

# HAVE YOU SEEN ME?

## HAMEVASER

*Jewish Studies Magazine of Yeshiva University*

# TEXT AND TEXTUALISM

# HAMISHTA

*Contemporary  
Approaches to the Texts  
by Which We Live*

Volume IXNAY, No. 0

Height: 11 in.

Width: 8.5 in.

Depth: None

Born: 1999

Last Seen: Never

If Found, Contact: HAMISTATER

# Hamistator

he who is hiding himself — תַּמְתַּמְתֵּךְ

## STAFF MIA

NAME:	LAST SEEN:
Jeff Bander	looking for goldfish
David Polsky	just looking
Ari Schick	sleeping
Levi Mostofsky	scheming
Uri Goldstein	cramming
Dov Karoll	anti-Gushing
Aton Holzer	eloping
Farb	farbing
Josh Landa	eating fish
Ms. Robinson	writing poetry
Shmull Singer	commenting
Eli Clark	T.U.M lecturing
Kaganoff	Grussing
Rafi Rosenbaum	head shaking
Avi Tropper	deriding
Ephraim Shapiro	lay-outing
Eli Stern	recently
Meir Katz	less recently
Lieb	Zioning
Kenny	schnurring

May The Lord speedily restore them in peace to the warm embrace of the sun's rays so that they may walk again with the living of the earth and return to their lives amongst the sons of man. Amen.

First issue free. Second issue costs 2 dollars. Third issue costs twice as much as previous issue, unless previous issue has been shared by two people, in which case it costs 1/2 regular newsstand price times the prime rate plus two points. Published several times each jubilee cycle (provided that the printer has forgotten how much we owe them) by SOY, Official Dougie's Provider of Yeshiva University, and TaQ, it keeps your breath fresh and helps fight cavities too. The opinions expressed in the articles are solely representative of the neurosis of their respective authors and are usually not those of any YU Rosh Yeshiva (with the possible exception of R' Weeder). Nevertheless, HAMESTATER disavows any affiliation with qefirah of any kind (including the qind disliked by Rabbi Qahn). HAMESTATER further claims that if there is qefirah, it is probably the funny kind that only makes fun of God, not the kind that makes you stop believing in Her. The editorial policies of HAMESTATER are determined by coin toss (best of three) and by the use of a ouiji board. In special situations, shamans are consulted as well.

## IN THIS ISSUE:

Holy Brisker  
by Rabbi Dr. Herschel  
Reichman  
Page 27



Land For Peace:  
Treif as Tuna  
by Rabbi Dr. Moshe D.  
Tendler  
page 15



Requisite Article  
by Rabbi Blau  
Page 43



Hose V'Hairpieces Levusho:  
The Laws of Male Cross-  
Dressing  
Page 13



Local residents protest  
Eruv expansion across  
Amsterdam Avenue  
Page 21



Interview with Someone  
Who has Strange Views  
on Judaism  
page 34

נעלה את הר עצינו על ראש שמחת

הננו שמחים להזמין קרובינו ויקרנו וכל מאן דבעי  
להשתתף בשמחת כלולת בנינו היקרים

הכלה

החתן

נשיא ס.ת.י. ראשיו וכל איבריו למינתו זהו ראש המשקיפות ד'שטרנס

רחל

תיצן

הורי הכלה

הורי החתן

DOUGIE'S WILL BE SERVED!

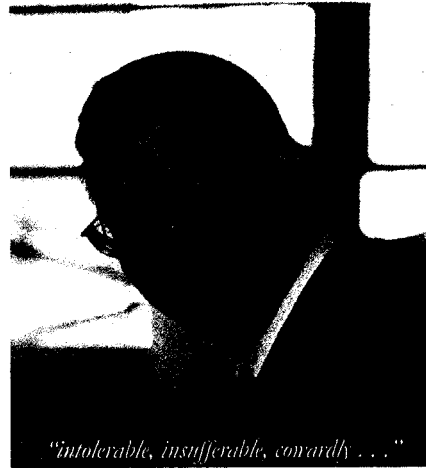
# Socol Decides To Pay Roshei Yeshiva Per Head

## Rabbis in Mad Scramble for Talmidim

Sheldon Socol, vice president of Yeshiva University, has shocked the faculty of RIETS by announcing a new pay scale for Roshei Yeshiva. Instead of being paid a flat rate based on seniority, rabbis will get a per-head fee for every student in their shiur. Asked to comment on what prompted the unprecedented move, Socol replied, "they do it in Nike sweatshops, why can't we do it here?" Following the announcement, angry Rabbeim flocked to Belfer Tower to protest the decision. "We will not be treated like third class peons," shouted Rabbi Aharon Kahn. Asked to elaborate, Rabbi Kahn deferred to his colleague, Rabbi Michael Rosensweig, who stated, "this is intolerable, insufferable, cowardly, dastardly, inhumane and generally bad." Adding to those striking formulations, Rabbi Yitzchak Cohen speculated that the entire operation was likely designed to force him to leave the Yeshiva. Following an unsuccessful attempt by the faculty to break down his door and storm his office, Socol threatened that if there was "any more rabbleroising," he would "not hesitate a second to have you all replaced by Pakistanis."

Reactions among students were mixed. One student, who asked to remain anonymous, welcomed the move, saying, "I think that a little competition for talmidim will do the yeshiva good; things have stagnated here too much over the years." Others were not so quick to endorse the new rules. One sullen looking student complained that he had spent the last six months trying to work up enough courage to switch from his two-person shiur to a more popular one. "Now I'll be stuck there forever," he lamented. Another bochur, black hat on his head and Gemorah in his hand, was too dumbstruck by the news to answer. So, we made up a quote for him instead. "This is worse than davening maariv while watching *South Park* with your shiksa girlfriend."

