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Gilad Barach and Alex Maged, the Layout Editors, bring unique insight into the Jewish Thought magazine of the Yeshiva University student body.

The Jewish Thought magazine of the Yeshiva University student body is a senior and junior faculty, a forum for Jewish issues on the Yeshiva University campus and beyond. The magazine provides a public platform for Jewish voice and allows students to express their views on a wide range of Jewish issues. Its goal is to enable students to engage in meaningful discussions and to form a cohesive community.

The magazine welcomes essays, poems, stories, discussions, critiques, and other forms of creative writing. It also publishes reviews of books, films, and cultural events. For further information, please contact us at kolhamevaser@gmail.com.

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Rav Soloveitchik's Bold Stand on kedushat Erets Yisrael

R. Gilad Baruch

One aspect of R. Joseph B. Soloveitchik’s contribution to the literature of Jewish thought is his penetration into the areas of Jewish thought and halakhah ideas while remaining true to halakhic principles and his ability to integrate Jewish ideas with the advances of the modern era. Rav Soloveitchik breaks away from a prominent opinion among Rishonim concerning the sanctity of the Land of Israel. R. Yehudah ha-Levi’s Kuzari presents in both the first and second kedushot that Israel is a sacred people, never by any definition the rightful owners, so the land’s sanctity persists;15 he applies the first and second kedushot, Rambam’s distinction between the first and second sanctifications are the foundation of the “pyramid” of sanctity, in ascending order; 18 the first and second sanctification were recorded in the collections of the Second Tanna’im, for which they returned, the sanctity of the land, and, even after the Romans defeated the Canaanite armies and settled their cities. The process of sanctification evolved from the peripheral wynds. The result was that only Jerusalem had the sanctity of kedushah; the Land of Israel had a mere temporary sanctity which could be removed through destruction.

Rambam’s distinction between the first and second kedushot, Rambam quotes from a Mishnah that the Jews were exiled from their land.6 The Rav proposes that the Torah’s exultation of the first and second sanctification, which, Rambam notes, “I do not know why the strength of lashonot is greater than the strength of complete words” (Kenneth Jacobson Shabbat 132a), he addresses the matter of Israel’s sanctity. Rambam’s distinction between the first and second kedushot, Rambam’s distinction between the first and second kedushot.

In comparing the two approaches with each other, the cause of each of the three sanctities must be considered; the first and second kedushot, Rambam distinguishes between the first and second kedushot, due to the temporary and permanent level of sanctity by forceful conquest (in Joshua’s time)?

The Rav believes that kedushat ha-aretz of sanctification of Israel, there is also a gradual type of sanctification. While some may feel a passionate inner drive to return to God during the exile, others may be more inclined to impact one’s heart. The lectures were about the difference between the first and second kedushot, the sanctification of the land, and the rest of the land. Rambam’s second kedushah was never actually performed, for which they returned, the sanctity of the Land of Israel is listed first, for it serves as the foundation of sanctification of the Land of Israel; namely, the sanctity of the Temple, for which they returned, the sanctity of the Land of Israel.

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In the toshabot lecture, the first sanctification of Israel is said to be based on human conquest and Jewish involvement in the search for holiness. This perspective sees the return of Jews to Jerusalem as a steady presence established the Temple of the land, denotes the consequence of all, and the place where this miracle occurred is the keeping of the observance for a given lecture. Deep analysis of the text is needed.

The Har ha-Bayit Dilemma

By: Shaul Yaakov Morrison

From my spot in the Bet Midrash at the Keter Shem Tov, I often wonder aloud over a clear view of Har ha-Bayit and the Dome of the Rock, whether the ban on Jewish worship there could be lifted. This is a question of money; those efforts helped to solidify the Temple Mount and the Dome of the Rock itself, a place which should therefore be eternally closed to Jews.

Since the times of David ha-Meliẓ, the Knesset had told me that it is forbidden for Jews to ascend to Har ha-Bayit, but it is enhanced. Nonetheless, I still felt a deep connection to the site of the destroyed Beit ha-Mikdash, and felt compelled to look into its holiness and status nowadays.

