

HAMENAHAMENA- HAMENAVASER

The student publication that dares to ask — if Superman is so smart, why does he wear his underwear over his tights?

Vol. 25 No. 5

Purim 5747



Jackie Gleason "The Honeymooners"
[https://commons.wikimedia.org/wiki/
File:Gleason_honeymooners_1965.JPG](https://commons.wikimedia.org/wiki/File:Gleason_honeymooners_1965.JPG)

*Lifestyles of the Krum
and Nebbish*

Lost Limericks of the Rambam

Diocletian's Head

HAMEVASER

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EDITORIALS Kollelgate

Uncovering Lamm Scam

It's been nearly three weeks since SOY President Harold, a.k.a. The Heshman, Summer was led away from his home in Monsey in handcuffs, tears streaming down his little brother Chaim Nachman's cheeks. Since then, the Paretzky Commission, chaired by Rabbi I. Paretzky and his portrait of Rabbi Zaks, has revealed new and startling evidence that has sent shockwaves through the Yeshiva and international communities. The Commission's findings reached through the upper echelons of the Yeshiva administrative structure, extending as far as the Board of Trustees.

The Commission discovered that Mr. Summer had been skimming money off the top of the SOY budget and diverting it to Yeshiva trustee Marcos Katz for the purpose of high-tech weaponry for the Contra forces in Nicaragua. Katz convinced SOY to purchase the weapons with the promise that he would deposit the money, some 1.3 million dollars into the Swiss bank account of Rav Aharon Kahn, the *Rosh Superkollel*, for the increase of stipends for married kollel members.

The arms were loaded onto the Yeshiva security van to begin the first leg of their transport to a Contra base on the Nicaragua-Honduras border. But they never made it to the A-train.

Hamenavaser reporters doing a follow-up story on labor conditions at McDovids broke the locks on the recently closed eatery's riot gates and discovered a cache of AK-47 assault rifles and shoulder-launched Stinger missiles, as well as four combat-ready Huey

Cobra assault helicopters wrapped in crepe paper and labeled "Big Choppers."

The Paretzky Commission, relying on subpoenaed documents, wiretaps, and conversations overheard in the cafeteria, pieced together the following scenario.

On orders from Dr. Norman Lamm, Mrs. Vivian Owgang, Director of Yeshiva Special Weapons, Tactics, and Convocations, bought off the Burns security force and had the weapons diverted to moderate *Roshei Yeshiva* to use in the defense of Torah U'Mada. The *Roshei Yeshiva*, however, were only posing as moderates in order to procure the arms for a preemptive strike on the Stern College library, where Stern women were purported to be preparing to launch a drive to complete *Shas* by 1991. The operation was aborted when the *Roshei Yeshiva*'s intelligence network discovered that Stern College does not have a library. They then bought out McDovids for use as an arms storage depot and ammunitions dump, in anticipation of upcoming YCSC events.

The Commission also learned that the funds from the initial arms deal never made it to the *kollelyungerleit*. Instead, Dr. Sheldon Socol's administrative advisor, Chaim Book, stole Rav Kahn's Swiss account number and diverted the funds to a special Panamanian account set up to fund the building of a swimming pool on the up-town campus.

Hamenavaser strongly protests this misuse of SOY funds that were *mukdash* to Torah.

Hamenahamenahamenavaser is published under the influence of Big Mac, Fillet o' Fish, Quarter Pounder, French Fries, Icy Coke, Thick Shake, Sundaes and Apple Pies. As well as an assortment of mind-altering and hallucinogenic substances bought outside the typesetter. From Julio. Good friend of ours. Reasonable prices. Go to him. Tell him **Hamenahamenahamenavaser** sent you. The opinions published herein are his. We only helped with the spelling.

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NITELIFE

Roshei Yeshiva's '50s Party

The *Roshei Yeshiva* and the *sophomore class* have announced that they will jointly sponsor a 1750's party to provide RIETS students with proper and relevant role models. The party is scheduled to begin with practical implementations of Frankist thought and conclude with the showing of the film *Greasy*, which deals with the conflict of the *chasidim* and *nimagdin* of Vilna for possession of the Holy Quail.

Rabbis Eyebeschutz and Emden are scheduled to discuss pluralism in Judaism, and John Adams will lecture on the question of taxation without representation as it relates

to *terumah* and *Agudas Yisroel* dues. Students will also participate in a reenactment of the Bostoner Tea *Tish*. Some *talmidim* suggested the participation of women in the event, but the *Roshei Yeshiva* ruled that it would be inappropriate in the light of the second class status of women in eighteenth century society. Attendance is expected to be high nonetheless as the event is scheduled to run from 9 - 11:30 A.M., at which time students have no conflicting commitments. Rabbi Blau asked all *talmidim* to avoid the *beit midrash* the morning of the party to show support for the *Roshei Yeshiva*.