Some of the junior members of the RIETS faculty were quick to take advantage of the new open season on students. Signs advertising Rabbi David



Horwitz's shiur soon popped up along the corridors of the main building proclaiming that "Every Wednesday is Dougie's Day" and giving students the option of "attending shiur from the comfort of their own beds via live internet videocast." However, senior Roshei Yeshiva were quick to follow suit. Rabbi Parnes, for one, vowed that from now on he would take all his students with him on his golfing Tuesdays, and would trade Mondays as well as Thursdays.

Rabbi Neuburger, who is no stranger to targeting his shiur to niche markets, has recently announced that he will begin giving a Tzeduki Shiur. Asked how he would give a shiur that ostensibly deals with Torah SheBaal Peh to those who did not believe in it, he simply replied, "I think that there is a sizeable number of bochrin who are interested in a Tzeduki-style shiur, and I will do my best to address those needs."

Fearing that many students would be drawn to shiurim with shorter formats, Some Rabbeim were quick to promise that their lectures would never exceed the one-hour mark. Asked how he would cram his extensive material into one hour,

Rabbi Hershel Schachter replied, "I guess I'll just speak faster, that's how Rabbi Sacks does it." In response, Rabbi Sacks reportedly told his students that he possessed the necessary oratory agility to compress his lectures to fewer than forty-five minutes. Not to be outdone, Rabbi Rosensweig has assured us that he will "simply cut out the usual banter in the beginning of shiur." When it was pointed out to him that this would at best reduce his shiur to one hour forty minutes, Rav Rosensweig clarified saying, "most of the chakiras I make are just banter." Rav Mayer Twersky, who until now has been the undisputed short shiur leader, clocking in around forty-five minutes, expressed no fears of being outdone. "I recently bought one of those pocket organizers," explained Rav Twersky, "so now I won't have to spend ten minutes of shiur trying to remember what groceries my wife wanted me to pick up on the way home."

Several staff members contributed to this article, including a small marmot.

### Shpirehs

*Poetry and literary high-mindedness  
for the rest of us.*

a daydream during morning seder.

while you  
sit talking 'bout the third  
tosfos  
on  
the daf  
i float as if a balloon  
yet  
unballoonlike  
'cause i  
see twirling elephants  
eating  
green  
pistachios with  
extreme  
pathos

# Yeshiva University Steals Hamevaser!

In a startling discovery, it has been revealed that the true reason that *Hamevaser* has not appeared this year is because all copies were seized by Yeshiva University Facilities Management at the behest of unknown high-level administration officials. According to our anonymous source, Jeff Bander, who has asked to remain anonymous to protect himself from administrative retaliation, the seizure was ordered when a certain Yeshiva University President, whom he refused to identify, saw an advanced copy and called for an immediate raid of our anonymous source's apartment at 56 Bennett Avenue. According to our source, the administrator reportedly shouted "inter-

views!" then got on the phone with YU's SWAT team to confiscate the magazine.

While this is not the first time that YU has misappropriated copies



Jeff Bander

of student publications, it is the first time that the university has done so on a preemptive basis. Somewhat skeptical of our informant's claims, we spoke with

*Hamevaser* Editor-in-Chief Jeffrey Bander to get his side of the story. "There it was, sitting *right* here in my living room," detailed Bander, "ready to be distributed, when a bunch of masked men broke in and stole every

copy." "They stole all my goldfish too," added Bander, pointing to a disturbingly empty aquarium. When we asked Mr. Bander to show us at least one copy of the alleged magazine, he



His Goldfish

produced a cylindrical object for us that looked suspiciously like a roll of Bounty™ paper towels. "It looked exactly like this," he exclaimed, "except it was flat and had more words on it." After digging around behind his bed for a few more minutes, Bander finally retrieved a copy of

*Hamevaser*. It was, however, last year's edition. Pressed with this information, Bander strove to explain how this year's issue was really last year's, "just with different pictures." A closer look

*continued on another page*

JUST OUT FROM:

The ARTSCROLL  
Library

## שטות דור ודור

אסופת גנזים - כתבי יד, תעודות, ומסמכים מוזרים מאוצרם של גדולי הדורות

This published collection is very likely the only of its kind: 300 years of Jewish History through the handwritten notes, lists, form-letters, pronouncements, checks, I.O.U.s, interdepartmental mail, and telegrams of the great, great Torah leaders of 12 generations, from the personal collection of **Mr. William F. Graetz**, noted historian, philanthropist and collector of obscurata. Their very names evoke reverent gasps, cause palpitations in those prone to panic attacks, and frighten small children:

The Chacham Tzvi, The Rebbe of Lublin, The Gra"sh Lieberman, The Halachik Man, The Chofetz Chaim, Rabbi Nosson Scherman, Yossele from Krakow, The Shagges Aryeh, Rabbi Issac Elchonon, The Holy Brother, And Scores More!

Now, all those collector's items are presented to the public in all their ink-splotted, coffee-ringed glory.

• **R' Akiva Eiger** is offered 250 kopeks for "shmelke," his brown horse. • **Schmellam Oder** adopts by-laws limiting the number of water carriers that can strike at once. • **The Netziv** complains that he and his yeshiva are being taken over by Soloveitchiks. • **R' Boruch Ber Leibovitz** appeals for the gigantic sum of \$600 (!) needed to pay-off several bochurs' overdue parking tickets. • **The Nodeh B'yehuda** demands that his congregants stop snoring during his drashas. • **R' Meir Zlotowitz** orders a seruv on people who parody Artscroll seforim.

