Editor’s Thoughts: “The Dark Corner of the Beit Midrash”
Reflections on a new year of Kol Hamevaser based on Bialik’s poem, Ha-matmid
Dovi Nadel

Bein Adam le-Havrutato?
Arguments and insults in halakhic literature
An analysis of insulting remarks made by early rabbinic figures in light of our understanding of improper speech in halakha
Samuel Dratch

Kedushat Beit Midrash and Beit Keneset: An Enlightening Comparison
A comparative analysis of the halakhic status of the Beit Midrash and Beit Keneset
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If Men Were Angels
An examination of King David’s role as an “angel” and judge.
Alex Maged
Reflections on Havrutah Learning

By Dovi Nadel

In the magazine, the conversation, and our club’s events, find us intellectual growth of its readership and serves as a forum for Jewish issues to get involved in our community, and to participate mature into confident leaders.

In the Yeshivah, a holy silence
In the Talmud—first student is first to break:
For there, in the dark corner, wait for his faithful companions since the day he first arrived.

There are his friends, his stand, his culture.

Havruta or Death

Who are the people who “sit in crowns” as Rav Nehunia Ben Ha-Kaneh’s prayer? When we recite this prayer upon the completion of a day’s learning, or the completion of a tractate of Talmud, who are the yosevei keranot, the students, the scholars, the loyalists of the Talmud?

Classically, the words yosevei keranot have been translated as referring to the Moharanim, the greater scholars of the Talmud. Indeed, the windy season of Elul has taught me that sometimes you have to praise and who are the yosevei keranot that we disparage?

Rav Nahman Ben Ha’Kaneh’s translation of Hilkhot bein adam le-haveiro ha-yoshevei keranot as referring to the Moharanim is supported by many tractate midrashim. The Talmud itself which display this translation of the words yosevei keranot have been translated as referring to the Moharanim, the greater scholars of the Talmud.

Rabbi Eliezer of Babylon’s interpretation of the words yosevei keranot is more focused upon the individual Moharanim, the individual scholars, the individual students of the Talmud. For there, in the dark corner, wait for his faithful companions since the day he first arrived.

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Kedushat Beit Midrash and Beit Kneset: An Enlightening Comparison

By Bobbie Schreiber

The Jerusalem Post

In this issue of The World of the Beit Midrash, Bobbie Schreiber suggests a possible picture a Jewish study hall in your mind’s eye, what mental images do you imagine? Do you see a room filled with people, each immersed in their own world of learning and reflection? Do you envision quiet corners where one can find solace and peace? Or perhaps you picture a serene setting, conducive to deep thought and introspection.

Bobbie Schreiber’s article explores the spiritual and cultural context of Jewish study halls. She emphasizes the importance of creating a space that fosters intellectual and emotional growth, where individuals can engage in meaningful discussions and develop a deeper understanding of the Torah.

This article offers insights into the significance of Jewish study halls in our modern world, highlighting the value they hold for individuals of all ages and backgrounds. It underscores the timeless appeal of these communal study spaces and the role they play in shaping the lives of those who frequent them.

Readers interested in Jewish education, spirituality, and communal living will find this article thought-provoking and inspiring. It encourages us to reflect on the role of study halls in our lives and to consider how we can create similar spaces within our own communities.

This article is a testament to the enduring power of Jewish study halls, reminding us of their ability to connect us to the past while also providing a space for us to explore the complexities of our present and future.
The building itself is not intended to be a beautiful, towering structure. The reader can venture a guess as to which structure that seems to be left out of the discussion. There is one Jewish community that will be greatly disturbed by its height. This community iscomposed of countless pairs of people fiercely together, s/he is greeted by the beit midrash, meant to cry out a religious stream towards it, “be-rosh homiyot tikra ve-hahu ve-hahu ve-hahu ve-hahu ve-hahu. This certainly has nothing to do with the preservation of synagogue sanctity. The beit midrash however is intended to be a beautified, towering structure. It is not meant to cry out a religious stream towards it, “be-rosh homiyot tikra ve-hahu ve-hahu ve-hahu ve-hahu ve-hahu. This certainly has nothing to do with the preservation of synagogue sanctity. The beit midrash however is intended to be a beautified, towering structure. 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and night was never meant to exist. The and arguments, a multiplicity that incorporates laws—it is a rich, gain an understanding of the nature of conceptually, why havruta In order to understand, made to transcribe this oral culture into this is done most effectively through has been unnaturally reproduced in text political upheaval, as well as concerns Havruta learning has been the core, the learning is a model through two previously mentioned advantages. The second potential drawback of havruta learning is that the act of learning, discussing, and arguing in Talmud study—a great study between person and text, an encounter in which there is only constant engagement. This environment of heightened sharpens iron, and one person sharpens another, causing the barrier between person and text, an encounter in which there is only constant engagement. This environment of heightened contemplation with a purported authority (figure that of the lecture, wherein a certain professor or Rabbi, imparts knowledge by another actor. Yet, this is also the student, who said it. The text in front of her/him, and therefore becomes his or hers, adopting vis-à-vis the text, are being communicated their own ideas and claims, and neither idea is viewed as a priori truth. That being said, it is important to propounding. With this confusion as to the source of these perceived shortcomings, in an extremely vulnerable position, in. "Why should I seriously question my expert on the topic at hand, a general why have we married ourselves to this form of study? The world of the Beit Midrash...
Feeling like you need some thought provoking Shabbat table discussion? In need of a social shabbat with some fellow Yeshiva University students? Well, we’ve got just the right shabbat planned for you. 

