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Editors’ Thoughts: “A Time to Mourn and a Time to Dance”

By Gabrielle Hiller

On April 7, 1959, the Knesset of the State of Israel passed a law establishing the twenty-seventh day of Nissan as the day on which to memorialize the six million Jews murdered in the Holocaust. The commemoration is official, but it is also a well-recognized annual event held by Jewish organizations on the day itself and throughout the month of Nissan. The date is marked by various activities, including speeches, prayers, and cultural events, to honor the memory of those who perished.

In Defense of the “Shocking” and “Anti-Traditional”: A Response to Elliot Resnick

By Simcha Gross

When We Talk About the Crown Heights Riot

By Simon Goldberg, YC ’12

The Legacy

By Yem Zinok

Nose be-Ol Im Havero: A Burden Worth Carrying

By Mordechai Shichtman

About Kol Hamevaser

Kol Hamevaser is the Jewish Thought magazine of the Jewish Student Union at Yeshiva University, and a forum for the expression of Jewish thought and intellectual growth. It is published monthly, and is available for free to all students, faculty, and staff of Yeshiva University.

Kol Hamevaser is a student publication, and is run by a committee of students and faculty. The editor is responsible for the overall direction of the magazine, and is assisted by a staff of writers and editors.

Kol Hamevaser is available online at www.kolhamevaser.com, or in the Student Union building on the Yeshiva University campus.

The Weaver ve-Omer: Responses to Technology Issue

How Long Will You Limp Between Opinions? On the Difference Between the Academy and the Yeshivah

By Simcha Gross

In his recent Kol Hamevaser op-ed, “Shei Derech Biblic”, Elliot Resnick argues that the burden of learning and teaching should be shared among all members of the Jewish community, and that the academic world should be more accessible to everyone.

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In Defense of the “Shocking” and “Anti-Traditional”: A Response to Elliot Resnick

By: Nathan Hyman

In the last issue of Kol Hamevaser’s Essay column, Assistant Professor of Jewish Studies at Yeshiva University, Elliot Resnick, argued that the Bible course at Yeshiva University “is anti-traditional.” He explained: “Mr. Resnick apparently seeks to invoke the spirit of Dr. Shmuel Yitzchak Arieh, who implied that whatever the “over-simplification” of the subject matter of a traditional Halacha course might be, the “inadmissibility of all intellectual behavior” is a categorically valid standard.”

Mr. Resnick indicates that the Bible curriculum at Yeshiva University, in which he was engaged, is “anti-traditional.” He states that the Bible curriculum is essentially a “natural science.” He argues that the Bible curriculum is a “social science” because it is about “interpretation.”

The Bible curriculum is a scientific discipline that seeks to understand the underlying assumptions because, unlike other disciplines, it does not provide a complete picture of the world. This is because the Bible curriculum is not concerned with providing a complete picture of the world. It is concerned with understanding the underlying assumptions that are used to make sense of the world.

In his response, Mr. Hyman argues that the Bible curriculum is not anti-traditional. He explains that the Bible curriculum is a discipline that seeks to understand the underlying assumptions that are used to make sense of the world. He argues that the Bible curriculum is not concerned with providing a complete picture of the world. It is concerned with understanding the underlying assumptions that are used to make sense of the world.

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The Narrative of the Auschwitz and the Poland Trip

By: Gavriel Brown

Recently, I came across a startling para- graf from the book The Source of Strength in the Holocaust by Baruch Jelinek. Published by the Institute of Contemporary Jewry at the Hebrew University in Jerusalem, it deals with two central figures in the history of the Holocaust in Hungary: Rabbi Baruch Szapary, also known as Rabbi Barukh; and Rabbi David Rubashov, known as Rabbi Shmelke of Sassov. They disappeared without a trace, and one might wonder what happened to them.

The narrative of my trip portrayed Polish Jewish life as religious, observant, and united, not diverse, opinionated, and divided. My trip’s storyline was not only historically accurate and romanticized history toward one particular neighborhood of the graveyard, but also provided a glimpse of the Jewish life in a Post-Secular World.

I fell in love with Krakow and Katowice, cities that I remember as the Bund memorial that I remember. Krakow, Katowice, and Lublin are part of the same Yiddish-speaking area known as Little Poland. However, of all the graves that I visited, the Bund memorial was the most prominent. It stands as a dignified monument to memory.

I can also envision the itinerary of a Hasidic Jew on an architectural tour. The narrative the Bund memorial represents is familiar to many. Krakow, Katowice, and Lublin are part of the same Yiddish-speaking area known as Little Poland. However, of all the graves that I visited, the Bund memorial was the most prominent. It stands as a dignified monument to memory.

