



CHAVRUSA

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RABBINIC ALUMNI**

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ברכות ס"ג

Vol. 1, No. 2

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YESHIVA ORDAINS 131 COLLEAGUES



Above:

Yeshiva celebrated its 60th anniversary March 4th with the ordination of 131 new colleagues. This Chag Hasmicha was the largest in the Yeshiva's history. The new musmachim were feted at the annual alumni dinner held March 1st at the Commodore Hotel.

To the left:

Nine chaplains who were able to attend the Chag Hasmicha are among fourteen who received their Semicha at this Chag Hasmicha. Our colleagues in the chaplaincy have been doing a fine job and have earned the respect of the "boys in the service" as well as the military officials.

CHAVRUSA

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Vol. 1, No. 2 Adar, 5716 March, 1956

Our Roshe Hayeshiva

By JACOB GOLDBERG



Rabbi Moses Paleyoff

It is our pleasure this month to salute the record of long and devoted service to the Yeshiva and its students by the beloved and amiable Rosh Yeshiva, Ho-Rav Moshe Aharon Paleyoff, שליט"א. Most of us have personal memories of his direct and sympathetic interest in his students and of his uncanny ability to prod young scholars up the ladder of Talmudic achievement.

Do you remember the beautifully symbolic act of closely encircling our Rebbe when he gave a shiur, the better to hear him, and to draw nearer to the well of wisdom? The bachurim still do so today — and have been so doing for these last thirty-six years. More than twelve hundred talmidim have passed under his loving care and effective guidance, and Rav Paleyoff has seen more than two hundred of them continue on to receive S'micha. This fact he counts as his biggest z'chus in a busy and fruitful career.

Rav Paleyoff was born on Lag

B'omer in 1888, in the village of Timkevitch, Russia. He studied at the Slutzker Yeshiva, and received S'micha from the famous Rav Isser Zalmon Meltzer זצ"ל at the age of 22. He began his career at Yeshiva in 1920, just three weeks after arriving in New York, and has been carving his special niche in our hearts and the hearts of all those who have come after us, ever since.

Gentle in demeanor, humble in spirit, wise in his love, he remains to this day the friend and mentor of his students. His instinctive feeling of kinship for all Jews enables him to cheerfully judge men and events L'chaf z'chus. The quality of learning in the Yeshiva has improved over the last thirty years, he feels, primarily because the students today come to learn by a deliberate choice, and do not drift into a Yeshiva education. Today's student comes with greater 'chaishek' because he knows what he came for.

Rav Paleyoff has been publishing a sefer of Chidushai Torah every ten years. Three have already appeared, and a fourth manuscript is ready and needs only to be edited. He has seen nachas from his dear family of five children and twelve grandchildren (two of the ainiklach are presently attending Yeshiva College and Stern College). With typical modesty, he disavows knowledge of the source of his success at Yeshiva. For our part, we acknowledge with deep gratitude his guiding presence in our formative years, and wish him Heaven's blessings for many more students and many more years of active work for Torah and for Israel.

Editor's Prerogative

Our initial endeavor evoked a most heartening response of approval and encouragement. Colleagues, afar and near, expressed their satisfaction with the encompassing nature of our publication.

It is our earnest aspiration to feature items of literary creativity by fellow colleagues. Surely, our ranks are amply blessed with men of intellectual substance and stylistic talent in areas of Halacha and general Judaica. Alumni may readily submit their creative flowerings to CHAVRUSA for sympathetic consideration.

We sincerely solicit your counsel and guidance in assisting us in our endeavors.

Iggrot L'Chavrusa

To the Editors:

I am enclosing payment for Dr. Hoenig's "A Guide to Jewish Observance," "A Guide to Jewish History," and "YUDAE Kit."

I notice in your Chavrusa that you ask whether anyone has tried an Institute on Marriage and the Family. I wish to inform you that I have conducted such institutes a number of times. About ten years ago, I conducted a series of six lectures at the local Y.M. and Y.W.H.A. for married women. I gave that series also at my own synagogue to the ladies of my sisterhood. More recently, I gave the series to a co-ed group in my congregation . . .

This year Rabbi Samuel Adelman of Newport News has arranged a similar series at his synagogue, giving me the introductory lecture and the closing one . . .

Rabbi Nathan Drazin
 Baltimore, Md.

To the Editors:

Your new publication Chavrusa is truly a credit to the Rabbinic Alumni.

May I address this letter to Rabbi Singer (Perusing Publications Department). In your column, you regret the fact that interpretive Judaism is not at all treated by the orthodox rabbi but is left entirely to the Conservative and Reform rabbi. May I then inform you that in my drawer there is such a manuscript. Its name is "Two Civilizations - One World" . . . However it is impossible for me now to publish it because of my illness . . .

Rabbi David Wanefsky
 Brooklyn, N.Y.

P. S. You may not know it, but I am the author of the two books, "The Prophets Speak to us Anew" and "The Hebrew Scriptures Reappraised."

A "MARRIAGE AND PSYCHIATRY" COURSE

(Editor's Note: We are pleased to reprint the course outline on marriage of Samuel Adelman of Newport News, Va., referred to in Nathan Drazin's letter. Sessions were conducted on alternate Thursday evenings for husbands and wives)

1. Opening keynote lecture by Nathan Drazin of Baltimore, Md.
2. Four Study group sessions conducted by Samuel Adelman "Marriages Are Made in Heaven" — the ethereal and spiritual aspects of a physical relationship "A Time To Love"—interpretative presentation of Nida and Mikva laws. "Marriage as A Challenge" — Physical harmony is a key to general mental health. "An Enduring Love" — the love that remains ever young, defying the years.
3. Concluding lecture by Nathan Drazin.

THE DEAD SEA SCROLLS

By SIDNEY B. HOENIG

(Continued from last issue)

The lone scholar who is waging battle with the accepted view is Professor Solomon Zeitlin. Some of his colleagues think that he, in upholding his opinion, is "ngnting windmills" and that he will be ignored. Yet his arguments that "history is being falsified by the propaganda of the Dead Sea Scrolls" cannot be discounted. By careful analysis of Talmudic texts, and review of the background and thought of the Second Commonwealth Zeitlin shows that there can be no amnity in these Scrolls to ancient texts. Their discoveries were made by Bedouins and not by archaeologists. The Carbon 14 tests, though sensational, have not been conclusive. The determining range of years is still very wide. Basing himself on internal evidences of accounts, terms and phrases, Zeitlin shows that the Scrolls were written in the early Middle Ages. Probably, it was done by a seceding Karaite sect before the 7th Century and there are many indications of such groups in Karaite history. There was even a group known as (cave dwellers) "Magharians", who deposited their books in caves, as revealed by the Karaite Al-Qirqisani (10th Century) (see Nemoi, Karaite Anthology (p. 50)) and also in a letter of Timotheus I about a discovery of manuscripts in caves near Jericho at about 800 C.E.

