

A New Yavneh Publication

08 February 2008

A Taste of History

Anecdotes from Yavneh's Past

By Toby Robison

Twenty-three or twenty-four years ago, many undergraduates were at Stevenson Hall (83 prospect) to celebrate Shavuot. Everyone contributed food for the all-nighter, but the kitchen was closed and there were only a few serving implements. That was no problem, except for the coconut. Around midnight, several feeble attempts were made to open it. Finally one clever undergrad (they were clever in those days, too) took the coconut up to the third floor, and dropped it out of a window onto the flagstone porch. It tasted mighty good.

Obscure Halacha

How Frum are You?

By Jeff Mensch

Some birds that are normally kosher might not always be so, despite no physical differences from other birds. The Shulchan Aruch (84:15) states that birds which grow from trees, and are attached to them by their beaks, are not kosher. This is because they grow in a way that makes them like vermin, so they are treated as such.

Naming Contest

Reviving an old tradition, Yavneh is once again producing a weekly publication on Torah and the Princeton community. In the past, this weekly publication was called Tiger Torah, but we'd like a new name now. Please suggest names to Yavneh board members in person, or to Greg Burnham by email (gburnham@). A winner will be chosen over the course of the next week and the new name will appear on all future editions of this publication.

Want to Write?

Have a good idea for a column? Email Greg Burnham (gburnham@) if you are interested in writing for this publication. We'll publish most anything relating to Judaism or Judaism at Princeton.

Minyan Times

Friday Mincha	5:10 PM
Kabbalat Shabbat	After Mincha
Saturday Shacharit	8:45 AM
Saturday Mincha	5:00 PM
Saturday Maariv	6:15 PM

Announcements

- This Friday night, after CJL dinner winds down (roughly 8 PM), there will be a Yavneh oneg given by Daniel Mark in the Whitman Common Room. To get there, enter through the main entrance of Whitman (into the "Gallery") and then make a left into the hallway. The Common Room is the first door on your left.
- This Saturday night, Princeton ice hockey faces Yale at Baker Rink (just south of Whitman). A few Yavneh people might be going, and it would be cool to coordinate as a group. Talk to Daniel Mark if you're interested.
- Just a reminder, NJ transit's free-rides-for-students offer extends through Sunday, February 10th. It'd be sweet if someone organized a Yavneh trip into New York.
- This Monday, February 11th, the first prospective JLI couple (replacing the Ross's next year) will be giving a Yavneh-targeted lunch-and-learn shiur from 12 PM to 1 PM in the CJL private dining room. Free for upperclassmen and grad students, this event gives Yavneh a chance to meet the prospective couple and get to know their learning/teaching style. Following Mincha, until roughly 2 PM, the couple will be available for general Q&A. It is important that Yavneh be involved in this process.

Things to Anticipate

- Rav Menachem Leibtag will be giving a shiur here at Princeton on the evening of Thursday, March 6th.
- Yavneh is considering renting out Baker Rink for an evening of ice-skating. Sort of like co-ed dancing, but not forbidden!

Throw Away This Article

A Few Words of Torah

By Rabbi Michael J. Broyde

Modern technology has vastly increased the availability of regularly published Torah periodicals that address timely matters. While in times of old, rabbis certainly published *divrei Torah*, the costs of printing and distributing these *divrei Torah* were so high that once a person was given such a work, it tended to stay on that person's bookshelf, to be referred to, learned and examined. Such is no longer the case: many institutions or organizations distribute a weekly sheet with Torah articles, with the understanding that many people will not keep these sheets in their library. The critical halachic question is what to do with these weekly *divrei Torah* after you have read them? Can one throw them out? Can one dispose of them neatly? Must one bury them, as one must a Torah scroll? What is the proper procedure?

This halachic matter is divided into four different categories:

(1) There are those *divrei Torah* sheets that explicitly quote verses of Torah in Hebrew. (2) There are those *divrei Torah* sheets that explicitly quote verses of Torah in English, and when they encounter the name of God, use an English translation of one of the seven un-erasable names. (3) There are those *divrei Torah* sheets that will quote whole verses of Torah, but when they encounter the name of G-d, they use the term Hashem, or G-d, or L-rd, thus avoiding even properly translating the name of G-d. (4) There are those *divrei Torah* sheets that address matters of interest to the community without quoting a verse of Torah or mentioning the name of G-d.

Each of these four categories have different halachic rules, and different ways to dispose of them. In the case of a *dvar Torah* sheet that quotes Torah verses in Hebrew, even if when the name of God is used, Hashem (written in Hebrew) is substituted and no full verses are thus cited, it is improper to dispose of this *dvar Torah* sheet in any denigrating manner (Rama and Shach, *Yoreh Deah* 276:10). If one of the seven names of G-d is explicitly used in Hebrew, of course it is improper to dispose of these *divrei Torah* sheets except in a *geniza*, or perhaps to burn or bury them in a very proper manner.

Indeed, as noted by the Talmud (Tractate *Rosh Hashanah* 18a and quoted by Rama in *Yoreh Deah* 276:13) it is improper even to write the name of G-d in Hebrew on a piece of paper that is normally

thrown out. (Shach *YD* 276:16 is more lenient on this matter, but even he is uncertain about this leniency, as noted in *Nekudat Hakesef*. For more on this see *Iggrot Moshe YD* 2:134-135, and *Minchat Yitzchak* 1:17-18.)

In the case of the English *dvar Torah* sheets that quote full verses of the Torah in English, and use various translations of the names of God that explicitly denote the Divine in English, halacha prohibits one from disposing of these sheets in an irreverent manner, such as simply discarding them in a garbage can full of rubbish; however, they need not be put in a *geniza* and can be disposed of in some other proper manner, such as burning in a dignified way, or even perhaps bundling them neatly together and putting them in a recycling bin or the like. The reason for this is that when the name of God is used in a language other than Hebrew, no technical prohibition against erasing it attaches, but yet it is improper to dispose of this material in an undignified manner. For more on this, see *Minchat Yitzchak* 1:17:(14). Of course, one cannot take such reading material into a bathroom or the like.

In the case of English *divrai Torah* that use the term "Hashem" for God, and which do not quote full verses of the Torah even in English, the halacha is even more lenient, and their status is the same as any essay written about any *Torah* topic which does not mention the name of God. In such a case, it is the better practice to dispose of these items in a dignified manner, but there is no requirement that they be placed in a *geniza*, and may even be disposed of in a paper recycling bin, or perhaps even a dignified manner in a garbage reserved for paper disposal. This is particularly so for modern photo offset material, which is printed by people with no intent that they be holy (even if the writer intended such, the copy machine operator certainly did not), and were intended to be used once or twice and then disposed of. This is quite a bit different than the English translation of a page of the Bible, when it rips out of a *chumash*, as that work is intended for permanent use. More generally, it is widely asserted that printed material has a lesser level of sanctity than handwritten material, particularly so when the printers are Gentiles. For more on this, see *Minchat Yitzchak* 1:18(19-20), and *Yabia Omer YD* 4:21(4-6).