And that's just a glimpse of what you'll get with this handsome coffee table collector's edition. Each selection, 130 in all, contains an historical introduction, a brief biographical sketch, and a graphological analysis of each gadol's handwriting.



## Now that R' Bronspiegel is leaving, take our WHO WANTS TO BE A ROSH YESHIVA QUIZ and see if you've got what it takes.

- 1) Rabbi Lamm is: a) misguided b) a koifer c) a sonei Hashem d) a very nice man, good shabbos.
- 2) Dr. Revel: a) was *not* a doctor b) B"H never went to Revel c) came from Europe d) is my brother-in-law's podiatrist.
- 3) A shadchan calls you about a nice girl for a bochur in your shiur. You ask: a) is she rich b) her yichus c) is she intelligent d) what mesechta she's holding in.
- 4) A boy brings a Tosefta K'pshuta into shiur. You are: a) puzzled b) outraged c) intrigued d) no time for emotion, chuck it out the window.
- 5) Someone in shiur is taking notes on a computer. You suspect that he is: a) actually taking notes b) playing solitaire c) writing an English paper d) searching for a rishon that contradicts your last chidush.
- 6) You have an 19 year old daughter, you: a) hand pick the best bochur for her b) make sure she never goes west of Brooklyn c) let her go to HASC d) I have a daughter?
- 7) Every Thursday you give a shiur on: a) the parsha b) inyinei d'yoma c) Gemorra d) Sodom.
- 8) For mincha you: a) do a heichi kedusha b) do a full chazaras hashats c) make sure no one makes it to class on time d) daven in Boro Park (or at least three parsas from YU).
- 9) When giving a sichas mussar, you stress: a) the evils of bitul torah b) the evils of Torah Umada c) the evils of Dr. Lee d) They are all the same.

Score Yourself	
1) a) 3 b) 2 c) 4 d) 1	5) a) 1 b) 2 c) 3 d) 4
2) a) 3 b) 1 c) 2 d) 4	6) a) 3 b) 2 c) 1 d) 4
3) a) 1 b) 2 c) 3 d) 4	7) a) 1 b) 2 c) 3 d) 4
4) a) 3 b) 1 c) 2 d) 4	8) a) 1 b) 2 c) 3 d) 4
5) a) 1 b) 2 c) 3 d) 4	9) a) 1 b) 2 c) 3 d) 4

10. Really reading in Drish  
11. Not at all West's place  
12. Not a bochur, only a bochur's shiur  
13. No, you're not, that's your job  
14. No, you're not, that's your job  
15. You're tired (but you can't add)

*continued from some other page*

at the magazine in question confirmed Bander's story. It was exactly the same as last year's *Hamevaser*, but all the pictures of people had mustaches drawn in on them.

We asked *Commentator* Editor Alex Traiman to comment on the disappearance of *Hamevaser* in light of his own paper's similar experience. Mr. Traiman was not quite certain what *Hamevaser* was, but he shared the following enlightening comments with us anyway, "This truly solidifies *The Commentator* as the premier publication produced on any one of Yeshiva's many campuses." Fellow *Commie* Editor, Aaron Klein said of his co-editor's statements, "I agree."

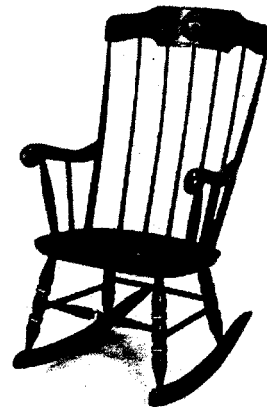
All attempts to obtain comments from members of the YU administration were unsuccessful. One such failed attempt even resulted in the dislocation of this journalist's shoulder by one Phoebe Rock (no relation to the wrestler). However, several faculty members were only too happy to share their thoughts on the situation. "It all reminds me of an episode of *Amos & Andy* where Kingfish steals Andy's nickel, and Saph. . . ." remarked Rabbi Shalom Carmy. When asked for his opinion on the matter, Dr. David Johnson reminded us that there could never be any causality established between *Hamevaser* being stolen and its disappearance, so the matter was therefore not worth brooding about.

Can't chew your Tosfos? Does Shev Shmaya give you indigestion? Has Chasam Sofer given you heartburn?

**FRIEND, YOU NEED A BREAK!**

## Beit HaPshat

**Home for the Exegetically Challenged**



- Peruse our vast library with no fear of running into one of those pesky acronym.
- Stroll around the grounds and feel all those un-pshat feelings just melt away.
- Relax in our beautiful GRa"Sh Gardens.
- Get in touch with your inner hermeneutic.
- Weekly lectures by David (Weiss) HaLivni.
- Shuffleboard and Gin-Rummy daily.

## V'Nishmarto Mikol Dovor Ro Laws of Tz'niyus for Our Degenerate Age

### INTRODUCTION

*W'by This Sefer Is Needed*

V'nishmarto mikol dovor ro — shelo yistakez ish b'ishob no'oh ajilu bi peniyob. "Guard yourself from every evil thing" (D'varim 23:10) that a man should not look at an attractive woman, even if she is unmarried. (Avodoh Zorob 20a)

Keneses Yisroel is under siege, beset by pernicious influences of a morally degenerate society. These influences seek to infiltrate our holy encampment through our eyes (immodest images), ears (foul music), nose (seductive perfumes) and throat (Mexican food). The Torah says, "V'e-shomru B'nei Yisroel," that we Jews are commanded to be vigilant, watchful, on guard; and Chazal teach us, "Shomer chinom nisha al ha-kol" — he who is watchful unnecessarily is rewarded with total satisfaction. This teaches that tz'niyus, modesty, requires more than simple vigilance; it requires vigilance that is chinom — unnecessary! But how do we know how to be unnecessarily vigilant? Chazal go on: "V'e-ha-shoel mesholem es ha-kol" — one who asks is rewarded for everything!

