

- \*RABBI AVI WHITE: "Nega'im, Tum'at Maga', and My Rebbe, Reb Shlomo Carlebach"
- RABBI ADAMDAM MINTZ: "The Institution of Priestly Interns"
- \*RABBI IRVING "YERAKRAK" GREENBERG: "Tzara'at as a Model for the Limitations of Rabbinic Authority" and "Tzara'at BeMakom Milah."
- \*BLU "YERAKRAK" GREENBERG: "Easing of the Seven Day Waiting Period"
- RABBI MAYER SCHILLER: "Kulo Hafach Lavan"
- \*DR. ARI GREENSPAN: "Rediscovering Tzara'at HaBegd"
- RABBI DR. MOSES TENDLER: "Tzara'at and Halakbic Criteria of Skin-Death" \*-Priest

Sessions will include presentations by prominent Jewish dermatologists, as featured in New York subway ads. Planned areas of future study include Chaltah and Hadiakat HaNer. Help bring more people Chutz Lamachaneh!!

Generous stipends available.

# It's time for American Jews to tell Israeli Jews exactly what they are. Smelly.

Haredis. They're loud. They're smelly. They dress funny. They have too many children. They must be stopped.

Settlers. They're religious fanatics. They're smelly. They're all fascist rabble-rousers. They must be stopped.

Sephardis. They're dark. They're smelly. They're inferior. They eat grasshoppers. They must be stopped.

It was the Haredis, Settlers and Sephardis who ruined it all by voting in the undemocratic right-wing Netanyahu government. Also, traditional Jewish observance contradicts Israel's Declaration of Independence, which replaces 'God' with 'Rock of Israel.' Therefore, only those

who worship the Kaaba or other stones may legally live in Israel.

That's why the S\*\*ew Israel Fund has become the first charity to sponsor 'firearms for tolerance.' Call our toll-free number, 888-GUN-FUND, and we will provide you with free AK-47's so you can shoot all those smelly people. Then they can't vote for undemocratic governments.

**S\*\*ew Israel Fund**  
הקן החדשה לישמעאל

www.sif.org

# HAMOLECH G.R.E.

## Multiple Choice

MTA may yet be saved through a shrewd merger with:

- a) TABC
- b) Metro Transit Authority
- c) Local substance-abuse leaders
- d) The Palestinian Authority

The largest piece of library property which has ever been removed from the YU library despite the watchful eyes of the security guards is:

- a) A computer terminal
- b) A copy machine
- c) 3a
- d) Rabbi Carmy

The most bizarre application of Dinei Mamonot found in YU is:

- a) Heter Asmachta forms signed weekly by some dorm residents before their poker matches.
- b) SOY sales of "lost" (meaning, "stolen") seforim for comically low prices.
- c) The Caf and Caf Store.
- d) The acquisition of Machon Beren kollel fellows as avadim ivriyim by the Yeshiva.

When preparing to approach Dean Nulman, of student services, with a personal problem regarding which you need guidance, do you

- a) Dean who?
- b) Where is he a dean, at YU?
- c) Student services? You mean like the 8:30 minyan in Rubin?
- d) Check email.

The single most disruptive element to learning in the main Beis Medrash is:

- a) The high concentration of HBFI's makes it hard to get very far without having to have a lengthy discussion about derech halimud.
- b) Chanuka, Purim, Nitzl, and about 2 dozen other occasions on which one is not allowed to learn in the Beis Medrash.
- c) Shiur Klali, when one is not allowed to learn at all but must instead come to the Beis Medrash to be photographed.
- d) Having your seforim dumped into giant bins every once in a while for no special reason.

The single most disruptive element to learning on the 5th floor is:

- a) The risk of asphyxiation as a result of the noxious perfume cloud which often hovers in the air, especially at night.
- b) The risk of being accosted and harangued by a Beis HaPshat fundamentalist.

- c) The yetzer harah to hock with Rabbi Wanefsky.
- d) Librarians

Fraternities proposed for YU include:

- a) Yud Keh Vav Keh - The Frum Frat



## Reading Comprehension

Read the following passage, paying special attention to content, style, font, and your watch.

"So then Groucho tells him "Thank you, you must try some of mine!" This can be best illustrated based on a similar phenomenon which we find in the medical world. Those of you who are cholera enthusiasts are probably already aware that this debilitating disease can transform a perfectly healthy person beyond recog-

nition in a matter of hours. Much the same way, incidentally, as McGovern would have done to the United States government had he been elected in place of Nixon. Fortunately, of course, this did not come to fruition, which is why few senators today are afflicted with cholera, although some of course do suffer from maladies such as gout. Now in pasuk yud alef"

Answer the following questions in essay form. Support your answers based on evidence from the text.

1. Who is the speaker in the previous passage?(hint: Rabbi Carmy.)
2. What is the main idea of the previous passage?(hint: give up.)
3. What do you think pasuk yud alef is about? Write the commentaries of Rashi, Ibn Ezra, and John Lennon thereto.
4. Do you know anybody who has gout? If so, write a campaign poster promoting that person for the U.S. Senate.

## CONSERVADOXY ENCOUNTERS A CHANGING WORLD YITZ AND BLU WANT YOU! FOR...

### ERVAH'S FIRST INTERNATIONAL CONFERENCE

#### ARE THESE ISSUES THAT CONCERN YOU?

- Finding God in the Night Club
- Relating to Beloved Ultra-Orthodox or Haredi family members
- Feminism as the 614th Mitzvah
- Negiah - Mutar or Chiyuv?
- Is "Learning" in Israel Undermining
- Years of Mixed Swimming?
- Chumrahs: Evil Incarnate
- Creativity with the thought of Rav Soloveitchik
- Women Cantors Saying Kol Nidre
- Broadway Shows as Revelation of Divine Glory
- Kiddush Clubs on Glatt Yacht: Hiddur Mitzvah or Minhag Tov?

ערוה

The Courage to be Orthodox- kind of

"What is this word 'tsitsis'?"

-Dr. J. Gurock

**HBFI Honors Courses**

**ECO Corporate Kana'us (Interdisciplinary)**

Course Description: Crucial workplace skills, such as avoiding Loshon Hara by the water cooler, being mekarev your coworker, and driving a romach through the scantily clad secretary.

**PHI (Chas Veshalom) Colloquim: Truth**

Course Description: A seminar lead by various Rabbanim from the yeshivot and Seminaries in E.I., each a Godol Hador. Arrangements will be made for "Melave Malka" programs, with special attention devoted to hat size, beard length and methods of herring consumption.

**SOC Sociology of Color**

Course Description: An attempt to understand why people would possibly wear colors other than black and white. Do they think that it is a way of expressing individuality? How shallow can they be?

**PSY Personality**

Course Description: N/A

**CLA The Real Classics**

Course Description: A survey of the classical texts with English translation. Sources include Pathway of the

Just, Way of the Righteous, Gates of Repentance, The Way of God. All texts available in pocket size

**BIB The Five Books of Moses**

Course Description: Text of Pentateuch, studied in depth with cursory mispronunciation of classical and medieval commentators. Extensive reading of secondary lit. expected: all students must have working knowledge of Artsroll or Linear Rashi, Darash Moshe, Peninim Mishulchan Govoha and other works of Modern scholarship.

**MUS Great Works**

Course Description: Cover the works of Shlomo Carlebach, MBD, Dedi, Avraham Fried. Special attention to works of Chaim David, as well as an emphasis on volume. No knowledge of rhythm, tonality or aesthetics required.

**YID Pretend Yeshivish**

Course Description: Learn how to irritate parents and peers by inserting meaningless Yiddish words and phrases gratuitously at strategic points in conversation. Learn when 'Mamash' must be used, when 'Takeh' will suffice, and the minimum number of times that "Boruch Hashem" should be used in one sentence (four).



