



DELVING DEEPER

RABBI TZVI FISHMAN

To Drop the Other Shoe

Said [Hashem to Moshe], "Don't come closer to here. Remove your shoes—*na'alecha*—from your feet, for the place you stand upon is holy ground." (3:5)

[The angel] said to Yehoshua, "Remove your shoe—*na'alcha*—from your foot, for the place you stand upon is holy ground." (Yehoshua 5:15)

THE TORAH SPELLS THE HEBREW WORD FOR "your shoes" *na'alecha*, with a *yud*, indicating that Moshe was told to remove both of his shoes. *Daa's Z'keirim* points out that

the angel told Yehoshua to remove *na'alcha*, in the singular, which would indicate that Yehoshua only needed to remove one shoe. Why the difference? In both situations, they were standing on holy ground!

Rabbi Tzvi Pesach Frank brings an answer from Rabbi Yitzchak Rosenthal, who quotes *Midrash Rabba* (3:1), which says that, when Hashem spoke to Moshe at the Burning Bush, He used the term "G-d of your father." That's a term which is only used if the father has already died—thus hinting to Moshe that Amram, his father, was dead. Because of this, Moshe was obligated

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A TIMELY HALACHA

RABBI CHAIM HEINEMANN

When people in a community have *simchas* (celebrations, like weddings and bar mitzvahs), visiting family members often come to shul and get called up to the Torah.

In order to avoid *ayin hara* (literally, an "evil eye"—the potential for harm caused by others' jealousy), a *gabbai* may not call a father and a son or two paternal brothers for consecutive *aliyos*. (O.C. 141:6) Even if the parties involved aren't concerned about *ayin hara*, and they wish to be called up consecutively, it is not permitted. (M.B. 141:19). Moreover,

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A RIDDLE FOR YOU

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Name six people in Sefer B'reishis—
Genesis—whose names consist of two words (a la Reish Lakish, in the Talmud).

The answer will appear next week's edition.

LAST WEEK'S RIDDLE:

Q Name three couples in the Torah, whose Hebrew names start with the same letter (one letter per couple).

A Noach and Na'ama; Esav and Adah; and Aharon and Elisheva. 📖

PARASHA PONDERABLE

RABBI ZALMY EPSTEIN

Many of our forefathers and great leaders (think King David) tended sheep or had once been shepherds. Why? Did it prepare them in some way for the leadership of the Jewish people? 📖



Father and son (in-law) learning!

THIS WEEK IN JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On **20 Teves, 5704** (1944), Secretary of the Treasury Henry J. Morgenthau, Jr. presented President Roosevelt with the *Report to the Secretary in the Acquiescence of This Government in the Murder of Jews*. This document was prepared by Treasury Department officials after an investigation revealing the State Department's procrastination, obstruction, and suppression of information about atrocities against European Jewry. He warned that "unless remedial steps of a drastic nature are taken, and taken immediately, I am certain that no effective action will be taken by this government to prevent the complete extermination of the Jews... and that this Government will have to share for all time responsibility for this extermination." The report recommended that refugee policy be removed from the jurisdiction of the State Department, concluding that "the matter of rescuing the Jews from extermination is a trust too great to remain in the hands of men who are indifferent, callous, and perhaps even hostile" to the Jewish plight. President Roosevelt subsequently established the War Refugee Board. 📖

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A TIMELY HALACHA

(CONTINUED)

even if a *gabbai* has already called up two relatives by mistake, one after the other, the one who was called second should remain in his seat and not accept the *aliyah*. (*Sha'arei Efrayim* 1:33) If, however, the mistake is only discovered after the second relative has walked up to the Torah, he is not required to sit down. (M.B. 141:18)

Ideally, a grandfather and his grandson, or maternal brothers should not be called for consecutive *aliyos*. If, however, there is a need to do so (e.g., no one else is available), or if the call to ascend to the Torah was already made, it is permitted for the second relative to accept the *aliyah*. (*Sha'arei Efrayim* 1:33)

Any other relatives may be called up consecutively.