Zeitlin argues: The orthography in the Isaiah Scrolls is similar to the spelling of the Middle Ages. The Matres Lectiones, the full writing of words, come in during the period of Rabbi Akiba. How could they therefore be found in ancient Scrolls before his time? Jews as late as the 4th Century used old script in their writings. Many letters of Eldad Hadani resemble letters of the Dead Sea Scrolls. The manner of erasures in the text indicate a late procedure. During the early period the dotting above words always was done to show a mistake. Inverted "nuns" in the Torah are not a sign of parenthesis but may be a very late insertion, as Rabbi Solomon Luria suggests in his commentary on Shabbat 115A. The so-called Bar Kochba letters are not styled in the ancient mode of writing, when the formula of salutation was simply "X to Y". No preposition "from" was ever used in the salutation of an ancient letter.

Zeitlin moreover argues that one cannot rely upon the Nash Papyrus, which contains the Decalogue, for proof of the early date of the Scrolls. Indeed, the Nash Papyrus, itself is

of the 3rd or 4th Century and originated when the Babylonians read the Decalogue as part of their liturgy and wore it as amulets upon their heads. It was Professor Albright who dated the Nash Papyrus in the 1st Century and, hence, based the Dead Sea Scrolls on this text by comparison. His quick suggestion resulted in the scholarly rage of the times.

Furthermore, were commentaries on Biblical books written during the Second Commonwealth period? Doctor Zeitlin emphatically says No!. Many of the phrases on the Dead Sea Scrolls can be traced to Targum Jonathan or to the Midrash or to early Karaite literature. The portrayals of the wars and battle standards are already found in the Sefer ha-Yashar, where such are patterned after the *2nd Book of Maccabees*. Karaite hands could easily have written these. The Zadokite fragment, parallel as it is to the Manual of Discipline, is also the work of Karaites. Buchler has already challenged Schechter on these in 1912 and the Halaka of the Sabbath for instance, coincides therein with Karaite laws.

Dr. Zeitlin still waits for refutation of his arguments, based on sources and not conjectures. No scholar nor government official has refuted his claims pertaining to the looting by Arabs in 1929 of the library founded by Rabbi Judah Bibos, in which many ancient manuscripts were stored. Nor has an answer been given to the present location of the many Torah Scrolls of great antiquity which had been brought from Spain in 1492, deposited in the Synagogues of Hebron, and looted in 1929. Are these "finds" some of the manuscripts and Scrolls? A letter to one of the scholars notes that three Scrolls were in the Convent of St. Marks for a period of twenty years. One may then conscientiously ask in the name of justice, truth and scholarship that the Arabs and the Jordan Government reveal the whereabouts of the Scrolls taken from Old Jerusalem and Hebron. Perhaps Christian scholars should seek an answer if Israelis, at present, cannot obtain it!

In the matter of the development of Christianity, Zeitlin correctly asks "how can one know of the Essenes as forerunners of Christ if the New Testament does not even mention them"? The authors of the Gospels were probably never aware of them though they knew of the Pharisees, and the Sadducees. Similarly, one should not jump to conclusions that an X mark found on the margin of

the Scrolls is an indication of Christological meaning.

To argue that Karaites in their literature used the original Dead Sea Scrolls (the present "finds") as the basis for their beliefs also cannot be accepted. For the terms in the "new" texts are peculiar only to Karaite literature and not found in other earlier sources. Were the "ancient" Dead Sea Scrolls the basis for sectarian groups among the Karaites, some reference to them would have been made by the Karaites themselves to show, establish and uphold their own tradition. One recognizes that the Karaites were devoted to the Torah. "Searching the Scriptures" was their slogan. They often copied biblical texts as they saw fit, sometimes agreeing with the Masoretic Text and at times following other different ancient writings. Carelessness and ignorance may also have been some of the qualities of the Karaite scribes.

They sought to organize their lives on the basis of anti-rabbinic tradition and "fringe" groups existed. Perhaps the Scrolls come indeed from such an early medieval "fringe" group. Interestingly, there are records in the 8th Century of such a group which had hidden its writings in caves. Moreover, in other caves nearby, coins of the Arabic and Byzantine period were found; also Arabic papyri of the 9th Century as well as New Testament fragments of about the 5th Century. Does all this add up to the "antiquity of the finds."

Besides Millar Burrow's semi-popular book, Edmund Wilson's reportorial work adds little to the problems. Its value is only in recounting the gripping story of the Dead Sea Scrolls. Nevertheless, one is perturbed by such statements, as "the enmity between Jew and Arab is contributing to obstacles and to the touchiness of a curious situation," or "there cannot be any mutual exchange of thought on the part of Jewish and Christian scholars on the subject" and "scholars of Christian order or of rabbinic tradition may have been inhibited by their various religious commitments." (p. 98) — He even writes ruthlessly (p. 106) "I have sometimes imagined that the Jew has resented the success of Jesus, that he has been troubled . . . that Christians have stolen their Messiah and attempted to appropriate their Bible." The slur surely needs no comment or retort.

Wilson jumps to conclusions that since Pliny described a monastery of

(Continued on Page 4)

The Dead Sea Scrolls

(Cont'd)

the Essenes, that the Qumran site is the same one. This is only a conjecture awaiting proof of identification. Similarly, it is incredulous to read in Wilson's small book a detailed account of the Essenes, as given by Josephus, and to identify Josephus' record with the Manual of Discipline by declaring (p. 36) that Josephus must have studied this handbook." The popular reporter even quotes an Israeli scholar, Flusser, who suggested that "for the doctrine of election we have a new genealogy: the teachers of righteousness (including) Marx!"

Everyone has jumped on the bandwagon and follows the popular appeal in digging up the Dead Sea Scrolls. Israel expects to create a shrine of the book, and one may remark"

הכל תלוי במזל אפילו ספר תורה שבהיכל
But does the היכל now become more important than the ספר

One must await further investigation. One should remember that the "Pilt-down" hoax was exposed in 1953 after forty years of acceptance and diligent "scientific" belief

Dr. Zeitlin himself has exposed the Slavonic Josephus hoax showing that the Christ passage in Josephus was inserted by Eusebius. He can be relied upon for integrity. His keen scholarship cannot be ignored.

The battle of the Scrolls may be summarized by the title of one of the Scrolls — "The Sons of Light and the Sons of Darkness." The Dead Sea Scrolls are awaiting a decent burial, in the light that has been cast upon them by Dr. Zeitlin is correct. Their quick resurrection, through hasty conjecture, when everything as yet "has not been revealed" and "is still in darkness," is not part of the manual of scholarly "discipline."