The Torah teaches us that if *beis din* has killed a defendant by hanging, it is forbidden to leave his body hanging and one is obligated to bury the person, "*ki killelat elokim talui.*" The Chinuch explains that since the person transgressed a capital offense, it is disgusting for such a person to be hanging. One may infer from this that if a *tzaddik* is found to be hanging from a tree, it is best to leave him (only if he is already dead), since he is actually someone who should be looked at by the public. However, all authorities are of the opinion that, *le-chatchila*, one should not take the initiative to hang *tzaddikim* on trees regardless of how inspiring their presence may be.



**דבש והלב**

**YESHIVA UNIVERSITY PRESS**  
(BUT NOT DR. GRACH)  
PRESENTS:

**רשימות שיחות סלפון**  
**RESHIMOS SICHOS TELEPHONE**  
**L'MARAN HAGRID**

compiled by Rabbi Herschel Reichman

The tapes that the family doesn't want you to hear!!!

Never before heard footage from the Brisker Sage, including:

**"Hershel, when I founded the Maimonides School, I did so in hopes that co-education would become the norm in American Jewish day schools."**

-conversation with Rabbi Hershel Schachter, 10/4/72

**"To be honest, I find Kant's philosophy to be painfully boring and relatively obtuse."**

-conversation with Rabbi Aharon Lichtenstein, 3/3/65

**"Dear, I'll hopefully be home soon. Somehow, the Beis Medrash minyan has found a way to extend ma'ariv even more."**

-nightly phone call home, 1950-1965

**"My real talmid muvhak is [tape garbled]"**

-interview with GQ, September 1992

**"I myself support the use of mesorah. I never would have made it though Berlin without Nechama's mesorah notes for Bible classes."**

-interview with The Commentator, February 1989

**And Many, Many More!!!**

# AN INTERVIEW WITH SHIMMIE "FATSO" BUCKER

## "CUTTING BABIES IN HALF MADE NOBODY A TALMID HOKHOM"

CONDUCTED BY P.Y.E.G. AND AD SAR SHELOM

As he shuffles to his regular table at the Max Bialostok Cafe, Sam Bucker looks like a thousand other pot-bellied nonagerians. But then, seated before his regular lunch of kasha vumishkas ("nobody ever died from a kasha," he quips, probably not for the first time) and the quiche to which this reporter has treated him, he lifts his knife to butter his bread, and a gleam comes into his eye. And if you're a Jewish boy of a certain age and place (70 to 80; Eastern Europe), you can't help smiling at the memory of the wonderful man who busted benches and sliced babies in half so many years ago. Sam Bucker, you see, is "Shimmie," the last survivor of the Five Fatsos, the comedy troupe that entertained little rich kids in their interwar Heders, poring over their Bava Kammias.

Hamevaser: How did you get started?

Sam: What can I tell you. I learned a little before the War (WWI) and, let me tell you, the war years weren't fun. When the war was over I knew I wasn't sharp enough to make it as a lamdan, there simply weren't any jobs opening up. Some of the Orthodox Jews were rich, but their kids were spoiled rotten. You gave them a regular rebbe, they'd make ashes and dust out of him, if you know what I mean. So my friends and I said: let's present the Gemara to the kids in a different way: let's make it dramatic, make it fun. And the parents, they were desperate to hang on to their boys. So we would go to a Heder and do a few sugyas in Bava Kamma, and the kids would squeal with laughter. And, you know, some of the rebbes would cover their mouths so the kids wouldn't see them and they'd laugh too.

Hamevaser: How did you get the name?

Sam: There was five of us and we had this big routine where four of us sat on a bench and then the fifth one sat down and busted it. The Gemara has five and six, but there were five of us in the group. I heard that R. Yaakov Kamenetzky was worried that we were misrepresenting the Gemara, and he consulted the Hafetz Hayim. But the Hafetz Hayim told him the whole

thing was marishkeit.

Hamevaser: You were all fat?

Sam: Not on your life, mister. To do what we did you had to be in shape. We put in pillows in our shirts.

Hamevaser: Why?

Sam: Because it's funnier when fat people sit on a bench, especially when they bust it. We used the same pillows in the act where Ruby threw the baby out the window and Levi took away the pillows just as the baby was about to land.

Hamevaser: We've heard stories about those babies...

Sam: I'm glad you brought that up. Don't you believe all the Bundist [propaganda] you hear. Let me make one thing perfectly clear. We didn't use real babies. We had a doll with a bladder of cabbage soup, and when the baby hit the ground, or when I cut the baby in half on the way down, the cabbage soup would shpritz and the kids would be rolling on the floor. Yuda did the sound effects. Once, in Warsaw I think it was, the baby bounced and hit the rebbe in the face, and he was sucking the cabbage soup out of his beard. Boy, was his face red!

Hamevaser: Did any of the Gedolim object to what you were doing?

Sam: Well, you know the case where the animal soils fruit because the people don't let it go anywhere else, and the Gemara asks who's liable. We did it with a dog, a beagle. The five of us put the pillows in and surrounded the dog to block its route of escape. Now in the beginning we used to feed the dog prune juice to make the performance realistic. Then once, we were touring Vilna and the rebbe in the Heder says that R. Hayim Ozer wants to see us. So naturally we put on our best kappotas and went to see him. And he said: "Boys, it's tzaar baalei hayim, I can't permit you to do it." Truth is, at first he wasn't happy about the whole routine, because we were interfering with the animal. Same thing, he didn't like the part in HaKones where the animal can't help eating. But we explained to him that the dog enjoyed it. The laxative he was adamant about, so we had to drop it.

Hamevaser: As a YU publication, we have to ask you if you ever met the Rav.

Sam: Yessir. In Europe we never met, but in America, after the war, I was thinking of starting the group again. I thought we would rename it Honors Talmud. You see, the Modern Orthodox in those days were

suckers for anything that sounded self-important and glitzy. These days, after all the Rav's teaching, maybe they developed a little self-respect.

Hamevaser: Maybe.

Sam: Or maybe not. I see what you're getting at. In French they say, plus ca change... Anyway, I went to see Rav Soloveitchik. He knew who we were of course. You know, people say that when he went to Berlin he didn't want to study philosophy. There's a rosh yeshiva who says he really wanted to study English literature but the government was afraid he'd become a spy. And there are other stories like that. It's all foolish, people trying to gain something by fabricating things like that. But the Rav told me something that very few people know. When he went to Berlin he really wanted to become a comedian, but his father said: "If you become a comedian the army will take you to entertain the Polish anti-Semite soldiers, just like Bob Hope." So the Rav listened to his parents and studied philosophy instead.

Hamevaser: What else did the Rav tell you?

Sam: First he tested me about the case in Bava Kamma where you knock down a wall and the animal escapes and causes damage. He asks if I know the Rishonim there, Rashi, Tosafos, the Rambam. And after that, he asked me how we would dramatize the difference between a sturdy wall and one that is about to collapse. So I showed him how Ruby used to huff and puff and try to blow the wall down like the big bad wolf, and if the wall was supposed to be sturdy, Yuda would stand on the other side and hold it up, and if it was shaky he'd let it sway like a willow tree. Then the Rav smiled. So I thought I'm in good with him now, it's a shas ha-kosher, and I asked him about reviving our act in America. He said: "I don't think so." In America, the kids have TV, they have baseball, you can't compete as an entertainer. Even if you call it Honors Sociology it won't help. He asked me, do you think that in Europe you really got the kids to learn better? Cutting babies in half never made anyone a lamdan. R. Hayyim didn't cut babies in half; my father didn't cut babies in half. If you teach Gemara properly, it will work out. If you don't, shtick won't save you. One funny thing about the Rav, though: In the old country, they all called me Shimmie Fatso. In America, nobody knew me; I started working as a shamash, they called me Sam. But the Rav, for some reason he always called me Ipso.