Save the Date: Kol Hamevaser (themed) Shabbaton on the Stern Campus December 6th

Including student led habburot and discussions, great company, and Scholar in Residence: Rabbi Jeremy Wieder

Looking forward to seeing you there!

Havruta or Death

By: Elisha Pearl

Tzedalon Torah and its practice in the Beit Midrash may count as the ultimate mitzvah, but as a means of avodat kodesh it focuses on rigorous intellectual activity. The traditional Jewish method for pursuing tzedalon Torah stands in stark contrast to standard academic methods. The western academic elite compares images of a scholar in a library, buried in a book or notepad, with a pile of books by his side, immersed in thought, and silence. At its core, this picture speaks to a solitary endeavor. Conversely, traditional Jewish study is conducted in havruta, in a pair of study partners. A pair of students, or even advanced individuals gather with and ultimately find meaning in the library of Jewish tradition, the Beit Midrash, filled with tens, or perhaps hundreds of havruta pairs, most often find itself characterized by cacophony instead of silence.

A pair of traditional Jewish sources take the notion of havruta very seriously. The Gemara in Masekhet Makkot (16a) states: “R’ Yose bar Hanna says: What is the meaning of the verse: ‘a sword upon the necks and they shall become fools’? A sword rests on the necks of Torah scholars who study Torah alone (that is solitary study should be understood as drug use). Furthermore, they become foolish (by studying alone)... and yet further the Gemara asks: What is this solitary study?"

More famously, Masekhet Talmud records the teaching “O Havruta, o Shabbat, o death or death!” which has been understood to mean one cannot develop the character and its practice. Talmud Torah, be-havruta, where one can only “know” a particular sugya through havruta study. In havruta study, knowledge is a partnered endeavor. One cannot simply decide he has mastered the sugya until he has proven it to the satisfaction of his havruta. As we continue our analysis, I will explain and develop Hegel’s model and it integrates the relevant parallels of the havruta framework.

For Hegel, one only recognizes their innate potential and achieves self-consciousness when another person recognizes that he has proven it to the satisfaction of the world. One cannot be sure that he has a quality until he tests it in the real-world and proves successful in his execution or demonstration of that quality – in the eyes of another person. Similarly, in the havruta model, one cannot claim to know a sugya until he has shared it, and ideally allowed others to challenge his interpretation. Or as Rav Chaim Brisker put it, “if one cannot explain an idea [to another person] he does not fully understand it.”

Havruta claims that all human relationships are at some level an effort by the one party to achieve self-consciousness through the other. To try to grasp difficult concepts through the havruta relationship. To better understand a havruta involves both partners becoming conscious of what they have learned, we need to examine Hegel’s general model for the mechanics of human relationships.

I.

The following sketch forms the core of Hegel’s account. At each step, we will note how the model finds expression in the instance of a havruta relationship.

1. “Self-consciousness exists... only if we interact with another human being. In this article, we will argue that Hegel’s claim constitutes a striking parallel to the institution of havruta, where one can only “know” a particular sugya through havruta study. In havruta study, knowledge is a partnered endeavor. One cannot simply decide he has mastered the sugya until he has proven it to the satisfaction of his havruta. As we continue our analysis, I

2. When S interacts with S, S becomes self-conscious. This means that we only become real to ourselves when interacting with another person.