המשך מדף ה'

המחברים המדברים בענין זה לדון ולהתיר משום ספק טומאה ברה"ר כשנוסעים שלשה אנשים ביחד, שזה תמוה מאוד, דספק טומאה ברה"ר או ברה"י שייך היכי שבשעת הטומאה נפל ספק אם נטמא או לא ואז יש לדון משום ההילכתא דגמירי לה מסוטה, אבל כאן בשעת הנסיעה הוא רואה ויודע אם נטמא או לא ואם רואה שהוא עובר ומאהיל על קברות מה יועילו לו השלשה אנשים, ואם הוא עובר על מקומות טהורות אין צריך להם, ועיקר השאלה כאן הוא על תחילת הנסיעה, ועל זה איך שייך לדון בו משום ספק טומאה, הא לפי דבריהם שיש בזה משום קבוע שהוא כמע"מ והספק שקול אולי יעבור על גבי קברות, או הלא בודאי יטמא ויהי' הטומאה ודאית, אף אם מתחילה הסתפק אם יסע על הקברות, וא"כ איך מותר להכניס את עצמו בספק איסור דאורייתא שהיא לחומרא, ואין כאן משום ספק טומאה אלא ספק עבירה של איסור טומאה, וכי גם בזה שייך לחלק בין רה"ר ורה"י — אבל לפי דברנו הנ"ל אין כאן משום קבוע ואין צריך לרה"ר וכמו שנתבאר היטב.

מובן שלא הזכרתי סברתי רק לפלפולא ובתור הצעה לדרישת הענין זה.

Perusing Publications

By Joseph I. Singer

The aspect and prospects of "The Jewish Revival in America" are discussed by Nathan Glazer in the December and January issues of the Commentary. It represents a Sociologist's report about "Jewish revival" but not about the "revival of Judaism," which is not a fact according to Glazer. American Jewry is now gravitating to areas of "Third settlement" — the suburbs of the cities, where the social influences simultaneously strengthen Judaism and weaken Jewishness.

The middle-class respectability of this milieu has undermined the secular culture of the first two settlements and the secularist die-hards are a "captive audience." The Jewishness of the suburban areas is "child-centered." The parents follow the leadership of the "Judaists" in establishing Synagogue Centers which satisfy their social and communal needs.

The religious content of the Jewish suburbanites is taken up in the January issue. Glazer finds nothing of the traditional piety in their actions. Judaism is an accommodating grab-bag for whatever one wishes it to be. In the deterioration of Judaism the only redeeming constants to the author seem to be: concern for social justice; Jews have not stopped to be Jews; and the desire to retain some vestiges of traditions as well as learning some smattering of Hebrew.

Glazer, it appears, does not approach his study with the objectivity of a sociologist. His prejudice shines forth through many unwarranted affirmations about Orthodoxy. What is the basis of this scholar's assertion that "Traditional Jewish piety as expressed in the observance of ritual is dead or close to dead in America; the traditionally observant Jew is almost as much a curiosity in many Jewish communities as in the community outside"? The value of his presentation is negated by the statement "the medieval world is shattered and Orthodox Judaism is only a museum object as far as the overwhelming majority of American Jews is concerned." Is it true?

He confines the study of Orthodoxy only to Williamsburg. Barely any mention is made of the nationwide string of Day Schools. He neglects to show the Contribution of Yeshiva University and its sister Yeshivoih. The Orthodox youth of the many national religious organizations is not even alluded to. The impact of Israel upon Jewish life is also completely omitted.

"Scientist and Humanist," appearing in the January Issue of the Atlantic Monthly and written by Nobel Prize winner Dr. I. Rabi, should be read by all rabbis. He dislikes the bifurcation of life by these two great traditions of science and the humanities and is appalled by the lack of communication between them. The situation can only be rectified by the creation

of the proper community of thought and by the cultivation of wisdom which is "inseparable from knowledge; it is knowledge plus a quality which is within the human being."

Prof. Solomon Zeitlin sharpens his polemical pen in attacking in the October number of the J.Q.R., the antiquity assigned to the Dead Sea Scrolls. His heading "The Propaganda of the Hebrew Scrolls and the Falsification of History" sounds more journalistic than scholarly. However, in the 64 page installment he sustains his thesis with cogent arguments and with varied weapons of scholarship.

Another bellicose article is that of Dr. Simon Rawidowicz in the Cheshvan-Kislev number of the Bitzaron entitled "The Influence of Eretz Israel upon the Diaspora." This doughty fighter against the Negators of Galut analyzes the slogan of American Zionism which was emblazoned on many Zionist certificates: "Our country — America; Our spiritual strength — Israel." He avers that ultimately the accomplishments of Israel are due to the Galut heritage.

Edwin Samuel writing in the Menorah Journal (Spring-Summer) on "Fund Raising for Israel" finds that the professional fund-raisers pre-empt the dominant position in the many American Jewish communities. The fund-raisers mould the character of the Jewish community. He fears that such functionaries develop the "ethics of jungle warfare."

The fury of ideological battle dies off when we read "Revelation and the Law of Conduct" by R. J. Zwi Werbelowsky in the October issue of the Hibbert Journal. He writes that from Abraham onward the decisive mode of intercourse with the divine was the audition. Listening brought the Jew to his goal; obedience. Seeing brought the Greek to his knowledge. Seeing-knowing appeals to reason; hearing-obeying appeals to the will. The former is static and looks to the motionless eternal, while the latter is dynamic and enters the movements of history.

The striking feature of the Jewish G-d experience is its dynamism. The objectified meaning of Revelation is legislation and results in the Torah and Halacha. The two polarities of this dynamic revelation are; the will of G-d (call, command and election) and the will of man (response, obedience and choice). The theological crisis of Judaism is the "practical" sphere. It is determined by the confrontation of the vast body of the Halacha with the complex technological civilization.

"The purpose of military power is to provide time for moral ideas to take root" — by Admiral A. F. Mahen as quoted by Chester Bowles in the Politics of Peace appearing in the February 7th issue of Look.

Alumni Profiles

By Emanuel Holzer



Bernard L. Berzon

Bernard L. Berzon received Semicha in 1935 and assumed his pulpit in Bangor, Maine. Since 1939, he has served Congregation Ahavas Israel in Brooklyn. Five years ago, his congregation awarded him life tenure as an expression of its communal regard.

Academically, Berl received his B.A. from Yeshiva College, his M.A. from the University of Maine, and has completed his doctoral work at the New York School of Social Work. In past years, he has served as Vice-President, Secretary and Publications Chairman of the R.C.A.