### New RIETS Course Offerings

#### SHP Hat Selection

Brim width, texture, shape. Theological implications of hue; spectrograph analysis theory of ideology. Introduction to the butterfly/accordion dispute. Survey of alternative styles including homburg, cowboy, furry, sombrero, spodek, mousketeer.

*Instructor: Rabbi M. Serels, A. Marrin*

#### TAL Codes: Yoreh De'ah—Laboratory

Experiments on absorbant properties of stainless steel, glass. Thermodynamics of secondary and tertiary utensils. Chronology of taste attrition. Probability theory applied to stationary and mobile objects. Drop rats into beer-filled vats.

*Instructor: G. Cwilich, Rabbi J. Wieder*

#### JPH Hocking I

*Instructor: Rabbi Wanefsky*

#### JMU Birkhat Kohanim (Belz School)

*Instructor: Rabbi Y. Cohen*

#### TAL Dead Sea Scrolls Kollel

Students are prepared to issue practical rulings on ritual law based on Miqtsat Ma'asei Torah, and to present homiletic discourses expounding upon Enoch, Milhemet B'nei Ha-or U-b'nei Hahoshekh.

*Corequisite: Applied Asceticism*

*Instructor: M. J. Bernstein*

#### HAL Mysticism of Halakhah

Introduction to kabbalistic concepts as expressed in rabbinic ordination curriculum. Analysis of

Shevirat Hakelim, Kedei Qelipa, Sefirat Shiva, Tiqqun Kli.

*Instructors: Rabbi M. Katz, A. Brill*

#### RTP Supplementary Rabbinics: Advanced Machoket

Practical training for bickering with other rabbis in infantile manner. Veterans demonstrate how to transform silly misunderstandings into divisive community-wide scandals. Emphasis on defending personal honor, ad hominem attacks.

*Prerequisites: Semantics and Sloganeering, Introduction to Factionalism.*

*Required Text: The Jewish Week*

*Instructor: Staff*



## HAMOLECH BOOKSHELF

HEZEKIEL REIYA

R. ABRAHAM ISAAC HAKOHN KOOK

MOSAD HARAV KOOK

This newly published manuscript details Rav Kook's approach to committing destructive and injurious acts in such manner as to be exempt from payment and/or punishment. While deeply grounded in the traditions of the practical kabbalistic masters, this work also demonstrates Rav Kook's penetrating insight into contemporary criminal reality. This depth of vision produces a work which spans the gap between the philosophical ivory tower on the one hand, and the modern world of organized crime on the other. It will undoubtedly find a special place the hearts of today's Jewish readers.

"This book clearly illustrates Rav Kook's wholehearted endorsement for the wanton destruction of both personal property and Judaism."

-Tamar Ross

"I am not an expert in Rav Kook's writings, but I can say one thing. If he did write such a book, he was deserving of all the criticism which his detractors heaped upon him."

- Rabbi Aharon Lichtenstein

"We laud the publication of this seminal volume. We are currently implementing several of the mechanisms outlined by Rav Kook, most notably the celebrated Gramma Gun, already commonplace in many communities. Other devices, including the Tamun Flamethrower, the Derech Aliya Anvil (as seen on 'Tom and Jerry') and the Kelim Pit (with safety grate to protect oxen), should soon be available to the common consumer."

-Machon Tzomet

"Lubavitch Messianism is a pernicious evil and must be stopped."

-Dr. David Berger

### MY UNCLE THE RAV

BY R. MOSHE MEISELMAN

For too long, so-called talmidim, not even related to the Rav, have misrepresented his stands on so many vital issues of the day. In this historic work, the Lakewood Cheder presents the Rav for the first time. You'll watch the saga of the Rav from his childhood burning of his mother's secular library, to his impassioned campaign to shut down the Maimonides School, the Tznius patrol he led in Brookline, his excommunication of Sunday football viewers, and the torching of an Israeli flag at his annual Simchas Beis ha-Shoe'va.

### KITVEI CHANUCH TELLER:

MAHADURA MADA'IT

MOSAD HARAV KOOK

A new, more precise text based on transcripts of the same stories told many times. Variants in the text (was it a taxi driver or a bus driver?) discussed in thorough footnotes. Rendered in block print. Says the Chairman of the Department of Teller Studies, Darchei Bina, Israel: "This new edition is a required text in our Department, and a basic staple of any Jewish library. We welcome the application of rigorous methods to studying this important work, despite our distaste for the Tziyoni leanings of the volume's publisher."

### LIVING IN SPEYER

BY AKIVA TATZ, WITH A FOREWORD BY HAYM SOLOVEITCHIK

In this monumental addition to his series of

guides for better spiritual living, Akiva Tatz uses the medieval community of Speyer as an example for all to emulate. He describes how a community could break the bonds of the Middle Ages, overcome the drudgery of everyday life and channel creative energy into spiritual growth. It is this community that produced some of the longest kinos and piyyutim known to us, the groundbreaking Yichusei Tanaim VaAmoraim, and interesting new Jewish names, such as Klonymus. Rabbi Dr. Tatz characteristically insightful prose offers encouragement and know-how to those striving for spiritual and religious growth, as well as those inclined to build a medieval Ashkenazic kehilla.

Rabbi Dr. Tatz is currently working on a sequel, *Wordmask*, where he deciphers certain seemingly cryptic and unintelligible sections of kinos and piyyutim, and unlocks the secret behind them. He points out, for example, that one may often figure out the author's name by combining the first letter from every stanza. Unfortunately, though, while showing that even if those letters spell Klonymus it still refers to a name, this book offers no explanation of how so many prominent Jews ended up with such a name.

### "IT'S OK- THEY'RE NOT SUPPOSED TO HAVE DA'AS YET!":

THE BRISKER PARENTING GUIDE

This practical manual helps you raise your child ("Cheftza Shel Chinuch") into a full grown Gavra, complete with Shanim VeSimanim. You'll learn about important developmental stages such as "tinok shetzarich le'imo," HaSamuch Le'Ish," and of course, "Sorer Umoreh". Special attention is given to common child rearing issues:

OBJECT PERMANENCE: How to teach your Koton the difference between a Cheftza and a Chalos.

LEARNING TO READ: From childhood, emphasis must be placed on awareness that many rishonim hold megilla is a din in kriya.

SAFETY: How to explain to your Koton that erliche yidden don't burn their tongues on their soup because it is nifsak in shulchan aruch that kli sheni isn't mevashel.

POTTY TRAINING: Shchutei Chutz is a great analogy to explain to your Koton why some behavior is rewarded only when done in the toilet. And of Course:

DEALING WITH BARNEY: What to do if your Koton is under the hashpo'o of the Giant Purple Shaygetz From 100 Million Years Before Brias Ho'Olom.

## IN THIS CORNER SILLY LITES

### Hagar The Horrible, Sort of

Rabbi Jeremy Wieder, the *rosh yeshiva* of Yeshiva University in New York, is the epitome of a Modern Orthodox scholar — as conversant with Bible (his Ph.D. from NYU will deal with Jubilees, but who cares) as he is with the Talmud. So much so that his students often have trouble following his scholarly references or allusions during his high-level shiurim (Talmud lectures). As 'masmidim' students, they may stare blankly when he makes reference to Amos, Habakuk, Job or Joshua. But there was one delightfully confusing moment, according to a local rabbi and former student, when Rabbi Wieder referred in passing to Hagar (maidservant of Abraham, that is).

Rather than the usual silence, the class of early-admissions TMSTA students burst into laughter, no doubt wondering how their solemn, esteemed rebbe knew of the rather obscure comic strip.

The rabbi, in turn, looked at his students with shock, no doubt wondering why, of all the biblical figures he'd mentioned, they knew this one — and what was so funny about her, after all?

"Just remembering the moment still brings a smile," the former student recalled.

Staff Report



Rabbi Jeremy Wieder

CHAIM LOIKE AT  
THE GRAMMYS

## HAMOLECH BOOK REVIEWS

**Rabbi Mordy Ignatzkowitz Explains It All for You** (Hassagas Gvul Publishing, 1999), translated and edited by Suri Horowitz-Margareten, 237 pp.