Abulafia and Ding are Proud to Present

PARDES

The Band

in their new album

**THE MAGICAL
MYSTICAL TOUR**

featuring:

Sy Syms — Conductor

Louis Feldman — Lute

R. Aharon Lichtenstein — Synthesizer

Norman Lamm — Player Piano



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A Reprinting of the Classic

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CARDS**

God Meets His Maker

Morning Seder Cancelled

Editor's note: Hamenavaser shares in the grief of the entire Jewish community over the recent untimely death of our Creator. What follows are transcripts of the remarks delivered at a recent memorial service held before overflowing crowds of high school students in Larnport auditorium. But first, a recent letter from Rabbi Charlop:

Dear Talmid:

We were all profoundly moved by the recent death of the *Ribono shel Olam*; of all divinities, God was particularly close to our yeshiva. I recall how, as a youngster, when I confided my desires to be director of RIETS to my grim grandfather, he immediately replied, "Oh, God!" And, indeed, the frequent reaction to my appointment — "God (will) help us all" — only confirmed his foresight.

But, at this moment of profound sadness for the entire Jewish community, we can take some comfort that our *roshet yeshiva* were able to rise to the occasion and deliver the *hespedim* that follow. And, despite the total disruption of morning *seder* by the catastrophic news and its aftermath, our learning continued that very afternoon, undiminished and perhaps strengthened by the knowledge that, without God, all that is left is Yeshiva.

Rabbi Parnes:

Rabbosai, what can I say? There is a time to mourn — morning *seder*. But not *shiur*.

Now some of you may get distorted attitudes from your afternoon classes. Even Rav Lichtenstein has been quoted as saying, "If God is dead, all is permitted." But that's philosophy, *Benai yeshiva* should not get bogged down in the morass of alien, even Russian, ideologies. Our duty, as enunciated by our *Gedolim*, is clear.

But times change, you say. Well, I've dealt with Rackman and Greenberg and Berman, and I'll tell you what I told them: we have a *minhag* that *chadash* is *assur min haTorah*. True, we could have new *minhagim*, if, and only if, they are approved by our *Gedolim*. But that is theory, and theory is dangerously close to philosophy.

In the halakhic universe, there are three possible options. There is classic coping, quasi-coping, and innovative coping. All of these, as I have clearly demonstrated, are prohibited. So, if all options are closed, where are we to go? As always, there is only one answer to the *ben Torah*: ignore Rabbi

Lamm and Charlop's call for this ridiculous assembly and go back to where you belong — the *Beis Medrash*.

Mount would, lamentably, be forced to concede that Monsey is, halakhically, no worse than Hackensack.

R. Shalom Wright: It's a small world — but I wouldn't want to paint it

Rabbi Schachter:

From a halakhic perspective, to a *posek* unworried by feminism or other traces of biblical criticism and/or *sevorah*, the response advocated by 95.34% of *Acharonim* polled is *tziduk hadin*.

But what about other ramifications? As Petach Patuach points out (Responsum no. 37), the question of *emunah* is not contingent on its content; we are required to believe in God as firmly as ever. Looking at the *Mukah Eitz*, one would even prohibit eulogies for fear of *kefirah*.

Further, there is no hint that *sof zeman keriat shema* is dependent, more than two minutes either way, on a Being who hears what we say. "Kol yemai chayekha," says the Torah, implying the days of our lives; the *mitzvah* is not dependent on any other's life. Similarly, the *Baal haTouro* points out, in his commentary on *Masechet Midot*, "Im ein kemach, ein Torah." But flour is not dead, so *shiur* goes on.

Which is not to say that Halakha will be unaffected by these events. Obviously, the permissibility of building the third Temple in Monsey, as recently advocated by a colleague of mine, must be reconsidered. My initial blanket prohibition was based on the well known comment of the *Mishna Brurah* on the *Anukh LaNer* that one cannot build a house on Mount Sinai. There, the *Vilna Gaon* asks, "What is going on?" to which his supercommentary, the *Mardi Gra*, noted that Sinai was a desert and a God-forsaken place.

Now that every place is God-forsaken, clearly both of those *Acharonim* who permit building the Temple outside the Temple

Rambam in *Hilkhot Yesodai haTorah*, this would seem to be a clear proof.

Since "melo kol haaretz kevodo," clearly every enclosed place would now be defiled.

The prohibition may extend further. According to the Rambam in his *Guide to the Perplexed*, the earth is surrounded by several crystalline spheres which contain the planets and stars. Since the entire world is, according to this opinion, enclosed, the entire world has a *din* of *ohel*.

While astronomers dispute the existence of these spheres, the Rambam, Rashi, Tosfos HaRid, the Maharam, and all other *Rishonim* and *Acharonim* don't contradict the Rambam. One must assume, *lehalakha*, that it is, as I told Marcos Katz this morning, no longer permissible for a *kohen* to remain on earth.

One further point. To all those light-headed Sharfman girls: saying *Barukh Hashem* every other minute is clearly a *berakha levatala*.