Berl was married in 1935 and has five children, Azaria, 3; Adina, 6; Mishael, 12, studying at Torah Vadaas; Chanania, 15, studying at Ner Israel in Baltimore; and Judith, married to Rabbinic Alumnus Eli Greenwald who is rabbinating in Sherbrooke, Quebec.

Berl would wish our Yeshiva to assume a more vigorous leadership on the American scene. Particularly, the failure of numerous Yeshiva men to operate within the framework of Yeshiva is to be lamented. This failure is indicative of the fact that we lack a challenging rallying point. The most fertile and satisfying field for a rabbi is, according to Berl, the field of chinuch, within and adjoining his congregation.

PROGRAM NOTES

Due to the great amount of rich scholarly material and other columns of great interest, Programmatic Pearls has generously donated its space for the cause. In the succeeding issue the editors expect to continue with this column.

C. S. D. Corner will also reappear next issue.



Morris Max

Morris Max was ordained in 1929 and started his rabbinic career while still a student in Yeshiva, at the Uptown Talmud Torah (1925-1929). After semicha, he served in Uniontown, Pa., Savannah, Ga., Albany, N.Y., Brooklyn, N.Y., and assumed his present post at the Queens Jewish Center in 1949.

Moshe is active in numerous organizations. He is co-chairman of the Board of Education of the Yeshiva Dov Revel, which he helped found, and is president of the orthodox Talmud Torah Council of Queens which embraces 13 schools. He has also authored several popular pamphlets such as "Jewish Concept of Marriage" and "Torah Method of Prayer."

Three children and one grandson bring joy to the hearts of our hero and wife Jessie (nee' Sack). Eldest daughter Sarah Rose is married to Dr. Philip K. Isaacs, son of Dean Isaacs, formerly of Yeshiva College; son Solomon Mannes studied at Yeshiva of Flatbush and is specializing in electronics at City College; daughter Bathya, is being graduated from Yeshiva of Central Queens; grandson Eli Nathan Isaacs is 10 months old.

Moshe has a prescription for strengthening orthodoxy in the suburbs. At the very outset, we should set maximum standards and maintain them. Today's young people will readily respond to orthodoxy intelligently presented. We tend too frequently to concentrate on returning those who have strayed. Perhaps we should focus more attention in strengthening the bonds of those within the fold.

Have you ordered our Sefirah Lag Ba'Omer booklets yet?

המשך מדף ה'
להאחיל על הקברות זה חלה רק בתחילת הנסיעה, כי בשעת האהלה יהיו אותם המקומות ידועות וניכרות וגם יהי' או אנוס בדבר, ועיקר השאלה והספק היא בתחילה אם יגיע להאחיל על הקברות או לא, ואם כן או בשעת הספק הלא אין בזמן ידיעה לשום אחד והספק הוא לכלי עלמא, וא"כ יש לילך אחר הרוב, ממש כמו בתערובת הנויות, ואף שהספק הוא על דבר קבוע כשאנו מבורר לשום אדם או הולכים אחר הרוב.

וגראה לומר עוד יותר, דהנה בתשע הנויות אם פירש הבשר בפנינו שיטת הרבה ראשונים שזה מותר מן התורה כיון שלא לקחו בידים, עיין בש"ך יו"ד סי' ק"י ס"ק כ"ו, ויש להבין דמאי שנא מלקח מן הקבוע שאסור משום שצריך לדון על הקבוע היינו החנות, הא גם כפירש בפנינו אם תלך בתוך רוב בנוגע לשאלת בשר שפירש על כרחך אתה מחליט גם על החנות שפירש משם שהיא מן הרוב, והא תינח כשפירש שלא בפנינו אז יש לומר שאדם לקחו מחנות הודאי כשרה ונאבד ממנו, ואז אין צריכים לדון כלל על הקבוע רק על הבשר שפירש, אבל לא כן כשפירש בפנינו. ומוכח מזה שדין קבוע שייך רק כשהספק הוא בעצם על דבר הקבוע ועליו אנו נדרשים לדון, אבל אם הספק והשאלה חלה על דבר שנד ופירש, שפיר יש לילך אחר הרוב אף שממילא עי"ז יגיע הכרעתנו גם על הקבוע, כיון שאין לו נפקא מינה עליו ולא נולד הספק בשעת הקביעות.

ולפי זה נראה שזה שמבואר בכתובות ט"ו גבי תשעה צפרדעים ושרץ אחד ביניהם ונגע באחד מהם ואינו יודע באיזה מהן נגע שספקו טמא משום דהוי קבוע, ובמת כה"ג אסור לכהן ליגע עד שידע מקודם מה הוא נוגע, שם השאלה נולדת בשעת הנגיעה ממש, וכשעדיין בידו לחזור יש לו לדון על הדבר שהוא נוגע אם אין זה הכוזה מן המת, ולכן אסור לו ליגע משום דלא אזלינן בתר רובא ברוב הקבוע, אבל כאן בנדון שאלתנו אם מותר לכהן להפליג באוירון, הנה בשעת האהלה על כל מקום ומקום אין שום שאלה או ספק כי אז יודע הוא ורואה את המקומות שעליהם הוא נוסע ואם רואה שהוא בית הקברות אין בידו למנוע מזה ואנוס הוא בדבר, וכל עיקר השאלה היא בתחילת הנסיעה על עצם הנסיעה אם נסיעה זו תעבירונו על גבי מקומות טמאות או לא. והספק חלה על כל הכוחות וסבות המצטרפות בהנעת והנהגת האוירון אם יתנהל על ידם האוירון דרך קברות או לא, וא"כ שפיר יש לילך אחר הרוב ונאמר שכיון שרוב העולם אינם מקומות טמאות ממילא רוב דרכי הנסיעה אינם טמאות, ומותר לכהן להכניס את עצמו בנסיעה זאת ואין לו לחשוש שמא יבוא להאחיל על הקברות. וכשם שאמרנו כשפירש דבר מן הקבוע שכל דפריש מרובא פריש, כן כשנוסעים ומתקרבים למקומות קבועות יש לתפוס ולהכריע שמסתמא יעבור רק על המקומות שהם מן הרוב, וזה שהחלטתנו על ההפלה מכריעה על המקומות אשר עליהם יעבור ואשר הם קבועות, זה לא איכפת לן כי כבר הוכחנו מבשר שפירש בפנינו אשר גם שם מקושרת שאלת הבשר עם שאלת החנות ומ"מ אנו הולכים אחר הרוב מן התורה, כיון שעיקר ספקתנו הוא על הבשר כן הכא נמי שאלתנו הוא לדון על הנסיעה בלבד, אם זאת יביאנו על הקברות או לא, וכמו שנתבאר.