Throughout our history, there have been Jews who, confounded by the crossword puzzle of current events, have stared up at the heavens and asked, "Why?" But Hashem, Who has better things to do, does not send the answers directly. Instead, in every generation, He blesses us with a guide who unravels these mysteries for us: The Rambam, the Arizal, the Besht, the Fonz.

HaRav Mordechai Ignatzkowitz is such a person. A disciple of the well-known mystic, R. Azarya Eyd Zomem, R. Mordechai is world-famous for his lectures, which draw overflow crowds to his 1½ bedroom apartment in Bnei Brak. His radio show, "Toch Kedey Dibbur," attracts countless listeners. And his tapes are best-sellers from the fast food restaurants of Flatbush to the basements of Borough Park.

Now, for the first time ever, Rav Mordechai's wisdom is available to the English-speaking world (provided that the English-speaking world has \$24.95 plus tax. Okay, for you, no tax.). R. Mordechai's daughter-in-law has painstakingly transcribed hundreds of hours of speeches, *shiurim*, diatribes and anecdotes and lovingly presented them in fractured English. The results are nothing short of wondrous.

War and conflict, evil and wickedness, pain and agony — synonyms like these that have plagued man for generations are explained by R. Mordechai. In surprisingly simple sentences, he describes how our lives interconnect, how world events are governed by *Hashgochah*, and how to make a fortune investing in soybean futures. With a mixture of wit, warmth and erudition, R. Mordechai shines a halogen light into the darkness of life. He illuminates the daily kindnesses of Hashem, the ever-present touch of the Divine thumb on the deli scale of history. More importantly, R. Mordechai reminds us what Hashem really wants from us: dedicating ourselves to Torah living, reaching out to the less fortunate, wearing felt hats with wide brims.

What makes this work truly memorable is the stories. R. Mordechai has an endless trove of moving, relatively truthful stories. For

example, R. Mordechai tells the heartbreaking tale of a young girl named Sora Miriam, who loves to ice skate. When it becomes clear that her skating would conflict with her responsibilities as a *frum* girl, she bravely abandons *Yiddishkeit* and moves to Utah to train with an Olympic coach. Sora Miriam, now known as Shana Marie, performs well in her first competition, only to be bested by a young Asian skater named Mikudesheth Li. After a brief modeling career, Sora/Shana realizes her error and returns home, where her loving parents have waited for her, patiently renting out her bedroom in her absence. Happily, she rejoins her family, marries a young kollelnik named Feuchtwanger, and develops an incredible recipe for avocado kugel. As luck would have it, though, Sora's own daughter, Devoyri, changes her name to Dorothy, marries Steve Hamill, and becomes the best-known U.S. figure skater of the twentieth century.

Enhancing R. Mordechai's inspiring stories are beautiful color illustrations and a handsome, faux leather binding. Available with or without

an accompanying CD (featuring Peggy Lee), the book is an ideal Bar or Bas Mitzvah gift and is sure to please everyone in the family with a fourth grade reading level or below.

### BOOKS BRIEFLY NOTED

**A Summary of New and Noteworthy Jewish Fiction and Non-Fiction**

**Problems with Contemporary Halakhists Volume III.** A nationally recognized authority on Jewish law analyzes a host of contemporary halakhic issues including: employing a gentile to brush one's teeth on *Shabbat*, living next door to a house with a television antenna, and the required height for a *mechtzah* at one's *Shabbat* table. Also discussed: whether someone seen eating broccoli remains *kasher le-edut*, and the halakhic considerations that apply to the purchase of a sport utility vehicle. In a special appendix, the author lucidly describes the process of *pesak*, demonstrating the need for objectivity and sensitivity and explaining why his own rulings are inevitably correct.

**The New Jewish Way in Dating and Marriage.** A practical guide to the contempo-

# גילוי דעת ופסק הלכה

## מאת בד"צ דבית ועד לחכמים דיקוניים

מיסודו של כ"ק אדמו"ר וצ"ל ע"ש נ"ק אדמו"ר וז"ל א בוש"אית כ"ק אדמו"ר שליט"א

למען לא לתת פתחון פה למלעיגים נתבקשנו להבהיר ש-

ב"ק אדמו"ר עדיין אינו מלך המשיח לעולם ועד שליט"א

ואע"פ שמובא בספרים שבימות המשיח עולם כמנהגו נוהג והנה ידוע ליודעי ח"ו שכבר בימים אלה עולם כמנהגו נוהג ומה גם שכתוב שאין מלך המשיח מראה אותות ומופתים ועינינו הרואות שאין כ"ק אדמו"ר שליט"א יודע לא אות ולא מופת ואין ראיות ברורות מאלה

בכ"ז ציבור אנ"ש מתבקש

להתאפק ועדיין לא נגלות ח"ו זהותו של מלך המשיח לעולם ועד מכיון שזה סוד גדול ונורא!

ולמען קיים בקשת כ"ק אדמו"ר שליט"א על הצד היותר טוב

אנו מכריזים על

# חיסול מלאי

נגוני רכב, שלטי רחוב, כרזות בד, חולצות מ"ו ואמ"ח מדבקות המכונות בומפרסטטיק"ס - כולל כל הסיסמאות הקדושות

וי וונט משיח נאו! ווי ביסט דו שוין מלך המשיח? אז לכחות תמלכין, מלך המשיח! ועוד כהנה וכהנה

והכל במחירים מפתיעים! כל דאלים גבר!

גב. והנה כבר מובא בקובץ רישות כ"ק אדמו"ר שליט"א המכונה דורש אל המזים מה'ששטט מפי'ק של כ"ק אדמו"ר וצ"ל שאין מינוי מלך כלי סנהדרין ואין סנהדרין בלי מינוי מלך ולכן הכל תלוי בקבלת העם ואין עם אלא אנ"ש ואין אנ"ש אלא כ"ק אדמו"ר שליט"א ולכן מובא שכ"ק אדמו"ר שליט"א הוא בבחינת חזקת משיח ודאי והמוציא מחב"ו עליו הראיה ודל.

### SIX DEGREES OF RAV AHARON KAHN MOMENT

KEVIN BACON was in JFK with KEVIN COSTNER

KEVIN COSTNER was in Field of Dreams with

JAMES EARL JONES

JAMES EARL JONES was in Star Wars with

HARRISON FORD

HARRISON FORD is neighbors with Rabbi

NORMAN LAMM

RABBI NORMAN LAMM was once attacked in a

sichas mussar by Rav AHARON KAHN

rary search for a *shidduch*. Features a letter written by a prominent *Gadol* on choosing a mate: "The Eternal Question: *Yichus* or Hard Assets?" In-depth chapters describe how to build a gold-plated résumé, manufacture a stellar family tree, and touch up old wedding photos. Practical sections include nineteen arguments why *kollel* is essential to the survival of *Am Yisroel*, fashion hints, and a comprehensive glossary of yiddishisms ("Mastering Yeshivonics"). Chapters for parents include twenty-five intimidating questions on *sugyos* in *Menachos* and tips on accessing the credit and tax records of prospective in-laws.

**Shver Jordan.** In this futuristic novel, a legendary basketball player becomes a *rosh yeshivah*. His charisma quickly wins him a substantial following, until someone realizes that he cannot read Aramaic and thinks "Tosfos" is a brand of linoleum. As the yeshivah's fortunes start to sink, a loyal student suggests a benefit concert. All of the superstars of Jewish music agree to perform, with their beards. A new song, "Rappin' with the Rogotchover" is introduced and goes on to become a wedding and bar mitzvah standard. The successful concert saves the yeshivah, but Rav Jordan decides to return to sports, moves to Milan and joins a basketball team sponsored by Ragu.

