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Rabbi A: The Early Years

In Defense of the Second Amendment to the YU Constitution

# KOL HAMEVAKKER

## THE JEWISH REVIEW OF BOOK REVIEWS



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**ABOUT KOL HAMEVAKKER**

*Kol Hamevaker is the Jewish Thought magazine of the Yeshiva University student body, and the only Yeshiva University publication which doubles as a sleeping aid. The magazine hopes to facilitate the religious and intellectual growth of its "readership" and serves as a forum for students to express their views on a variety of issues that face the Jewish community (usually the ones you don't care about). It also provides opportunities for young thinkers to engage Judaism intellectually and creatively, and to mature into confident leaders, and/or find a shidduch.*

*Kol Hamevaker is published monthly and its primary contributors are undergraduates, although it (allegedly) includes input from RIETS Roshei Yeshivah, YU professors, and anyone else whose language is sufficiently confusing to warrant intellectual awe. In addition to its print magazine, Kol Hamevaker also sponsors special events, speakers, sneakers, discussion groups, conferences, and our own edition of the Webster dictionary.*

*We encourage anyone interested in writing about or discussing Jewish issues to get involved in our community, and to participate in the magazine, the conversation, and our club's events. Find us online at [www.kolhamevaker.com](http://www.kolhamevaker.com), or on Facebook or Twitter.*

**Editors' Thoughts: I Know Who is Responsible for Hurricane Sandy, But I Am Not Telling You**

BY: ha-Rav ha-Mevaser

**W**e have a problem, dear readers, a major problem. One of you is directly and exclusively responsible for the tragic destruction wrought by Hurricane Sandy four months ago on the Rockaways, Long Island, Red Hook, and the Jersey Shore. Yes, it's one of you, holding and reading this magazine right now, who must bear the blame. You know exactly who you are, and you're not doing

the rest of us any favors by keeping your secret. As a matter of fact, I, the all-powerful editor, am not going to allow this issue of Kol Hamevaker to begin until the one responsible comes forward and confesses. Sure, it's awkward and you may feel like you're being treated like children now, but this is very important. Haven't you read the news? So we're going to keep on waiting for the

culprit to be brave enough to show his or her face. This is your time being wasted, not mine. I can write here all day. The Gemara says: "Whenever the rain is excessive it ruins the land ... in order to make known the effects of sin, as it is said, 'Your iniquities have turned away these things and your sins have withheld good from you.'" These words of our holy sages made clear to me that ca-

lamity befalls us as a result of sins, and equally clear that the sins were committed by other people. I have therefore taken it upon myself to identify the individuals at fault for our collective suffering. This time around, it was all too easy to figure it out. But I'm not going to be the one to call out the culprit. After all, that would be more than a little presumptuous. So, instead, we're all going to wait...

**The Wizarding World of Yeshiva University**

BY: Miriam Khukhashvili

**T**he following was overheard and documented years ago at the founding of HYU<sup>1</sup> by the HYU Sorting Hat.<sup>2</sup> The text in its entirety can be found in the third chapter of *Harry Potterstein and the Shtia Stone*. A wonderful series written by the talented and profound Just Kidding Rowlingman.

Oh you may not think it's pretty  
That we judge by what we see  
But I'll eat a pot full of cholent  
If there's a smarter *shtreimel* than me

You can keep your hats black  
Rimmed wide and rather tall  
But I'm the YU sorting hat  
And I can cap them all

There's nothing hidden in your heart  
The sorting hat can't see  
So put me on, I'll take a look  
And tell you where you ought to be

You might belong with the srugies  
Where dwell the committed at heart  
Their Zionism and love of Torah

Set srugies most apart

You might belong with the velvets  
Who, a bit *mahmir* and loyal  
Shteig all day and all night  
unafraid of toil

Or yet in those with leather caps  
If you've a fun-loving mind  
Where those of relaxed demeanors  
Will always find their kind

Or perhaps with those who are bare  
You'll make your real friends  
Their lives are quite exciting  
With all sorts of twists and bends

So take me off! Don't be afraid!  
I'm really just a cap  
It's time for you to give greater heed  
To what's *inside* the chap

After Harry encounters the Sorting Hat and destroys it, Harry learns the school song from a few of the older students.<sup>3</sup>  
*Hogwarts, Hogwarts  
Hoggy Warty Hogwarts  
Teach us something please  
Whether we be slow or smart*

*Russian, Mexican or Chinese  
Out heads could do with filling  
With some interesting Torah  
For now they're loose and full of shtus  
Gashmiut and the wrong mesorah  
So teach us things worth knowing  
Bring back what we forgot  
Just do your best  
We'll do the rest  
And learn the entire blatt*

To complete the orientation process, Harry meets with the *roshei yeshivah* of Hogwarts Yeshiva University who relay to him the essence of what HYU is about: It is not only about preaching, it's about doing. It's hard work dealing with a double curriculum of wizardry and secular studies and balancing life as an Orthodox Jew in the wizarding world. No matter the hard work, the struggles and the confusion at times, being a wizard is the most rewarding thing the world has to offer. The gift of magic, and being able to learn it in an institution devoted solely to it, is a treasure.

Enter *talmid*, but take heed  
Of what awaits a misguided deed  
For those who dally and do not learn  
Must pay most dearly in their turn  
And if you seek beyond these doors  
An easy life rid of all your chores  
*Talmid*, you have been warned,  
beware  
Of finding a pure treasure there.

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Artsroll or Feldheim:

*Harry Potterman and the Shitita Stone*

Meet Harry Potterman as he enters the world of HYU. Harry endures the typical struggles of a first year student, finding a chevra (Ron Weaslestein and Dean Thomasman. There was a Hermione Grangerberg in the picture back in high school, but post-Israel, she disappeared), finding a rebbe (Rav Dumbledore) and dealing with the workload. When news comes that the foundation that the university was built on is being threatened by a group of native Heights residents, Harry must work with his friends to stop the attack and save the foundation of HYU.

*Harry Potterman and the Chamber of Hock*

Harry enters his second year of HYU a more confident student and feeling ready to date. When a rumor goes around damaging Harry's chances, will he find the source of the hock and stop it?

*Harry Potterman and the Prisoner of Shiur*

Harry endures the struggle of attempting to switch *shiurim* as his previous one was far too challenging. Harry attempts to override both academic advisement and the HYU registrar in a remarkable show of patience and bravery. Will he succeed?