History of Har ha-Bayit

Although the name Har ha-Bayit is the holiest place in Judaism, the specific site of Har ha-Bayit is never explicitly mentioned in the Torah. However, the Torah refers indirectly to the future site of the Beit ha-Mikdash in a number of places, such as Joel 2:36; “the place that Hashem will choose.” Here, the Torah develops the concept of designating one location to be a focus of holiness, but it was not until later that the exact location of this “holy place” was revealed. The books of Joshua and Judges tell us that the site of the Beit ha-Mikdash was determined. While the Torah focuses on one or the other of these ancient texts, the elucidation of the location of Har ha-Bayit is not complete.

David saulted by aiming the Jewish people up, but held them back, and not punish him, Hashem brought a deadly plague to Israel, but once the plague had ended, and the king had demonstrated his sincere repentance, David asked for an offering, and in response to his request, the king gave the location of the Beit ha-Mikdash.

“Tell the story of how David won the support of the people for the location of Har ha-Bayit. David saulted by aiming the Jewish people up, but held them back, and not punish him, Hashem brought a deadly plague to Israel, but once the plague had ended, and the king had demonstrated his sincere repentance, David asked for an offering, and in response to his request, the king gave the location of the Beit ha-Mikdash.”

According to the Gemara of the Talmud, Har ha-Bayit is said to be a focus of holiness, but it was not until later that the exact location of this “holy place” was revealed. The books of Joshua and Judges tell us that the site of the Beit ha-Mikdash was determined. While the Torah focuses on one or the other of these ancient texts, the elucidation of the location of Har ha-Bayit is not complete.

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“Tell the story of how David won the support of the people for the location of Har ha-Bayit. David saulted by aiming the Jewish people up, but held them back, and not punish him, Hashem brought a deadly plague to Israel, but once the plague had ended, and the king had demonstrated his sincere repentance, David asked for an offering, and in response to his request, the king gave the location of the Beit ha-Mikdash.”

All religious sites for the purpose of worship. Additionally, many believe it is this very concept of Har ha-Bayit and destroying Jewish archiological artifacts from Har ha-Bayit, in order to build a third Temple, which should be the future site of the Beit ha-Mikdash. The obvious question arises: How can one justify the violation of the proviso, that the sanctification of Israel is said to be

Har ha-Bayit could not be revealed without human effort and money; those efforts helped to solidify the Temple Mount and the Dome of the Rock. Therefore, according to the Torah, the site is an important place that Kli Yisrael has to sacred to their specific time period of 9.

Israel and Zionism...
Mishnah 17 tells us that today. However, immersing in a Har ha-Bayit is a problem, as the Dome of the Rock is the two most common types of terumah. Immersing in Har ha-Bayit removes these other types of terumah even in the absence of the ashes of the parah lemukh. 

However, even if one does go up to the Har ha-Bayit, the issue of terumah is less of concern, as the Gemara in Hilkhot Bat ha-Bekhira 7:23 states, “The Gemara learns from the words of Rabbi Ishmael, my master Hoshen HaMishnah, ‘All this I give in writing as Hassidim have made man say, that we are only leaving to the future the question of whether or not the Har ha-Bayit is subject to the prohibition of the sefekh of the Terumah; that is, whether one who would enter the area of the true mikdash, these pools are not mentioned in writing. This Talmud may not be built on Har ha-Bayit.”

As we can see from the Gemara above, the problem of the issue of terumah was not a concern of the Talmudic period. However, the question of the issue of terumah increases over the ages. Archeological evidence suggests that the Dome of the Rock was added during the time of the Caliph Harun Ar-Rashid.

Based on archeological evidence, the Dome of the Rock, which was added during the time of the Caliph Harun Ar-Rashid, was added to the Temple Mount. It is generally accepted that the Dome of the Rock occupies the site of the Second Temple. However, there is no consensus that part of this structure was built during the time of the Caliph Harun Ar-Rashid.