**The Real Halakhic Man.** A stunning reevaluation of the life and thought of Rabbi Joseph B. Soloveitchik. Based on unconfirmed rumors, the author reveals that the Rav mistakenly wandered into the University of Berlin while searching for a bakery that sold *yoshon* bagels. Not wanting to offend the university personnel, the Rav politely agreed to enroll as a student for six years and write a dissertation on neo-Kantian philosophy. This reluctance to offend others was a hallmark of the Rav's patient and gentle personality. For instance, prior to establishing the Maimonides School in Boston, a prospective parent asked the Rav if the school would be co-ed. The Rav (who naturally never considered the option), assumed the questioner said "*ka-ed*," i.e., like a witness

testifying to the *emex* of Torah, and said, "Yes." Rather than risk embarrassing a fellow Jew, the Rav permitted the school to teach boys and girls together.

Another revelation relates to the Rav's involvement with Mizrahi as honorary president of Religious Zionists of America. The author explains that the Rav's affiliation did not signify agreement with religious Zionist ideology, but a subtle strategy to persuade Mizrahi to merge with Agudath Israel or, at least, change its name to "Rejecters of Zionism of America." Indeed, for most of his life the Rav chose not to travel to Israel in silent protest of the existence of a secular Israeli government. Interestingly, in the 1970's, the Rav planned a late November visit to the Holy Land, but missed his flight when his Thanksgiving dinner ran late.

**A Man in Shul.** This satirical novel follows the vain attempts of a Southern Jew to find a *shul* in which he can *daven* undisturbed by talk of sports scores and stock prices. In one memorable episode, he feigns deafness; but the talkative neighbor, instead of falling silent, initiates a conversation with another person, in which he loudly comments on the hero's bad haircut, ugly tie and unattractive wife. A few chapters later, the protagonist is dragged against his will to a "*kiddush* club" by an amiable surgeon who cheerfully insists, "We need a *minyán* to drink bourbon." In the unrealistic conclusion, the hero finds a quiet Young Israel in Queens.

**The Toaster in Jewish Law.** A long overdue study of the halakhic issues relating to the electric toaster, complete with 73 color illustrations. Written by a respected member of an obscure *kollel*, the book analyzes the prohibitions of using a toaster on *Shabbos*, the procedures for kashering a toaster and cleaning it for *Pesach*, and recommendations for using a toaster to bake *matzoh*, heat the kitchen or dry wet laundry. Separate sections discuss the toaster/oven and how to make toast in the wilderness with a hanger, dental floss, and a can of hair-spray.

**By the Grace of Hashem.** A riveting, true-

life story detailing the miraculous rescue of a middle aged mother of five from a riot at Loehmann's. On March 9, 1989, a fight broke out in the petites section between two women over a marked-down Donna Karan business suit. This sparked a melee that spread throughout the mall. One hundred twelve people were taken to the hospital and twenty-four others converted to Buddhism. In the end, criminal charges were filed, but only against a nine-year old boy who witnessed the entire riot, videotaped it and broadcast the film on a cable television channel operated by his older brother from a high school locker. The author, who had gone shopping for an engagement dress for her daughter (still single, but very warm and outgoing!), avoided injury by climbing through an air duct into the ventilation system of the building. Wedged in by her purse, she was stuck for four days, subsisting on breath mints and a weeks-old tangerine. Finally, she was discovered by a well-meaning cat burglar who drove her back to her home in time to catch a re-run of the evening news from 1973. Her husband, a Chassidisher rebbe, had despaired of seeing his beloved wife again, so he moved the family to Sacramento and opened up a combination kosher pizza shop and *shtetel*, called "Fress and Bless."

**Tzaddik in a Peltz: Exorbitant Wealth as the Path to Shomayim.** This groundbreaking work persuasively argues that Hashem wants all of us to own a six-bedroom house in Lawrence with a pool. The author, a well-known stock broker and *letz*, provides a historical overview describing a long list of wealthy *tzaddikim* from Avraham Avinu to the Reichmans. He notes that the Hebrew word for wealth, *osher* (with an *ayin*) is almost identical to the Hebrew word for happiness, *osher* (with an *alef*) and the Hebrew word for uprightness, *yosher*. An extensive

**HAMOLECH FOR AIDS**



That Rabbi Lamm!  
That Rabbi Lamm!  
I do not like  
that Rabbi Lamm!

The Ramban explains that the commandment of *shiluach ha-kan*, sending away the mother bird to take the eggs or newborns, is to raise our sensitivities and make us kinder in our dealings with other people. Therefore, if while out for a drive one sees a woman taking her children for a walk, he should try to scare her away before driving off with her children so that she not be too distressed.



דבש ודולב

halakhic section cites numerous *Gedolim* who praise material gratification, self-indulgence and the mindless acquisition of property. In an innovative passage, he explains that the statement of Chazal, "Marbeh nechasin, marbeh da'ayah — One who increases possessions, increases worry," actually means that when you acquire possessions, it increases your neighbor's worry, because he now has to go out and buy something better. Chapters include: "Evading Meshulochim — Delay, Denial and Ducking Out of Sight," "Is the World Ready for Designer Tefillin?" and "The Six Figure Wedding: Because You're Worth It."

**Engarvill Halls.** A novel set in a girls' seminary in Israel, this absorbing story follows a diverse group of twenty-nine American girls who come to Israel with a combined total of 847 pairs of shoes and spend a year learning about life, Torah and the guilty pleasures of Bamba dipped in chocolate spread. By striking coincidence, all but two of the girls are named Aviva. They develop a close relationship with their *madrichah*, a twenty-four year old named Chaviva, who keeps telling the girls that, before making a decision, they should ask themselves, "Think: what would the Maharal have done?" In the middle of the year, Chaviva gets engaged, but her parents oppose the match because her fiancé's name is Ido. During the novel's climax, Aviva, the intellectual of the group, has a spiritual experience at the *Kotel* and decides to make *aliyah*, unless she first meets a nice guy from Englewood who has been accepted to Columbia Law School.

**Conversations with G-d, Book 3.** A long-time confidante of the Lubavitcher Rebbe looks back on his weekly meetings with the King Moshiah.

**Nu? I'm Tired of Waiting!** A well-known Orthodox feminist shares her hopes, fears and frustrations over a lifetime of struggle to transform Orthodoxy into Conservative Judaism. Speaking of her ambition to be an Orthodox rabbi, she writes, "I've always dreamed of standing and begging the congregation for silence in *shul* or watching my *baal ha-batim* fall asleep during my *derashah*." She writes of her reverence for tradition and her desire to undermine it. In a stirring passage, she speaks of following in the footsteps of her heroines: Joan of Arc, George Eliot and Aunt Sadie. (In 1963, Aunt Sadie walked out on Uncle Myron

for writing a poem about her entitled, "Servile Sadie, My Favorite Lady.") Looking to the future, the author predicts that the laws of *taharat ha-mishpachah* will be updated, such that all married women will be required to make a monthly visit to the manicurist.

**Katz in the Sheitel.** The light-hearted story of Elana Katz, a young corporate lawyer in New York who heaves her briefcase into the Hudson River and becomes a full-time *sheitel-macher*. She soon discovers an untapped market for European virgin human hair *sheitlach* and popularizes a new wig design modeled after Marilyn Monroe's hairstyle called the "Rollin' Rebbitzen." The style is an instant smash, and Elana opens salons in Brooklyn, Diner Diner and Baton Rouge. With the help of her husband, a computer programmer, they launch the Kimchis Kollel, dedicated exclusively to the study of *Gemara Sotah*. Years, but not months, pass. At the suggestion of a prominent *Gadol*, the *sheitel* business is sold to Merrill Lynch which merges it with a company that sells flavored seltzer on the Internet. Without a business to run, Elana retires and dedicates herself full-time to criticizing the housekeeping skills of her

daughter-in-law.