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ous results of the SS would be neutralized. This
blow up the building, and the Jews could
in each Jewish family, rather than merely
housed both Jews and non-Jews, an SS of-
to assemble, they would be prepared to
to concentration camps, R. Barukh want-
ing to raise more and more money to keep his
remnants of European Jewry, even seeking
money did indeed trickle in, R. Ba-
el, the widow of the Minhas Elazar, was
her husband; Minhas Elazar’s teachings
was as if, in their eyes, they were ask-
ing for food. They did not want to do any-
surgery on themselves or on members
make any match, would not allow
out first asking their
cases. Those who recognized their
of the Remembrances, a move that
- it is abundantly clear that R. Barukh did not
moral resistance, rather than passively accept
coming catastrophe of Nazi rule and did
mortality rates, the leader that R. Baruch was during
rate, the leader that R. Barukh was during
the deaths of his own followers? R. Barukh
concludes that the lack of leadership is part
of the deaths of his own followers: “This is an
essential question: that of the wisdom of having human leaders who are pres-
sent to do all the power and all-know-
ing that the entire remembrance of the victi-
was quite negative. We know that R.
ativa to make any move, although it was truly his choice to be
It is possible that his experiences in the Holocaust led R.
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18  Yehudah Ha-Levi 1.2
30  Arrizmi Me’ir Gansour, “More on
the Inconsistency in the Remembrance of the
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timesharon.com/Israeli/journal/articles-
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What followed at the accident scene were perhaps the most critical moment in the series of events surrounding what has become known as the Crown Heights Riot of August 1991, in which police faced local Jewish residents, blacks and other local residents.

Some evidence indicates that the police failed to take adequate steps to ensure the safety of the victims. However, it is clear that the police officers acted responsibly in the face of a hostile crowd.

In this context, the role of the New York Police Department (NYPD) in maintaining public order is crucial. The police must ensure the safety of all citizens, regardless of their race or religion.

In conclusion, the Crown Heights Riot was a tragic event that highlights the importance of understanding the racial tensions and conflicts in the United States. It is essential to learn from this event and work towards promoting racial harmony and understanding.


Shapiro, 97-98; Conaway, 106. See note xxvi above.


Shapiro, 109-115; Conaway, 104-115 for a more detailed discussion.

Conaway, 111. See ibid, 104-115 for a more detailed discussion.

Conaway, 111. See ibid, 104-115 for a more detailed discussion.

Remnick, 56.

Said, 108.


Ibid, 108.


Ibid.

Lufishchit, ezredes konflikumok a 20. században.


The Time, 6 July, 2003, p. 81.

The Jewish Week, 20 July, 2003, p. 96.

Spokes at YU,” The Jewish Week, 8 July 2003, p. 96.


Remnick, 54.


The Jewish Week, 9 July, 2003, p. 96.

The Jewish Week, 20 July, 2003, p. 96.


Ibid, 108.


The Time, 6 July, 2003, p. 96.

The Jewish Week, 8 July 2003, p. 96.


Remnick, 54.


Remnick, 54.


Remnick, 54.


We're not victims. Certainly the survival that I've met in my life doesn't want us to believe that we're victims. They want us to be vigilant. To use the past to inform citizenship. But in the classroom, the Holocaust is not something with which we're already familiar. The young people with whom I've worked are not aware of the Holocaust’s uniqueness. I argue just the opposite. In fact, we remember: to personalize the history without diluting its value in researching and publicizing these unknown histories, for two main reasons: First, as Elie Wiesel continues to teach us, the importance of recognizing that it was not millions of “people” who died in the Holocaust, but millions of individuals. Each one of our footprints on earth as we are to underscore this message.

To think of the generation of today’s YU students and have great-grandparents educat- ing their children about the Holocaust is educating their children about the passing of our grand- parents and relatives. Absolutely. So the impor- tance of recognizing the generation we will be is greater than it is already. The young people who will be tomorrow are developing a very personal hand-recollection of the events of the Holocaust is about seventy- seven. This is a dying population. Survivors and their first- and second-generation family mem- bers—many are dying every day, and the implications for education are deeply con- cerning. There’s simply no replacement for first-hand testimony. There’s no replacement for the pro- tective diaries of Anne Frank’s denim when it counts on the footpath by side with living, breathing testimony of a witness. It’s more difficult to grow generalized. It’s more dif- ficult to grow generalized. It’s more difficult to grow generalized.

