



DELVING DEEPER

Introduction Required

Hashem yimloch, G-d will reign, forever. (15:18)

THIS VERSE IS THE GRAND SUMMATION OF *Az Yashir*, which the Children of Israel sang after the Splitting of the Red Sea. It appears just before the end of the song. Why? Why didn't the Children of Israel make their point right away?

Many years later, King David would sing a similar song:

Yimloch Hashem, may G-d rule, forever—your G-d, Zion—for all generations, hallelujah! (T'hilim 146:10)

Notice how King David reversed the order of the first two words. Why did he do that?

Both of these praises were eventually incorporated into two *K'dusha* prayers in *Shacharis* (the Morning Service)—but not

ALTER RAUBVOGEL



in chronological order. We say King David's words first, in the *chazzan's* repetition of the *Amidah*. We quote the Song of the Sea later, in the prayer *Uva l'Tzion*. Why is that?

In his *Kol Ram*, Rabbi Moshe Feinstein asks all of these questions. His answer to the last, and his interpretation of King David's song, will provide a solution to the first.

He explains that *K'dusha* describes different creatures, with varying levels of sanctity, praising Hashem. First come angels, singing "Holy, holy, holy is Hashem..." Before uttering Hashem's name, they must preface it with three adjectives. The seraphim, holier than angels, come next; they can say Hashem's name after just two descriptive

— CONTINUES ON NEXT PAGE —>



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A RIDDLE FOR YOU

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Which weekly Torah portion has a total number of verses equal to the numerical value of that Torah portion's last word?

The answer will appear next week.

LAST EDITION'S RIDDLE:

Q 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?

A The babies are born on Shabbos, and the second one requires Caesarean delivery. Circumcision on the eighth day after a natural birth supersedes Shabbos, but circumcision after a Caesarean does not. Hence, the first baby is circumcised on the eighth day, Shabbos, while the second must wait till the ninth day, Sunday.

THIS WEEK IN JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On the 13 Sh'vat, 5765 (1915), President Woodrow Wilson vetoed the Smith-Burnett immigration bill, which imposed literacy as a requirement for immigrants to be admitted to the United States. His reason: The proposal appeared to target Eastern European immigrants, many of whom were indigent Jews, who were illiterate. (Literacy was defined as being able to read 30 to 40 words of one's native language.) Burnett reintroduced his immigration bill the next year, and this time Congress overrode President Wilson's veto and passed the Immigration Act of 1917. Thus, American immigration from Europe was partially restricted, for the very first time.

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GREAT ACTS OF SIMPLE PEOPLE

SOON AFTER THE MAUTHAUSEN CONCENTRATION camp was liberated, Rabbi Eliezer Silver (whose *yahrzeit* was this past Sunday) arrived to bring aid and support to the survivors.

He enjoined one of them, Simon Wiesenthal, to join in a prayer service.

Wiesenthal declined, and explained: "In this camp, there was one religious man who smuggled in a siddur. At first, I admired the man's courage. But the next day, I realized that he was lending the siddur in exchange for food. People gave him their last crust of bread for a few minutes to pray."

Wiesenthal continued, "If this is how religious Jews act, I don't want anything to do with a siddur!"

As Wiesenthal turned away, Rabbi Silver said gently, in Yiddish, "*Du dummer* (you silly man)! Why do you look at the Jew who took food from others' mouths? Why don't you look instead at the many Jews who gave up their last piece of bread just to use a siddur?"

Wiesenthal was visibly moved. He went to services the next day. 🕊

Introduction Required CONTINUED

words: "*Baruch k'vod*, blessed is the glory, of Hashem..." Last, and holiest, is the Jewish People, who can address Hashem with a minimum of prelude: "*Yimloch Hashem*, may G-d rule, forever..."

However, even that amount of protocol is only necessary at that point in *Shacharis*. After the *chazzen's* repetition, we say the *Tachanun* prayer; twice a week we then read the Torah; and the service continues with *Ashrei* and *Lam'natzeyach*. Assuming we've davened properly, these bring us to an even greater degree of holiness, in which we can address Hashem without any preamble at all! Thus, in the *K'dusha* of *Uva l'Tzion*, we say "*Hashem yimloch*, G-d will rule forever."

A similar process took place on the shore of the Red Sea. After crossing the seabed intact and seeing the Egyptian army destroyed, the Children of Israel were inspired to sing a great song to Hashem. As they sang, they reached the pinnacle of holiness—from which they could address Hashem directly, without preamble, and verbalize what they had been trying to express all along: Hashem rules, and will rule, the world, forever. 🕊

At the Kollel

EVERY DAY

EVERY WEEK

🕊 **"Dirshu" Gemara Shiur**
(Maseches Y'vamos)

Rabbi Yitzchok Preis.....

Sunday 7:15–8:15 AM

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**

in the Annex Library

(Maseches Avodah Zara)

led by Rabbi Tzvi Fishman

Sunday–Thursday 9–9:50 PM

followed by *Ma'ariv* at 9:50

KEY: 🕊 Beginners 🕊 Intermediate 🕊 Advanced 🕊 for men and women

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A HALACHA FROM THE PARASHA

RABBI CHAIM HEINEMANN

While the Jews were in the Wilderness, Hashem miraculously sent them *man* (manna) to provide each day's sustenance. On Shabbos, however, no man fell. Instead, twice the daily ration was collected on Friday, and half of that was set aside for Shabbos. As a remembrance of this double portion, we begin each Shabbos and Festival meal with *lechem mishneh*—"two loaves"—of challah, rolls, or matzah. (O.C. 274:1) For *Se'uda Sh'lishis* (the third Shabbos meal), one can be lenient in extenuating circumstances, and use only one roll. (Rama, O.C. 291:4)

The bread for *lechem mishneh* should be unbroken and complete. (O.C. 274:1) Each loaf should preferably be at least the size of a large olive (a *k'zayis*). In cases of difficulty, a loaf is still considered "whole" if no more than 1/48 of it is missing. This means that if 2% of it has been cracked or taken off, it may still be used for *lechem mishneh* (*Machatzis haShekel* 274:1). A loaf is also considered whole even if it has a split or crack, providing that when one lifts the weaker/smaller part, the loaf does not break in two. (M.B. 167:11) Similarly, a partially burnt challah is still considered whole, as long as the burnt part has not been cut off. (M.B. 274:1)

It's okay if one can't eat the "second" loaf (e.g., it was borrowed from a neighbor; it is frozen, or it doesn't satisfy personal stringencies like *pas Yisrael* or *matza sh'mura*).

If one does not have two full loaves, he can use one complete roll along with a slice of bread or, in a pinch, two pieces of bread, (*Aruch haShulchan* 274:5). Either way, one must recite *Hamotzi* and eat the proper amount of bread (preferably the size of an egg, or at least the size of a large olive) for each Shabbos meal.

Someone who relies on someone else's recital of *Hamotzi* can fulfill his obligation of *lechem mishneh* by eating a piece (even a small one) of the host's. (M.B. 167:83 & Rabbi S. Kamenetzky, *Kovetz Halachos*, p. 529)

On Friday night, the bottom challah (which should be held closer to oneself than the top one) is cut. At other Shabbos meals, and at all Yom Tov meals, the top challah is cut. (O.C. 274:1 & M.B. 5)

Some make a small mark in the challah with the knife before saying *Hamotzi*. This is done in order to avoid any delay after completing the blessing. If one cannot easily find the mark after saying *Hamotzi*, he should cut the challah at the most convenient spot. (*Kovetz Halachos*, p. 527) 🕊