**Triumph of Destiny of Survival.** A sweeping history of the Jewish people told from the perspective of a twenty-seven year old accountant named Kasriel. Skipping back and forth between centuries, weaving *midrashim*, limericks and legends into each story, the book spins an entertaining though fictitious narrative, starting from *Adam ha-Rishon* and concluding with the 1974 laying of the cornerstone of Young Israel of Avenue J. Highlights include a retelling of the Bilam story from the perspective of the donkey and an eyewitness account of the Golem of Prague tackling an anti-Semite and removing most of his cardiovascular system. Sadly, the author does engage in historical revisionism, arguing that R. Shimshon Raphael Hirsch spoke Mandarin Chinese and claiming that the *Mesillas Yesharim* was written by the author's father-in-law. Lavishly illustrated, the book includes a reproduction of the invitation to the wedding of R. Saadia Gaon and a photograph of the Vilna Gaon's *tefillin* mirror.

# לא תשים דמים בביחך

הנה קמה סערה סוערת בדבר חילול קברות אבותינו ז"ע ר"ל בהעיר טבריא תובב"א ויקומו אחינו החרדים לדבר ה' להגן על דתינו הקוה"ט להחרים בנק המתבוללים שחיק טמיא

## ונסך ציוני בכלל וזי החיר להם !!?

הלא מודפסים עליהם תמונות וציורים של ציונים מצינים שונים (ענין שמר האנך צ"ע ואכ"מ"ל) ויש בזה ע"ז ממש והשתחכות עם הציונים ימ"ש ר"ל

לכן הננו קוראים לכל הנרכיים אשר לא כרעו לנל"ל

# חרם חמור על כסף

איסור כללי על משא ומתן בשטרות (בנקוטים) ומטבעות של הציונים

וזי תאמרו "מה נאכל הלא אוכל בכסף. נשבר מואת אדוני הארץ?" הנה חז"ל הקדימו רפואה למכה באמרם מעות אינן קונות והתירו לנו דרכים להחיות את נפשינו עוללינו וטפינו בקנייני חליפין אגב ומתנת שכיב מרע

ובכל זאת בראותנו גודל הפריצה החלטנו להדפיס שטרות משלנו נקיים מכל חשש ופקפוק ומוכנים אנו לפדות בזה את כספכם הטמא ללא רביית וללא צמלה היו

הכינו את אשר תביאו למען כפר על נפשותיכם!!  
מה בצע בדמים ברדתנו אל שחת

כל הקודם זוכה

בית ועד לחכמים דקוים

נ.ב. והנה כבר כתב בזה הענין ביום האדמו"ר מסנהדריא מורחבת ובית הפרש שלה ז"ל יצא דשכני דוחה יקרא דחיי... ואפילו מצינו דאסור לכתו נזיר לתרוש בבית החיים ביום הקדוש ובורו שהטעם משום ניול המת... ולכן פשוט דאסור להשתמש בכספים של החושים בבית החיים ואוכלים שרץ העוף המטנה ברוקלי ובזי לענין יש להתיר לשבר בר תנוות אטימינים בולים כריטיקית וכו' ואעפ"כ בעל נפש ישבר בלא כסף ובלא מחיר יין וחלב ואותם מתנת יזיה לא יזיק ודיל

Although chazal forbade taking medicine on shabbos, it is actually permissible to take medicine on shabbos.



דבש וזחלב

Recently, the world of ancient Jewish history has been shaken up by a remarkable discovery, one which revolutionizes our picture of Jewish sectarian movements during the end of the second temple period. The discovery of the now famous "Dead Sea ArtScrolls" has been a source of much excitement in academic and rabbinic circles. This article will present the story of the scrolls' discovery, as well as the various historical explanations which scholars offer in the wake of the find.

When two young bedouin boys carelessly tossed a rock in to a cave in the Qumran region, they were quite surprised to hear a strange sound: it was the unmistakable thud of a stone striking a leatherbound text. Upon entering the cave, they found numerous volumes, all elaborately bound in embossed leather, many inlaid with gold leafing. The books were written in strange scripts which the boys could not read.

Not long after, scholars got their first peek at these books. They identified the strange scripts as English and Hebrew writing. Most of the books contained both of the scripts used together. Some also contained pictures of an old, bearded man, dressed in black (the same man appears in all of the pictures, regardless of which text the pictures accompany).

Scholars immediately identified these books as the Geniza of the Am HaAretscroll, the sect of ignoramuses frequently derided in the Talmud.

The texts were apparently written in the traditional Hebrew, and translated into the lingua franca of the sect members, who were generally incapable of



studying the text in its original. The attractive, ornate covers were intended to appeal to the members of the sect, who selected reading material primarily on the basis of shelf appearance.

Most recently, some scholars have challenged the widely held assumption that the English writing found in the manuscripts is a translation of the Hebrew which it accompanies. They note numerous instances

where the English actually bears only casual similarity to the accompanying Hebrew. Instead, they claim, the English was intended to be a work unto itself, and it was the primary content of the texts. It was sectarian in nature, not beholden to earlier authentic Jewish tradition. The accompanying Hebrew, far from being the primary content of the books, was included beside the English for decorative purposes only, and was not always selected on the basis of correlation with the English.

Many exciting and heretofore unknown interpretations of apocrypha and pseudopigrapha were among the texts. Also, ancient versions of texts which were previously known to exist only during later periods established many books as far older than was previously thought. The following is a list of some of the most notable texts discovered:

- Milchemes Bnei Ho'or Ulehavdil Bnei Hochoshech
- Megilas Beis HaMikdosh Bimheiro Biyomeinu Omnin
- Miktzas Ma'asei Torah (classic tzuras hadaf, with commentaries of Rashi and Tosfos.)
- The Am HaAretscroll Tze'ena U'R'e'ena (Yiddish language rendered in ketav ivri.)
- Bris Damesek (introduced with Haskomos from Tzaddok, Baytos).

My Uncle The Netziv (including several chapters not found in contemporary variants.)

Yovlos (Schottenstein edition.)

Reb Chonoch

Nachum and Habakuk with an allegorical translation. The diverse nature of this collection seems critical in understanding the doctrines of the sect. As the list demonstrates, numerous books not found in the Jewish canon were commonplace among the sect members. Apparently, this group differed with the Pharisee beliefs regarding the closing of the canon. They regarded even later works, such as My Uncle The Netziv, as canonical, divinely inspired, and religiously binding. No differentiation was made in the level of holiness accorded to these later texts, and they were studied in the same manner in which the Pharisees studied the Pentateuch.

# ובניאי אל תרעו אל תקרי תרעו אלא תראו

הנה נתעורר מחדש כת הציונים המכנים לעצמם, דתיים לאומיים ויתחילו ללמד לבניהם ולבנותיהם עיקרים חדשים מקורב באו בדו מלבם לא שערום אבותיהם, והעיוז עוד לסמוך דבריהם על כיד כתבי קדשינו. ובראותנו גדול החשש בלמוד השקפות מהמקרא הלא מקום הניחו לנו אבותינו להתגדר בו וקמנו לגדור הפרצה בקריאת

## איסור חמור על לימוד נביאים וכתובים

הניתן לאנשים למעות ולהבין שבדאשית ימינו אחרי היותנו כבר לעם התורה במדבר תובכ"א קם מנהיג אחד שהולך את בני ישראל לעלות בחומה לארץ ישראל ולהתגרות בשבעה אומות והלא ד' מאות ולי' שנה כמנין רד"ו חיו אבותינו בלי מדינה והיו יכולים לחיות בלי מדינה עוד ד' מאות ולי' שנה כמנין רד"ו

אין לנו אלא חדו"ת דדאשי ישיבתנו וספרי אדמור"ם ואקובלים מרביצי האוסר והתלמידים שהם הם המורים לנו על שמאל ימין ועל ימין שמאל - ואין בהם העקבות ציוניסטיות בטולות כלל וכלל.