Just a few generations ago, our forebears lived in a pure, unblemished state — where the street cleaner knew all of Shas b'al peh, where his daughter covered her collar

bone, where Calvin Klein was the name of the sbittel idiot. Torah wafted through the streets, enveloping the inhabitants like the smog over Los Angeles.

No more. Today, we have our carpeting and convection ovens, but we have lost our k'dushob. Boruch H-shem, most Goyim no longer burn down our homes, but they are raising our daughters' hemlines and selling them light-colored hosiery.

This book is a comprehensive guide to the dress and comportment of every Bas Yisroel — young and old, married and single, beautiful and me'is (conventional looking). Readers will be grateful to know that extreme care has been taken to eliminate from the text any inaccuracy, ambiguity or leniency. The book will make an ideal gift for the Bas Mitzvah, the Bais Yaakov and seminary student, the recent baalas t'shuvoh, indeed any woman who believes that the Ribbono shel Olom cares what color tights she wears. Also, married men must learn these halochos and take care that their wives and daughters observe them; but no peeking at the diagrams!

### CHAPTER ONE

Tz'niyus — Not Just About Wearing Gabardine Tights in 90-Degree Weather

Many women mistakenly think that tz'niyus is about covering your legs and arms. This is wrong. Tz'niyus is also about covering your feet and wrists. More than that, tz'niyus is really a way of life, a set of rules that governs everything you do — whether you are cooking meals, sewing clothes, scouring pots or doing laundry. Tz'niyus means avoiding attention, wrapping yourself in anonymity. One famous Gadol was married to his wife for twelve years before he learned her name. Even then, he only found out by accidentally overhearing a conversation between his next-door neighbors that was so loud, every syllable came right through the wall against which the Gadol was pressing a tall glass.

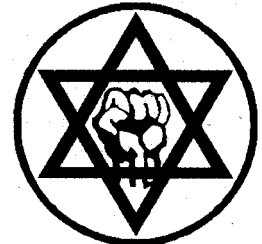
Tz'niyus does not require passivity. As we learn from the holy Imahos, a Bas Yisroel can be strong and decisive, provided she channels her energy in the proper direction. For instance, my wife was once cleaning a chicken for Shabbos when she looked up at the clock, realized it was time for my shower, and rushed upstairs to turn the water on.

Lessons of tz'niyus cannot be delayed until a daughter is older. Children old enough to walk are old enough to understand the word "pritzus." Scrupulous mothers change their



# NCEZY

National Conference of Elders of Zion Youth



## "Taking Over the World, Nice And Easy" Regional Conference

April 21 - 23 at

The Homawack™

(as seen in the Jewish Press)

Featuring:

- |                      |   |                             |
|----------------------|---|-----------------------------|
| Dynamic Speakers     | • | R' David Orlofsky           |
| Exciting Activities  | • | Blackmail Your Congressman  |
| Fun Games            | • | Cheat the Stupid Goy        |
| Conspiracy Workshops | • | Infiltrating the CIA        |
| Special Guest        | • | David (the operator) Geffen |

And the unforgettable annual Havdalah - Flag Burning

infant daughters' diapers only in a darkened room and then only when the smell becomes unbearable. Fathers may not change diapers of boys or girls because it is *bukos ba-goy*, a Gentile practice, for a man to do such things.

Shunning *Goyisher* practices is the hallmark of *tz'nyus*. Unfortunately, many of our wives and daughters read the Gentile fashion magazines which glamorize un-Jewish things — immodest clothing, excessive makeup and slender waists. Seemingly innocuous practices can degenerate into the worst abominations. Suntans can lead to sun worship! Crosswords can lead to Ch-tianity! Reading books can lead to critical thinking!

The laws of *tz'nyus* prohibit a woman from assuming a public or leadership role. We learn this from *D'vorah haN'viyah*, who served as a judge and prophetess, who masterminded *Am Yisroel's* war against Sisera, who celebrated the nation's military triumph in song . . . okay, so maybe she's not such a good example.

Even a woman's thoughts must be *tz'nyusdig*. Thinking should not be done in a way that draws attention to oneself. Pronounced scratching of the head is forbidden.

CHAPTER TWO

*The Severity of Violating the Laws of Tz'nyus*

It is impossible to exaggerate the gravity of *tz'nyus* violations. But we shall try. The *Gemoro* says, "*Kol b'ishoh erob,*" everything about a woman is nakedness. Thus, a woman should rightly conceal every millimeter of her body. But *Chazal* in their holy wisdom saw how difficult this would be for many women, so they permitted a woman to show her face, hands and feet. Nevertheless, it is preferable not to rely on this leniency.

A woman who dresses immodestly may be violating innumerable *issurim*. The potential *avayros* include:

1. Causing men to look (*lifnay iver*)
2. Dressing like a *shikosob* (*bukkos ba-goyim*)
3. Testifying to one's own low moral character (*lashon hora*)
4. Setting a bad example for one's daughters (*lo sechalleh b'noscho l'baznosab*)
5. Distracting men from learning (*bittul Torah*)
6. Distracting men from looking where they're going (*bor bir'shus horabbim*)
7. Degrading the reputation of *B'nos Yisroel* (*chillul H-shem*)
8. Degrading the reputation of one's parents (*kibbud or v'em*)
9. Inciting jealousy (*lo sachmod*)
10. Inciting you-know-what (*lo sinof*)
11. Challenging *H-shem's* authority (*Anochi H-shem E-lokecho*)
12. Worshipping fashion (*I o yibyel*)
13. Causing sellers of *tz'nyusdig* clothing to lose money (*bosogus g'ruh*)
14. Causing men to have to walk further to avoid seeing you (*bittul z'man*)
15. Inviting attack by the *Tz'nyus* Pa-

trol (*V'nishmartem me'od l'nafshoseychem*) (This is only a partial list. For a complete list, with *m'koros*, see my *Almost as Bad as Lashon Hora: The 263 Issurim Relating to Tz'nyus*.)