The most serious problem regards *ohalot*. While the basic verse, "Adam ki yamut beohel," would appear to preclude God, there is a countervailing — "Hashem ish milchama." For those who disagree with the

cut and save

The New Torah U'Mada Questionnaire

- With which branch of Judaism do you most closely identify?
 - Centrist modern Torah-type Orthodox-like
 - Such a question only deepens the rifts which threaten to tear asunder the fabric of our diverse yet vibrant Jewish community
 - The only branch, you *apikores*
- Your synagogue affiliation is:
 - Orthodox
 - Young Israel
 - Torah-true
 - Wink n' Stare
- What's your opinion of women and Judaism?
 - Women should be locked up and gagged
 - If the *tefillin* fit, wear 'em
 - Women — can't live with 'em; can't shoot 'em (*ayein* R. Shalom Wright)
- Should single men and women socialize?
 - Yes — but not with each other
 - Yes — but only in the library
 - No — all means of production should be privately owned
- How do you view cheating?
 - I don't, but I read about it in the Commentator®
 - Permissible — but only if you're taking *shiur* for credit
 - I don't know. What did you answer?
- How do you feel about biblical criticism?
 - Just Examining Permitted Derash
 - Off the record, only in private under the covers late at night
 - Learning Bible is *biul Torah*
- Put the State of Israel in historical perspective.
 - YU has more graduates there than any other university under Jewish auspices
 - It's definitely the place to be between high school and college
 - It came after World War II and before "The Love Boat" went off the air

FOTO FUN



Enthusiastic Stern women gleefully sign up for exciting dates with Chain Book

In Search Of . . .

Life, the Universe, and Anything

Purim 5747

Hamenuasser

The unknown. The unexplained. Mysteries abound in this world of ours that tug at the shirrtails of the mind. In our quest for understanding we have tracked the Yeti to its Himalayan lair, sent probes to the outer reaches of the solar system, and bit into fancy chocolates, knowing full well that we will wrap up the second half in a tissue and drop it behind the couch as it oozes liquefied rnarzipan. Man's nature drives him to reveal the obscured and unravel the convoluted, often for no apparent reason. This is why we joined the Yeshiva University Special Investigative Task Force in search of . . . Torah U'Mada.

It's Magically Delicious!

The greatest challenge was deciding where to begin our search, for the seat of origin of an idea can be as elusive as administrative competence in the haystack of ineptitude. Fortune was with us. Dr. E. Slurvitz, in close cooperation with Geraldo Rivera, discovered in the recently unearthed Capone Geniza in downtown Chicago, a mysterious parchment scroll embossed with the Yeshiva University centennial emblem. It seemed that Dr. Slurvitz had stumbled upon something significant. He rushed the artifact to his fourth floor Polack Library Geniza Control Center, translated the cryptic dialect and transferred the information onto scores of well shuffled index cards that told the story of Torah U'Mada. Unfortunately, most of

the cards were lost somewhere in the Ashkenaz exhibit, leaving us only with fragments of Torah U'Mada lore.

The Torah U'Mada story appears to begin in the tiny, sometimes Polish, sometimes Russian *shtetl* of Shverma, as the spectre of the Haskalah was rapidly casting its shadow across Eastern Europe. The community of Shverma quickly polarized. Of the eighteen men over bar mitzvah, nine came under the influence of Enlightenment thinking, and nine doggedly clung to traditional Torah ideals. Neither side had a *minyán*, and little Yanky, age twelve, looked like he would never be able to learn his *maftir*. It appeared that the people of Shverma and the two breakaway *shteiblach* were doomed never to say *Kaddish* again. It was obvious that some sort of vanguard movement would be needed to unite the community, to solder the rift in the *tzibbur*, some sort of rallying cry for the greater glory of *Yiddishkeit*. "Save the whales" cried Yanky, his prepubescent voice making him sound like Joan Baez. At twelve years old little Yanky did not realize that there were no whales in the Carpathian Mountains — they did not teach cetacean geography in *cheder*.

Torah U'Mada was also proposed, and it was agreed that Torah U'Mada had a snappy ring to it and would look great on an emblem. But it was deemed unfeasible because nobody could agree on exactly what it was, and all of their Torah U'Mada Readers had been fed to the goats during the great alfalfa famine of 1843. You see, rhubarb leaves gave the goats a mean case of the squids, but Torah U'Mada was exceptionally effective at knotting them up.

Many other practical uses have been suggested for the Torah U'Mada Reader that are sure to give it a position of prominence on the YU student's shelf. And now, from our home office on the fifth floor of Furst Hall —

Top Ten Uses For A Torah U'Mada Reader:

- 10) Roll it up and use it to fend off right-wing agitators protesting YCSC events.
- 9) Roll it up and use it to fend off left-wing agitators attending YCSC events.
- 8) Use it to plunge vegetables into your cuisinart.
- 7) Starting May 1, they are accepting it as payment on the A-train. Just give it to the token clerk, and while he's trying to figure out the religious and social implications, jump the turnstile.
- 6) Read it . . . Sorry — wrong list.
- 5) Give it to Rabbi Bronstein and tell him that you haven't been in *shul* this semester because you have been working on the Torah U'Mada project.
- 4) Send it to Poland so poor farmers can use it to knot their goats.
- 3) Return it to Rabbi Lamm's office before April 15 for a full refund.
- 2) Torah U'Mada Reader and five proofs-of-purchase get you a Mrs. Weinberg's chopped liver t-shirt.