**הצילו בניכם מידי נביאכם !!!  
חגרו שק קדשו צום זרקו אבנים !!!**

**בית ועד לחכמים ד'קוונים**

סניף ירושלים והמתוו

דד אגב, האורתודוקסיים הלאומיים לעזרת יצילו במימיהם העכורים יחד עם אנשי שלומיהם תומכי הממשלה חובני העצמות, הם הם העצמות היבשות, הולכי התיאטרות ומבשרי הקירקסאות מספחי הגולן אובלי פירות שביעית ועולה גלידה ומינה וכלם יבול כמוץ אשר תדפנו הרוח עש יאכלם ודו וכו'

**The Kiddush Club**



Have you ever been to an over-crowded kiddush and had difficulty getting to the food of your choice? You try pushing, but, somehow, the heavy-set habbitim and manouverable children always seem to box you out. You go home hungry and dissatisfied. To most of us, this scenario is all too familiar. Fortunately, there is a solution. With The Kiddush Club, having chopped liver, kugel and even chicken (depending on who is sponsoring) are finally within your reach. The Kiddush Club is small enough to be concealed under a man's suit jacket or a woman's dresscoat, yet large and hard enough to withstand fellow congregant intrusions with a single hand blow. Personality described. Kiddush clubs are available, and make arrangements for the following: *How do we pay and how much are available for children?* *Order your membership card today, and receive your Club Membership Card today!* *Order your Club Membership Card today!*

In a doubly shocking turn of events, the Israeli populace has overwhelmingly elected to the new Knesset the administration and faculty of Yeshiva University, the newly formed "Derekh 'Asirit- En Zo Arzeinu" ("The Tenth Way- This is Not Our Land") party.

Yeshiva University President and RIETS Rosh HaYeshiva uNesiah Rabbi Dr. Norman Lamm proclaimed to the Israeli public, "Given my success and the success of Yeshiva at overcoming all impediments that obfuscate true -Achdus- that means unity among the faculty and among my colleagues the Roshei Yeshiva, and of course our esteemed donors who have always supported Yeshiva in all its activities, I, Norman Lamm, am fully confident in our ability to transform the State of Israel to a place of Achdus- unity, that is, with our neighbors, and more importantly internally. By raising the banner of Torah U-Madda to fly alongside the Israeli flag, as we have done for so many years above Tenzer Gardens on the Main Campus of Yeshiva, we should be able to overcome any difficulties that could arise against us."

As the party was forming the new government, Rosh haMemshala uNesiah Rabbi Dr. Norman Lamm was consulting with his fellow Roshei Yeshiva and MKs to determine what the best form of government would be. The initial assumption was that the ideal mode of authority would be to have 25 Roshei Memshala (Prime Ministers), seeing that this method has always worked optimally at Yeshiva University, and this was tentatively implemented, with tenure immediately promised to all the Roshei Yeshiva- Roshei Memshala. MK and Rosh Memshala and Max and Marion Grill Dean of MYP/RIETS Rabbi Zevulun Charlop sent out a letter to all citizens explaining that each citizen would be assigned one of the Roshei Yeshiva, and that they are not allowed to switch from their assigned Rosh Memshala- Rosh Yeshiva. Furthermore, anyone who switches his or her assigned Rosh Memshala- Rosh Yeshiva puts his or her status as a citizen at risk by doing so without first consulting with the MYP/RIETS/ Knesset office., by making an appointment with Chief of Staff Judy. Also in that letter, Rosh Memshala Charlop indicated that if it is found that individual citizens cannot develop a personal relationship with their Rosh Memshala, more Roshei Memshala will be appointed, provided that they do not give a Peshat-based Shiur.

Rosh Memshala- Rosh Yeshiva and holder of the Moshael Straus Chair Rabbi Jeremy Wieder issued his strong support for the assumption of governmental roles by Torah leaders, claiming that this is the best way "leHagdil Torah ulHa'adirah," and added that the conjunction of leadership roles with anyone who is not a Gadol beTorah is a fatal attraction, and the results can be disastrous.

In contrast to this show of support, Roshei Memshala- Roshei Yeshiva Rabbi Hershel Reichman and Rabbi Dr. Moshe David Tendler submitted an ad to the Yated Ne'eman, Haaretz, and the National Enquirer, asserting that rabbinic leaders must abstain from any political involvement. The

ad stated "the assumption of leading governmental roles by Torah leaders presents a life-threatening danger to all of the residents of Israel, and it is against Jewish law for this development to be carried out." In a related story, Rosh Yeshiva- Rosh Memshala Rabbi Tendler was appointed to represent the Yeshiva and the State in matters of inter-denominational relations.

### Shocking Change in the Government

The putting together of the government was not uneventful. Controversy stirred up over the appointment of Dr. David Johnson, Associate Professor of Philosophy, as Minister of Religion. Many objected to the appointment of a gentile to this traditionally Jewish post. Following this announcement, the overwhelming coalition rapidly deteriorated to a slim 61-59 majority, with the opposition headed by Rosh Memshala- Rosh Yeshiva Rabbi Aharon Kahn. This development is especially notable in that it is the first time in world history that a Prime Minister has been a member of the opposition. Roshei Memshala- Roshei Yeshiva Rabbi Kahn, Rabbi Parnes, and Rabbi Bronspigel, wary of this dubious appointment, strongly discouraged their Talmidim from becoming Israeli citizens if they could avoid it. Rosh haMemshala uNesiah veRosh haYeshiva uNesiah Rabbi Dr. Norman Lamm had this response: "he's the frummet Sar haDosois this country has ever had!"

In a related development, MK and Rosh Memshala- Rosh Yeshiva and holder of the Col. Jehiel R. Elyachar [Visiting] Professor of Talmud Rabbi Baruch Simon has also been appointed Rishon LeTzion (Sephardic Chief Rabbi) of the State of Israel.

Rosh haMemshala uNesiah veRosh haYeshiva uNesiah Rabbi Dr. Norman Lamm suggested emending the emblem of the state to include a Torah scroll engraved with the phrase "Torah U-Madda." Objections were immediately raised by MK and RIETS/ MYP Administrator and Minister of Communications Rabbi Chaim Bronstein, based on the impracticality of changing over all the Israeli flags to this elaborate design. Subsequently, objection was raised by MKs and Roshei Memshala- Roshei Yeshiva Rabbis Abba Bronspigel, Julius Parnes, and Aharon Kahn, who claimed that while each of these ideals is valuable separately, the combination of Torah U-Madda and Zionism could be a deadly mix. Rabbi Bronspigel claimed, in a Wednesday night nationally televised Sichas Mussar, that the only value to be obtained from the State of Israel is the attainment of a profession, such as Prime Minister.

MK and RIETS/ MYP Administrator and Minister of Communications Rabbi Chaim Bronstein has also revolutionized the method of interior communication within the Knesset, by posting announcements at strategic points along the walls. He has also helped in the spreading of Knesset material by pasting up announcements on Rechov Me'ah She'arim.

One appointment that passed with virtually no controversy was the appointment of Minister of

Education and Culture, MK and Associate Professor of English at Yeshiva College, Dr. Will Lee: In his first days as minister, Dr. Lee has already made it clear that major improvements will need to be made in the Israeli education system. Of course, he hopes to strengthen the Torah requirements in all state-sponsored schools, encouraging a Torah-true perspective among the general populace. Additionally, it is also rumored that he hopes to change the emphasis of the Bagrut high school matriculation examinations to force students to read more closely. In response to this last claim, Rosh Yeshiva, Nathan and Vivian Fink Distinguished Professor of Talmud, Rosh Kollel of the Marcos and Adina Katz Kollel and Rosh Memshala Rabbi Hershel Schachter raised some objection. "I don't know. If I were designing a curriculum, I would focus much more of Bekius than on close readings. How can you develop a literary sense if you only read one play?"