*Harry Potterman and the Goblet of Schnapps*

As Dean Thomasman gets engaged, Harry enters the world of schnapps as he has his "first" taste of alcohol (since Purim *shanah aleph* of course...). Then a mysterious friend introduces him to the underground

world of Shabbos *farbrengens*, *tisches* and *l'chaims* galore. Soon Harry finds himself facing a question of utmost importance. Manischewitz or Bartenura?

*Harry Potterman and the Order of the Beis Din*

After a minor fender-bender involving Harry's new Firebolt in a recent game of Quidditch, Draco Malfoysky brings Harry to *Beis Din* attempting to make him liable for the damage to his Nimbus 2001 (a far more inferior broom, yet valuable nevertheless). Will Harry's knowledge of Gemara *Bava Kamma* aid him in defending his money, reputation, and Firebolt?

*Harry Potterman and the Half-Blood Rebbi*

As Harry finally switches *shiurim*, he discovers his new rebbi is related to the Soloveitchik dynasty. As Harry's awe subsides, he enters into a world of Brisker Torah that will cause him to reevaluate everything and anything he's ever learned before.

*Harry Potterman and the Deathly Shviger*

Alas, Harry has met his *bashert* (ironically, his *chavrusa* and best friend Ron Weaslestein's sister). After overcoming all the challenges he faced, the next chapter of his life has finally started. But in comes Harry's mother-in-law who is rather particular about everything. Can Harry overcome the urge to magically quiet her down or will he learn to deal with *shalom bayit* on his own?

- 1 Hogwarts Yeshiva University.
- 2 He's quite a judgmental fellow as will be made obvious by the subsequent poem.
- 3 Not taught to the female students so as not to create a situation of *kol isha*.



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## The Other Side of the *Mehitsah*: A Response

BY: David Colman

In her recent article "Our Side of the *Mehitsah*: An Open Letter," Davida Kollmar argues that many current *shul* practices make women feel "alienated" and "unwelcome."<sup>1</sup> Her arguments, however, are completely one-sided, as she neglects to mention all of the practices in *shuls* that make men uncomfortable. This approach is problematic. Why must women's rights always be fought for, without ever giving any consideration to men's rights? As the other "half of the Jewish population,"<sup>2</sup> men must also be made comfortable in *shuls*. I would like to present this overlooked male perspective.

One such example which the author does not discuss is that men need to get to *shul* much earlier than women do. It is accepted for women to sleep late and come to *shul* whenever they please. Men, on the other hand, do not have this freedom to sleep. Even on

the week than women do, and have many more demands placed on them. After all, the women's role of taking care of children is not at all tiring, while anyone who has ever sat at a *shul* board meeting knows how painful they can be.

A woman may answer this complaint by saying that naptime is built into the Shabbat morning service. After all, there is a whole section where the rabbi gives a long, boring sermon, and the best use of that time is, of course, to nap. However, women do not realize how fortunate they are in this area. Women have the luxury of hiding behind the *mehitsah* during the rabbi's speech, so they can go to sleep unnoticed. Men, on the other hand, do not have this ability. Because they are exposed to the sightlines from the lectern, there is usually no way that the rabbi will not see them. Men must, therefore, make sure to remain awake throughout

their help with this is beneficial to everyone who then gets to eat after the services are over, the women who participate in this are clearly not working with purely altruistic intent. Rather, they use this opportunity as a chance to socialize as *davening* is going on. A *kiddush* opportunity during *davening* exists for men as well: the *Kiddush Club*. However, unlike the women who are applauded for their *kiddush* activity, men are frowned upon for going to *Kiddush Club* - despite

the fact that both the men and women are missing *davening* for their respective activities. This is a double standard!

Additionally, the men are not leaving during an important part of the service; indeed, it is unlikely that more than a few congregants know what the *haftarah* is anyway. The *Kiddush Club*, therefore, should be celebrated as the men's form of socializing during *davening*. After all, it is better for them to be talking to each other outside the sanctuary with some schnapps than to be disrupting the service by talking inside.

Another disadvantage men have in *shul* in comparison to women involves the practice of throwing candy during *aufrufs* and *bar mitzvahs*. First, the women get the candy handed out to them. They are therefore able to choose whether they would like to throw it or to keep it for themselves to eat later. Men, on the other hand, are dependent on the women for the candy, hoping that they will throw enough of it so that everyone who wants will get.

This is exceedingly rare, especially because all of the children in the *shul* are usually the first to get to all the candy that is thrown. Additionally, everyone knows that the point of throwing candy is to see how many pieces can hit the *bar mitzvah* boy or *hatan*, combined with an unofficial contest to see who can have the best aim. Women are at an advantage for this game, however. In many *shuls*, women are on a balcony, or at least higher up than the men. As a result of this better positioning, they do not need to throw as hard or as accurately in order to reach their target. Therefore, they inevitably have a more important role than

men do in the coming-of-age process of the *hatan* and *bar mitzvah* boy.

Another problem is that men are often forced

into situations where they risk embarrassing themselves in front of the whole *shul*. Specifically, it is the men's role to lead *davening* and to do *hagbahah*. However, for a man to be a *hazzan*, he needs to have a good voice, which not all men have. When leading *tefillah*, then, a man who is not musically talented must figure out how to toe the line between being too quiet to be heard and too loud to advertise his tone deafness. This is a lot of work, especially considering that, simultaneously, the *hazzan* is also focusing on not messing up on any of the words. Women, on the other hand, have the luxury of singing as loudly or as quietly as they want, and if they make a mistake with the words, no one will know. *Hagbahah* also leads to uncomfortable situations. Some men are incredibly out of shape, yet they are still forced to hold a Torah over their heads and pray they do not drop it. For men who do not work out regularly, such a

task is terrifying. This is especially true considering that men naturally enjoy showing off their strength, so they will be looked down upon if they refuse this *kibbud*. Women, on the other hand, are not placed in these potentially humiliating circumstances.

Another thing that can make men uncomfortable in *shul* is that there is a whole direction that they may not face: whichever direction the women's section is. Women often complain that they cannot see what is going on in the men's section. However, they forget to be thankful for the fact that they are allowed to stare into the men's section in the first place. Men, on the other hand, are not allowed to gaze at the women. They must therefore be sure to always look the other way, even if it is inconvenient to do so. And, of course, in addition to being extremely difficult, this rule may be the single greatest cause of the *shidduch* crisis. How can a man know who to marry if he may not even look in the women's

direction? There is a Talmudic precedent for looking at the women in order to decide whom to marry – the whole ceremony on *Tu be-Av*, when the women would dance in the vineyards and tell the men, "Raise your eyes and see what you choose for yourself."<sup>3</sup> It was because of the ability to look at the women that everyone was able to marry. And we have taken away this ability.