CHAPTER THREE:

*The Principal Duty of a Married Woman: Covering Hair*

In *Halochoh*, it is always important to understand which of our practices are strict *Halochoh* (like *sh'miras Shabbos*), which are *minhog* (eating *kreplach*), and which are merely *aytzos tovos* (marrying a woman named Peshie). But this does not apply to covering hair. Basically, all hair-covering rules should be treated as *D'Oraysoh* obligations. The *s'forim* are clear that looking for leniency in *kisuy sa'aros* leads

**The foreign women who embrace Islam sincerely and whole heartedly but find it difficult to abide by the Hijab (covering what should be covered of their bodies) we cannot change the Islamic legal decision for their sake, and thus allow them to discard Hijab and go semi-naked or bare headed in order to satisfy them. For this would be a contradiction in the Islamic judgment between permission and prohibition.**

-Mustafa Ahmed Al-Zarqa

to complete abandonment of Torah standards (*r"l*), social breakdown, mass hysteria, and shortages of Muenster cheese, *lo alenu*.

Hair-covering is not simply a *mitzvah*. It is a way of life. Preferably, you should never permit your hair to be visible, not in public or private, not by *Yid* or *Goy*, not even by your manicurist. We learn this absolute rule from the actions of *Kimchis* and the example of *Yul Brynner*. Every aspect of one's life is affected by this inspiring objective. For example, one should live in a place where the climate favors uninterrupted hair-covering. This is one of the many *halachic* reasons to live in *Monsey* rather than *Eretz Yisroel*. (See also my article in the May 1996 *Jewish Observer*, "The Age-Old Dilemma: Move to *Eretz Yisroel* or Put in That *Paysach* Kitchen?")

Unfortunately, the myth has arisen that some *frum* women in Europe, even from *chosbreve* families, did not cover their hair. This is *sheker* of the worst kind and a clear violation of *lashon hora* and *motzi shem ra* (libel; for *Litvaks*, laybel). Admittedly, recent biographies include family photographs that seem to show a lapse in *kisuy sa'aros* and other areas. But these pictures have been misinterpreted. In fact, the women in those days were so *tz'nyusdig* that they did not want to be photographed at all, so they had non-Jewish women (maids and the like) pose in the family photograph in their stead. So these pictures actually prove that there was a higher level of *tz'nyus* in those days!

*Boruch H-shem*, it is much easier today to be strict in *kisuy sa'aros*. For example the

invention of the chin strap makes it easier to keep your *sheitel* on while sleeping. (And, for those who toss and turn a lot, there is *Krazy Glue*.) Today we have extra-long snoods that not only cover every hair, but are great for cleaning up spills in the kitchen.

Nevertheless, we still find women seeking leniencies regarding hair covering, such as the *Tshuvah* of *Rav Moshe Feinstein* that, some claim, permits a woman to leave less than a *tefach* of hair uncovered. But a careful reading of *Rav Moshe's teshuvah* reveals that he never gave such a *heter*, he didn't mean to give the *heter*, and he later retracted the *heter b'nei am v'edoh* (in the presence of many reliable eccentrics). In any case, the *Tshuvah* was obviously directed at a particular woman under specific circumstances, so the *heter* can only apply to another woman who shares the original woman's first name, birthday, weight and shoe size.

More importantly, those who run after leniencies fail to understand that *kisuy sa'aros* is the foundation on which the existence of *Am Yisroel* depends. This is proven from *David haMelech's* statement, "*Ayleh ba'rechev v'ayleh ba'susim*" — *Goyim* live like horses, with their hair uncovered, but for us, "*b'shem H-shem E-lokenu nazkir,*" our existence as *Yidden* depends on how often we say "*boruch H-shem*."

CHAPTER FOUR

*Rules Governing Kashrus of Garments*

**Kosher Dresses and Blouses.** When buying a dress or blouse, a *Bas Yisroel* must pay attention to many factors. Of course, the neckline must be high and the sleeves long. Many *poskim* also agree that a garment is not acceptable if one paid full price. Similarly, the garment must not be tight, see-through or clingy; it is *ossur* for the outline of a woman's body to be visible because this violates the laws of *tz'nyus* and makes it possible to determine if the woman is overweight.

**Kosher Skirts.** A skirt is like a *sukkoeh*. If it conforms to *Halochoh*, then it is a holy as *mitzvah* object. But if the skirt falls short, then it becomes *posul* — a sin to wear and a trap for others. Yet, a mere millimeter of fabric can separate a kosher skirt from a *traif* one (just as a millisecond can separate *chillul Shabbos* from an innocent game of "poison the squirrel"). So, with a chicken, you must take a questionable skirt to a *posek*. Yet, many *Rabbonim* today lament how infrequently they are asked to look at women trying on their new skirts.

Many women think a skirt is kosher if it covers the knees when bending or sitting. But this is a tragic mistake, because a skirt must be suitable for all possible activities, including rock climbing, walking in typhoon-strength winds and running to avoid molten lava.