Under-minister of Education and MK and Coordinator of the Torah U-Madda Project Lecture Series Joshua (Chanoch) Cypess has already announced plans for regular sessions to enhance the spreading of the ideals of Torah U-Madda in the state. Under-minister Cypess has announced that the first Torah U-Madda Lecture of the Fifteenth Knesset will take place in the Knesset's Lamport Auditorium in Jerusalem, and will continue the Legacy of the Rav Series. This lecture focusing on the Rav as Chief Rabbi of Tel Aviv, with presentations to be made by the Tel Aviv Chief Rabbinate, and the lecture will be titled: "The Rav and Tel Aviv: Natural Mix or Fatal Attraction."

### Back in New York

Remaining back in America to run Yeshiva University are Rabbi Meir Goldwicht, whose visiting professorship will not allow him to leave, Rabbi Eliahu Ben-Haim, Dr. Shmuel Schneider, and Dr. Hayyim Tawil. Returning to America to assist in the running of Yeshiva University are Rabbi Aharon Lichtenstein, Rabbi David Miller and Rabbi Aharon Rakeffet-Rothkoff. When asked to explain this strange turn of events, Rabbi Rakeffet explained it as follows: "I have spent many years trying to develop the 'real YU' in Eretz Yisrael. Once YU has come to Israel, I think it is time to return to Tum' at Eretz Ha'Amim and clean up that which remains. And besides, the combination of Israeli politics and YU politics might be too much even for Medinat Yisrael."

Upon realizing that over sixty members of the faculty were departing to take jobs in the Knesset, MK and Minister of Finance and Vice President for Business Affairs Sheldon E. Socol immediately contacted TMSTA- YUHFSB Principal Rabbi Michael Taubes, informing him of his latest decision regarding TMSTA- YUHFSB. "With nearly a dozen faculty offices now free, I think that I can keep TMSTA- YUHFSB open while still advancing my own... I mean the Yeshiva's- greater financial... I mean ideological- mission. Classes for TMSTA- YUHFSB will heretofore be conducted in the eleven available faculty offices."

# WOMEN'S SECTION

Love Song of an SCD Pasta Fanatic (with apologies to S.D. Eliot)

Let us go to the Caf, you and I  
With Opus Dei spread out, a blight on the sky  
Like a bottle of spilled ink.

Let us walk through grossly congested streets,  
Siren-filled, sunless, tree-less retreats,

In the city that never sleeps.

Do not complain that the Caf is closed from 3-4:30.

Let us go and make our gastronomic journey.

In the Caf, the women come and go,  
Talking of the Sosefat.

The lines crowd their way into the salad bar and  
To the fro yo machine.  
The yogurt swirls, swirls.  
The machine, broken,  
Keeps churning, until, empty, it sleeps.

Will there be time,

Time to taste the lettuce and tomatoes,

The broccoli and cauliflower,

The green, yellow, and red peppers?

There will be time to stare at the

Unseasonal fruits - watermelon in February?

Before choosing things to eat.

In the Caf, the women come and go,  
Talking of the Sosefat.

And, of course, there will be time

To wonder, do I dare, but there is so much fat in there!

Time to climb the stairs and purchase a tuna wrap instead.

The chefs will say, but we must put oil in there, to remember Chanukah events.

Do I dare eat the pasta?

In a minute there is time for bites and chews which a diet will reverse.

Oh, I have known the Stern pasta, known them all,  
Elbows, shells, penne, radioli,  
Spaghetti, linguini, and fettuccini.  
I have measured my life with fauili.  
And what does this all mean?

I have tried the toppings, tried them all,  
Sundried tomatoes, carrots, peas,  
And, of course, all types of cheese,  
Mozzarella, cheddar, gouda, provolone.  
How has this all happened, and what should I do?

Yes, I have tried all the sauces, tried the all -  
Sunflower seed oil, soybean oil, corn oil,  
Olive oil, generic vegetable oil, castor oil, motor oil  
(keeps me running throughout the day).  
Is it the thought of golden macaroni that makes me  
Wish to digress?  
Ach, if only I could start again, yet I must resume.

\*\*\*\*



The afternoon, the evening, so peaceful  
The pasta still filling me up  
No desire to go anywhere but the computer lab  
And eat of the Mamezara's web.  
The pasta lingers  
I wonder, can there be any other, so subtly like?  
And, in short, my wife is now afraid

And would it have made sense, after all  
To have eaten anything else.

(When the passionate pasta call?)

How can you read this and laugh

How can you, who don't love the Stern pasta

Call me ridiculous?

Would it have made sense, after all,

To try to make it through the day without my carbohydrates fix  
And just sit -

It is impossible to doze (be just how much I love Stern pasta)

The stuff at home just can't compare.

The stuff at home, not spiked with oil.

Is not snorted in a ravenous two minute splurge.

How can you, who don't love the Stern pasta,

Call me ridiculous?

\*\*\*\*

I will graduate, I will graduate.

I shall have to find some sort of pasta to compensate.

Shall I order in every day? Do I dare stay an extra semester?

I shall open a restaurant, and call it Stern II.

And I shall invite you to dine on Stern pasta with me.

And yet I am not sure you will wish to join me.

I have seen you advancing toward the soup du jour,  
Desserts, applesauce, salad dressings, Super Juice, and  
Conventional decaf tea.

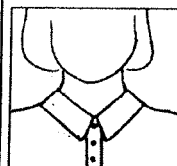
We sail along the line of lunch choices.

Until the voice at the cash register and the oil overwhelm us,  
And, Titanic-like, we drown.

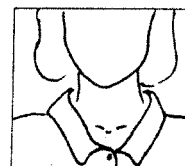
## Im Yirtzeh Hashem By You!

### TZNIYUS CORNER

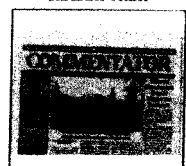
KOSHER



NOT KOSHER



CHAZER TREIF



# מי ראה בזאת!!

מה זה שמענו חדשה - אזהרות לנשים  
ללכת ברחוב בתלבושת צנועה.

הלא ידעו אם לא יבינו-חומר האסור לבנות ישראל לצאת כן הבית כלל  
וכלל ואם לא פעם בחודש, בעת הצורך רחובו רחובו שברב האיר לנו מאור  
עלינו שומר חומת הדת, רבינו משה בן מיימון ז"לה"ה, ובפרט לא  
לרחובות ולשווקים, כל שכן לרחובות שלנו הטמאים בעונות הרבים.  
אין זה אלא השתתפות עם הצינים הכופרים מסתכלי המלווייה, אנתחי המתים,  
בני האיצמדין, אוכלי בשר קפוא ושאר יודשי מודעת האי ראש ומשלה הארוד  
בל יזכר שמו.

## זעקו על חלול הכבוד

כבוד בת המלך פנימה!

והנה אין צורך להטריח את הרבים בחומרת האסור הנ"ל.  
אשר כבר הזהירונו בזה רבותינו מדור דור, ובדאותינו גודל  
הפרצה נקטנו על שכמינו את המשימה הקדושה לצאת  
בעקבותיהם לקרוא לאחינו ולאו"ש

## התעוררו ושובו!!

### סגרו דלתותיכם

בעד נשותיכם - מחוץ תשכל חרב, אבל מחדרים אימה  
יוראת ה'

### בית ועד לחכמים ד'קווינס

סניף ירושלים תוצ"א

ומלבד כל זאת הלא ידוע מש"כ בכתיב מורר רשכבה"ג רדכ"י מאוה"ג כ"ק שהזת בר"ו "..."  
ע"ד שאלת במה אשה יוצאת, דמלבד אביזרייהו דג"ע ש"ד, וע"ו, יב"ז חשש לשיחה עם האשה ר"ל,  
ואכמ"ל, והנה הגאון הנ"ל רצה להחמיר גם בגברי, אולם בעוה"ר מוטב ששואת"מ, והי"ר.