Throughout her essay, the author asserts that there is a problem with the current system. In reality, however, for the women at least, what is wrong with the status quo? I have never heard any women complain about these issues before. Granted, I do not talk to women, because of the mishnah "*al tarbbeh sihah im ha-ishah*,"<sup>4</sup> and would therefore have no way of knowing what they

think. But I am sure that if there were a real problem I would have found out about it before this article was written. By rabble-rousing and creating problems where they did not exist before, the author makes women feel as if they are being treated unequally, while in fact

**...the women get the candy handed out to them. They are therefore able to choose whether they would like to throw it or to keep it for themselves to eat later. Men, on the other hand, are dependent on the women for the candy, hoping that they will throw enough of it so that everyone who wants will get.**

their treatment is completely fair. Furthermore, because of the constant focus on women's issues, men's issues have been almost entirely neglected.

While women actively and loudly complain about their problems, men have been forced to suffer in silence. I hope this article has finally brought to light many of the challenges faced by men in *shuls*, so that steps can be taken to change this status quo, where the problems truly do exist. After all, the other

side of the *mehitsah*, the men's side, is no great shakes either.

*David Colman is not in school anywhere, and does not understand why anyone would have the desire to be a staff writer for Kol Hamevaker. Especially if no one would read his articles anyway.*

1 Davida Kollmar, "Our Side of the *Mehitsah*: An Open Letter," *Kol Hamevaser* 6,3 (2012): 3-4.

2 Ibid.

3 *Ta'anit* 26b. Translation Artsroll's.

4 *Avot* 1:5.

## Midrash Layla Tov Yareah Rabbah

BY: Binyamin Weinreich

In the great green room/There was a telephone/And a red balloon/And a picture of/The cow jumping over the moon/And there were three little bears sitting on chairs/And two little kittens/And a pair of mittens/And a little toyhouse/And a young mouse/And a comb and a brush and a bowl full of mush/And a quiet old lady who was whispering "hush"/Goodnight room/Goodnight moon/Goodnight cow jumping over the moon/Goodnight light/And the red balloon/Goodnight bears/Goodnight chairs/Goodnight kittens/And goodnight mittens/Goodnight clocks/And goodnight socks/Goodnight little house/And goodnight mouse/Goodnight comb/And goodnight brush/Goodnight nobody/Goodnight mush/And goodnight to the old lady whispering "hush"/Goodnight stars/Goodnight air/Goodnight noises everywhere.

--"Goodnight Moon," by Margret Wise Brown

Why does the verse need to tell us that the room is green? In order to teach us that there should be two contrasting colors in the room where one sleeps so as to tell when the time has arrived to say the *Shema* of the morning. And the verse continues "and a red balloon." A red balloon, to distinguish between the green and the red.

Why is the room called "great?" The verse has come to teach us that the room is great because it is green. And why is it great because it is green? Because it assists in the performance of a commandment.

Regarding the telephone, as our master Rashi once said, I do not know why this is here.

The picture shows the cow jumping over the moon, why?

Because, as is known, the moon is made of cheese. And if the cow were to touch the moon, there would be a suspicion of an admixture of milk and meat. Therefore, the picture goes out of its way to demonstrate that there is no physical contact between the cow and the moon. And why is the picture hanging in the room of a child? To demonstrate the importance of proper education from a young age, especially in the area of *kashrut* standards, which are known to be lax in our generation. And, thus, special caution is in order, and praiseworthy is the one who educates his children properly in this matter.

The bears are included why? To teach us that non-kosher animals are permissible to serve as toys, and



we do not follow the opinion of R. Menachem Mendel. And this is why they are mentioned immediately after the cow, to teach us this lesson.

Why are "kittens" and "mittens" juxtaposed to each other? So as to provide a hint to the doctrine of "Torah u-Madda." Because in what other context have we learned the words "kittens" and "mittens" in juxtaposition to each other? In the film *The Sound of Music*. And from this we see that a

child should grow up to appreciate the synthesis between Torah and secular culture. The primacy of Torah is learned from the cow and bears being mentioned first, and the importance of culture, especially in the education of children, is learned from our verse. And furthermore, we see that movies are permissible (although some are stringent and apply this only to family friendly movies). And not only that, but we learn that the singing of women is also permissible.

The words "toyhouse" and "young mouse" continue this theme, by connecting to the well-known phrase "I will not eat it in a house, I will not eat it with a mouse."<sup>1</sup> Again, we see the importance of Torah u-Madda, and

the capacity within Madda for it to contain values sympathetic to those of Torah. How are these values sympathetic? Because the character refuses to try something new, and as we have learned, "what is new is forbidden by the Torah." (And there are those who will ask on this because of the book's ending, and to them I say that regarding the end of the book there is a "secret of the twenty," and one who is wise will remain silent.)

The comb and the brush, as we have learnt "Any scholar upon whose garment a stain is found is worthy of death (*Shabbat* 114a)."

A bowl of mush, as it says "such is the way of Torah: Bread with salt you shall eat, water in small measure you shall drink, and upon the ground you shall sleep; live a life of deprivation and toil in Torah (*Avot* 6:4)."

"And an old lady whispering hush," so that we do not suspect him of speaking with a young woman, as it says "do not engage in excessive conversation with a woman" (*Avot* 1:5). But it is a contradiction, for we learned from the kittens and mittens that the singing of women is permissible? That was said in reference to singing, because a pure song connects the soul to the Heavenly Father. But conversation is forbidden regardless.

**Regarding the telephone, as our master Rashi once said, I do not know why this is here.**

And even for an old woman it should be done with a differentiation, and so she whispers.

Why does the verse say "goodnight?" To teach the importance of being polite, as it says, "Polite behavior comes before Torah" (*Vayikra Rabbah* 9:3). And further, the verse repeats itself and goes through the entire order of objects again, in order to teach us that a person learns best when each item is singled out and given special attention. And although normally we prefer to be concise with words, here the verse spells out the entire order a second time out of the importance of proper education for children (and this is similar to what we have seen with the princes' offerings).

End Note: We have seen through our exegesis that this book is highly appropriate to educate children from a variety of backgrounds, and has what to offer a wide spectrum of families and educators. We hope it will be of assistance in teaching proper values to the next generation of precious Jewish children.