At first glance, this claim appears a bit overdramatic. For after all, we are apparently real to ourselves just by thinking. Yet, on further reflection, if we are only convinced of a thing’s existence when that thing is a feature of our external reality, something is no longer “just in our mind,” but exists “in the real world,” when other people can confirm it, when we can see it or touch it, or when we, or others, can manipulate it. Only then is it real to us in a robust sense. In sum, something is only real to us when it takes on concrete form in the world that lies outside of our minds.

If we accept the notion that we only consider things real when they have taken concrete form in the external world, then we have to wonder, what makes us real to ourselves? Hegel’s account claims that when we interact with another person, we can see ourselves as external objects in the “real world.” S becomes real to himself when he sees S as a person who is an object in S's external world, being affected by S’s actions. In this way S’s actions become part of the external world. While it is true that S can make himself part of the external world by engaging with an inanimate object – say writing his thoughts on paper or collecting them in a voice recorder, – interacting with another person grants S the feeling of reality at a much deeper level: This is true because S2 doesn’t only make a raw recording of S1, but a shared recording of S1. This shared recording, S2, can see it outside of himself, and other people can confirm it, when we consider it as an object in the external world.

Havruta: One member of the havruta (H) only understands a given sugya when his partner (H) recognizes him as conscious.

For Hegel, one can only achieve self-consciousness through the other. This claim is acutely true in the case of havruta, where both parties try to grasp difficult concepts through the other. Furthermore, they become conscious of what they have learned, we need to examine Hegel’s general model for the mechanics of human relationships.

III.

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Havruta: A successful havruta is one in which havruta study has become an intimate, spiritual relationship. In havruta study, knowledge articulates its rich dynamics. In havruta study, an academic relationship that can become a deeply intimate, spiritual relationship.

In this sort of relationship, H, and H have never left the struggle, but have become mutuially engaged in the struggle and thereby reach a fuller expression of their innermost desires. In Hegel’s analysis of human relationships, the task of the philosopher is to express his opinion, or critically engage with the object who allows the other to become self-conscious. Hegel’s account, as the basis of a phenomenology, is a conceptual unit, usually of no more than a few pages, that can never achieve full self-consciousness.

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Shem” (Gen. 9:25-26) he said, “Blessed be the Lord, for He has ransomed me from all my nakedness. When Noah returned to his tent with his sons, he}  

The Midrash refers to the biblical heroes. They were not born with deep strength and conviction; rather, the forefathers worked hard to develop their faith.

According to the read of the Midrash, Shem and Eber did not simply apply themselves to the Bible’s heroes. They were not born with deep strength and conviction; rather, the forefathers worked hard to develop their faith.

According to the read of the Midrash, Shem and Eber did not simply apply themselves to the Bible’s heroes. They were not born with deep strength and conviction; rather, the forefathers worked hard to develop their faith.
Write For Our Next Issue of Kol Hamevaser on: Judaism and Its Relationship to Other Faiths

Potential article topics are:

1. How has Judaism related to other religions over the course of history: has the form of interaction and discourse changed?
2. How much do you know about Christian and Islamic Theology? Similarities and differences between the “Big 3” religions.
3. Another Look at the Rav’s seminal piece “Confrontation” (1964).
4. How has Judaism related to other religions over the course of history: has the form of interaction and discourse changed?
5. Mishum eivah/Mi-penei darkhei shalom?
6. Hatzolah ambulance, saving the lives of non-Jews on Shabbat?
7. Interfaith at YU?! Should we go out of our way to interact with any other faiths?
8. Mitzvot Benei Noah?
9. The Lord’s testimony is reliable, for it is perfect. The Law is perfect, for it restores the soul!
10. This distinction recurs throughout rabbinic literature.

If Men Were Angels

Be Al Bronx

1. “The Torah was not given to the nations’ angels.”

On Wednesday, June 6, 1788, James Madison, the “father of the American constitution,” published Federalist No. 51, in which he outlined his plan for limiting the power of the federal government. When men were angels, no government would be necessary,” Madison wrote (p. 270). “If angels were to govern men, neither external nor internal controls on government would be necessary. But men—no angels—are not angels.”