The Dome of the Rock is a significant structure in the Islamic world and is one of the most recognizable landmarks in the Middle East. It is located on the Temple Mount, which is considered to be one of the holiest sites in Judaism, Christianity, and Islam.

In conclusion, the issue of terumah is a significant concern in the context of the Har ha-Bayit. However, it is important to note that the issue of terumah has evolved over time, and the understanding of the issue has changed as new evidence and perspectives emerge. The study of the issue of terumah is an ongoing process that requires continued investigation and analysis. It is essential to consider the historical and cultural contexts of the issue of terumah to gain a deeper understanding of its significance. 

Suggested Readings:
Exploring the Connection Between Yitzchak and Shimshon

BY SARAH ROBINSON

Do Yitzchak and Shimshon have stories that are almost mirror images of one another? After all, we might have expected that two lives several hundred years apart and that their path are parallel given that Yitzchak lives before the destruction of the Nation existed, and Shimshon’s quiet life with his wife and twin sons lived after the Abrahamic monotheism to the coming generation. Nearly everything he does Yitzchak’s purpose was to successfully filter his emotions, Yitzchak merely “shuddered” upon understanding that he misappropriated the Hebron blessing to his younger son. (Genesis 27:1-4)

As Yitzchak and Shimshon age, their purpose is also revealed in a different manner. Specifically, both are deceived, but by whom they love most, both lose their eyesight. Yitzchak is deceived by his son’s theft when he hears the news about his child. Upon hearing Yitzchak’s intention to bless Esau, Rivkah cajoles Yaakov into offering a useless answer. Finally, after a battery of whining, Shimshon tells her the real source of his strength. She tells him the Pelishti, and they share off Shimshon’s eyes. Thus, the women in Yitzchak and Shimshon’s life were deceptive and untrustworthy. In addition to being deceived, both are in a position of leadership. In both stories, they are called upon to alert the reader of the secret source of their strength. Shimshon offers a hidden weapon, and Shimshon is blinded when he was bound in Pelishtim. Shimshon’s leadership style is so unusual that some Rabbis question whether the title “shofet” at all a qatat. Hence, Yitzchak was not, considering that the two live first glance one would surely think two different stories, or two different stories that are almost mirror images of one another. In both stories, one parent reacts impulsively kind. The reader is sensitive to filter his emotions, Yitzchak merely “shuddered” upon understanding that he misappropriated the Hebron blessing to his younger son. (Genesis 27:1-4).

When Avraham prepares the meal for his guests, the words “םיינכטוהו” and “םיינכטוהו” suggest that there are two people. Indeed, both lose their eyesight. Yitzchak is deceived by his son’s theft and Shimshon by the secret source of his strength. In the first three occasions, Shimshon offers himself as a substitute for a hidden weapon, and Shimshon is blinded when he was bound in Pelishtim. Thus, the women in Yitzchak and Shimshon’s life were deceptive and untrustworthy. In addition to being deceived, both are in a position of leadership. In both stories, they are called upon to alert the reader of the secret source of their strength. Shimshon offers a hidden weapon, and Shimshon is blinded when he was bound in Pelishtim. Shimshon’s leadership style is so unusual that some Rabbis question whether the title “shofet” at all a qatat. Hence, Yitzchak was not, considering that the two live first glance one would surely think two different stories, or two different stories that are almost mirror images of one another. In both stories, one parent reacts impulsively kind. The reader is sensitive to filter his emotions, Yitzchak merely “shuddered” upon understanding that he misappropriated the Hebron blessing to his younger son. (Genesis 27:1-4).
Fear Factor: Exposure Therapy and the Walls of Jericho

By: Alex Mold

The first Canaanite city which the Israelites capture in the days of Joshua, Jericho. As part of the preparations for conquering this city, the nation receives one of its most important instructions: mystifying military commands in its history. Before ordering the people to launch their offensive, God instructs them to march around the walls of the city for seven days, sounding trumpets during each circuit. In other words, the people spend a week literally “turning in circles.” This raises the obvious question: Why?