• And the number one use for the Torah U'Mada Reader is: Great recipe for Mrs. Revel's kasha varnishkes on page 72.

The confusion about Torah U'Mada has led to the formation of the special YU investigative task force known as Torah U'Mada 4.0, under the leadership of Rabbi Dr. Steve McGarrett. An enormous amount of money has been spent by the 4.0, mostly on student fellowships, questionnaires, styling mousse, and a giant wave machine to

catch those great ocean shots.

Thus far the 4.0 has found that diverse student views of Torah U'Mada has led to the formation of a variety of splinter organizations. Most prominent is Students for Mada U'Torah, or S.M.U.T., a group of students who place Mada first and study Breslaver *seforim* in their underwear. Other students were found to ascribe to such philosophies as Toora Loora Loora U'Mada, an attempt to get the Jews caught between the Catholics and Protestants in Northern Ireland. Chicken Cacciatora U'Mada, the scientific approach to the preparation of kosher Italian fleischig meals, and Pia Zadora U'Mada, a philosophy



Spock

which is sparkless, mindless, and useless but has a pretty smile and looks great in a sweater. Most worrisome, though, was I'm Mad As Hell And I'm Not Going To Take It Anymore U'Mada, made up of former YP students who switched to IBC. These unfortunate students cannot be registered in the college for they are not in a Jewish studies program. They are not in a Jewish studies program because the RIETS office does not acknowledge their switch to IBC. But then, they must be in MYP. This makes it difficult to understand why they cannot register for the college. Almost as difficult to understand as Torah U'Mada.

Join us again next time as we go in search of a heter for Robert Klapper to buy beer even though he is under twenty-one.

Rav Aharon: Alliteration and Anglophilia

But before beginning, concatenate Carlyle's critique, discerning Donne's dilemma: everyone, Englishmen especially, find frumkeit frustrating, generating grotesque generosity. However, Heidegger's hermeneutic inescapably impels itself Jewishly, justifying James' Kiplingesque, kitschy kashruth laws, leaving Leibnitz masochistically mute, Maimonides, nevertheless, negated Newman ontically ostracizing Occam's punctilious Purim postulates, quoting quantified queries, reifying Ruskin's rationalism. Scholem solemnly survived tergiversation, transcending Torah unilaterally; ultimately usurping venial violations, validating Wellhausen's wrongheaded weltanschauung & yesterday's yellowed Yiddish zeitgeist. ZZZZZZZZZZZZZ.



The scene in the Stern cafeteria during Rav Lichtenstein's lecture.

GOSSIP

University Bilks Intellectuals

New Symposium to Define Old Study Group

A new symposium was set up today to decide what to do if nobody produces an adequate definition of Torah U'Mada. Rumor has it that a committee will be set up to define the symposium's alternatives for dealing with the old study group. Since they will be paying them anyway (NYS Contract Law § 32.7 subsec. Q — ratified 1974), the old study group will be turned into a new symposium to oversee the progress of the new (old) committee. In an effort to move steadily forward, President of Yeshiva University Dr. Norman Lamm has ordained that if the old symposium regresses, its job will be assumed by the new (new) symposium. Twice yearly, on the anniversary of Dr. Lamm's first day as President of Yeshiva University and on the average date of Vice-president of Yeshiva University Dr. Israel Miller's meetings with all of our past five presidents (excluding Dr. Lamm), everyone involved with Torah U'Mada will be required to submit papers on what they did during their summer vacation and its effect on the Modern Orthodox world, particularly in relation to the raise given to our faithful Local 1199 union workers.

Everyone involved is very excited about the new plans. One senior was quoted as saying, "This is great. Now I can have an opportunity to write twice as many offensive articles as before." Rabbi Aharon Kahn, who recently put down the paper which fre-

quently prints said articles, is reported to have yelled, "Kiiiiirk!" and then quoting from Milton's *Paradise Lost*.

The most dramatic reaction came from the faculty advisor of the old (new) symposium (study group), Rabbi Carmy (Schachter). Upon hearing (listening) to this new idea (approach), he (who?) seemed to have gone into some sort of seizure (convulsions). The school doctor was quick to rule out labor and Rabbi (Dr.) Carmy (Schachter) is (was) now (then) on (off) an all-protein (liquid) (alcohol/yeah! That's the ticket!) diet and should be back not answering questions in no time at all.

Dr. Lamm's official statement is forthcoming. He sent his sincerest apologies and hopes everyone understands, but he had to attend a very important meeting with Dennis Prager, leftist publisher-editor-manager-writer of "Ultimate Issues," which enjoys a circulation of five thousand nationwide. Dr. Miller said that he was very flattered that his average would be used to compute one of the biannual dates, but he couldn't stay and talk because he was late for his nap.

In an effort to get the project rolling with a bang, Dr. Lamm determined that the day Dr. Belkin's parents went on their *shiduch* date was the most important date in Yeshiva University's history and he is announcing the university's bicentennial sometime next month.