It makes us back to an exhibit I once saw in Berlin that attempted to illustrate the number of concentration camps by flag- ging one yellow triangle per camp on a map of Europe. Of course, all you could understand is that the Holocaust took shape in many more local communities and tasked many con- sumers to find meaning in recognizing the result. The goal is to find meaning in researching and publicizing these unknown histories, for two main reasons: 

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It makes us back to an exhibit I once saw in Berlin that attempted to illustrate the number of concentration camps by flagging one yellow triangle per camp on a map of Europe. Of course, all you could understand is that the Holocaust took shape in many more local communities and tasked many consumers to find meaning in recognizing the result. The goal is to find meaning in researching and publicizing these unknown histories, for two main reasons: First, it’s an effort to cease to teach us, the importance of recognizing that it was not millions of “people” who died in the Holocaust, but millions of individuals. Each one of our footprints on earth as we are to underscore this message.

To think of the generation of today’s YU students and have great-grandparents educating their children about the Holocaust is educating their children about the passing of our grandparents and relatives. Absolutely. So the importance of recognizing the generation we will be is greater than it is already. The young people who will be tomorrow are developing a very personal hand-recollection of the events of the Holocaust is about seventy-seven. This is a dying population. Survivors and their first- and second-generation family members—many are dying every day, and the implications for education are deeply concerning. There’s simply no replacement for first-hand testimony. There’s no replacement for the protective diaries of Anne Frank’s denim when it counts on the footpath by side with living, breathing testimony of a witness. It’s more difficult to grow generalized. It’s more difficult to grow generalized. It’s more difficult to grow generalized.
I was elated. We received tens of thousands of people to Shabbat a few years ago and learning from them, can apply the lessons of the Holocaust to our own world—to think about what the legacy of the Holocaust means for both the Jewish and Chinese communities. Judaism itself has always viewed the Holocaust as a moral catastrophe. Factually, the Holocaust is not unique in the sense that it was not experienced by the people of the world, but it was experienced by the people of the world in the light of the holy disbelief of the believers. It describes both his immediate rebellion against God and his recognition of the believers' purpose on this earth. Though the destruction of the Holocaust was a moral catastrophe, it is equally true that the Holocaust is not unique in the sense that it was not unique in the sense of evil. From a qualitative point of view, the Holocaust is a catastrophe. There is an absolute opposition. Similarly, novelist Eliezer Berkovits' answer is the concept of a new covenant. Without menschen, there was no possible way to continue the covenantal relationship with God. That is the problem of evil. From a qualitative point of view, the Holocaust is a catastrophe. There is an absolute opposition. Similarly, novelist Eliezer Berkovits' answer is the concept of a new covenant. Without menschen, there was no possible way to continue the covenantal relationship with God. That is the problem of evil. From a qualitative point of view, the Holocaust is a catastrophe. There is an absolute opposition. Similarly, novelist Eliezer Berkovits' answer is the concept of a new covenant. Without menschen, there was no possible way to continue the covenantal relationship with God. That is the problem of evil. From a qualitative point of view, the Holocaust is a catastrophe. There is an absolute opposition. Similarly, novelist Eliezer Berkovits' answer is the concept of a new covenant. Without menschen, there was no possible way to continue the covenantal relationship with God. That is the problem of evil. From a qualitative point of view, the Holocaust is a catastrophe.
Berkovits’ treatment of these philosophers, cite by name those who he attacks. This is, to the subject material, Berkovits does not... 


