

A LESSON FROM THE PARASHA

Listen Well

HASHEM SENT MOSHE TO TELL THE JEWISH people the good news about the imminent redemption, about their coming into a wonderful relationship with G-d, and about receiving the land of Israel.

...But they didn't listen to Moshe, because of shortness of breath and hard work. (6:9)

We can derive a phenomenal insight into the human psyche from this. Listening doesn't just mean letting vibrations of sound into one's ears. Rather, listening, or hearing, means integrating it into one's persona.

RABBI EZRA STETTIN



Accordingly, external factors may prevent us from listening.

We must reflect on our responsibility to get rid of "walls" that prevent us from listening to Hashem.

Thrust...



and parry!

We can look at our ancestors and say, "Hey, imagine if they hadn't been under such oppression; they would have been so overjoyed and relieved at hearing the news."

The vehicles Hashem uses today to send his messages are the same as those in the old days—our leaders and our *chachamim* (Torah scholars). Maybe what Hashem is trying to tell us is also good for us and worth listening to. 🕊

A HALACHA FROM THE PARASHA

RABBI CHAIM HEINEMANN

This week we begin reading about the Ten Plagues, the first of which was Blood. What is blood's status in Jewish law?

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THIS WEEK IN JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On **24 Teves, 5612 (1852)**, Mount Sinai Hospital was founded in New York City. Known originally as Jews' Hospital, it was the second Jewish hospital established in America. At that time, other local hospitals discriminated against Jews by refusing both to hire them and to treat them. The original Jews' Hospital was a 45-bed facility, though it had tripled its size to 120 beds by 1872. The hospital provided emergency care to patients of any religion, with the majority of patients being immigrants. During the Civil War, the hospital accommodated Union soldiers. In 1866, Jews' Hospital gave up its Jewish charter in order to receive state and city support and was renamed Mount Sinai Hospital. 🕊

A RIDDLE FOR YOU

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Ohr Somayach Institutions (Jerusalem)

Twin brothers are born from the same mother on the very same morning. Both are perfectly healthy. Yet the proper day to circumcise one is the eighth day, while that for the other is the ninth. Why?

The answer will appear in our next edition..

LAST WEEK'S RIDDLE:

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

A Tuval Kayin (4:22); Mei Zahav (36:39); Poti Fera and Tsofnas Pa'aneyach (41:45); Ben Oni (25:18); and Malki Tzedek (14:18). 🕊



WINTER BREAK

The Kollel will be on recess from Monday, January 30 till Monday morning, February 5

Sponsorship & feedback:

parasha@cincynollel.org

sponsored by **the Roland family**

in gratitude to Hashem of the recent birth of their daughter Sarala

Cincinnati Torah

is distributed weekly
to local shuls
and the community
e-mail list.



A HALACHA FROM THE PARASHA

(CONTINUED)

Animal Blood


The Torah forbids eating the blood of even a kosher animal or fowl. (Vayikra 7:17 and D'varim 12) Rambam (*Moreh N'vuchim* 3:46) explains that eating animal blood was an ancient practice and an integral part of various forms of idolatry. Thus, after slaughtering, all meat to be cooked must be salted beforehand (Y.D. 67). Certain organs require special treatment to rid them of blood. (Y.D. 71, 73, 74) The liver is so permeated with blood that only broiling can remove it. (Y.D. 73:1)

Fish blood is permitted unless it is gathered in a vessel, in which case it is forbidden by Rabbinic decree because it can be confused for animal blood; if it is recognizable as fish blood (e.g., it contains fish scales), this would not apply.

Blood found in eggs may be a completely different prohibition, which we can discuss another time.