בקיצור: בקבוע השאלה היא מה זה? כאן השאלה היא לאן? וכן בפירש השאלה היא מאין? ואין דין קבוע רק אם הספק היא על הדבר, מהו.

וממוצא דבר נבין שזה שכתבו רוב המשך על דף ד'

מדור התלכה

הרב אברהם יוסף ווייס

ביאור בדין קבוע

הערה לשאלת נסיעה באוירונים לכהנים כתב הרמב"ם פ"א הל' מגילה ה"א ע"ר שהיא ספק ואין ידוע אם היתה מוקפת חומה בימות יהושע בן נון או אחר כן הוקפה קוראין בשני הימים שהן י"ד וט"ו ובליהם, ובבית יוסף סי' תרפ"ח כתב על זה "וראיתי להר' יוסף אביו ז"ל צ"ל הר' יצחק אבוהב ז"ל שהיה קורא תגר על המנהג שנהגים בכל עיר מוקפת חומה לקרות ב"ד וט"ו ודע"כ לא קאמר הרמב"ם שקורין בב' הימים אלא בכרך שהוא ספק והיינו שקצתם אומרים מוקפת היא מימות יהושע אבל כל שאין יודעים בה ככל לא מיקרי ספק. והנה מביא ראה ממ"ש הרמב"ם בפ"ח מהל' שגגות א"נו חייב באשט תלוי עד שיהי' שם איסור כ"ד כצ"ל אצל חלב ספק אם היתה כזית או פקוע מכוילת או שהיתה לפני חתיכת חלב וזתה"כ שומן ואכל אזור מהם ואינו יודע אי זה מהם אכל אבל אם היתה לפני חתיכה אחת ספק שהיא חלב ספק שהיא שומן ואכלה פטור שהר"ן אין כאן איסור". הרי דלא מיקרי ספק להתחייב אשט וצ"ע ע"י שיהיה שם איסור קבוע, ומינה נשתל לענין קריאת המגילה זמן ע"י המוקפת וזמנה ואין יודעין בה אם היא מוקפת חומה מימות יהושע או לא דלא באה לכלל ספק כלל ואין קורין בה אלא ב"ד בלבד שהיא זמן קריאה רוב העולם עכ"ל מהר"ן אבוהב ז"ל ובב"י שם פליג על דמיונו מאשם תלוי עיי"ש.

והנה בשער המדך על הרמב"ם שם הביא תמיה על המהר"י אבוהב הסובר ובסתם ספק אוליצין בתרוב העולם, הא קיי"ל כל קבוע כמחצה על מחצה דמי, ותיירץ בשם ספר לשון למודים ז"ל: ולי"ב דלק"מ דלא אמרינן קבוע נמחצה על מחצה דמי אלא היכא דשקיל או שפירוש בפנינו מהקבוע אבל היכא דלא יצא מתוך הקבוע כגון עירות דאפי' נפשיוהו קיימי אוליצין בתרוב ודאי, ודמי לבשר המצא ואמרינן בל דפריש מרובא פריש עכ"ל. ושוב הקשה על זה השעה"מ ממה שכתב הר"ש מקינון בסוף ספר הכריתות וז"ל דלא אמרינן קבוע אלא היכא שנתברר מקום איסור דומיא תשעה חנויות שנתברר לנו חנות שמוכר בשר שחוטה ומקום שמוכר בשר אסור אבל אינו יודע מאיזה מהם לקח אבל היכא דאבסוק האיסור לא נתברר לא אמרינן כל קבוע וכו', ובה נבא מה שמקשים העולם יאסר כל... בחרישה וזריעה מטעם נחל איתן... קבוע, ולמאי דפרישית ניחא כיון דלא ידעינן היכן נחל איתן לא שייך למימר כל קבוע, אבל אי ידעינן מקומו אמינא כי הנודע בתוכו אסור ואי נסבינן זרע ולא ידעינן אי מיניה אי משאר עלמא אסור אע"ג דעלמא רובא ורובא דרובא כמה פעמים עכ"ל הר"ש מקינון. ומה הוכיח השעה"מ שהר"ש מקינון לא סבירא ליה חילוק דלעיל כיון דהכא ג"כ כל שדה ושדה באפי' נפשי קאי ולא יצא מתוך הקבוע ואפי"ה ס"ל להר"ש דמקרי קבוע אי לאו תירוץ משום שאין יודע מקום נחל איתן. ונראה ליישב קושיא זו ולהוכיח שכ"ע ס"ל תירוץ של הלשון למודים הנה"ל עיי"ש יתבאר יסוד דין של קבוע. דנהגת תמיהת השעה"מ על דינו של מהר"י אבוהב שאיך נילך בתרוב בעיר שמסופק לו אם הוא מוקף מימות יב"ן כיון דהוי קבוע ותירוץ של הלשון למודים דאין כאן דין קבוע כיון שלא יצא מתוך הקבוע הם שני ביאורים חלוקים ונפרדים ביסוד דין של קבוע. סברת הקושיא הוא שדין קבוע אומרת שאם יש לנו ספק על איזה דבר