**Kosher Fabrics.** We have found that nearly all fabrics — whether natural or synthetic — are likely to cling or shrink; therefore, we recommend that women wear garments made of more *tz'nyusdig* material, such as wood or plastic. (Of course, one should always be careful to choose a wood that is not flashy or a



It started off as an innocent barbeque.  
Now it ain't just the scrolls that are dead.



plastic that is not transparent.) While these are not always as comfortable as wool or cotton, we must remember that the *mitzvah* is about *tz'niyus*, not comfort. Did the *Kohen Gadol* complain that the *Choshen* was too bulky? Did the *Krechter Rebbe* complain that when it rained, his *streimel* smelled like a diseased ferret? Indeed, given that a woman's clothes are her armor against the modern world's depravities, it is fitting that her garments be ill-fitting, a hard, protective shield that clanks when she walks.

**Diet and Tz'niyus.** Another problem arises if a girl is growing. The *dor ha'midbar* were *zocheb* to have clothes that grew as they grew; so did Alice in Wonderland and the Incredible Hulk. But our *dor* is not so worthy. I myself have watched for years as my pants stayed the same while my waistline grew. For our young women, such growth is a *nichshol*, a trap. Overnight, sleeves and hemlines can become too short, necklines too low, and the whole outfit can become too tight, r'l. Girls in such a situation should stop drinking milk and eating healthy foods; after all the *mitzvah* is to dress *b'tz'niyus*, not to be 5'10". Besides, no *choshen* wants to feel like a midget (in keeping with the *Gemoro*, which classifies short people as no better than a *cheresh* or a *shoteh*.)

**Kosher Robes, Pajamas, Swimsuits, etc.** The obligation to dress *b'tz'niyus* applies at all times and in all places. A woman alone in the bath or shower must be conscious that the *Shechinah* is there and knows if she is wash-

ing behind her ears. Thus, a woman's bath towel, bathrobe and slippers must conform to halachic standards. Showercaps should be attractive but not showy. When bathing, a woman must take care that her window shades and curtains are drawn and that her medicine cabinet conceals no hidden video cameras.

In preparing for bed, a *Bas Yisroel* should undress unobtrusively under her covers or, better still, in her closet. Pajamas should not have a suggestive appearance or crude slogans, but *poskim* permit modestly placed cartoon characters.

Swimsuits pose many challenges. Today's bathing suits are designed to accentuate the most superficial aspects of a woman, obscuring her inner beauty and exposing her weakness for ice cream sundaes with chocolate fudge sauce. Lycra and other synthetic fabrics cling closely to one's curves and secants. The presence of male lifeguards adds an additional complication for the *Bas Yisroel* seeking the ener-

gizing effects of swimming. In order to avoid these problems, *erlicher Yidden* have selflessly moved to Lawrence and bought homes with private swimming pools.

CHAPTER FIVE

Local Standards

This brings us to an important aspect of the laws of *tz'niyus*. Just as different localities follow different *shitas* regarding *tzays hakochovim* (nightfall) or paying taxes, different communities have different standards for *tz'niyus*. Some communities require a hat on top of a *shaytel*, while others have banned *shaytlach* altogether. Many neighborhoods in *Eretz Yisroel* prohibit makeup, while most *kebillos* in New York require a woman to wear a fur coat.

As a general rule, a woman must conform to the local standards, unless she is accustomed to observing a more stringent practice. In that case, she must maintain her high level of observance, and she must never publicly display arrogance (*yuharob*) about her more exacting standards, though privately she is entitled to mock her neighbors. We learn this from Rav Yishmael who, the *Gemoro* relates, routinely mocked his colleagues for eating OU tuna fish.

CONCLUSION

*The Eternal War: Yidden vs. the Umot ha-Olam*

Fashion is simply one front in our ongoing battle against the moral corruption of the *Goyisher welt*. The *shiksob* proudly bares herself, while we proudly bear our *mesorah*.

They idolize idleness, while we worship worship. The brazenness of modern culture is so total, that we don't even notice its more shameless manifestations. Have you ever noticed that the Statue of Liberty is not wearing undergarments? That Donald Duck is naked from the waist down?

Even the English language has become a repository for degenerate exhibitionism. White meat of chicken is named for a part of the woman's anatomy. Certain whales have names that cannot even be written here.

Media that were once refined have grown coarse. Newspapers feature photographs of undressed women. Magazines boast tawdry covers with lurid articles that aggrandize *giluy arayos*, *shefichas domim* and higher education. Radio broadcasts smutty talk and ear-splitting noise with filthy lyrics. (One recent song, for example, coarsely proclaims, "I Wanna Hold Your Hand.") Another medium that has become corrupted is soup can labels. In our home we simply remove the labels from the cans before we put them on the shelf. This not only promotes *kedushah* in the kitchen, but adds an element of mystery to the preparation of meals.

Thus, we follow in the footsteps of the *Perushim* and separate ourselves from the depravities of society. We close our ears to their so-called music and shut our eyes to avoid seeing their television, movies and traffic lights. Adrift in a sea of moral corruption, we garb ourselves in the life-vest of *tz'niyus*, as we sail on our raft of Torah down the Mississippi River of life. As a well-known *Rov* told me, "The sign of a true *Bas Yisroel* is not her physical beauty, but her ability to make really good kasha varnishkes."

Deep thoughts on . . .

Mejillas Esther

When I was younger, I thought that *achardarpinim* was a real word that meant something, and that if I just knew more Hebrew I would figure out what it meant. Then I took a Bible course and learned that the *Mejilla* is really a take-off of a bad Persian romance novel. Purim has never been the same.

Wanted:  
3rd year smicha student  
for year of shimush.