1 See *Beitsim Yerokim vi-Hazir*.



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## "Midrash Book of Armaments": A Newly Unearthed Rabbinic Manuscript

BY: Brian M. Gumby

Some of you, no doubt, scan the shelves of whatever library you happen to spend your time writing your papers and articles and books and what have you, look at the ample amount of rabbinic literature that is in our possession, and allow yourself the comfort of believing that we have discovered all the rabbinic literature that is in existence. And for a while, I too was under this impression. But after much searching through old libraries and monasteries and *genizot* and, on one occasion, my grandmother's shoe closet, I believe I have made a discovery that challenges the very foundations of the study of rabbinic literature. I have discovered a manuscript that is a midrashic discourse on the long-lost "Book of Armaments." Now, some of you may have never heard of the Book of Armaments.

That is because you were too busy denying me tenure and writing mean reviews of my books instead of crawling on hands and knees trying to...Denise, don't write that. Ah, yes where was I? This is because, before my research, this highly significant work had been unknown to the world of scholarship, having been left un-canonized despite being vastly superior to many a book in our present Bible,<sup>1</sup> and forcefully suppressed by a Rabbinic Establishment that sought to downplay the more militaristic strains of Jewish writing.

Yet, as we shall see, the study and interpretation of this important book did not, and could not, cease. We can only imagine the sacrifice endured by the tannaitic figures we encounter in this fragment. R. Qlees, R. Khapman, R. Pelin, R. Ayydel, R. Yones, R. Gilyam. One can imagine them gathering in a

corner of R. Aqibha's *beit midrash*, pretending to be reviewing for R. Aqibha's sermon, but secretly advancing their interpretations of this most dangerous text. They must have paid a heavy price for their extracurricular activities. Especially considering how R. Aqibha felt about the books that almost made it into the canon, we can scarcely imagine the unbridled fury reserved for works as subversive as "The Book of Armaments." Small wonder then, that these great luminaries appear nowhere else in rabbinic literature.

As for the authenticity of the

*R. Gilyam asked R. Khapman, "What is the velocity of an unladen swallow?" R. Khapman said to him, "African or European?" R. Gilyam was silent. And for this, R. Gilyam was thrown out of the house of study.*

work, some of my colleagues have raised some legitimate questions. However, unlike the now infamous "Key Lime Pie Incident" at last year's AJS Conference, I would like to address those concerns without being drowned out or interrupted by an admittedly delicious, yet quite staining, pastry. It is true that the manuscript in question is written in crayon, the color of which, according to the good people at Crayola LLC, is "Wild Strawberry." And it is also true that the back of the manuscript reads "one dozen eggs, one gallon of milk, jar of peanut butter." However, we cannot discount the possibility that the manuscript was once carelessly used as a shopping list by someone who did not know its value. As for the crayon, writing with wax is by no means a recent phenomenon, and wild strawberries were likely in abundance, providing a readily

available dye. But at the heart of the issue is this: We can quibble about who really wrote what, and who might have forged what to get tenure so he can provide for his family and finally get the respect he deserves, and whether wild strawberries are really indigenous to the Near East. Or we can recognize what may be the most significant find in the field of rabbinic literature since Leiden. The choice, gentlemen, is yours. Without further ado, I present the long lost manuscript of the *midrash* to the Book of Armaments:

*And the Lord spoke, saying, 'First shalt*

*thou take out the Holy Pin. Then, shalt thou count to three. No more. No less. Three shalt be the number thou shalt count, and the number of the counting shall be three. Four shalt thou not count, nor either count thou two, excepting that thou then proceed to three. Five is right out. Once the number three, being the third number, be reached, then, lobbest thou thy Holy Hand Grenade of Antioch towards thy foe, who, being naughty in My sight, shall snuff it.'*<sup>2</sup>

"And if I say: 'Surely the darkness shall envelop me, and the light about me shall be night'; Even the darkness is not too dark for Thee, but the night shineth as the day; the darkness is even as the light."<sup>3</sup>

R. Qlees asked, "How does one avoid being seen?" Mar Smegma, of 13 The Crescent, Belmont, hid behind a bush. But he stood up, and was no more. Mar Nesbit of Harlow New Town, also hid behind a bush. He did not stand up. But he too,

was no more. Mar Lambitt, he hid behind three bushes. What did The Holy One do? He sent a Holy Hand Grenade to all three bushes, and, behold, Mar Lambitt was no more. How did The Holy One do it? "And the Lord Spake, saying, *First thou shalt take the holy hand grenade...*"

Rabbi Aqibha noticed that his students were falling asleep and said: "Because Sarah lived for 127 years, Esther merited to rule over 127 provinces." R. Gilyam responded: "You think that's absurd? There was once a bunch of wild flowers which grew out of the top of the head of a giant, which was then trod upon by a foot whose width was 70 mil, and then a chicken with the head of a man was put in a box, and the box opened and then an egg that looked like the head of a man came out, and a chicken sat on it for sixty years until a chicken with the head of a man was hatched, and he flew across a rainbow until the foot of Og, King of Sihon, came and crushed it." R. Papa b. Shmuel said: "Had I not been there, I would not have believed it."

"First, thou shalt count to three, no more": If I only had "three," that would have been fine. What do I learn from "no more?" R. Pelin says, "I would have thought I could have counted to four, because four includes three, comes the verse to tell us that you can only count to three. But what does R. Yones do with the end of the verse, "Four shalt thou not count?" R. Pelin answered, "That comes to tell us that if someone says 'four' instead of 'three,' he does not fulfill his obligation." Says R. Khapman, "There was once a man who came across the Murderous Lagos of Caerbannog,<sup>5</sup> and he used the Holy Hand Grenade to defeat it. Yet he counted to five instead of

three!" Said R. Pelin, "He corrected himself *tokh kedei dibbur*." How do we know that one can correct himself? R. Pelin answers, "From *"Five is right out."* R. Khapman said, "It happened that a man wished to cross a bridge, and he had to answer five<sup>6</sup> questions. He came to the bridge, and they asked him, 'what is your name?' and he said 'Mar Robin,' and he answered well. They asked him, 'What is your quest?' and he said, 'I seek drink,'" and he answered well. They asked him his favorite color, and he answered yellow, and as he corrected himself, he was thrown into the depths. From this we see that one cannot correct himself! Answered R. Pelin, "This one is with The Holy One, and this one is with flesh and blood. And R. Khapman, what does he do with *"five is right out?"* Says R. Khapman, "The Torah speaks in the language of man." They said to him: "What?! Are you, from R. Yishmael's school?!" R. Khapman answered them, "What is this, the interrogation of Hispania?" R. Gilyam jumped up and said, "Nobody expects the interrogation of Hispania!", and they commenced to jab R. Khapman with a pillow.<sup>8</sup>

"No less": What would I have thought? R. Pelin said, "I would have thought I could have said only 'three,' comes the verse to tell you that you have to count all three numbers." Then what do I do with [the opinion of] R. Jones, for R. Jones says, "How do I know that I cannot just say 'three?'" comes the verse to tell you *"being the third number."* R. Pelin says, "This comes to tell us that you can do the count in any language." And, R. Jones, where does he know this from? From *"The number of the counting shall be three."* Numbers, but not words. Thus, we infer that the counting can be done in any language. R. Pelin, what does he do with it? *"The counting,"* for this [armament] yes, for other

armaments no. Asked R. Ayydel, "What about a pointed stick?" Answered R. Qlees, "Pointed stick?! Really?! When an assailant chases you with a bunch of loganberries, you would deserve to come to harm!" Rather, let it say "banana."

