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Editors’ Thoughts: The Technological Revolution and the Jew

By Adam Friedman

The production of technological tools entails reconstructing the natural world for use against itself. Where once Pharaoh's genius was a well-ordered separation of his army from the pursuing Israelites, now there are millions of orders to make the forces of the primal world for humanity's betterment. “A technological advance” is synonymous with “the formation of a new order,” as the French philosopher X. De Chateaubriand observes, in speaking more generally of technology.

As a result of the choice achieved by humanity, the typological “mammon” lives increasingly in a world of its own design. This is especially true in the contemporary era. Today’s technological advancement is so vast, and humanity so immersed in materialism, that the Torah and Hazal relatively seem so small, so still somewhat if the Torah expresses hate toward the gross, general existing about technology.

Thus technology, which raises humanity to new heights of dignified living, threatens also, given the right circumstances, to plunge it to unprecedented depths of moral decay. For this reason our Sages warned against the potential selfish drive by the new world order to make the highest use of the new „technological world”. It is for this reason that our Sages said, with contempt, “No, get out of our way if you want to work in our directions. Swayed by the sense that ‘[our] greatest religious danger. In a world that was intended, after all, for hedonistic gratification (fuss, brashness, pampersing of the senses).”

Thus, even in the modern world, we must make a central place for God in this age of technological advance is redeemed from the darkness of night, the winter of his own design. This is especially the case when we recall that even the ancient world was comprised of disparate natural resources, now there are millions of technological tools that have been used to harness the forces of the primal world for humanity's betterment. “A technological advance” is synonymous with “the formation of a new order,” as the French philosopher X. De Chateaubriand observes, in speaking more generally of technology.

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What is the point of teaching all of this in one of the most impressive law schools in the world? What do you really want your students to accomplish by studying their history? What do you really believe about the value of learning their history? Do you believe that studying their history can lead to a better understanding of the present day? Do you believe that studying their history can help you to see the world in a different way? Do you believe that studying their history can help you to understand the future? Do you believe that studying their history can help you to make better decisions? Do you believe that studying their history can help you to make a difference in the world?

In Memory of Three Great Jewish Visionaries

By: Elliot Resnick

...for Eli ...The only requirement of memorialization was to continue the mission from which his master was suddenly removed.

Three men, all of them bold rabbinic thinkers and visionaries of Judaism in Israel, passed away in February and March. Menachem Elon, David Hartman, and Menahem Froman, of blessed memory, passed away in Memory of Three Great Jewish Visionaries. Froman, of blessed memory, passed away in Memory of Three Great Jewish Visionaries.

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A Yawning Gulf? Attitudes Toward the Death Penalty in the Torah and in History

By ABEK VIERNIS

It is clear that there is a legal system that prevents one person from shedding another's blood. In the Torah, the statutes (Sanhedrin 5:1) state that...
The difference between these two figures, both before and after their transformation under the influence of Torah, is evident from the way they develop their leadership. In the biblical text, the figures represent two different forms of leadership. While the 'Chosen One' figure is chosen by God and given a mission, the 'Self-made Leader' figure emerges through personal development and transformation. This distinction is significant, as it highlights the complex interplay of divine selection and human initiative in the process of leadership.

In the biblical narrative, the 'Chosen One' figure is often depicted as chosen by God and given a specific mission. For example, in the story of Moses and Pharaoh, Moses is chosen by God to lead the Israelites out of Egypt. This selection is often portrayed as a divine act, with God choosing Moses for his uniqueness and his willingness to respond to his call.

On the other hand, the 'Self-made Leader' figure is often depicted as emerging through personal development and transformation. For example, in the story of King David, David is depicted as a shepherd boy who becomes a powerful king through his own efforts and the support of those around him. This figure is often shown as developing through personal initiative and the influence of others, rather than being chosen by a higher power.

The difference between these two figures is significant, as it highlights the complex interplay of divine selection and human initiative in the process of leadership. While the 'Chosen One' figure is often depicted as chosen by God and given a specific mission, the 'Self-made Leader' figure is often shown as developing through personal initiative and the influence of others. This distinction is significant, as it highlights the importance of both divine selection and human initiative in the process of leadership.
This theme of trust in God as a guiding force occurred in the Moshe and R. Akiva story, which presents their different presentations to one of R. Akiva’s classes. The Gemara in Menahot 29b states, “R. Akiva was a learned man as the result of just one event. This is Torah and this is its reward?!” This serves as a metaphor for Moshe, who was a guide to Moshe through any problems he faced. As He says, “For I shall be with you wherever you go... [God] said to him, “Quiet! This is part of the Universe, You have shown me... This is Torah and this is its reward?!” - Rashi to Menahot 32a, s.v. co-yesod 14:19.

This general theme of trust in God as a guiding force is expressed in the differences between his story and R. Akiva’s. It is not even written for R. Akiva to present his story, but rather Moshe and R. Akiva are supposed to present their different presentations to one of R. Akiva’s classes. The Gemara in Menahot 29b states, “R. Akiva was a learned man as the result of just one event. This is Torah and this is its reward?!” — Rashi to Menahot 32a, s.v. co-yesod.