Contact Rabbi  
Shmullik Boteach



You'd be smiling too  
if you gave YU thirty million.



Jack Hillman doesn't need a CPA,  
a banker, or anyone else's financial advice.

We talked to Jack Hillman at a convalescence facility in New Jersey where he is finishing a series of medical treatments for a serious condition. Jack will soon be 70, and hopefully has many more years of life to look forward to. We spoke to Jack about life and death, and all its wonderful mysteries. What are its secrets? We sure don't know. But maybe Max can give us a few hints.

*What's the best way to achieve longevity?*

I don't know. I'm dying.

*Do you have a special diet?*

They got me stuck full of so many needles, I don't know what I'm being fed.

*Vitamins, Health foods?*

They haven't done me much good.

*How long have you been dying?*

My whole life. We're all dying. All of us.

*You've been successful financially.*

Hell of a lot of good that's done me.

*What is your financial strategy?*

Make money and don't spend it.

*Don't want your money going to a family member? Donate it to YU. We guarantee that we'll dedicate all of our resources to making sure they'll never touch it.*

*Even on your family?*

Especially on my family.

*Any other money secrets?*

Don't give your good-for-nothing kids a cent. And don't let your wife get to thinking she's entitled to any of it either.

*Do you feel you've spent your money wisely?*

I've barely spent a dime.

*You bequeathed all your money to YU. Why?*

First, because I know they'll be about as quick to spend it as I've been. Second, I hate my kids, and I don't want them to get any of it.

*Are there other benefits?*

You get a lot of koved. This guy Socol comes around every other day to see how I'm doing. He's real concerned. He checks my charts every time. A bit clumsy though. He keeps on tripping over all these wires. Damn near killed me once.

*Any other reasons you chose YU?*

Well, I'm Jewish, but my kids aren't, so this way they'll never get any benefit from my money.

*Are you planning anything for the future?*

Well, I was thinking of cremation, or maybe having my head cryogenically frozen.

**Yeshiva University.**  
THE PURSUIT OF MONEY.

# My daughter, The Talmudist.

How hard is for a young woman to get into smicha?

Very hard. It's hard for anyone who isn't a Jewish male to get into a smicha program. Or to be counted for a minyan. Or to become a Hollywood mogul for that matter.

However, the smicha program acceptance rate for graduates of Yeshiva University's Stern College for Women last year was 0.00%. Pretty abysmal, no?

For Yeshiva College graduates, the rate was 98.88%. (Don't worry, we're still looking for his spring '98 bechina.)

What's behind these rates?

Duh. They're girls.

But don't worry. Here at Yeshiva University,

thanks to a generous grant from the Avichai Foundation, we've decided that girls are OK.

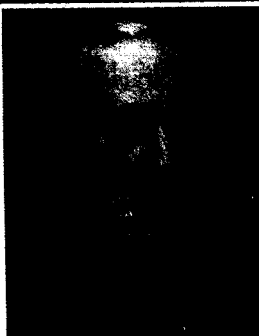
Starting next year a select group of budding female scholars will enter into a new graduate program in *Torah She-Ba'al Peh*. (What, you thought we'd call it Gemora?)

After completion of this extremely intensive two year program, during which these Talmudettes\* can also earn a degree in Jewish education from the Azrieli School, they will each receive a certificate certifying that they have received certification in whatever it is that they have been thusly certified.

Don't fret though, just to make sure that their chances of finding shidduchim are not completely shot, each student will be provided with a yearly eighteen thousand dollar dowry.

## Yeshiva University. THE PURSUIT OF MONEY.

\*The term "Talmudette" is an official trademark of Yeshiva University.



excerpts from . . .

## Rantings HaRav

The Collected Tirades of Rabbi Joseph B. Soloveitchik

*Rantings HaRav: The Collected Tirades of Rabbi Joseph B. Soloveitchik. From the marginalia of R' Julius Parness. Published by Magnum Opus press, absolutely not an imprint of Artsroll.*

All right, turn off the tape recorders, I have something on my mind. . .

. . . So then she says, "Rabbi, I want to wear a *tallit* and feel empowered." So, I told her to put on a four cornered garment without *tzitzis*, and to make sure that it was made out of a wool-linen blend. Well, you should have seen the look on her face three months later when I told her that not only was she doing something with no halachik significance, she had also been *over a d'oraysa* every single day. . .

. . . Well, I asked for a toothbrush at the bodega, and the guy in front says "Julio, goindaback and seeif wegotta toothbrush," so he comes back five minutes later with a back-scratcher!

What! They cancelled *Star Trek*? What am I going to do now, watch *Mary Tyler Moore*? *Gilligan* reruns?

For the last time! Halachik Man does not have X-ray vision and wear a cape!

Listen, Buckner, if a baseball had rolled through my legs like that, Father would have slapped me so hard I wouldn't have woken up until Christmas.

I want to make this very clear. Herschel, only you are authorized to publish your notes from my shiur.

I said mushrooms with extra cheese, not olives!