Symposium fellows hard at work

Torah and Logic

What one must be careful about when mixing Torah and Mada is not to mix too harshly. Mada has a delicate aroma, and its sensitive bouquet cannot handle a rapid thrashing. What I suggest is a light beating in a counter-clockwise direction in a wok with a whisk. The result should be a nice, fluffy batter which can be baked in muffin tins at 425° for thirty-five minutes and should prove delightful at parties. But enough about me; we should delve into our topic: logical implications of Torah U'Mada — yesterday, today and tomorrow.

But one must always remember — a universal scanonybe only partially converts (e.g. "All of Almacoga is dead, but only some of the class of dead people are Almacogan."). This necessary limitation of the conversion of a proposition is of the class of howling errors in logic which are so often made by my editors.

Let me illustrate this point. If Rabbi Carmy carries a chair across the final floor, that is true. But it is only true in the sense that Rabbi Carmy is carrying a chair across the final floor; in other words, only in the sense of semantics or syntactics. It has no reflection on the logic of it.

Furthermore, a class of statements (C1) is true (T) if and only if all the statements (S) in it are true. On the other hand, a class of statements (C2) is false (F) even if some of the statements in it are true. So, only if $S1 - n = t$ will $C1 = T$, but even if Sn (from $C2$) = T, if Sx (from same) = F, then $C2 = F$. More accurately, when Rabbi (L.) Bernstein calls us young whippersnappers, is he calling us young whippersnappers or is it actually a deeper call for help? And if so, for what? And what for? More on this later.

By now, one is probably mysteriously postulating — what does this have to do with Torah and logic or Mada or anything? Well, be patient, you will soon see how everything ties in. And even if you don't, the alternative to this article is an advertisement for the new Moznaim (in conjunction with Yeshiva University) publication, *The Mada Anthology*. Isn't this much better?

This all reminds me of a conversation I had with my friend and mentor, the great Polish logician, Ajdukiewicz. We spoke of metaphor and of empiricism, and we even began developing our own axiom system to be used in conjunction with Dedekind's views, but our progress was cut short by the realization that he spoke no English, and I no Polish.

Back to our Cartesian theorem: I think, therefore I am. The reverse is certainly questionable; I am, but I don't necessarily think, as any critical evaluation of this essay should prove. What if I think I'm not? If I'm not, then I can't think (a negative scanonybe certainly does convert, see Gustav, p. 76). If I can't think, then what am I (or, what am I not)? And — the nightmare of Philosophy 102 — what if I think that I'm not thinking? We'll get back to this after an important side point.

To understand our previous brief, and this entire essay as well, one must first master the following logical argument; only then will one have proven his capacities and be in a position to conquer less esoteric (albeit more complicated) ideas: if he had known that it would tip his car over, would Fred Flinstone have ordered the side of ribs?

So just remember: frumkeit is not measured by the size of your yarmulke; it is measured by the color of your hat.

Join the Chumra of the Month Club Now

Each month we will send you one of these exciting premium gifts:

- A listing of 75 kosher restaurants you wouldn't be caught dead in
- *Basar kafu* kit — avoid questionable meat; we show you how to freeze the entire cow before *shechita!*
- An electron microscope to detect foreign amoeba on vegetables.
- Surgical masks to avoid inhaling *chametz* particles in the air
- Waterproof *gebroshtz* matza ball recipe
- Shabbos door knocker — avoid *makeh bepaish*
- Thirty nine believable excuses to get out of *Tzahal* duty
- *Tznus* mirrored sunglasses, with the mirror on the inside
- Names of one hundred rabbis we don't consider rabbis.

Bioethicist Bans Belfer's Babel

Architecture Assured

Recently, Rav Tendler shocked the world at large by forbidding Jews to enter Belfer Science Hall. He claims that the building of Belfer was equivalent to the building of the Tower of Babel and therefore no one may enter it. He quoted one of the *shver's* unprinted *teshuvot* which forbids smoking jackets, that "any structure over ninety-six *tefachim* tall becomes eligible for this *issur*." Rav Tendler then quoted the Piskei Pixie that this prohibition only applies if the building is still being built. But, points out Rav Tendler, we can clearly see the construction equipment there. When it was brought to his attention that the workers were strengthening the superstructure of the building and not building higher, Rav Tendler replied, "and I suppose you want me to give you a *heter* for carrying in a *karmalis*, now."

When it was brought to Rav Tendler's attention that logically the *issur* can't apply

because we already speak different languages, he answered, "That punishment was for those times. These days, we would have a more modern punishment; and already YU students are becoming *mamish* brain dead by the minute." As a further proof, Rav Tendler cited the midrash that one third of that generation became monkeys. "And just look at 1199," said the *aidem*.

Rav Tendler was asked about the good old days when he was dean of Belfer Graduate School of Biology and had an office in Belfer. "Yeah, but it was on the third floor," said he. "And I never took the elevator." When it was pointed out that he would certainly have incurred the *issur*, since they didn't have elevators in biblical times, the Rebbe replied, "Hey — who came out with this *chumrah*, anyway?"