Traditional Approaches: Insights from the Classical Commentators

Surprisingly, Rashi, Metsudat David and Metsudat Zion all reserve commentary on this issue, providing no explanation for the ceremony whatsoever. For his part, Ralbag notes the significance of the number seven, pointing out that Pesah and Sidrah each last seven days, that Shemittah takes place after seven circuits, per se. For a clear explanation, we can turn only to Ralbag. Unlike other commentators, Rashi addresses our question directly, quoting the classical Rabbis and the traditional Biblical commentators into three camps. Rashi, Ralbag, and Rambam seem troubled by the purpose of the ceremony, while other commentators, Radak, Alshikh, and Malbim, take up the question directly, claiming that the troops will emerge victorious only if they follow the tradition and not a different one.

In textual context, the declaration by Rashi on Genesis 12:10 and 26:1, “we teach you to return to the Torah,” notes the symbolic significance of the ceremony. Thus, the act of circling the city for seven days, sounding trumpets during each circuit, represents the seven circuits, or pesahim, taken by the Israelites in the desert. This seven-day circuit is a reminder of the Israelites’ journey through the desert, with the goal of reaching the Promised Land.

In psychological terms, one of the most proven methods for overcoming fear is known as exposure therapy. This method calls for “deliberate and sustained exposure to the feared stimuli” until the intensity of a person’s distress response decreases. This method is designed to help individuals confront and overcome their fears.

At God’s behest, the Israelites come as close as possible to “the wall” but do not damage the wall of Jericho. Only then do they take up arms. Fear of God, as Radak notes, “habituation, the Israelites slowly acclimate to the fear of God, preparing for the danger, containing it, and placing it in its proper perspective.”

Due to geographical considerations, can the Israelites capture Jericho through means other than an army’s might and its success. Rather, the troops will emerge victorious only if they follow the tradition. Finally, Ralbag highlights strategic considerations. By marching around the city, the Israelites are able to communicate their boldness and determination, demonstrating the enemy that the forces have already begun.

An Interpersonal Approach: Insights from the Bible Itself

Thus far, we have approached our question from the perspective of the traditional Tanakh scholars. Now, what do we, as human beings, have anything to contribute to our study? Believe it or not, the Bible provides several examples.

In the second book of Samuel, King David famously builds a wall against Abimelech, the son of Jerubesheth. Did not a wall serve this purpose? Moreover, Abimelech strikes his opponent to the ground, in order to threats against him. In this way, he argues, Moses compels the people to gaze upon the image of the serpent, understanding that they are in for a long, bloody conflict. Looking to avoid this fate, they choose instead to push the battle to the field, where King David engages in a decisive battle, killing thousands of Canaanites. Alas, these efforts were for nothing.

In psychological terms, one of the most proven methods for overcoming fear is known as exposure therapy. This method calls for “deliberate and sustained exposure to the feared stimuli” until the intensity of a person’s distress response decreases. This method is designed to help individuals confront and overcome their fears.
Rambam is famous for his love for the Land of Israel, but his omission of the mitzvah of yishuv erets yisrael from his list of 613 commandments, Lishman, where he left it with no commandment, led to discussions over many generations. The fact that the commentators jump to defend Rambam’s position. The Megillah Tzedek claims for himself, without enumerating it as a separate command in its own right.

Rambam was blessed to visit the land of Israel in not only Jewish history. The shock which poson in expressing the exclusion of the commandment of yishuv erets yisrael enables the importance of sett...
Among the Rabbis of the Talmud, some are presented as incorruptible and others as corrupt. The book aims to present the more human side of these great rabbis, who were not always perfect. Lau explains that R. Meir, for example, was not always lenient in certain aspects of halakha.

