



DELIVING DEEPER

RABBI MOSHE TZVI CRYSTAL

Learned the Hard Way



Moshe said to Aharon, "This is what Hashem [meant when He] said, "Through those who are close to Me I will be sanctified, and in front of the nation I will be honored." (10:3)

When Hashem performs judgment against the righteous, He is feared [and, ultimately], exalted and praised. (Rashi, quoting Talmud, Z'vachim 115b)

Hashem had informed Moshe previously that the new Tabernacle would be sanctified through one of the leaders of the

Jewish people. Hashem then punished two of Aharon's sons, Nadav and Avihu, with death, for bringing an offering that they had not been commanded to bring.

What was the necessity to punish one of the leaders of our nation, specifically during the dedication of the Tabernacle?

The *Meshech Chochmah* (Rabbi Meir Simcha haKohen from Dvinsk) offers an explanation. The Jewish people, upon seeing the sin of the Golden Calf forgiven and the Divine Presence coming back to rest among them, were now in a grave danger—namely, that once a person is forgiven for a sin, it is

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THIS WEEK IN JEWISH HISTORY

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On 26 Nissan, 5707 (1947), the influential multimillionaire Bernard Baruch coined the term "Cold War." Born in Camden, South Carolina, Baruch's family moved to New York in 1881, where he became a successful stock market speculator and expert in wartime economic mobilization. He served as a trusted advisor to Presidents Wilson through Truman on economic and foreign policy issues, including the terms of peace for World War I and international control of atomic energy. In a speech he gave during the dedication of his portrait in South Carolina's House of Representatives, Bernard used "Cold War" to describe the then-tense relationship between the United States and the Soviet Union. Journalists and newspaper editors immediately incorporated the term into the American lexicon. 📖

We're back!



A TIMELY HALACHA

RABBI CHAIM HEINEMANN

Purchasing *Chametz* After Pesach

We are all familiar with the Torah prohibition against owning *chametz* on Pesach. What is less well-known is the Rabbinic injunction against eating or even benefiting from *chametz* which belonged to a Jew who failed to properly get rid of it before or on Pesach (e.g. destroying it or selling it to a non-Jew). The reason behind this prohibition to discourage and dissuade people from holding onto their *chametz* for use after Pesach. This is referred to as *chametz she'avar alav haPesach*, and it remains forbidden permanently. (M.B. 448:25)

Therefore, one would not be allowed to purchase *chametz* from a Jewish-owned store immediately after Pesach, unless

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A RIDDLE FOR YOU

Three people, throughout Tanach, died "*b'seiva tova*—at a good old age." Who are they?

The answer will appear next week..

PRE-PESACH RIDDLE:

Q There are four people, throughout Tanach, whose prayers were answered immediately. Who are they?

- A 1) Eliezer, at the well (B'reishis 24)
 2) Moshe, during Korach's rebellion (B'midbar 16)
 3) Shlomo, at the Temple's inauguration (Divrei haYamim II 7)
 4) Eliyahu, on Mount Carmel (M'lachim II 18) 📖

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A TIMELY HALACHA

(CONTINUED)

the owner (a) sold all his *chametz* to a non-Jew for the duration of Pesach and (b) did not acquire any new *chametz* during Pesach.

The rule regarding a non-observant Jewish owner who sold his *chametz* prior to Pesach, yet kept his store open throughout the Holiday, is subject to a massive disagreement among the authorities. (See *Igros Moshe*, O.C., 1:149, 2:91, and 4:95.)

Even if a store is owned by non-Jews, if its distributor is Jewish and he owned *chametz* during Pesach, that food would be forbidden.

Large food stores, which have a number of partners who own stock in the company, are of no concern, providing that non-Jews own a majority of the business. (Rabbi Moshe Heinemann)

Often it is difficult to ascertain the status of either the owner or the food on the shelves. Since we are dealing with a Rabbinic restriction, one can be lenient when a reasonable doubt exists. (*Igros Moshe*, O.C. 496)

Even though liquor stores generally maintain inventory for six or seven weeks, supermarkets typically have only a few weeks' turnaround time. After that, one can assume that any *chametz* on the shelves was not in the (Jewish-owned) store on Pesach.

In our area, Cincinnati Kosher recommends against buying *chametz* from two stores immediately following Pesach. Target and Restaurant Depot use a well-known Jewish distributor, so one should not purchase *chametz* from them until four weeks after Pesach. ❧

GREAT ACTS OF SIMPLE PEOPLE

NACHI SILVERMAN NEEDED CAPITAL TO START his own business. As a young man without a large amount of savings or experience, a loan was hard to come by.

Nachi decided to ask Harry Green, a family friend, who had recently sold his business for a large sum. Mr. Green liked Nachi a lot, and he provided the requested \$15,000 as a loan.

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/

...The Hard Way CONTINUED

possible for him to forget the seriousness of sin, with the thought, "It's not so bad to sin. Hashem will forgive me, anyway, for what I do wrong."

Our Sages tell us this attitude is grossly insulting to the Almighty, because of the lackadaisical feeling it engenders toward abiding by the will of Hashem. It therefore brings with it serious consequences.

Hashem did not want the Jewish people to fall into this line of thinking. He therefore

warned Moshe that the people would see that even the holiest person's sin is judged and punished. This, then, is the meaning of the later verse,

Your brothers, the nation of Israel, will mourn the fire that Hashem burned. (10:6)

It was specifically the people's responsibility to mourn Nadav and Avihu, for, in a sense, they had caused their death. ❧

The venture did not end successfully, and, in the end, Nachi did not have the money to pay back Mr. Green.

Mr. Green graciously told Nachi not to worry about it. "It was never a loan; it was my own investment."

Several years later, Nachi was engaged to be married. At the wedding, minutes before the ceremony, Nachi found Mr. Green and presented him with a check for \$15,000.

Although Mr. Green protested, Nachi told him, "I cannot enter marriage without a clean slate. You *must* let me repay what I owe."

Mr. Green felt it was not the time to argue, and he took the check.

After the ceremony, Mr. Green found Nachi's father, and told him, "I would like to give your wonderful son a wedding gift," and with that he handed him the check. ❧