R. Klees asked, "How does one defend against a banana?" Answered R. Ayydel, "With a pointed stick." R. Klees responded, "What do you know about Halakhah? Cease your words and turn to giant frogs and heavenly thrones!" Rather, you defend against a banana by making the assailant drop it. And how do you make him drop it? Said R. Klees, "By killing him." They asked, "Why not just say 'kill him?'" Let it stand.

R. Khapman asked, "what if a swallow comes and takes the Holy Hand Grenade before he has finished counting?" Said R. Yones to him, "Is this even possible? Can a swallow really lift something so heavy?" Said R. Khapman, "He can grip it by the stem." R. Yones said to him, "It does not matter where he grips it! It is a simple

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matter of weight ratios! A 12 shekel bird cannot lift a grenade that weighs a mina!" R. Ayydel said, "Rather, say that is an African swallow." Let it stand.

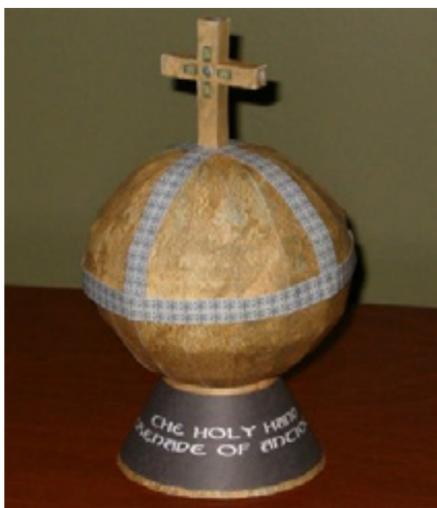
R. Gilyam asked R. Khapman, "What is the velocity of an unladen swallow?" R. Khapman said to him,

"African or European?" R. Gilyam was silent. And for this, R. Gilyam was thrown out of the house of study.

It was taught: One who buys a parrot, and it is found to be dead, he

can exchange it for a slug. Said R. Klees, "Is this an equal replacement? A parrot can talk, and a slug cannot!" Answered R. Pelin, "Rather, it is talking about a parrot that is resting." R. Klees said to him, "Resting?! Is it not stone cold dead?!" Rather the case

is this: The owner tried to wake up the bird, but the bird did not wake up. R. Pelin said to him, "It moved." R. Klees answered him, "Here, what are we dealing with? Where the shopkeeper moved the cage." R. Pelin said to him, "No the case is this: The parrot was resting, and the owner tried to prove that the parrot was dead by knocking the parrot against the table, and in that time, stunned the parrot." R. Qlees said to him, "If that were true, the parrot would have moved before! Rather the case is that the shopkeeper told him that the parrot was tired, and he bought it and discovered the parrot was dead." R. Pelin said, "The parrot was not dead, he was pining for the wadis, as a result of his lovely plumage." R. Qlees said back to him, "What does the plumage have to do with it! He is not pining! He is dead! He has expired! He has been let go! He has descended to She'ol, and has been gathered to his nation! He is now learning in the heavenly



academy! He has been returned to the dust from whence he was taken! He no longer has the status of a live parrot, and thus transmits impurity through touching and carrying!" R. Pelin yielded to R. Qlees and said, "I never wanted to do this. I wanted to be a lumberjack."

*"Who being naughty in my sight, shall snuff it":* Who is "naughty in my sight?" R. Yones said, "This refers to a witch." There was brought before R. Yones a woman, and they were

in doubt as to whether she was a witch and, [therefore] liable for burning. He said to them, "Why do you think she is a witch?" They said, "Because she looks like one." But the matter was investigated, and it was found that it was really a costume. Said R. Qlees, "Because she turned me into a newt." R. Yones said to him, "A newt?! But you are before us and standing?!" Answered R. Qlees, "I got better..." Asked R. Yones, "What do we do with witches?" R. Pelin answered, "Burn them!" Asked R. Yones, "What else is burned?" R. Pelin said, "Wood." R. Qlees said, "Thus we learn, that witches are made of wood." Asked R. Yones, "But how do we know that she is made of wood?" R. Qlees answered, "Build a bridge out of her." R. Yones replied, "Is this so? Can you not also build a bridge of stone? Rather, just as wood floats, so too witches float." R. Yones continued, "But what else floats? And no one had an answer, until R. Khapman came from the west and said, "A duck." Thus we learn, that if a woman

weighs the same as a duck, she is made of wood, and is a witch and is liable for burning.<sup>10</sup>

R. Qlees says, "Who is 'naughty in my sight?' One who takes the Holy One's name in vain." R. Yones said to him, "Is it really so terrible to say Jehovah? R. Qlees said to him, "You are liable for stoning, for saying Jehovah!" R. Yones responded, "Now you have said it too!" With that, a woman took a stone and threw it at R. Qlees. A woman?! But is it not true that women are not obligated in stoning? Rather, what was the case? She dressed up as a man, and thus was not noticed.

After the death of R. Khapman, R. Pelin went to learn with R. Qlees. R. Pelin said to him, "I would like an argument, for when I would learn with R. Khapman, he would raise twenty four objections to every statement I said." R. Qlees said to him, "He did not." R. Pelin said, "Is this an argument? It is but a contradiction!" R. Qlees said to him, "Yes, it is." R. Pelin replied, "Is it? What is an argument? An argument is like Beit Shammai and Beit Hillel. What is a contradiction? A contradiction is like Korah and his followers." Said R. Qlees, "Is this so? But we see that Korah and his followers is called "argument!" Rather, "argument" and "contradiction" are the same. Before R. Pelin could respond, the guards at the house of study led him out, for he did not have the money to pay.

And now for something completely different. R. Ayydel said, "A man should always look on the bright side of life. For even when a sharp sword rests upon a man's neck, he should not desist from prayer." R. Ayydel also said, "I hope that's a hopeful enough note to end this on."