Rabbi Carmy has pointed out 2016 holes

in Rav Tendler's story. He then went on to prove from esoteric differences between the Honeymooners (the golf episode) and Leave it to Beaver (when Eddie Haskell got the Beaver in a spot of trouble) that the whole *inyan* of Babel is ludicrous today, except in a second season episode of Star Trek. He concluded that although Sarek's marriage to Amanda Grayson might have been logical, it probably would prove very confusing at family reunions.

Rav Tendler is perfectly confident that he is correct. Rabbi Carmy is perfectly confident that he is correct and went to the Dean to tell on Rav Tendler. Meanwhile, Rav Tendler applied to the RIETS *Chumrah* Society, and he is assured of at least prohibiting women's *minyanim* in or around the Science Hall.



Spock



Recent Hamenavaser research has uncovered these rare photos of Rabbi Z. Charlop and his secretary in their previous profession.



Congratulatory Letters Upon the Centennial of Yeshiva University

Congratulations on your hundredth year — *bis a hundred und tzfonzig*.

The Satmerer Rebbe

The education I received at Yeshiva prepared me well for the life I have led as a leader of the Jewish community.

Rabbi Mordechai Kaplan

If I had been named president, we would be a lot older the 100 by now.

Dr. Emanuel Rackman

University? What University?

Rav Dovid Litshitz

S.O.Y. Press Presents...

20 Easy Steps to Successful Shiddukh Dating

Includes:

- Travel guide and directions to all major airports in your area, including flight schedules for busiest, *yichud* — free peak periods
- A listing of *Bedatz hasgacha* bars in fancy hotels
- A lexicon of terms to impress her parents: e.g. "Eppess," "Mamish," "Tachlis," etc.
- Twelve fool-proof *bashayrt* tests for your date, including:
 - the car door lock test
 - the "would you like the last peanut chew?" test

Shiur Bits

A new study, conducted by YU's very own professor of linguistics, Dr. Alan Huffman, has determined that 98% of the time, Rabbi Parnes uses English incorrectly. Retorted Rabbi Parnes, "Ah, does he what know?" . . . The Very Reverend Rabbi Doctor Assistant Dean Pre-Law Advisor Chairman of the Max Stern Scholarship Selection Committee Loving Husband and Father Michael Hecht recently applied to the university for a few more jobs. The administration turned him down, however, claiming there would be no room on his paycheck for his name . . . Here's an interesting statistic: most of Rav Schachter's *talmidim* are either math or computer science majors. When asked about this oddity, Rav Schachter quoted everybody and walked away . . . Last Sunday, someone asked Rabbi Carmy a question during Introduction to Biblical Exegesis, and Rabbi Carmy actually began to answer it. Fortunately, he caught himself and turned his answer into a

dissertation on Pollination in Leviticus: An Analytical Survey . . . When questioned as to why he announced the Yeshiva University centennial when the College is only fifty years old, Dr. Lamm's head spun 360 degrees, he grinned maniacally and said, "Sam Belkin's ghost made me do it." Dr. Belkin's ghost could not be reached for comment. . . . In the wake of Hamevaser's controversial article about Bilaam, Dr. Sykes was asked about him. He answered, "Bilaam? He seems like a nice kid. I'll probably give him an A." . . . Dr. Carl Feit was recently asked his opinion of Darwinian evolution, particularly man's descent from apes. Dr. Feit began scratching his ribs and pounding his chest. He then ran around the room, slightly hunched over with his fists half-clenched and his arms hanging down to the floor. When he calmed down, he said, "That's the most ridiculous idea I ever heard in my life."

Genesis Of YU

In the beginning, God created Yeshiva Etz Chaim, and, verily, it was good. Then rose up a great visionary and prophet who learned the Holy Writ of Hirsch; Dr. Rebel was his name.

And when Rebel descended from the mount, behold! two tablets were in his hand. And, lo, inscribed on the first was "Torah," while on the other, "Mada." And horns of light shone from his head.

And he said, Let there be college, and there was. Yea, verily, there was gall in his bladder. And he said, No longer shalt thou smite thy head against the wall when Tosafot is *shver*.

And he appointed Rabbis over the tens and over the fifties. But over the hundreds he did not appoint, for he knew they cutteth *shiur*.

Of all the wisdom of God and man did they study. And Yeshiva was fruitful and multiplied.

And the holy disciple, Bilko, did rise up

and he tooketh his rod and struck three times. And, lo, out of the barren rock came a school for women of great intelligence and firm resolve (Rashi: to get married) and so he called it Stern.

And God smiled on his handiwork. Then the prophet rose up and chastised the people: Wherefore do you sell thy souls to entereth medical school? Behold, I have set before you Einstein.

And he erected a monument to Rebel and made it graduate level. And behold! they cast out their reverence for the Word. And they fell to abomination, called unto this day, "textual criticism."

And the prophet Lamb rose and he proclaimed: Let us bequeath and bequeath, so that the Tabernacle be nevermore in debt. And so it was.

