

DELVING DEEPER

Daily Challenges

THIS PAST WEEK (11 CHESHVAN) WAS THE *yahrzeit* of the Rosh haYeshiva (the leader) of the Mir Yeshiva in Jerusalem, Rabbi Nossan Tzvi Finkel, of blessed memory.

The highlight of the Rosh Hashanah prayers in the Mir, for me, was when Rabbi Finkel would make his way up to the American *minyán* (service), to address us before the shofar blowing. The truth is that it wasn't necessary for him to speak—just seeing him being carried up the four flights, and making his way to the front of the room, then struggling to speak despite his illness (he suffered from Parkinson's disease for many years) was enough to wake us up and put us in the proper frame of mind before the shofar was blown.

On his last Rosh Hashanah, just a few weeks before he passed away, he spoke about Avraham's great self-sacrifice at the Binding of Yitzchak (22:1–19). He explained that one would think the most remarkable aspect was Avraham's willingness to sacrifice the son he had waited a hundred years to have, the son he believed would inherit the land Hashem had promised to give his children. But there was something even greater: The fortitude it took to do so, knowing he would then need to return home to his wife, Sarah, tell her what he had done, and then live

the rest of his life without his beloved son. Rabbi Finkel went on to explain that *m'siras nefesh*, self-sacrifice, isn't epitomized by someone giving up his life to sanctify G-d's name. Rather, the more significant sacrifice is often the daily struggles—the day-to-day challenges we all deal with.

This can explain why the Binding of Yitzchak is known as a test of Avraham, and not of Yitzchak, even though his life was on the line.

The Rosh haYeshiva could never speak about self-development without it being totally apparent to us how much he worked on it himself. I think this idea, his definition of self-sacrifice, personifies him more than anything else. He was a visionary, building new buildings, expanding his yeshiva until it became the largest in Israel today. But more than that, his greatness was in overcoming his day-to-day struggles—not missing services in the yeshiva; never missing a lecture; never allowing his illness to slow him down; and, most impressive to me, never allowing it to remove the radiant smile from his face.

One summer, I was a counselor in a summer camp for American teens in Israel. I promised them that when we reached our learning goal, I'd try to bring them to meet Rav Nossan Tzvi Finkel. After trying unsuccessfully to arrange an official meeting at a time that worked, I said (maybe with a bit of chutzpah) that we should just go to his house and give it a shot.

The evening we arrived, the Rosh haYeshiva was very weak and not seeing anyone. But after we spoke to his mother (who happened to be visiting him) she told the Rosh haYeshiva, who was in the next room, and

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RABBI MECOEL SOROKA



THE RABBI WAS ASKED

New!

ADAPTED FROM ME'AH SHE'ARIM
BY RABBI YITZCHOK ZILBERSTEIN

The famous Baron Rothschild once invited the entire congregation to a Kiddush. Once assembled, the crowd noticed that there was a full goblet of wine placed before each person. Much to their surprise, they saw nothing else on the table; there was nothing on which they could "make a *M'zonos*" (recite the usual blessing over baked goods, then eat them), following Kiddush. The guests looked at each other in bewilderment, but not

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TIDBITS OF CINCINNATI JEWISH HISTORY

New!

RABBI MOSHE TZVI CRYSTAL

On 14 Cheshvan, 5697 (1936), Cincinnati Jewish weekly *Every Friday* reported on the condition of Germany's Jews under the Nazi regime. The report stated that the Jews of Germany, no matter how assimilated, did not see a future for themselves in Germany, and were concerned about what the future would bring. The situation was described in dire terms. *Every Friday* had been vocal about the need to protest from the very beginning of the regime. An article from May, 1933, only several months after Hitler's appointment as Chancellor, called on the local community to join together in protesting the Nazi campaign. This call for demonstration didn't sit well with many Jews, who feared that holding protests would cause reprisals by local Nazi sympathizers, who had prominent representation—there was even a pro-Nazi newspaper, *Cincinnati Freie Press*. 🗨️

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A PARASHA Q & A

New!

RABBI DOVID SPETNER

- Why was Be'er Sheva called by that name?

Bring this question to the Shabbos table and see who knows the answers! 🗨️

Sponsorship & feedback:

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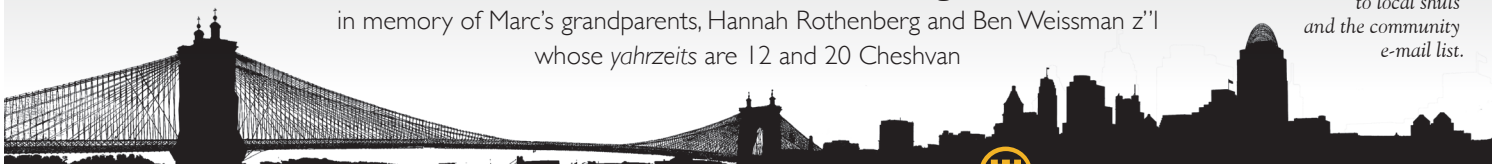
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Cincinnati Torah

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



THE RABBI WAS ASKED

CONTINUED


a word was said. The Baron stood up, recited Kiddush, and drank the wine. Then, much to the astonishment of all present, he broke his goblet, made a *M'zonos*, and proceeded to eat it! As it turned out, the goblet was edible.