1 I'm looking at you, Daniel.  
2 The manuscript starts out with the full text of the chapter being discussed, and then goes on to interpret it.  
3 Psalms 139:11-12.  
4 This passage is clearly not meant to be taken literally, and should instead be seen as an allegory.

5 The word in the text is *Arnevet*, which, based on *Megillah* 9a, I have translated as the Greek name "Lagos," which also means "hare." This seems to make more sense than translating it as "hare" or "rabbit," as a "Killer Rabbit" is offensive to our logical sensibilities, and the great luminaries of the Talmud would never have believed in such nonsense. I mean, really, what is a rabbit going to do?

6 It appears this should read "three."  
7 This translation is unclear. Literally, it means "goblet," or "grail," so I have chosen to assume it is a term for drink, and that Mar Robin was thirsty.

8 The phrase "interrogation of Hispanians" appears to be some kind of idiom, whose meaning is lost to history, as is the meaning of the pillow jabbing ritual.

9 From this point on in the manuscript, the text seems to resemble Talmudic discussion much more than it resembles *Midrash Halakhah*, leading us to the obvious conclusion that the great Rabbis mentioned in this manuscript, though likely ignored and even castigated in their time, were actually the forerunners of the Talmudic style we know and love today.

10 This seems to run contrary to the official rabbinic position expressed in *Sanhedrin* 7:11, which is likely the reason for its exclusion from the rabbinic canon.

## Nekevah Tesovev Gaver<sup>1</sup>: Chauvinist Perspectives on "Orthodox" Feminism

BY: Rally Capman<sup>2</sup>

Feminists have got it all wrong. Dale Carnegie taught us that the best way to win an argument is to argue it from your opponent's perspective. The eighth and ninth of Mr. Carnegie's twelve ways to "Gain The Willing Cooperation Of Others" are, respectively, "Try honestly to see things from the other person's point of view," and "Be sympathetic with the other person's ideas and desires."<sup>3</sup> But feminists, so convinced that their perspective

feminist goals have *for men*, who are generally the ones in power who can actually make these changes happen.

I am a proud member of the (*The Little Rascals*-inspired) He-Man Woman Haters Club and a decidedly staunch chauvinist. I have proudly stood up to the current trend in modern society to favor females above males, and instead follow great Jews like the Maharal<sup>4</sup> who felt that women are



is correct, have argued everything from within that perspective, leading to such strange creations as feminist literary criticism. Certainly every feminist initiative is presented as having benefits from a woman's perspective: equal rights for women, equal pay for women, equal social status for women, rights for women over their bodies, blah blah blah. This, of course, is because the majority of feminists are women, who are clearly mentally incapable of such complicated tasks as seeing things from other, more correct perspectives. A smarter feminism would consider what benefits

spiritually inferior beings. But I am an open-minded person, and therefore I have given appropriate thought to the value of various ideas feminists have proposed. I am particularly interested in Orthodox feminists, who have remained within the Orthodox community while arguing for significant changes to its structure. After careful consideration, I have identified a number of suggested innovations which, though at first blush seem counter to the *masorah*, would actually serve to benefit those of us who remain faithful to the tradition. Hence, I would like to

offer chauvinist arguments in favor of Orthodox feminist initiatives.

**1. Women's Tefillah Groups.** Like many others,<sup>5</sup> my initial instinct was to find women's tefillah groups an undesirable innovation. It seems like a slap in the face to real tefillah *be-tsiibur*, essentially substituting an invented meaningless ritual (only permissible *qua* its halakhic meaningfulness) for the opportunity to sit in with a real *minyán* and answer to *devarim she-be-kedushah*.<sup>6</sup> However, I have since reconsidered my position.

In the good old days of yore, women always sat in a gallery, behind a curtain, or in a separate room peering in through a small, almost invisible, screen-covered window near the ceiling in the men's area. However, today women have demanded a more visible role in the shul, with their section often side-by-side with the men, and separated by a wall of glass, rather than a *mehitsah shel barzel* (Iron Curtain).<sup>7</sup> This has, in turn, generated a severe problem: It is now often completely *assur* for the men in shul to *daven!* Men are not allowed to recite *berakhot* or *tefillot* while facing a woman not clad in a modest manner.<sup>8</sup> Since today's women are often not dressed in a *tsanu'a* fashion, men are not allowed to *daven* in shul anymore! Rabbi Gil Student has suggested that we move all women's sections to the back in order to deal with the problem (his alternative suggestion is to institute and enforce a dress code for women, but he prefers his initial solution).<sup>9</sup> However, in many synagogues, this is simply not an option, as it would require reconstructing the entire facility.

I think women's tefillah groups are the best alternative solution to this problem. Highly-active women's tefillah groups will empty the *shuls* of women, among them *ervah*-exposing women, and create a space for men to comfortably and

halakhically commune with God. Otherwise, we may have to be *over lishmah* the *aveirah* of *hikkui Reform* (copying the practices of the Reform movement) and create men's tefillah groups,<sup>10</sup> where women are entirely unwelcome, simply to create a tefillah *be-tsiibur* which is permissible for men to attend.

**2. Partnership Minyanim for Kabbalat Shabbat.** One of the hottest topics in current Orthodox feminism, "partnership *minyanim*," has lately been causing quite a stir. Essentially, a partnership *minyán* features a female cantor for *kabbalat shabbat*, while a male *hazzan* still leads the services for the main body of tefillah - i.e., *barekhu* through the end of the prayer. Rabbi Barry Freundel, who is notable for agreeing with my position in favor of women's tefillah groups (though for different reasons than mine),<sup>11</sup> has argued extensively and passionately against partnership *minyanim*.<sup>12</sup> However, if one does not accept his halakhic conclusions, we should treat the issue as sociological rather than halakhic.<sup>13</sup> If so, I feel that the sociological considerations point in favor of partnership *minyanim*, for the sake of preserving Halakhah.

It is a familiar scene: twenty or so men gather in a *shul*, a classroom, or an office to *daven minhah*. The scheduled time arrives and passes, and the men start to give looks at each other, nod their heads at the front of the room, and finally verbally encourage each other to get up and act as *hazzan*. Finally, several minutes too late, someone sighs and gets up to lead *davening*.

The reality is: men do not want to serve as *hazzan*. It is not an

enjoyable responsibility. It strains the voice, forces one to time his prayers precisely, and constitutes an awkward situation, where a cough or a sneeze or a forgotten note can become a source of public humiliation. Even if no mistakes are made, half of the assembled think the *hazzan* went too slowly, while the other half complain that he was too fast and mumbled half the words. Women, never having experienced the role of *hazzan*, presumably think that it is an enjoyable experience.

