



DELIVING DEEPER

GUEST CONTRIBUTOR RABBI ELI POLSKY

Working Like a Dog

A GENTLEMAN ONCE CAME TO SEE RAV SHIMON Schwab. He had a complaint. "Rabbi, I don't know what you want from us all the time. Why are you rabbis always lecturing to us? I provide for my family honestly. I treat my wife, my two kids, and the dog with respect. I don't cheat on my taxes. I'm a good Jew! What more do you want from me?"

Without missing a beat, Rabbi Schwab responded, "You just described a good *goy*. A good Jew is so much more than that!"

You are praiseworthy, Israel—who is like you? ...You shall tread upon their high places. (D'varim 33:29)

Poetic license will allow us to interpret this like so: "Where the nations' morals—their 'high places'—end, yours begin."

A commission-based salesman can work on a deal for weeks, for months—for years. If he doesn't make the sale, it means nothing. No one will pat him on the head for all the time and effort he invested. He won't see his income increased by even a nickel. No sale, no supper!

We toil and they toil. We toil and receive a reward. They toil but do not receive a reward. (Prayer recited after learning Torah)

Throughout history, almost any image of a shepherd with his flock of sheep, lolling on a grassy hillside, has featured his loyal

companion by his side—his best friend, his partner in protecting his charges from wild beasts of prey: His dog.

When a wolf comes (whether dressed in sheep's clothing or not), attacks the flock, and carries away a lamb; when the dog valiantly fights but cannot rescue the lamb from the jaws of the wolf; and when the lamb is eventually freed, but is found to be mortally wounded—a *treifah*, which can never be rendered kosher—to whom does the Torah command us to give its meat?

One certainly wouldn't think it would be to the dog, which failed in its most basic duty, to serve and to protect. That would be akin to rewarding failure!

Be holy people unto Me, and don't eat meat [of an animal] torn up in the field—throw it to **the** dog. (Sh'mos 22:30)

To which dog? To the very dog which, by failing to protect the flock, is responsible for the meat's having been torn! Why? Because we are a holy people, a people that lives above the rules and morals of the other nations. We recognize the dog's effort, both past and future, to be a faithful companion and protector of the sheep, and for this we show the very dog our appreciation, by giving it the very meat that it failed to protect.

Based on Chizkuni, Ibn Ezra, Malbim, and Da'as Z'keinim. 🐕

THIS WEEK IN JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On 26 Sh'vat 5713 (1953), President Eisenhower refused a clemency appeal for Ethel and Julius Rosenberg. Born to Jewish families in New York City, the Rosenbergs were members of the American Communist Party and were accused of spying for the Soviet Union. They were executed for conspiracy to commit espionage. Many dissenters, including their two orphaned sons, defended the Rosenbergs and blamed their accusation on Cold War hysteria. However, based on testimony of complicit parties and the release of Soviet documents after the fall of communism, evidence clearly showed that the Rosenbergs were guilty. Still, some historians contend that the trial was marred. In the words of law professor Alan Dershowitz, the Rosenbergs were "guilty—and framed." 🐕



Next Sunday at 9am

Pre-Purim learning seder for men
on the topic of *k'riasa zo hall'la*—
"The Megillah Reading: Biblical
Chronicles or Epic of Thanksgiving?"
with guest speaker
Rabbi Michael Hasten of Indianapolis,
followed by a gala breakfast

MAZAL TOV!

- To new parents Rabbi Aryeh & Nina Pridonoff, on the birth of a girl.
- To Rabbi Yisroel Kaufman and Dr. Jeff Epstein, who have completed their study of Mishnayos Maseches Shabbos.

Sponsorship & feedback:

parasha@cincynollel.org

sponsored by **Barbara Kelsey**
in appreciation of the Kollel
and of Rabbi Heinemann and his Sunday brunches

Cincinnati Torah

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PARASHA PONDERABLE

RABBI MICHAEL SOROKA

IF A THIEF IS DISCOVERED BURROWING IN AND HE IS STRUCK, AND HE DIES, THERE IS NO LIABILITY ON HIS ACCOUNT. [HOWEVER,] IF THE SUN HAS SHONE ON [THE BURGLAR], THERE IS BLOOD LIABILITY [IF THE HOMEOWNER KILLS HIM]... (22:1)

HERE THE TORAH TEACHES YOU THAT IF SOMEONE IS COMING TO KILL YOU, YOU SHOULD RISE UP AND KILL HIM FIRST. THIS MAN COMES [PREPARED] TO KILL YOU, BECAUSE HE KNOWS A PERSON WON'T STAND IDLE WHILE SOMEONE STEALS HIS PROPERTY...

"IF THE SUN HAS SHONE ON [THE BURGLAR]..." THIS IS ONLY A METAPHOR. IF IT'S CLEAR TO YOU THAT... LIKE THE SUN, WHICH IS AT PEACE WITH THE WORLD... [THE BURGLAR] DOESN'T COME TO KILL YOU, E.G., A FATHER STEALING FROM HIS SON, "THERE IS BLOOD LIABILITY." (RASHI'S COMMENTARY)

If someone tries to rob you, you can kill him in defense of life and property, or you can run away to safety (and get robbed). Many states have "Stand Your Ground" laws, which deal with this situation, but different states have different laws. In Florida, for example, you can stand your ground. In New York, however, you must retreat. Other states make a compromise—you can stay put and put up a defense, but only on your property. (Ohio actually has one of the country's more interesting laws.)

What does the Torah say in a situation where I realize someone is breaking into my house, in the still of the night, but I have an easy, safe escape route? Am I allowed to "stand my ground" and deliberately stay put, knowing that I may eventually have to kill this criminal, or must I retreat now and allow him to trash my house?

One possibly complicating factor: Jewish law forbids killing someone if it's only in defense of property. Is our case similar to that, or not? 🕒

GREAT ACTS OF SIMPLE PEOPLE

GIVING ONE'S SON A B'RIS MILAH (CIRCUMCISION) in the Soviet Union was a criminal act. Many parents would wait weeks or months after a baby's birth, to allay the suspicion of the Soviet authorities.

One such family waited until its son was

a year old before it was safe to circumcise him. After the B'ris, as the child was brought to the back room, the mother embraced her son and, overcome with emotion, fainted.

Upon coming to her senses, she explained that she had promised herself that

she wouldn't kiss her child until he had been circumcised—so that she wouldn't become complacent or give in to the fear of circumcising. Twelve months after his birth, this was the first time she had ever kissed her child! 🕒

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

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/

*Learning
Sunday morning
at the Kollel*



*Rabbi Moshe Fuchs
poses with the winners of the
Grand Raffle*



A RIDDLE FOR YOU

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Ohr Somayach Institutions (Jerusalem)

What name is mentioned three times in the Torah—once as a non-Jew, once as a convert, and once as a Jew?

The answer will appear next week..

LAST WEEK'S RIDDLE:

Q What Hebrew letter is missing from *Birkas haMazon* (Grace After Meals)?

A Ende fey, AKA fey sofif. Tashbeitz Kattan (366) explains: It is said that whoever says the Grace after Meals properly will be saved from *af*, *shetsef*, and *ketsef*—three expressions of Hashem's anger; each of which ends with a fey sofif. 🕒