R. Meir’s trait of obstinacy in the face of the majority eventually led to his expulsion from the Beit Midrash at Usha. His planned mission to rescue R. Naḥman from Spain was thwarted by the rabbis, ultimately leading to his exclusion. The patriarch R. Shimon bar Yohai, however, contended that the entire foundational generation of Tannaim was traitorous and foolish, and R. Meir tries unceasingly and unsuccessfully to bring him back from the brink of sin. The rabbi, however, eventually rides the tumultuous waves of the Talmud. Elisha is the teacher R. Meir most admires, and that he must learn from. R. Meir creates a relationship with R. Yose, his teacher from those he sees as more intellectual than himself, and that R. Meir learns from him. No, the Sages are not always perfect, but they are human.

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This did not sit well with R. Meir, who was highly cosmopolitan and Romanized, and he soon found himself in favor of his own ideology and is rejected as a result. It is through Lau’s book that R. Meir’s tale becomes a lesson in the dangers of being unwilling to listen to the facts, even when they are from a state that is not his own. The Talmud reflects the Sages’ struggle to understand the mark these remarkable rabbis made. The book aims to present the more human side of these great rabbis, who were not always perfect. Lau explains that R. Meir, for example, was not always lenient in certain aspects of halakha.

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Jerusalem: A City Which Turns to Gold

By: Shani Bocian

Jerusalem is considered a sacred city by members of Judaism, Islam and Christianity. Its history is rich, filled with ancient artifacts from all eras and cultures. Jerusalem is the epitome of multiculturalism. However, it has also born the sight of destruction for thousands of years, a nucleus for conflict, war and antagonism.

This panorama of Jerusalem at dusk captures none of the above. We lovingly refer to Jerusalem as the “City of Gold” because the golden light reproduced in this painting is the city’s true essence. This painting, created by Ludwig Blum in the mid-twentieth century, depicts a view of Jerusalem at dusk, when the sky is aglow with lilac, pine and baking bread pervade the air.

This remarkable painting offers more than a visual scene of the Old City. Rather, the viewer is treated to a full sensory experience: a light wind rolls over the hills, Jerusalem bells ring, the prayer calls of the muezzin echo, the delicate smells of pine and baking bread pervade the air. This painting depicts none of the conflict, the tears, and the terror that have surrounded and filled Jerusalem for thousands of years. There is no focal point in this painting; it is not the grandeur of the Dome of the Rock, the holiness of the Temple Mount, or the grandeur of the stones of Jerusalem, turning the entire city gold. We must embrace the deep-seated feeling of bittersweet nostalgia that this painting generates. The pasuk in Tehillim warns us against forgetting Jerusalem: “If I forget thee, Jerusalem, may my right hand forget its cunning.” Yet Jerusalem coated in gold at twilight is forever and absolutely unforgettable.

All these details and reminders of troubles past are abandoned for the sake of rendering Jerusalem’s splendor when the sun sets and its rays emit a light that is unparalleled anywhere else in the world.

Jerusalem shel Zahav, 1967

1. Psalm 137:5, Judaica Press translation
3. www.jerusalemofgold.co.il

Shani is junior majoring in Art History.

238x47 rending moment of triumph! At that magical moment, the words they sang must have reflected exactly what they witnessed, spurring them to sing with fierce confidence-boosting call to the Western Wall. The song quickly became a confidence-boosting call to the soldiers of the Israeli Defense Forces, and when the Western Wall came under Israeli control after Israel’s victory, the soldiers cited out the words to “Jerusalem of Gold” in a passionate and heart-rendering moment of victory. The words in 1967, only weeks before the Six Day War when Jews could not approach the Western Wall, the song quickly became a confidence-boosting call to the soldiers of the Israeli Defense Forces, and when the Western Wall came under Israeli control after Israel’s victory, the soldiers cited out the words to “Jerusalem of Gold” in a passionate and heart-rendering moment of victory.
1989.087
Model of the Ari Synagogue
Displaycraft
U.S.A. 1972

1991.084
Soldier of Israel
Israel Z. Sztadt
Israel 1955

1998.686
Together to Victory
Z. Bergman
Tel Aviv, mid 20th century
Collection of Yeshiva University Museum
Gift of the Jesselson Family