Human Blood

Our Rabbis forbade human blood which has been completely detached from the body, but not blood which is still "within" the body. Therefore:


- Bleeding gums may be sucked and the blood may be swallowed, since it is not considered detached from the body. (Y.D. 66:10)
- If one is eating a slice of bread, and blood from his gums stains it, the blood should be removed from the bread. (Y.D. 66:10) The bread may then be eaten. If the same happens when one is eating fruit, the fruit must be washed off well before it may be eaten.
- A bleeding finger may be sucked, but it is questionable if that blood may be swallowed. (*Darkei T'shuva* 66:68)
- Human blood that inadvertently got mixed with food (e.g., blood from a cut that dripped into it) may be consumed, as long as no bloody redness is visible. Otherwise, the food may not be eaten, even if the food's volume is sixty times greater than that of the blood. (*Yad Avraham* Y.D. 62:10) However, more food can be mixed in, in order to make the blood invisible. (*Darkei T'shuva* 66:72) 

At the Kollel

EVERY DAY

EVERY WEEK

Sunday *Free brunch!*

 **Boys' Learning Program**
for fourth, fifth, & sixth graders—
Mishnayos

Rabbis Moshe Fuchs
and Izy Newmark..... 9–10 AM


*Parents who are interested can e-mail
Rabbi Fuchs—splashwen@gmail.com*

 **Beginner's Gemara**
(Maseches Sukkah)

Rabbi Ezra Stettin..... 9:10–10 AM



 **Beginner's Halacha & More**
(skills-building)

Rabbi Moshe D. Zeffren.. 9:30–10:30 AM

 **Shivti** (Self-contained learning,
geared toward practical halacha)
Rabbi Avrohom Weinrib..... 10 AM–noon

 *Homemade refreshments served*

Monday

  **Torah Treasures for
Seniors at the Mayerson JCC**
Rabbi Yitzchok Preis..... 10:30–11:15 AM




Tuesday

  **Partners in Torah
at the Mayerson JCC**
Rabbi Michael Soroka..... 8 PM

Wednesday

  **Downtown Lunch-n-
Learn at Strauss & Troy**
Rabbi Yitzchok Preis..... 12–1 PM

Thursday

   **Halacha**
in the former Back Office
Rabbis Yisroel Kaufman
and Chaim Heinemann 9:10–10 PM.

KEY:  Beginners  Intermediate  Advanced  for men and women

Chavrusos are available for private and group learning—
speak to Rabbi Chaim Heinemann! weekdays noon–1 PM • Sun.–Thurs. 8–9:45 PM

DAVENING TIMES CAN BE FOUND AT CINCYKOLLEL.ORG/MINYAN-SCHEDULE/

GREAT ACTS OF SIMPLE PEOPLE

WHEN RABBI MORDECHAI GREEN MOVED TO Hamilton, Ontario, in 1958, membership at the local shul was dwindling; it needed to relocate to a better neighborhood to have a chance for revival. Rabbi Green went to a local branch of Royal Bank to secure a \$500,000 loan.

The Vice President of the bank, an Episcopalian named Mr. Amy, laughed at him. "Do you have anyone to cosign on such a large loan?" he asked.

When Rabbi Green said no, the bank manager apologized. "I'm sorry, but I cannot issue such a loan."

As Rabbi Green turned to leave, Mr. Amy asked, "I'm just curious—why do you want half a million dollars?"

Rabbi Green responded, "To build a synagogue."

"What kind of synagogue?" he asked.


"An Orthodox synagogue."

"An Orthodox synagogue?" Mr. Amy exclaimed, "Then please sit down. I'll help you."

Mr. Amy continued, "I was orphaned at

a young age. We were five children, living in Timmins, Ontario, and my mother had no income.

"One day my mother walked into a general store and was looking at the prices for food and clothing. The store owner came over and said to my mother, 'I heard what happened to your husband. Take whatever clothing and food you need for your children. Don't worry about the cost. As long as I own this store, your family will be taken care of.'"

"That man was an Orthodox Jew, and this is my first opportunity to repay his kindness. I'll help you with the loan." 

PARASHA PONDERABLE

RABBI MICHAEL SOROKA

When Moshe asks Hashem to end each of the plagues, the Torah says "*vaye'tar*—he entreated." But during the plague of Frogs, the Torah says "*vayitz'ak*—he cried out." Why the difference? 