And we will pray in the Temple of the Lord, and rejoice in the Gym of Max Stern. Then we will sleep in the Room of the Shiur.

Chunk Light or Fancy Albacore

Yeshiva University has announced plans to open a graduate school of ichthyology. Jacques Cousteau, founder of the new institution and a member of Yeshiva University's Board of Trustees, said that, "With the oceans rapidly being opened for human habitation, it is important that the Jews take an interest in this field lest they become reviled as land-sharks. There simply are not

enough Jewish sturgeon at present."

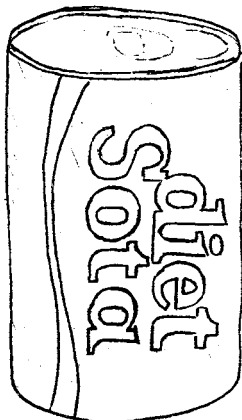
The curriculum of the new school will combine study of the world's oceans with immersion in the sea of Talmud. President Lamprey declared that, "If the institution produces significant scientists who are also waterproof, we will have succeeded." Mr. Cousteau expects graduates to be snapped up quickly by Big Eight Fishing Firms.



Look! A historical interpolation!

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NOSTALGIA

Rabbi Akiva

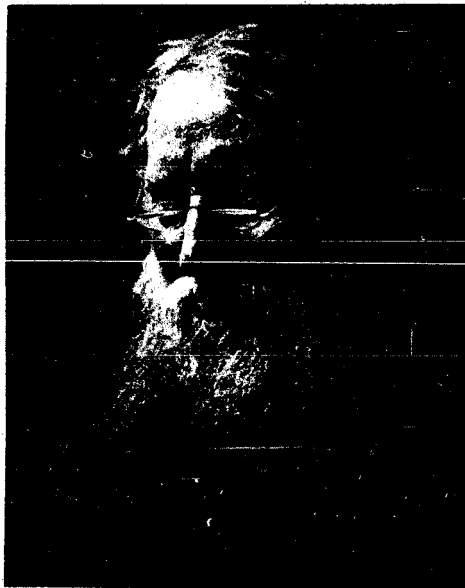
Halakhic Man or Short Order Cook?

Rabbi Akiva (or R. Akiba, see Bush's *The Sage in an Age of Sagacity*) is a universally regarded halakhist and expositor of scriptural texts. Yet, few perceive his interpretations for what they really are — an existential challenge of the primacy of the aesthetic. Viewed in this context (or through opera glasses), Akiva's teachings transcend the Kantian distinction between "art" and "reality" (see "Is Reality Really Real?" in the Jubilee Volume of Sy Syms). It would be a disastrous mistake to view Akiva as a figure whose significance is restricted to contributing to the halakhic process and bowling on weekends (as for example, the *Artscroll History of Western Civilization*, Nosson Scherman, ed.). From the perspective of intellectual history, Akiva assumes a prominent role in the development of Rabbinit (not to mention post-Rabbinit and post-post-Rabbinit) thinking. As such, the Akiva corpus fairly cries out: *Darsheni, Seymour!*

R. Akiva says: Moses said to the Holy One, blessed be He: Master of the Universe, clear and known to you is the labor and pain I endured in the transformation of the thornbush to the carob and thence to the fire hydrant.

Here Akiva portrays Moses as an existentialist, proudly asserting his identity against a hostile world. Such a world negates the individual; thus, its pizza shops don't deliver. At the same time, Moses' plaint calls into question the very notion of identity. Indeed, under questioning, the identity broke down and confessed. Yet, Akiva is plainly developing a theory of identity associated with the notion of an unfissured phenomenological self capable of attaining the immediacy of intuition and capable of memorizing the multiplication tables (cf. R. Johanan's theory of the intuitive self: "It takes one to know one."). In this context, Akiva regards Moses as making the first of many pathetic-fantasmic-ideologic-political contributions. Who would disagree?

When R. Akiva was taken out to be killed by the Romans and they flayed his flesh with iron combs, his disciples said to him: Still constant, Master? He said to them: In the House of Study, the word is like flax; in the midst of the flame, however, it is a bird that flies to the four winds of the earth and tastes



Police artist's composite of R. Akiva

funny on pumpernickel.

Two different but equivalent misreadings are possible here. One misreading involves a rigid compartmentalization of Akiva's speech. The literary critic, for example, will ask, why iron combs? Why not hair curlers? The second and rather more sophisticated misreading involves aestheticization, that is, interpreting Akiva's teaching solely in aesthetic terms (e.g. "Flax is soft and lightweight, repels stains, and maintains its shape in the rain."). Both of these analyses ignore Akiva's implicit attach on Husserl's belief in a neutral language and the improbability of pronouncing it correctly. Husserl himself admitted using purple prose, especially when speaking to Albanian midgets.