אשר הוא קבוע ועומד במקומו אין דין רוב מכריע עליו ולכן אם תשע חנויות מוכרות בשר שחוטה ואחת מוכרת בשר נבילה ולקח מאחת מהן ומסופק מאיזה מהן לקח הרי הספק דורשת בירור על החנות שלקח אם היתה כשרה או לא אין להכריע מכח רוב ההחנות היתה כשרה כיון שהספק הוא על דבר קבוע ואמרינן שהמיעוט אינו מתבטל לגבי הרוב והוי כמע"מ. אבל אם נמצא בשר בשוק והספק חל על הבשר שאינו דבר קבוע על זה שפיר מכריע הרוב ואמרינן כל דפריש מרובא פריש. וכיון שגון שפיר הקשו שגם הכא אם מסופק לו על עיר שהוא מוקף חומה אם הוקפה מימות יב"ן או אחר כן הרי הספק הוא על דבר קבוע ועומד במקומו, ועל זה הא אמרינן שאין הרוב מכריע. א"כ אין לילך בתרוב העירות שאין מוקפת חומה ונשאר בספקו ויש לקרות בשני הימים. סברת התיירץ הוא שדין קבוע שייך רק היכא שיש חשש שפגע באיסור הקבוע והידוע לנו, ולכן אם לקח בשר מאחת החנויות כיון שאחת ידוע לנו שאסור אין הרוב מכריע שאותו החנות שלקח ממנה היתה הכשרה והספק במקומו עומדת והוי כמע"מ. אבל אם יסתפק לכו"ע על חנות אחת אם היא כשרה או לא אז יכולים להכריע מכח רוב אם יש תשע חנויות הידועות לנו שכשרות אף אם יש אחת הידוע לנו שהיא טרפה. ורק אם מסופק לנו אם לקח מאתו החנות הידועה לכו"ע שהיא טרפה אז אין הרוב מכריע. ולכן שפיר תירץ שגם הכא בעיר המסופק לנו מתי הוקפה יש לילך בתרוב עירות אף שעיר המסופק הוא קבוע במקומו אפי' שייך גבה כל דיני רוב. לפי"ז יסוד דין קבוע הוי אם המיעוט הוי קבוע וגם נודע שהוא אסור ואם אירע שום ספק אם פגע בזה המיעוט זאת הספק אינו מוכרע מחמת רוב שכנגדו. אבל אין כאן שום דין שבקבוע אין לנהוג בו דין רוב. הקושיא מנחל איתן המוזכר בספר הכריתות ג"כ בנוי על יסוד הסברא שבקבוע אין נהג בו שום דין רוב ועל זה תירץ הה"ש מקינון דקבוע הוי רק אם ידוע המיעוט האסור, רצונו לומר דלדין קבוע צריך גם ידיעה ולהכי אם מסופק לו אפי' הוא נחל איתן כיון שאין ידוע לנו כלל מקומו אין כאן דין של קבוע. לפי זה נמצא שגם אם יתודע לנו ממקום אחד שהוא נחל איתן וכל שאר המקומות יהיו מסופקים לנו א"כ אפשר לילך בתרוב הרוב מפני שאין דין קבוע על מקומות אלו המסופקות לנו. נמצא שהר"ש מקינון שפיר ס"ל סברת הלשון למודים הנה"ל. ושני התיירוץ עולות בקנה אחד שאין דין קבוע רק היכי' שהמיעוט האסור ידוע לעולם שהוא כן והספק רק אם פגע בו. וראיה ברורה לזה סוף לשונו של ספר הכריתות הנה"ל שמיסיק "אבל אי ידעינן מקומו אמינא כי הנודע בתוכו אסור ואי נסבינן זרע ולא ידעינן אי מיניה אי משאר עלמא אסור וכו'" ולמה לא נקט רבותא יותר דאי ידוע מקום אחד שהוא נחל איתן או אסור לחרוש בכל העולם כיון שכבר יש לנו מקום אחד הקבוע שאסור ואם מסופק לנו אם זה המקום ג"כ הוא נחל איתן אין הרוב מכריע. אלא ודאי כיון שכבר תירץ שקבוע הוי רק אם ידוע לנו ואנו מסופקים אם אחד פגע בו לכן לא שייך לדין קבוע על כל מקום המסופק לכל העולם וכמו שנתבאר. והנה כבר נודע זה לכל באי שערי איסור והיתר שזהו ענין של תערובת חנויות שדברו בזה הפוסקים בירדה דעה סימן ק"י אלא שכאן נתחדש ונתבאר בו דינו של הלשון למודים אשר באמת שייך לדין של תערובת חנויות וכפי ביארנו הנה"ל. וכיון ששיטת

התוס' הר"ן והרשב"א ועוד הרבה ראשונים מוסכמים לדעה אחת שתערובת חנויות אין בזה משום קבוע גם דינו של הלשון למודים מוכרעת על ידם. והנה הא"ר רבה בס"י תרפ"ח סק"ד הביא קושיא ותיירץ הנה"ל בשם ס"י דרך תמים אשר הוציא מזה דין חדש לענין הקברות שמוצאים וספק אם הם מכותי או ישראל שמוותרים הכהנים לטמאות להם באהל (להסוברים שקבריו עכו"ם אין מטמאין באוהל) אף שהם קבועים מ"מ אוליצין בתרוב הקברות שהם מעכו"ם ואין לדון בזה משום כל קבוע כמע"מ משום טעם הנה"ל דאלו הקברות אינם ידועים כלל ובאפי' נפשיוהו קיימי וכמו שנתבאר. והנה גדולי זמננו העלו על ספר שאלת נסיעה באוירונים לכהנים כי יש לחשוש שיאהילו על קבריהם הידועים במקומם. ואין לילך בתרוב כי כל קבוע כמע"מ דמי וכאן הא יש ספק אם פוגע באותם הקברות הידועים לכל העולם. אף שהוא אינו יכול לידע בשעה שהוא מאהיל הוי כמו בתשע חנויות אם לקח ואינו יודע מאיזה מהן כיון שהחנות הטרפה ידוע במקומו אין הולכים בתרוב. ע"י בשו"ת חלקת יעקב סי' י"ב להגאב"ד דציריך שליט"א ובשו"ת כפי אהרן סי' כ"ה שפלפו בזה להתיר מטעם ספק טומאה ברה"ר ולזה צריך שיהיו שלשה אנשים ביה"ד, גם בדין אהל זרוק אי שמי' אהל או לא.

ולו נראה להעיר ולצדד מטעם אחר. כבר נתבאר שהדין קבוע שייך רק היכא שהאיסור ידוע במקומו ואז אם לקח יש עליו דין קבוע כמע"מ. ויש לומר שרק אז יש דין קבוע היכא כשלקח יהי' ידוע לכל שלוקח ממקום האיסור והלקיחה היא דבר איסור ואף שאין שום אחד רואה אותו לוקח מ"מ אילו ראו אותו לוקח אלו רואים ויודעים שהוא לוקח דבר איסור. אבל לו יצויר שהמקום ידוע לאסור אך הלקיחה א"א לראות ולידע, שוב הדריגנו לכללא של אחרי רבים להטות, וכמו בשאר תערובת חנויות אשר רוב הפוסקי' הסכימו שאין עליו דין קבוע. לפי זה כשהאירון שם בגובה למעלה כי"כ עד שא"א לכוין אם הוא מאהיל ישר על הקברות וגם להעומדים למטה א"א לראות ולכוין זאת א"כ אף אם באמת הוא מאהיל אין כאן ידיעה עליה ויש לילך בתרוב רוב. אף שכאן אנו צריכים לדון על דבר קבוע היינו המקום אשר עליה הוא מאהיל ולומר שאין שם טומאה. מ"מ הלא כבר נתבאר שגם בדבר קבוע הולכים אחר הרוב אם לא כשדבר הקבוע ידוע לכל שהוא אסור רק שאירע שלקח ואינו יודע מאיזה מהן לקח אבל כאן אף כשמאהיל על הטומאה והוי כמו לוקח מדבר איסור, מ"מ כאן שאין הלקיחה יכולה להתודע ולהתברר מחמת הגובה והמרחק למעלה או אף שהקברות בעצמם ידועים, יש לילך ולדון בזה בתרוב. והנה כל זה יתכן רק כשהאירון טס למעלה על קברות אחדות אחת הנה ואחת הנה. אבל אם הוא מעופף מעל גבי בתי קברות המלאות ואז אין שום ספק שהוא מאהיל על קבר. חזרת השאלה למקומה איך רשאים כהנים ליסע באוירון. כיון שגם זה בכלל הספק וכנ"ל משום קבוע?