Hence, the best way to prevent women from ultimately serving as a real *hazzan*, which would clearly contravene Halakhah, is to inoculate them from this desire by allowing them to serve as a "fake *hazzan*."

Halakhic authorities who allow children under *bar mitzvah* to serve as *hazzan* for *kabbalat shabbat* clearly seem to assume that there is no role of *hazzan* for *kabbalat shabbat*; rather, someone is needed to set the pace for the *kehillah*. This job of "fake *hazzan*" for *kabbalat shabbat* is the perfect role to assign to women who need inoculation from wanting to appropriate roles which are specifically designated for men by the halakhic system.

The best way for men to ensure that synagogues continue to operate in accordance with Halakhah is to support partnership *minyanim*, and allow women to lead *kabbalat shabbat*.

**3. Shul Presidency.** For quite some time, the Jewish Orthodox Feminist Alliance (JOFA) has waged war with the National Council of Young Israel (NCYI) over the NCYI's policy that women may not serve as *shul* presidents. The NCYI claims that holding the office of *shul* president is a violation of *serarah*, the prohibition of women serving

in leadership positions.

As a young Israelite, I am loath to argue with the NCYI. However, I am convinced that in this case, not only is there room to be *mekil*, but it is imperative to do so.

It is well-known that while women are clearly prohibited from taking on the position of queen of the Jews, other leadership positions are subject to debate amongst the *Rishonim*, and only Rambam extends the prohibition to other leadership positions.<sup>14</sup> Furthermore, there is room to debate whether the *shul* rabbinate is a leadership position or a service position. While this is not the place to discuss the rules of *sefek sefeika* and whether they apply to halakhic questions or only doubts about *realia*, there is certainly the possibility that certain *posekim* would indeed consider this a situation of double doubt and hence *muttar*. However, I will grant the NCYI their right to be assured of their position on one or both issues, and not count it a *sefek sefeika*.

Still, however, the NCYI must admit that the question exists, even if they are more convinced toward one side than the other. This being the case, it seems to me that we should be *mekil*, because we are currently in a very severe *she'at ha-dehak* (pressure situation). As we all know, Torah is under attack in America. The *goyishe medinah* is always trying harder and harder to take away welfare benefits from *benei Torah*, they make us pay for our employees' embryo poison (termed "birth control" by the *medinah*), they put *ehrlithe yidden* into prison on trumped-up charges like fraud and employing illegal aliens (of course we all know that aliens do not exist!), and they force us to kowtow to *to'evah* marriage. It is unsurprising that under these circumstances, there is a weakening of Torah in America, and we do not produce *talmidei hakhamim* as we used to. Hence, every bit of extra

learning is crucial.

In light of these circumstances, it is clear to me that the position of *shul* president, which is incredibly time-consuming and stressful, causes tremendous *bittul Torah* on the part of the officeholder. Hence, it would be much better to *davka* place a woman in that position, thereby increasing the level of Torah learning in our community. R. Moshe Feinstein permitted a woman to serve as a public official if the other option is a man who is far less sensitive to halakhic concerns;<sup>15</sup> certainly if *talmud Torah*, which is the bedrock of our community, is at stake, we should be *mekil* in this case.

The best way to increase Torah learning opportunities for men is to have women serve as *shul* presidents.

**4. Women learning Gemara.** It is well known that *Hazal* instructed us not to teach our daughters Torah, particularly *Torah she-be'al peh*.<sup>16</sup> *Kelal yisra'el* has traditionally followed the directives of our ancestors and kept women illiterate and uneducated, the way they are meant to be. It has become common practice, however, to educate women in at least Torah *she-bi-ke'tav*, based on the permissive stance of the *Hafets Hayyim* in his celebrated letter wherein he approved of the founding of Bais Yaakov schools. Still, girls' education has always excluded Torah *she-be'al peh*.

In more recent years, though, some *posekim* have suggested that we should begin educating women even in *Mishnah*, *Gemara*, and *Halakhah*. This position has not been accepted among mainstream Gedolei Yisroel. However, it would be sensible to begin adopting this position more broadly, considering the current

situation of *benei Torah* in America.

Currently, *benei yeshivah* are encouraged to spend several years in *beis medrash* at the post-high school level, followed by marriage and a number of years in *kollel*. Somewhere around the age of 30, and several children later, the system becomes financially unsustainable, and the man needs to find a paid position. After this many years studying Hashem's Torah, he naturally wishes to join the sacred army of *melammedim* and teach a new generation of

**As a young Israelite, I am loath to argue with the NCYI.**

*tinnokot shel beit rabban* (children of the house of Torah study - i.e., yeshivah students). But there are only so many spots for teachers, and many are forced out of the *olam ha-Torah* into the *goyishe velt* and need to find other occupations to support themselves. It is obviously tremendously detrimental to their *ruhaniyyut* to have extended daily interactions with *goyim menuvalim* and, frequently enough and far worse, *goyishe noshim*.

In light of this reality, I propose a New Deal for the *olam ha-Torah*. Just as FDR created tasks to do and then placed the unemployed in those positions, we should increase the breadth of *limmud ha-Torah* for girls and place retired kollelniks in the position of teaching these girls. This innovation will be particularly beneficial for serious *benei Torah* who have invested all their efforts in plumbing the depths of *Torah she-be'al peh* and therefore have avoided spending much time on the bread and butter of girls' education, namely *Tanakh*.<sup>17</sup>

The best way for men to be able to support their families in a Torah

environment would be to open up the vistas of *Torah she-be'al peh* to girls.

**Conclusion.** It is true that anyone who is a *bar da'at* will eschew the anti-Torah ideal of feminism. However, even if an idea has its *makor* in that philosophy of *tum'ah*, it may be ultimately beneficial to the *olam ha-Torah* to implement that idea, if it is a good suggestion. As *Hazal* themselves say, "*Hokhmah bagoyyim ta'amin*," "[If someone tells you] there is wisdom amongst the non-Jews, you should believe [it],"<sup>18</sup> and all the more so is there *hokhmah* among the misguided members of our nation. I hope this piece will inspire intelligent and open-minded discussion of these ideas from a Torah perspective, and that by implementing good innovations *le-shem shamayim* we will be able to save *kelal yisra'el* and bring the *ge'ulah sheleimah*, *bi-meheirah beyameinu*.