Q1 Was it permitted to make Kiddush on such a goblet—one that would subsequently be eaten?

A Jewish law states that Kiddush should be recited over a complete, unblemished cup (O.C. 271; M.B. 44). Rabbi Moshe Feinstein (*Ig'ros Moshe*, O.C. 3;39) extrapolates from this that Kiddush should be recited over a nice cup—and, therefore, not a paper or disposable cup, because it hasn't much value. Based on this, it would seem that Kiddush should not be recited over an edible cup, for it too is made for one-time use.

However, *Tzitz Eliezer* poses that, since most disposable cups, however inexpensive, are sturdy enough to last for multiple uses, Kiddush may be recited on them. The Baron's cup may even have been better than the standard disposable cup, whose inadequacy is its lack of value—edible cups were indeed special, and wealthy people used them.

Q2 *Shulchan Aruch* (O.C. 271:9) rules that any bread on the table must be covered during Kiddush. *Mishnah Berurah* (ibid, 41) explains that the reason is that the bread shouldn't be “embarrassed” that Kiddush wasn't recited over it, despite its usual precedence over wine. Was this law breached?

A *Kitzur Shulchan Aruch* indeed rules (55:5) that baked goods to be eaten after Kiddush should be covered during Kiddush. However, *Aishel Avraham* (Buchach, 182) and the glosses on *Sefer Zichru Toras Moshe* write that this may only apply to bread, on which one can, in certain situations, recite Kiddush; there's no need to cover other baked goods. 

Daily Challenges CONTINUED

he allowed us to come in. He got up from the couch. He had each boy introduce himself. He gave each of us a blessing, and then he wouldn't allow us to leave until we found someone to take a picture of us together with him.

At the Kollel

EVERY DAY

EVERY WEEK

👏👏 “Dirshu” Gemara Shiur (Maseches Chulin)

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

👏👏 Mishnah Kavuah online

two mishnayos and some mussar
Rabbi Ezra Stettin.....any time you like

👏 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 9–9:55 PM
followed by Ma'ariv at 9:55

KEY: 👏👏 Beginners 👏 Intermediate 👏 Advanced 🕉 for men and women

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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 ORDINARY PEOPLE

ADINA WAS A KALLAH—SHE WAS ENGAGED TO be married. Sadly, she had lost her father several years before, and her mother was finding it difficult to put together money for a wedding.

Adina decided she would pray for Hashem's assistance at the tomb of Rav Meir *Ba'al Haneis*, (literally, “the miracle worker”), in Tiberias. She went to a taxi stand and joined a van that was going that way.

After traveling for a while, the conversation between several of the passengers turned to topics that she felt were indecent. She respectfully asked the other passengers to change the subject, but was turned down with a snide comment. She appealed to the driver, who said that what people talk about is their own business.

Adina demanded that she be let out of the van immediately. The surprised driver acquiesced and let her off on the side of the road.

Several minutes later, a woman stopped and rolled down her window. “Am I driving the right direction to get to the *kever* (grave) of Rav Meir *Ba'al Haneis*?”

Adina answered in the affirmative, and asked if she could come along.

As they drove, the woman told Adina


that she made this trip once a year, to commemorate a miracle that had taken place in their family. Normally her brother would drive, but this time her brother couldn't make the trip.

When they arrived at the tomb, Adina and the woman both went inside to pray. Afterwards, the woman asked, “Maybe you can help me with another thing. The other thing my brother and I do every year to give thanks for our miracle is find an orphan *kallah* and pay for her wedding. Do you happen to know anyone?”

Stunned beyond words, Adina was silent for a long minute.

“What's wrong?” asked the woman.

Gathering her courage, Adina spoke. “I myself am an orphan *kallah*, and I came here to pray for Hashem's help...”

“We would love to help you out!” said the woman. “It would be our honor.” 

UPCOMING CLASS

Kollel Women's Learning presents
“Destroying the *Inner S'dom*,”
with Mrs. Elisa Travis—5–6pm this
Shabbos, at the Spetner residence.

As I walked out, I saw him literally collapse again onto the couch, and I realized what it means to be *moseir nefesh* to make

a group of boys feel proud about what they accomplished during their vacation.

May his memory be blessed. 