ונראה לומר דנהג בתערובת חנויות כשאנו ידוע איזה חנות מוכרת נבלה אשר הרבה ראשונים סוברים שהולכים אחר הרוב מן התורה הטעם הוא משום שכל ספק אשר אין בה ידיעה לשום אדם יש בה דין רוב אף שהוא דבר קבוע. ואם כן הכא הלא שאלתנו אם יבוא המטחן על דף ה'

THE "FISCH" POND

By MANDEL H. FISCH

A ponderous amount of personals are pouring into the Pond reservoir—some of which is overflowing into this distilled column. It's not enough to fill Noah's Ark — but adequate for Abraham's (our editor) Bulletin.

This is not a TV script, in the ordinary sense — but TV — a Torah Venture. I venture to penetrate the veil (not unveil) of the Torah True Rabbi — and resuscitate his pre-hasmodoh curiosity. My first column met with no resistance and no interest. The fan mail was most laudatory but they mistook me for Rabbi Weiss. Nevertheless — a fish swims against tide — and so this article again 'sks the current until it reaches the

ad intended making this a "person to person" column, but the response elicits the clergy "Parson to Parson" pronunciation.

So here it is in large doses. Don't weigh each word — enjoy the fins and ignore the scales.

This is a well-balanced menu of light-hearted delight — which adheres to a diabolical diet of disenchantment.

I hope this 2nd column doesn't bring out the Yeshiva Fifth columnists, who can only read but can't write — because as long as the ink flows, so will the column. And, any "blot" you see — isn't from the Gemorra.

Income-Tax Deductions

Growing up fast are the following new additions:

Rabbi and Mrs. Bernard Walfish, Quebec City, Ca. added a son, rounding out a trio of tots; Rabbi and Mrs. Louis Tuchman, Durham, N.C. also angled into a triangle with a new daughter and third child. Rabbi and Mrs. Stanley Wexler, San Francisco, Calif. expanded with a 'bachural'. Rabbi and Mrs. Faivelson, registrar Central High School — a baby daughter. (What else?) Rabbi Pincus Dachowitz, Brooklyn, New York announces the arrival of a son. Rabbi Gershon Appel, Seattle, Washington, proud of arrival of 6th child. just passing ahead of Rabbi Berzon's quintet. Aaron Gellman announces arrival of Allan Howard.

Matrimonial Mergers:

Rabbi Joel Danishevsky, Bronx, New York about to cross the threshold with his fiancée, Jacline Frankel. Chaplain Bertram Cohen, Airforce,

married to Gloria Schulman. Jason Jacobowitz joined with Ruth Ukeles. Philip Goldman married to Phylis Zuller.

Data Dept.

Gil Klapperman, Lawrence, L. I. appointed to Jewish Sociology department at Y.U. . . . Morton Garfiel acquired L.L.B. from N.Y. Law School . . . Eli Kasten, Oceanside, L.I. elected President Long Island Commission of Rabbis . . . Isadore Klein appointed Chaplain 106th Reg. N.Y. Nat'l Guard . . . Abe Avrech didn't miss his shot at TV — during YU - St. Francis basketball game . . . Stanley Seigel, Airforce, is Chaplain to all Jewish forces in United Kingdom . . . Congrats to Mr. and Mrs. Norman Abrams (Registrar at Yeshiva) on marriage of their daughter, Barbara . . . Harold Kanotopsky, Brooklyn, New York, honored for 10th year with Young Israel of Eastern P'kway . . . Abe Koolyk for 5th year at Dorchester . . . Dr. Belkin eloquently depicted life of Yeshiva on TV in January; — And received surprise Chanukah gift from Board of Trustees — a "New Olds" with Chauffeur . . . Joseph H. Lookstein presented Gov. Ribicoff and Charles Silver for Doctorate degrees at Y. U. Dinner . . . William Cohen and Avrutick split the benediction and invocation between them . . . 120 new personals added to our ranks at March 4th Chag Hasmicha Sol Spiro, C. S. D. awarded plaque by Kissena J. C. for organizing the center. Herby Scheinfeld now with Stanley Heller & Co. Wall Street . . . Condolences to Dave Weinbach on loss of his mother.

Torah Traffic:

Menachem Raab installed January 22nd in Rochester . . . Boris Rackovsky, recent musmach is off to Hialeah, Florida . . . Arnold Feldman to Phila . . . Jerry Willig from U.J.A. to Executive Dr. of Dov Revel Day School in Queens . . . Dave Halpern, Brooklyn, New York, captaining in 71st National Guard . . . Earl Weitz assistant executive of TV? Torah Vadaath . . . Phil Katzman, to Lackland Air Base in Texas . . . Our Harry Newmark from Hartford to Kansas City, Mo. . . . L. Fleischman installed in Dover, N. H. . . .

The following had or are scheduling functions for Yeshiva: Abe Hartstein, Cambridge, Mass., Walter Wurzburg, Toronto, Canada, Sam Glazer, Elmont, L.I., Fabian Schoenfeld, Kew Gardens, New York, Maurice Wohlgel-

erter, New York City, Morris Max, Queens, Hy Zwillenberg, Flushing, New York and Seymour Turk, Brooklyn.

Chaplain Lamm organizing "know your Neighbor Program" at Ft. Benning, Georgia, emphasizing differences rather than similarities between the major faiths . . . 22 Congregations in Boston took part in Y.U. Synagogue Cavalcade February 12th, '56 . . . Mandel Fisch, (who me?) RCA mid-winter Conference Chairman in Atlantic City . . . Arty Schneier recently installed at Beth Jacob, Brooklyn, New York. Sy Wadler from Keyport, N.J. injured in serious car accident, recovering nicely . . . My fan mail is squirting out: It's Moses Tendler's Missile debunking as "a fish story" my last reference to him . . . Humor is a step from a Rumor — and he infers he's not a roomer at, or Supervisor of, Y.U. Dorm, but is Guidance director therein, and on loan to U.S. Public Health Dept. on Research project. "Anger" is one letter *short of* "Danger" — so accept my humblest apologies.

This may be a Poorim edition — but it's rich in content. Bulletins are not *rare* — They're only a *medium* — but few are really well-done. The heat is on the columnists, the pressure intense, but if you really want to know "what's cooking" — you have to "serve yourself." Send in an item — any raw material. We'll chop it up, season it, and apportion it to the space it merits. Orders are taken not *C.O.D.* —but merely by *C.S.D.* — c/o Y.U. . . . Why you? Whom else can we ask for Personals? Don't debate this bait — (or wait till its too late) or bite off more than you can chew — but digest it — and help keep the waterfall churning, by pitching in! It may be a drop in the bucket, but it makes this Pond. So Ponder it!