1 Yirmiyahu 31:21.

2 I would like to express my gratitude to my *eishes chayil*, a *tsenu'ah* to the highest degree (to the point where she does not even want her name mentioned because it might cause *hirhurim* in the *bochrim* who will read this, similar to the way Rachav's name caused *hirhurim* [see *Megillah* 15a]), who enabled me to engage in the *avodas ha-kodesh* of composing this *ma'amar* through her *esek* of standing barefoot and pregnant in the kitchen while nursing a baby in each arm and preparing a delicious *Shabbos cholent*.

3 "The Dale Carnegie Principles," available at [www.dalecarnegietraining.com](http://www.dalecarnegietraining.com).

4 See, e.g., *Derekh Hayyim* 1:5, s.v. *ve-Amar mi-Kan*.

5 See R. Aharon Feldman, "Response to Halachic Queries" in his *The Eye of the Storm: A Calm View on Raging Issues* (Spring Valley, NY: Feldheim, 2005): 65-76.

6 See R. Michael Broyde, "A Brief Note about 'Women's Only Torah Reading' on Simchat Torah," October 15, 2012, available at: [www.torahmusings.com](http://www.torahmusings.com).

7 Why, what did you think Churchill was talking about?

8 See *Shulhan Arukh, Orach Hayyim, Siman 75* and commentaries ad loc.

9 "Mehitzah," September 21, 2004, available at: [www.torahmusings.com](http://www.torahmusings.com).

10 For details regarding Reform men's services, see Sue Fishkoff, "Reform trying to lure men back," *JTA*, December 17, 2007, available at: [www.jta.org](http://www.jta.org).

11 See "Alper Memorial Women's Rosh Chodesh Tfillah/Study Group," available at [www.kesher.org](http://www.kesher.org), discussing the monthly women's service at Congregation Keshet Israel, where Rabbi Freundel is the spiritual leader.

12 Barry Freundel, "Putting the Silent Partner Back Into Partnership Minyanim," January 22, 2013, available at: [www.torahmusings.com](http://www.torahmusings.com).

13 See, for example, R. Michael Broyde's opinion, "Women Leading Kabbalat Shabbat: Some Thoughts," August 19, 2010, available at: [www.torahmusings.com](http://www.torahmusings.com).

14 *Hilkhot Melakhim* 1:5.

15 *Iggerot Mosheh, Yoreh De'ah* 2:45.

16 *Sotah* 20a.

17 See Reb Shloimeleh Zuckier's excellent piece explaining why Tanakh is unimportant for *benei Torah* to study: "Defending the Opponents of *Nakh*: A Reluctant Devil's Advocate," *Kol Hamevaser* 5,3, available at: [www.kolhamevaser.com](http://www.kolhamevaser.com).

18 *Eikhah Rabbah* 2:13.



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<sup>1</sup> and check us out on Facebook! 

# Shushan ha-Birah

by Rally Capman



# לתקן עולם במלכות ש-י

## אצבע השטן היא !!!

הנה בזמן האחרון יצא הקצף והחל הנגף, ובאה הסערה הארורה שקראו לה העכורים ימ"ש

### סופער-סטורם סאנדי

אשר כמוה לא נהיתה וכמוה לא יוסיף, והזיקה רבות לבני ישראל הנאמנים ע"י רוחותיה, בשדפון ובירקון, ושטפה את בתי עמנו עד בלתי השאיר לנו בית או מכונית שריד. ואילו עשתה כן ולא יותר אולי היה לנו לשתוק, אבל הנה סערה זו ג"כ פשעה ומעלה בקדושת ישראל, כדאיא ברש"י ריש סדר קדושים תהיו, דעיקר קדושת ישראל הוא ע"י דהונו פרושים מן העריות, ואין הצר שווה בנוק המלך (דהיינו מלך מלכי המלכים הקב"ה)! ואשר עשתה כן הננו מחרימים על

### סערת הפריצות שבאה עלינו לכלותינו ח"ו (והקב"ה יצילנו מידה)

שאינו חיינו אלף שנים פעמיים לא ראינו אסון ליהודים גדול מזה. הרי אף עצם שם הסערה דהיינו "סאנדי" הוא שם של אשה, והסערה יצתה ברבים לעין כל אדם, עירום ועריה, ועיינו ראות מאי דגרם זה. ועוד, השם "סאנדי" ברור שכוונתו לחוף הים, שגם הוא מקום פריצות וכל מיני תועבות, שם נאספים יחד בחורים וגם בתולות, זקנים ב"ספידו" עם נערים, בעירום ובחוסר כל מלבוש צנוע! אבל הסערה הצרה ואויבה "סאנדי" הרעה הזאת לא די לה בפריצותא דאיכא שם, אלא הפיצה את מעיינות הפריצות החוצה, עד שהגיעה לשערי ישיבתנו הקדושה, ישיבת רבינו יצחק אלחנן, וגרשה את בנות הצרפתי והאנגלי והברזילי והארגנטיני והרוסי והקליפורנאי, חיל בנות פרס ומדי, עד שערי הישיבה, ואכלו ושתו ולנו בחצרות הישיבה והשתדלו למצוא כ"א לעצמה בחור שישאנה,

### וכמה נישואין יצאו מזה ר"ל!!!

ובמקום שיש פריצות, ברור שעלינו לדחפה בשתי ידיים, ולהוסיף משמרת למשמרת וטהרה לטהרה. ולכן אנו גדולי ישראל בניוא יארק גוזרים על הציבור שכ"א יתן איש כופר נפש, מחצית השקל בשקל המדינה, לעשות תיקון גדול שיעמוד בפני הפריצות, וע"י תרומת כולם

### נבנה מחיצה של ברזל המפרדת את מאנהאטען לעזרת ישראל בצפון ועזרת הנשים בדרום!

וד' ישמרנו מכל תקלה וכל קטטה וכל סערה שלא תבא על הציבור לעולם, אוכיה"ר.

**באנו על החתום למען קדושת וטהרת עמנו**

הרב אדום בן-חורין	הרב יחזקיהו תנאי-כפול	הרב גבריאל העלליר
הרב גרביים חום	הרב וואלף קנין-סודר	הרב נחום גיד-הנשה
הרב מתתיהו מלאך	הרב יאנקעלע אבן כוייה	הרב יגר שהדותא בר-אש
הרב דוד כלומר	הרב מרי כחוש	הרב קין חזק תבן
הרב מלך שגל	הרב אילן קרשקש	הרב בער נייגל
הרב נקבא שר-חכם	הרב פנחס יין	הרב כבש אורג
הרב שמש מרפא גבינה	הרב יעקב יחיאל בן בארי החתי חבר'ל	הרב עלי לשון

**וועד מועצת גדולי המבשר כאן במעלות וואשינגטאן**

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