The consecutive *aliyos* restriction also does not apply:

- If another person was called up for an *aliyah* between them, but that person either wasn't in shul or was unable to accept his *aliyah*. (*Sha'arei Efrayim* 1:30)
- If the *aliyah* is *Maftir* (the honorary, extra *aliyah* for the person who will read the *Haftarah*), and either the recipient is a minor (*Mishnah B'rurah* 141:20) or the *Maftir* is being read from a second Torah scroll (e.g., on a Festival or Rosh Chodesh).
- If the honorees are not called up by name, which seems to be customary in some congregations for the seventh or additional *aliyos*. (M.B. 141:21)
- To *Hagb'hah* and *G'lilah* (the honors of picking up the Torah and wrapping it up after the reading), provided that the relatives are not called by name. (Rabbis D. Neustadt and D. Heber) 

The Other Shoe CONTINUED

to conduct himself like a mourner, who is forbidden to wear shoes. Moshe therefore removed both shoes.

Yehoshua, on the other hand, was told to remove *one* shoe while he stood on holy ground. In theory, as long as he didn't touch the holy place with his shoes, it was sufficient. Yehoshua could remove one shoe and stand with that one foot on the holy ground.

This idea can shine a light on an interesting scenario from the Talmud (Zevachim

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EVERY WEEK

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Monday–Friday 5:50–6:45 AM

👉👉 Kollel Yisgaber K'ari (amud-a-day of Mishnah B'rurah)

Rabbi Chaim Heinemann.....
Monday–Friday 6:55–7:20 AM

👉 Daf Yomi

Rabbi Meir Minster.....
Sunday–Thursday 8–8:45 PM
Shabbos (at CZE) 1:00 pre-mincha

👉👉 Night Seder Chabura

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(Maseches Avodah Zara)
led by Rabbi Tzvi Fishman
Monday–Thursday 9–9:50 PM
followed by *Ma'ariv* at 9:50

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GREAT ACTS OF SIMPLE PEOPLE

LATE ONE NIGHT, DRESSED IN NICE JEANS AND A three-button shirt, 18-year-old Yoni waited in line to see the Skverer Rebbe. He clearly did not fit in among the Chassidic fur hats and shiny black coats.

Finally it was Yoni's turn to enter the Rebbe's chamber. Gathering courage, Yoni timidly asked for a blessing for a *refu'ah sh'leimah* (a complete recovery from illness) for Yerachmiel ben Baila.

The Rebbe looked up, then closed his eyes and repeated with intensity, “Yerachmiel ben Baila should have a *refu'ah sh'leimah*.”

As he was leaving, an attendant grabbed Yoni's arm and asked excitedly, “From where do you know the name Yerachmiel ben Baila?”

Yoni explained that he worked at the

HASC (Hebrew Academy for Special Children) summer camp. “Yerachmiel ben Baila was my camper. I spent every day with him. I dressed him in the morning, played with him, fed him, and even put him to bed at night.”

The man listened carefully, as Yoni continued, “Today is Yerachmiel's birthday. I could not figure out what to get him for a birthday present. He wouldn't be able to play with video games or balls. So I decided to go to Skver, since the boy is a Skverer Chasid. I figured that the best present I could get him is a blessing from his Rebbe.”

Yoni was surprised to find that the man was now crying. “I'm sorry. Did I say something wrong?”

“No, not at all. I just want to thank you. Yerachmiel ben Baila is my son.”

(Adapted from *Touched by Their Tears*) 

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24a), where a Kohen performs the service in the *Beis Hamikdash* (the Temple) with one foot on the ground and one foot on top of a vessel that rests on the floor. The Gemara says that, as long as the Kohen remains standing on one foot, the service is kosher—even if he were to remove the vessel from under his other foot. This teaches that a Kohen only needs to have one foot on the ground.

Rabbi Rosenthal suggests that, if so, the service would be kosher *even if the Kohen*

had one foot on the ground and the other foot in a shoe—as long as he is able to stand on one foot!

However, that begs the question: Wouldn't that shoe pose a problem of *m'rubah b'gadim*, wearing extra clothing, beyond the regular four articles that a Kohen wears? Would a shoe invalidate the service because of this? (See Rambam, *Hilchos K'lei haMikdash* 10:8, and the comments of *Mahari Kurkos*.)

Have a good Shabbos! 