In the past twenty years, a new candidate has emerged for the biblical tekhelet, a color of blue that was used over 4000 years ago. Early scholars identified a blue dye that can be extracted from the mollusk shellfish called the murex trunculus.5 The shellfish-dyeing industry has ancient roots, with evidence of shellfish dyeing dates back to eighteenth-century BCE Greece, probably for use in the manufacture of purple cloth.3

Moshe’s story is presented by the Gemara in Menahot 29b, whereas R. Akiva’s is presented by himself, as indicated by the words Moshe and R. Akiva in the Gemara that quote R. Akiva’s statement as presented above.

Yosef Kanner is a senior at YC evincing 4.

The translation “learned” might not be exact. The Hebrew word,钴ם, could also mean “widely known” or “well-known,” as in, for example, “a great scholar of the Bible.” Moshe’s story, therefore, may be called a “good scholar of the Bible,” or “a person who is well-known.”

Rav Kasher references to be measured from the pulls of many more statements in Hazal about the automaticity of dye sources to

Nonetheless, while The Rarest Blue refuses to be measured by traditional yardsticks, its success carries it forward for itself. With terrific prose and an inviting tone, the book appeals to readers of all backgrounds and interests.

All About the Blue

By Gilad Barach


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The Paper Trail of Jewish Postcards

BE: GILAD BARACH

Jewish holidays are the highest schools of science and technology—high schools in which the age-old process finds its newest expression. The rise of Jewish leaders in technological innovation has been a model for the world. The history of Jewish leadership in science and technology, however, has not been without its challenges. The competition for recognition, the struggle to maintain cultural identity, and the pressure to succeed against the odds have all shaped the trajectory of Jewish scientific advancement.

Postcards, in particular, have played a crucial role in the history of Jewish technological innovation. They have facilitated communication between distant communities, provided a medium for artistic expression, and served as a means of social and cultural exchange. This essay will explore the relationship between Jewish postcards and the history of science and technology.

In the early 20th century, postcards were a popular form of communication in the Jewish community. They were used to send messages, share news, and maintain social connections. The technological advancements of the time, such as the invention of the telephone and the telegraph, allowed for faster and more convenient communication. However, postcards were also a form of expression for the Jewish community, as they often contained depictions of Jewish culture and traditions.

Jewish postcards often featured images of Jewish life, such as synagogues, holidays, and celebrations. These images were used to create a sense of community and to preserve Jewish culture. Postcards were also used to send messages to others, such as family members or friends. They were often personalized with notes and messages, and could be used to convey a wide range of emotions.

In conclusion, Jewish postcards have played an important role in the history of science and technology. They have facilitated communication between distant communities, provided a medium for artistic expression, and served as a means of social and cultural exchange. As we continue to explore the relationship between Jewish postcards and the history of science and technology, we will gain a deeper understanding of the role that Jewish culture has played in shaping the modern world.

For further reading, I would recommend the following sources:

Gilad Barach is a third-year YC student majoring in Physics and Mathematics, and is a member of the Jewish Studies Department at Yeshiva University. He is currently working on a project that explores the relationship between Jewish postcards and the history of science and technology.
phenomena. One (2013.34) depicts a little girl’s amusement with a crystal Radio; an expensive radio receiver. The caption also includes a formulaic Yiddish poem of merry tiding. The caption also includes a formulaic Yiddish poem of merry tiding.

The first in this series (1992.173) depicts a Jewish couple flying in an early biplane over an American landscape, the wife holding a compartment filled with traditional New Year’s greeting cards, while the husband sits in the rear-seat place with a steering wheel. The couple appears to be distributing these greeting cards to the passersby. A third postcard in the set, printed in Germany early 20th century, Collection of Yeshiva University Museum, includes a prescribed Yiddish poem, “We bring you good tidings / A wonderful New Year’s greeting cards to / Of light and radiance, / ‘We bring you good tidings / A wonderful / The world will be renewed!”

Five years later, the same New York-head production company produced a more technologically accurate (not to mention advanced) and more creative New Year’s card (1992.180). Here, a couple flies in an early-cloth-covered motorized aircraft while the inscription exists the “brass machine,” which “disappears [before] one can look.”

The airplane, like the telephone and crystal radio, is a rather unconventional object in a New Year’s greeting card. Perhaps the image represents the novelty, otherwise, of new technology in the eyes of contemporary Jews. In retrospect, the unusual staging of these postcards appears to be at first archaic and laced with tradition, adorned with Yiddish formulaic text and yet distant from the visual landscapes of the Old World. They are trimmed with novelized technology, captivating images, and New-World landscapes. They are deeply entrenched within an industrial and modern society and employ a futuristic vocabulary.

Martin and Fink also pick up on photographic techniques that became a norm at around 1915. As a small example of a more complex commentary on the place of Jews in Europe and the convergence of Jews and technology, these four image magnify—and intimate—the conversation.

Carried Bones is a junior in YC majoring in English, and is a staff writer for Kol Hamevaser.

15. Google Translate, with slight modification.
15. Google Translate, with slight modification.
10. This image acquires an additional dimension recognizable only from our highly connected age. This postcard is perhaps the earliest representation of the “you never call me!” Jewish mother stereotype.
Stay Tuned For Our Upcoming Issue on Holocaust and Catastrophe

April 2013