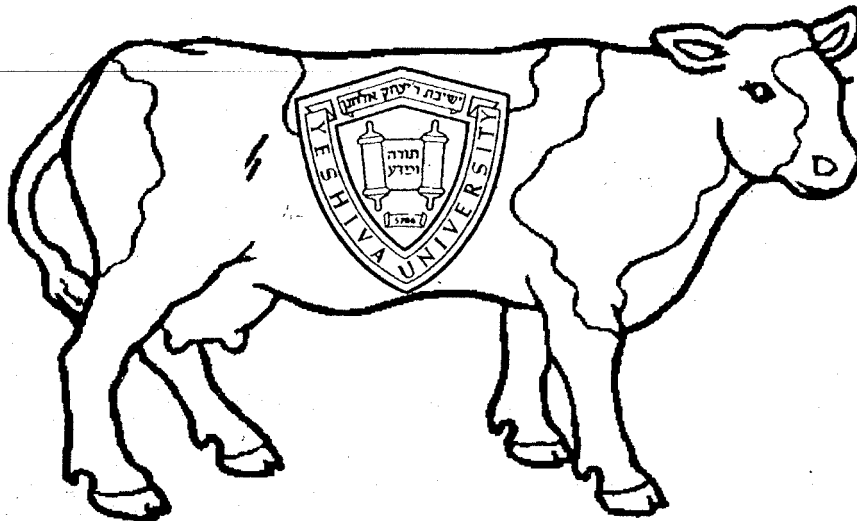
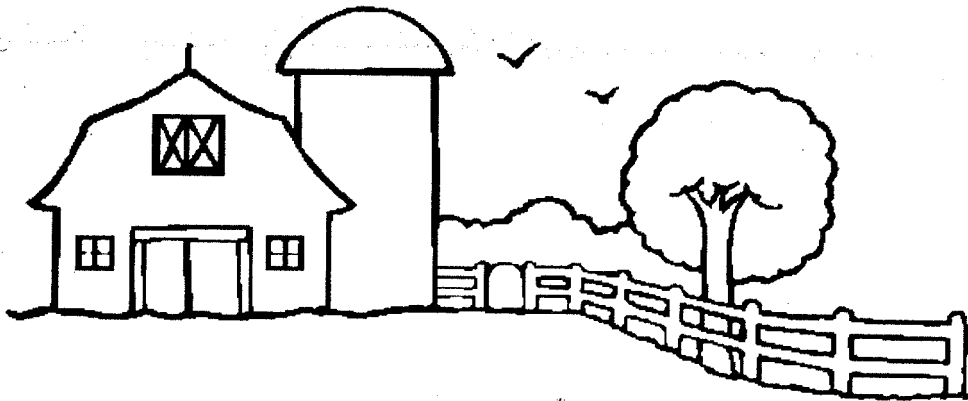
. . . Aaron, speak English will you . . .

Delta Airlines? This is Joe Solo confirming a reservation on the three o'clock shuttle. . . No you idiot, that was Han Solo! No, I will not be bringing a large furry pet on board!

# נחמו

# Nachamooo

The Official Undergraduate Agricultural Journal of Yeshiva University



## Articles

- The Jewish Farmer in 12th Century Spanish Rabbinic Poetry
- Are Genetically Engineered Etrogim Murqav?
- The Missing Cow: Gideon's Second Sacrifice
- Of Cloned Sheep and Man's Quest for Immortality
- From Bovine to Broccoli: Agricultural Imagery in the Bible
- A Step-By-Step Guide to Ritually Slaughtering Giraffes
- Crossing Fences: The Juxtaposition of k'laim and Ma'aqeh in Deuteronomy 22
- Animal Husbandry and Polish Chassidut

# ברכות שעשני בך צוננו

## GIVE THANKS TO G-D (EZRA 10, 11)

**CHAZAL TEACH US THAT:** *Berochos*, generally have the ability to protect us from haughtiness and false aspirations. This is especially true for the *berocha* of *she'asani kirtzono* which was written to praise G-D for His marvelous creation, the *Isha*, woman. Recitation of this *berocha*, with the proper *kavanah*, (devotion) protects us from thinking that we are equal to men (G-D forbid) and insures that we know our place as the ezer k'negdo by using our bina yeseirah and avoiding our daitos kallos.

(*Hatzneh Leches, Halichos Bas Yisroel, Toras Imecha*)

### WE ARE TAUGHT:

- *Berochos* should be made in Hebrew. (*Artscroll Laws of Berochos*)
- Even Women are permitted to be taught Hebrew. (*Chofetz Chaim, unpublished tshuvah*)
- Women should read *berochos* because they can't remember them by heart. (*The Rav*)

### THEREFORE:

- Women should make sure to say *she'asani kirtzono* from a large, colorful, illustrated chart every single day. (*Sefer Yetzirah*)

If we would only stop for a moment every day to seriously think of the wondrous gift that men have given us by asking G-D to create us, we would clearly see how much we owe them and that we should ask G-D to help us serve them to the best of our abilities every single day without complaint.

As the posuk (verse) says

"All Women Shall Give Respect To Their Husbands..."

(Esther 1,20)

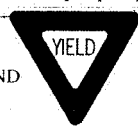
Remember! By saying *She'asani Kirtzono*, you thank G-D for making you special! So do it properly!



**STOP**  
COMPLETELY

**CONCENTRATE**  
WITH FULL DEVOTION

**YIELD**  
TO YOUR HUSBAND



FOR A DURATION OF 200 SECONDS

Blessed art thou Hashem our G-D, king of the world, who didst createth me according to his will.

Boruch ato Hashem Elokeinu

melech ha'olam **She'asani Kirtzono.**

אַתָּה ה' אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם  
שֶׁעָשִׂיתָ לִּי כִרְצוֹנִי:



To obtain this sign call "Frumposters" - USA: 1-800-700-9677, 914-352-1111, 718-972-1700

The following are real quotes from actual rabbonim regarding this poster:

"My wife used to occasionally ask me to change diapers. That's stopped since I got the poster." (Rabbi Z. Landsman, Boro Park)

"As a result of your posters, I haven't eaten cold soup in months!" (Rabbi A. Fliegelman, Bnei Brak)

"I got a bunch for the ezras noshim of my shul. Now women don't waste time coming, so there's a lot more room for the men." (R' M. Ishman, Monsey)