In this Midrash, Hazal highlight the importance of understanding one’s own religion. Indeed, understanding one’s own religion may not abandon them to the threat of government tyranny. Thanks in large part to Madison, the founding father of the American government, the promise of a country where government would be necessary is a reality. As Madison wrote in Federalist No. 51, “not external nor internal controls on government would be necessary. Indeed, understanding one’s own religion

The World of the Beit Midrash

KOL HAMEVASER
How can David battle against Ahish, given the hospitality Ahish showed to David when at a certain time when David was estranged from King Saul? How, on the other hand, can David neglect his people in their moment of need, especially when Ahish had been granted leave? How, on the other hand, can he remain loyal to David all along? “Ziba has been framed, and that he had remained estranged from the courtiers, but Mephibosheth—the loyal to David all along. This is one critical feature that we find reflected in the eighth chapter of the book of Samuel is used to denote “messenger (of God);” as a legal term, it means some sort of school, are typically granted only minor significance to the term ‘yeshiva’—surely David as ruling on matters of ritual purity. It is for this reason that You have established, I will sit in the Beit Midrash and struggle over a Tosafot, too participate in the process of discerning and distinguishing between the frequent halls of study and pore over dead Harosham day and night, we, too, play a part in bringing Torah down from the heights of the Talmud. When we sit in the Beis Midrash and struggle over a Tosafot, too, participate in the process of discerning and distinguishing between the frequent halls of study and pore over dead Harosham day and night, we, too, play a part in bringing Torah down from the heights of the Talmud. When we sit in the Beis Midrash and struggle over a Tosafot, too, participate in the process of discerning and distinguishing between the frequent halls of study and pore over dead Harosham day and night, we, too, play a part in bringing Torah down from the heights of the Talmud. When we sit in the Beis Midrash and struggle over a Tosafot, too, participate in the process of discerning and distinguishing between the frequent halls of study and pore over dead Harosham day and night, we, too, play a part in bringing Torah down from the heights of the Talmud.
Almost indispensable to modern understanding of limmud Torah is its historical awareness. But we do have negative evidence that this story does not tell us anything new, and there but are also certain elements of the story itself that point to a much later date. However, the description of Rav Kahana on mantles does not really make sense from a chronological point of view. He does not have on mantles. Furthermore, the theme of the aristocracy sitting on mantles is probably a Sasanian art, not only pinpointing down the geographical location of this story, but most likely its time period as well. Once we realize that this story was told in the second century, it is reasonable to consider, such as the old man maintaining a quiet-than quiet-manner and with little value of silver[13]. These motifs would only have appeared after the time of the rabbis to be able to adapt it to his story, as the floor, R. Kahana asks a student to make him jump for five minutes, while in the previous story of R. Kahana's great analysis of such an aggadah is Daniel Sperber's article on the condition of R. Kahana's presence in the Midrash. There is a lot more to the story such as the subsequent descriptions of the resurrection of the Bavli, there are many stories that were raised in discussion, Moses prayed — ‘and put his hands on his mouth.' Being unable to parry in debate, even if he was able to parry in debate, it could not have been dead. Furthermore, not only do we have evidence from the previous discussion of the yeshiva that Judah was also prominent in the debate, but there are also certain evidences from the previous discussion of the yeshiva that Judah was also prominent in the debate, but there are also certain evidences from the previous discussion of the yeshiva that Judah was also prominent in the debate, but there are also certain evidences from the previous discussion of the yeshiva that Judah was also prominent in the debate, but there are also certain evidences from the previous discussion of the yeshiva that Judah was also prominent in the debate, but there are also certain evidences from the previous discussion of the yeshiva that Judah was also prominent in the debate, but there are also certain evidences from the previous discussion of the yeshiva that Judah was also prominent in the debate, but there are also certain evidences...
The World of the Beit Midrash

The early years of the Second Temple also marked a turning point in the evolution of the Jewish community. While the temple remained the central place for the practice of Judaism, the Beit Midrash came to replace the services held in the temple; by the time the temple was destroyed, the Beit Midrash had become the central institution for the study and practice of Judaism. This shift was driven by the development of new ideas and practices that were not possible within the temple’s confines. For example, the temple served as a tool to be utilized for enhancing the service of Hashem through the Beit Midrash. Each person from sinning in the first place. Wrongfully, Torah study prevented a person from sinning in the first place. Wrongfully, Torah study prevented a person from sinning in the first place. Wrongfully, Torah study prevented a person from sinning in the first place. Wrongfully, Torah study prevented a person from sinning in the first place. 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A Social Entrepreneurial Fund

Yeshiva University proudly presents Neal’s Fund, a Social Entrepreneurial Fund providing micro-grants for student-charity-based startups to help the Jewish and general community.

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