MEN'S CLUB ASSOCIATION

On February 19 a conference took place at Stern College at which the Association of Men's Clubs of the Yeshiva University Synagogue Council was officially launched. Delegates from the major cities in the northeastern United States attended.

The program consisted of a luncheon served in the modern cafeteria of Stern College and a conference in the auditorium. The officers of the Association were elected and regions were established for independent regional activity. The regions are Metropolitan New York and Long Island, Philadelphia, Boston and surrounding area, Springfield and West Massachusetts, Lakewood and north Jersey, and Connecticut. Each region has a Vice-President who will act as chairman of the region.

The aims of the Association are to assist existing Men's Clubs and organize new ones.

Within The Four Ells

By JACOB GOLDBERG

This is not only the busy season for Rabbis and Congregations; it is also a time of steady and constant activity for the Yeshiva and its many divisions and departments. Do you know that in addition to producing Rabbis and Rebitzens, our beloved Alma-mater is now developing professional Cantors. A full-fledged Cantorial Institute, leading to a professional certificate is in operation. Henceforth, if Rabbis shall be tempted to tell their Cantors to go somewhere, they now know where.

Many of us undoubtedly will remember the days when our beloved "Reb Yoshe Ber" first came to the Yeshiva. Believe it or not, those happy events took place 15 years ago. Yeshiva and Rabbinic Alumni are joyously looking forward to celebrating this 15th Anniversary. You will hear more of this within the next few weeks.

If you didn't already know, Dr. Belkin photographs very nicely. Our Prez did a very effective job and delivered the Yeshiva Story on Television on January 22nd. Perhaps if you ask for it, arrangements can be made to have this film repeated over your local T. V. Station.

The expanding activities of the Y. U. Synagogue Council are continuing to make news. The Boston Region ran simultaneous Synagogue workshops over the week end of February 12th . . . Newly appointed Manhattan Chairman of the Yeshiva University Synagogue Council is Judge David N. Edelstein . . . Long Island conducted its Synagogue Cavalcade on the week-end of February 5th . . . A most in-

teresting Adult Institute which has been formed by three communities in the New England area, began functioning on January 18th. To copy, ask Sol Spiro for the Rox-Dor-Mat Synagogue Adult Institute Announcement.

The Basketball Squad of the College is having a wonderful year. The Mighty Mites were beaten by St. Francis, but gave a good enough unstinting account of themselves to gain the admiration of the Metropolitan Sports Writers . . . The Israeli Institute is functioning throughout the year, and had as one of its latest speakers, Dr. Joseph Burg, Israel's Minister of Post . . . Stern College continues to make news, and is worthy of a visit the next time you are in New York . . .

The Old familiar question "How's your Yiras Shamayim?" is still being heard within the Walls of Yeshiva. A new religious guidance program has been instituted, under the leadership of Rabbi Moses Tendler, to render aid and inspiration to needy students . . . The minyan question is now called T'Fillah B'tzibur, — otherwise, its about the same . . . Yeshiva students preparing for s'micha are now following the three year plan, which emphasizes halacha l'maasah. (The Even Ha-ezer and the Orach Chayim, being studied in conjunction with the relevant Talmudic Sugyos.) . . . Plans call for the conversion of the third, fourth and fifth floors of the present dormitory into classrooms and offices upon completion of the new dormitory (pardon us, Residence Hall) at Laurel Hill Terrace and 185th Street).

Rabbinic Welfare

By THEODORE ADAMS

Health And Accident Insurance

I wish to thank the hard working editor Rabbi A. Besdin for inviting me to write this series of articles pertaining to the welfare of the Rabbi. I accept this assignment because I feel so deeply on this long neglected subject.

Regarding personal welfare and protection for the Rabbi I cannot help but recall a riddle that my grandfather, of sainted memory, used to love to ask, "What is it that clothes the entire world but itself is naked?" The answer he would give is, "a needle." How well this applies to Rabbis in general. They are constantly concerned with everyone else's welfare, and sorely neglect their own, being almost bare of any protection or benefits. We, who see the difficulties and hardships that can arise in families where adequate provisions aren't made for

various eventualities, fail to benefit by these experiences and our own advice. I have seen our colleagues, struck by illness with no income protection through a proper health and accident policy. I have seen struggles to pay mounting hospital bills because of negligence in arranging hospitalization and surgical insurance. I have also seen death strike leaving a poor widow and children without any means of support, because, "there was always time to take an insurance policy." Our colleagues neglect to provide for their old age.

I shall, therefore, in the course of the next articles deal with various forms of protection which we must consider for our material welfare and try to cover other phases of basic improvements in the lot of the Rabbi which are denied him but which he has a right to demand and receive.

RABBINIC WELFARE (Cont'd)

There is a vital phase of protection for the Rabbi and his family which is frequently neglected. I refer to health and accident insurance. This is a practical means of providing individual or family protection against financial drain and anxiety during a period of sickness or accident disability.

This protection is necessary even if your congregation will persist in salary payments during illness as a matter of courtesy. Regular income will hardly cope with the overwhelming financial press of an extended illness which may involve thousands of dollars. In addition, congregational courtesies will hardly cover an illness of an extended nature of a period of years.

In health and accident insurance, one can arrange to receive a weekly income of \$100.00, \$200.00 or \$300, depending on the policy chosen. In addition, one may also acquire hospitalization, surgical and medical fits which would cover every conceivable expense. If one is already covered in a group Blue Cross or Blue Shield Plan, then the latter additional coverage may be redundant. However, those who are not covered in group plans, may with greater benefit acquire this coverage in a private policy without paying large premiums.

There are many colleagues who procrastinate because of their youth and good health. May I, therefore, cite for our edification, a study conducted at the University of Michigan, at which time 500 executives, professional men, were given medical examinations. These men had not complained of illness and each considered himself an example of good health. Statistics after the examinations revealed the following: Forty-one percent of the 500 were ill and did not know it; twenty-five per cent of these required immediate treatment. This indicates that to neglect proper protection because of present well-being is truly an unsound approach.

Granted the need for such protection, we now approach the practical problems of acquiring a policy. We, therefore, stipulate the following significant considerations:

a) Deal only with a reliable agent or underwriter representing a responsible company.

b) Beware of a policy which is cancellable, which means that the company reserves the right to cancel the policy at its discretion. This is a "trick-clause" which invalidates your protection.

c) Your policy should not be "assessable," which means that the premiums increase with age. This should be avoided.