More importantly, we must recognize that Akiva's radical irony, immense in both its hostility and its ambivalence, is recognizably dependent on the historical existence of a tradition that lends it pathos (at five percent interest). To paraphrase Rashi (or pseudo-

Rashi, see "Yitzhaki: A New Perspective," *Ham and Vasser*, 1986), the radicality of his irony undermines any pretension to myth. In other words, the founding of a foundation is fundamentally unsound, even if you keep up the mortgage payments. By the same token, Akiva's distinction between text and interpretation is inextricably bound up with the logocentrism of the Western tradition. Luckily, the (Wild) Western tradition provides a hero to free our interpretation from its bounds, if not from its boundaries. Jacques Derrida, in white hat and six-guns, is that hero (see *Derrida in Dodge City* by Louis L'Amour).

"Honor the Lord with thy substance" (Prov. 3:9) R. Akiva says: Before there was substance, there was beauty. Before there was beauty, nobody went on blind dates.

Akiva's statement opens us up to the hermeneutical possibilities of the written word — using the term "hermeneutical" in

Rorty's rather than Schleiermacher's sense (see *What to Make of Schleiermacher: A Philosophical Cookbook* by Dr. Julia Childs). Firstly, Akiva upholds the dualism between the sublime aesthetic and the truly weird. He also aims to purge pathos from literature through a demonstration that pathos is only an aesthetic pretext and not, as Heidegger claimed, a good way to spend a weekend. This attitude toward aestheticism betrays an attachment not only to Hegelianism but the Nietzscheanism and post-Nietzscheanism that took Hegel as its primary target (see, for example, *Was Hegel a Homosexual or Did He Just Walk Funny?* by Oral Roberts).

At this juncture, we should comment upon the position of Saussure and Foucault (memorialized in Neil Simon's *The Odd Couple*). They write:

Akiva both attacks and upholds Levinas' distinction between Hellenism and Hebraism. As Joyce writes in *Ulysses*: "Jewgreek is Greekjew."

Apparently, they regard Akiva as no more than a postmodernist polemicist decrying the creeping modernism in art and criticism. Criticism here refers not to critical criticism but criticism of the critical, or "critical" criticism. As George Bernard Shaw wrote: "A critic is like a eunuch with dirty fingernails and false teeth. But I forget why." Such a position highlights Akiva's challenge of the Kantian distinction between art and non-art, i.e. between cable and commercial television. (In Genet's *The Metaphysicists*, Akiva challenges Kant in a cheap saloon: "Immanuel, Immanuel, I respected you once." To which Kant responds: "Where are my beans?")

However, such a minimalist interpretation betrays a restricted imagination and, probably, aggravated heartburn (aggravated, doctors believe, about the flaws in the Yankees' pitching staff). The more likely understanding is that attributed to David Hume, who said, "The essence of faith is not conviction but doubt, especially for those who like cream of penguin soup." As we have seen, Akiva would be in total agreement. No doubt this is what he meant when he whispered to R. Meir: "Theology is more than a way of life. It's a way to make money."

Tales of Rav Schachter

The Lord once presented a surreal vision to Rav Schachter and asked him: "Rav Schachter, what do you see?" And Rav Schachter replied, "It is *treif*." Again the Lord asked him, "What do you see?", but got the same answer. He decided to try hitting ("Do you perhaps see a pot?") but never got more than "It is *treif*" in reply. Finally, He gave up and cried, "Yes, from the North the *treif* enemy will come." Rav Schachter declared that statement purely hashkafic and refused to take any action based upon it. In desperation, the Lord turned to a young priest named Jeremiah.

Rav Parnes was once walking with two of his students, one religious and the other from Gush, when this story was told. The latter

argued that the tale was impossible as Jeremiah lived thousands of years before Rav Schachter. The frumme thought seriously about the question and concluded that either a) Jeremiah lived thousands of years; b) Rav Schachter was actually thousands of years old; or c) Rav Schachter and Jeremiah were actually contemporaries, but historians had deliberately mangled the dates. Rav Parnes dismissed the question as a *klutz kashya*, pointing out that discombobulous contiguous temporal discontinuities occur frequently in the halakhic universe.

Rav Schachter was once walking with four other *roshei yeshiva*, when a group of pray-

ing women came into view. The rabbis passed them without so much as a nod. Later, a second group came into view, and this group the rabbis greeted warmly. Rav Schachter and Rav Parnes explained that the second group had been praying to Baal and therefore had not been transgressing the prohibition against forming a women's *minyán*, whereas the first group had been praying to God. Rav Bronspigel claimed that the first group had included members of the *Hamenavaser* board and was therefore in *cherem*.

Rav Parnes later expressed his dismay that the Divine Being should have asked such an

unformulated question of Rav Schachter.

It was said that, had Rav Schachter smoked, worlds would have trembled while the tobacco was being lit.

An angel once appeared to Rav Schachter, calling, "Rav Schachter! Rav Schachter!" And Rav Schachter replied, "*Hineni*." The angel continued, "Rav Schachter, if you don't allow people to call you Reb Herschel, ArtScroll will never write your autobiography." Rav Schachter paused to consider the *Acharonim* on this issue. Tragically, we do not know Rav Schachter's reply as we do not have an ArtScroll version of this story.