

DELVING DEEPER

RABBI YISROEL KAUFMAN



Who is That “Man?”

THE TORAH RELATES (32:25) THAT YAAKOV went alone to retrieve some jugs and was confronted by an “ish”—literally, “a man.” Rashi quotes a Midrash, which says that this “ish” was actually the Angel of Eisav.

The Torah also uses the word *ish* to describe the angel that appeared to Yosef, as he searched for his brothers (37:15). Rashi explains that the angel who met Yosef was

Gavriel—that whenever the Torah says *ish* without mentioning the angel’s name, it refers to Gavriel.

How did Rashi know that the word *ish* here did not refer to the angel Gavriel?

Rabbi Leib of Pressburg explains that the behavior of each angel revealed its identity.

Yaakov and his attacker struggled an entire night before Yaakov became aware that his opponent was an angel. When Yaakov then asked for something really small, a blessing, the angel refused, saying, “I have to go—I need to sing before G-d.” Then, not only did he lack sympathy, he took a parting blow at Yaakov’s thigh! This angel clearly engendered the traits of Eisav.

On the other hand, when Yosef was searching for his brothers, an angel stopped him and, with great compassion, offered assistance. Surely Gavriel was also obligated to sing before Hashem. However, he kindly postponed his service, in order to help a human being in distress. It is evident that this must be the angel Gavriel.

THIS WEEK IN JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On 15 Kislev, 5748 (1987), before a two-day disarmament summit between Mikhail Gorbachev and Ronald Reagan, 250,000 people from across the U.S. marched on Washington, on behalf of Soviet Jewry. 300 Jewish Federations, community councils, synagogues, youth groups, and other organizations gathered on the Washington Mall, despite freezing temperatures, in one of the best-organized protest rallies in Jewish history.

“Freedom Sunday” marked a turning point in Gorbachev’s policy. By the end of the 1980’s, most Soviet Jews were allowed to emigrate, and a yeshiva had been established in Russia for the first time since the Communist Revolution of 1917. When moves toward democratization also empowered anti-Semitic groups, hundreds of thousands of Jews decided to leave Russia. In early 1990, more than ten thousand Russian Jews were emigrating each month.



NEXT SUNDAY!

Chanukah learning seder for men,
on the topic of
hadlaka b’pachos mishi’ur,
followed by a gala breakfast

A HALACHA FROM THE PARASHA

RABBI CHAIM HEINEMANN

...THEREFORE THE DESCENDENTS OF YISRAEL MAY NOT EAT THE [SCIATIC NERVE]... TO THIS VERY DAY, FOR [THE ANGEL] HIT YAAKOV... ON THAT DISPLACED “SINEW.” (32: 33)

With these words, the Torah introduces us to the mitzvah of *gid hanosheh*, which forbids us from eating a particular “sinew”—the sciatic nerve, which runs from an animal’s lower back, over the top of the hip, and down the leg, at which point it divides into other nerves. It is noteworthy that the Chinese name for the Kai Feng Jewish community was “the people who remove the sinew”—the observance of this mitzvah became the identifying description of the Jews!

The Mishnah teaches that the mitzvah of *gid hanosheh* applies to all kosher

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A RIDDLE FOR YOU

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Aside from Chanukah and Chol haMoed, when is the Torah read five days in a row?

The answer will appear next week’s edition.

LAST WEEK’S RIDDLE:

Q A person ate meat, waited six hours, and washed and cleaned out his mouth. In what situation would he still not be able to eat milk?

A If a person is still able to *bentsch* after his meal (e.g., he kept eating pareve foods) he may not eat milk until he *bentsches*.

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A HALACHA FROM THE PARASHA

(CONTINUED)


mammals. This includes both domesticated species, such as cattle and sheep, and wild or non-domesticated species.

Since the Torah prohibits consuming both *cheilev* (certain fats) and the *gid hanosheh*, these parts must be removed from an animal before its meat can be eaten. This process is called *nikur* (Hebrew), or *treibering* (Yiddish).

It is an extremely arduous process that requires much skill and patience.

It is interesting to note that the Rama points out in two different places (Y.D. 64:7 and 65:8) that *nikur* cannot be learned from a text; it must be mastered through apprenticeship.

Since most of the forbidden fats, the entire *gid hanosheh*, and all its associated tissues, are in the hindquarters, a custom developed, in many places, for Jews to only eat meat of the forequarters, sidestepping the *treibering* process. There are those who rule that this practice should not be changed. (*T'shuvos v'Hanhagos* I, Y.D. 418-419)



In 1964, Rabbi Shmaryahu Karelitz, of Brussels, Belgium, sent Rabbi Moshe Feinstein zt"l a question: Could they reinstitute the *treibering* of hindquarters in Belgium, where there was a shortage of kosher meat? Rav Moshe ruled that, as long as a proficient butcher, licensed by an expert Rav, performed the *treibering*, there was no reason to prohibit this meat. He argued that abstaining from eating the hindquarters does not have the status of a *minhag* (a full-blown custom); butchers simply don't bother with it, either because they can easily sell the meat as non-kosher, or because they lack the expertise. Should *treibering* the hindquarters become worthwhile, there is no *halachic* problem with reintroducing the practice, provided the butcher is G-d-fearing and properly trained and licensed. (*Igros Moshe*, Y.D. 2:42) 

At the Kollel

EVERY DAY


EVERY WEEK


Sunday *Free brunch!*

 **Boys' Learning Program** 
for fourth, fifth, & sixth graders—
Mishnayos (Mas. Pe'ah and Sukkah),
and Sh'muel I

Rabbis Moshe Fuchs
and Izy Newmark..... 9–10 AM
*Parents who are interested can e-mail
rabbicheinemann@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

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
Rabbi Chaim Heinemann..... 9:10–10 PM
Homemade refreshments served.

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

ON A SUMMER VISIT TO ISRAEL, CHAIM KLEIN was driving from the Galil to Rosh Hanikrah with his family and another carload of friends. A loud boom startled Chaim, and he quickly emerged from his car to discover that two tires had blown out.

The Kleins waited wearily at the side of the deserted road, while their friends, in the other car, drove off to look for help.


Just a few miles away, they found a small, rundown gas station. The Arab owner of the gas station leapt into action, procuring replacement tires of the right size and laboriously installing them on the car.

When the car was ready to go, the Kleins were duly amazed when the man named a very reasonable price for his efforts.

“You probably wonder why we spent so much time helping you,” the gas station proprietor said.

“The truth is, I do my utmost to help Jews.

“You see, we are Druze. My cousin was Zidan Seif, the policeman who was killed in the terror attack in Har Nof this past fall. He was the first police officer to arrive on the scene, and he shot at the terrorists, almost certainly shortening their attack, but he paid for it with his own life.

“Hundreds of Jews came to the funeral and to the house of mourning to offer consolation. I will never forget the outpouring of compassion, love, and caring from the Jewish community in response to Zidan's death.” 

PARASHA PONDERABLE

RABBI MOSHE TZVI CRYSTAL

Preparing for a possible attack by Eisav, Yaakov divided his family into two camps (32:8). This way, there was hope that at least part of the family could escape. The next day, however, he presented his entire family to Eisav (33:1–2); they were no longer split in two.

How can we explain this change in tactics? Feel free to share your thoughts. 