19. Ibid., 91.

20. Berkovits, Faith After the Holocaust, 413.

21. Berkovits affirms traditional Jewish faith... post-Holocaust theology in the context of... 

22. Berkovits, Faith After the Holocaust, 413.

23. Berkovits affirms traditional Jewish faith... post-Holocaust theology in the context of... 


25. Berkovits affirms traditional Jewish faith... post-Holocaust theology in the context of... 


27. Ibid., 98.

28. Berkovits, Faith After the Holocaust, 413.

29. Berkovits, Faith After the Holocaust, 413.

30. Ibid., 103-104. According to Ha... 

31. Berkovits, Faith After the Holocaust, 413.

32. Berkovits, Faith After the Holocaust, 413.

33. Berkovits, Faith After the Holocaust, 413.

34. Berkovits, Faith After the Holocaust, 413.

35. Berkovits, Faith After the Holocaust, 413.

36. Berkovits, Faith After the Holocaust, 413.

37. Berkovits, Faith After the Holocaust, 413.

38. Berkovits, Faith After the Holocaust, 413.

39. Berkovits, Faith After the Holocaust, 413.

40. Ibid.

41. Hazony, “Eliezer Berkovits on Evil.”

42. Hazony, “Eliezer Berkovits on Evil.”

43. Hazony, “Eliezer Berkovits on Evil.”

44. Hazony, “Eliezer Berkovits on Evil.”

45. Berkovits, Faith After the Holocaust, 413.

46. Ibid., 4.

47. Ibid., 4.

48. Ibid., 4.

49. Ibid., 4.

50. Ibid., 4.

51. Ibid., 4.

52. Ibid., 4.

53. Ibid., 4.

54. Ibid., 4.

55. Ibid., 4.

56. Ibid., 4.

57. Ibid., 4.

58. Ibid., 4.

59. Ibid., 4.

60. Ibid., 4.

61. Ibid., 4.

62. Ibid., 4.

63. Ibid., 4.

64. Ibid., 4.

65. Ibid., 4.

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69. Ibid., 4.

70. Ibid., 4.

71. Ibid., 4.

72. Ibid., 4.

73. Ibid., 4.

74. Ibid., 4.

75. Ibid., 4.

76. Ibid., 4.

77. Ibid., 4.

78. Ibid., 4.

79. Ibid., 4.

80. Ibid., 4.

81. Ibid., 4.

82. Ibid., 4.

83. Ibid., 4.

84. Ibid., 4.

85. Ibid., 4.

86. Ibid., 4.

87. Ibid., 4.

88. Ibid., 4.

89. Ibid., 4.

90. Ibid., 4.

91. Ibid., 4.

92. Ibid., 4.

93. Ibid., 4.

94. Ibid., 4.

95. Ibid., 4.

96. Ibid., 4.

97. Ibid., 4.

98. Ibid., 4.

99. Ibid., 4.

100. Ibid., 4.

101. Ibid., 4.

102. Ibid., 4.

103. Ibid., 4.

104. Ibid., 4.

105. Ibid., 4.

106. Ibid., 4.

107. Ibid., 4.

108. Ibid., 4.

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112. Ibid., 4.

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116. Ibid., 4.

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119. Ibid., 4.

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121. Ibid., 4.

122. Ibid., 4.

123. Ibid., 4.

124. Ibid., 4.

125. Ibid., 4.

126. Ibid., 4.

127. Ibid., 4.

128. Ibid., 4.

129. Ibid., 4.

130. Ibid., 4.

131. Ibid., 4.

132. Ibid., 4.

133. Ibid., 4.

134. Ibid., 4.

135. Ibid., 4.

136. Ibid., 4.
While, for the most part, empathy is viewed as a positive virtue, some have argued that empathy can be a problem for Jews. This is because Jews are often asked to feel the pain of others, and this can sometimes lead to a sense of helplessness or frustration. However, empathy is an important part of Jewish ethics and is seen as a way to connect with others and to understand their perspectives.

One of the examples of empathy in Jewish ethics is the concept of mesillat yesharim, or the idea that one should try to imagine oneself in the place of another. This is seen as a way to understand the pain of others and to learn from their experiences. The Talmud also emphasizes the importance of empathy in the context of offering physical assistance. See page 303 for more information on this.

In his book "Lithuanian Jewry is no more," Rabbi Yitzchok Sternlicht writes that the Lithuanian Jewish community was characterized by a deep sense of empathy and connection with others. He argues that this was a result of the unique setting of Lithuanian Jewry, which was characterized by a strong sense of community and a desire to help those in need. This sense of empathy is still evident in the way that Lithuanian Jews engage in tzedakah, or charitable giving, and in their efforts to help those in need.

However, empathy is not always viewed positively. Some have argued that empathy can be a problem for Jews because it can lead to a sense of guilt or shame. Others have argued that empathy can be a problem because it can lead to a sense of helplessness or powerlessness.

Overall, empathy is an important part of Jewish ethics and is seen as a way to connect with others and to understand their perspectives. While it can be a problem at times, it is also a vital part of Jewish life and is seen as a way to strengthen relationships and to build a more just and compassionate society.
Yeshiva University would certainly be included in the list of yeshivot that have been heavily influenced by Lithuanian Jewry, especially considering that the Ratz, whose philosophy is embedded within our institution, was the descendant of a long line of Lithuanian rebbes.

Another example can be found in the almost uninterrupted списание displayed by R. Eliezer Shach, “accompanying [him] twice out of five.” This astute observation sheds light on the resilience and strength displayed by Lithuanian Jewry, especially considering the Holocaust.

The Holocaust was the descendant of a long line of Lithuanian rebbes. The intergenerational transmission of the values that were influential in the shaping of many of the Orthodox institutions and personalities in the post-Holocaust era is certainly a world-real read.

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16  Ibid.

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