

RABBI DOVID TZVI MEISSNER

Encourage Others. It's Free!

AFTER YOSEF REVEALED HIMSELF TO HIS BROTHERS, he wanted to inform his father, Yaakov, that he was still alive. The issue was how to break the news to him; Yaakov was an elderly man, and hearing the sudden, amazing news might be detrimental to his health.

The solution: Serach, daughter of Asher, was musically inclined. She would play the harp and gently inform him of the happy news, through song.

As a reward for her actions, Serach merited to live a very long life and then to enter *Gan Eden* (Paradise) alive! She gave new life to Yaakov:

The spirit of their father, Yaakov, was revived (45:27)

Therefore, *middah k'negged middah*—measure for measure—she also received life (Pirkei D'Rabbi Eliezer).

Rabbi Eliyahu Baruch Finkel, zt"l,

teaches an unbelievable lesson from this: Every one of us can give life to others. If you see someone who is down, you can lift his spirit, even with a seemingly insignificant act like smiling or putting your arm around his shoulder.

As we learn from Serach, the reward for that is huge.

We must also be careful, Rabbi Finkel continues, because the flip-side is true, as well. Not showing concern for someone else, especially if he's down, is a misdeed.

We find in the beginning of B'reishis that Kayin and Hevel (Cain and Abel) each brought G-d a present, and the result was that Hevel was killed, despite the fact that his present was superior. Rabbi Finkel explains that Kayin was crestfallen when his present wasn't received, yet Hevel allowed Kayin to wallow in his depression, instead of cheering him up. Since Hevel didn't

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A HALACHA FROM THE PARASHA

RABBI CHAIM HEINEMANN

Rashi tells us that when Yaakov and Yosef finally met, after being separated for many years, Yaakov was in the middle of reciting the Shema—and therefore he didn't react or respond to Yosef.

Reciting the *Shema* is a Biblical mitzvah, which is performed daily. There are several time slots in which *Shema* can be recited in the morning. Let's look at them, in order of preference, and make sure we fulfill the mitzvah properly.

- Several minutes before sunrise ("he-netz"). This is known as "k'vasikin," and it's the preferred time to recite *Shema* and its blessings. (M.B., O.C. 58:6)
- From 35 minutes before sunrise ("misheyakir," according to Ig'ros Moshe O.C. 4:6 and Rabbi Y. Kamenetzky) until sunrise. This time slot is preferred (l'chat'chila), as well. (O.C. 58:1)

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A RIDDLE FOR YOU

How is it possible to fulfill a mitzvah of the Torah by forgetting something?

The answer will appear in two weeks.

PREVIOUS RIDDLE:

- Q** What mitzvah is planned completely based on the solar calendar?
- A** The *k'tores* (incense) offered in the Temple every morning and night was prepared at the beginning of the year: 365 portions were prepared, corresponding to the days of a solar year; half of each was offered at night, and half on the following morning. (Rambam, Hil. K'lei Hamikdash 2:3) 🕒

TIDBITS OF CINCINNATI JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On **I Teves, 5703 (1942)**, five hundred men and women gathered at the Washington Avenue Synagogue (Kneseth Israel) to mourn the victims of Nazi brutality. There were no speeches, but when Rabbi Eliezer Silver stood before the crowd and tore his vest, as a mourner does for a close relative, the assembled were brought to tears. The assembly came on the heels of a new report on the Nazi extermination plan. Although reports had been filtering out of occupied Europe, and the world had known that Jews were being persecuted, the general public had been unaware of how far the Nazis had gone. That changed with Gerhart Riegner's message of August, 1942. Riegner, a member of the World Jewish Congress in Switzerland, had been given information about the Nazi death camps by Eduard Schulte, a German businessman. He had then cabled the U.S. State Department and the British Foreign Agency with his news. The State Department had suppressed the information until they had substantiated it for themselves, with the news finally being released in the middle of Kislev, three months after the cable had been sent. 🕒

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Encourage Others CONTINUED
provide Kayin with life, he lost the right to retain his own!

[Yehuda] will be red-eyed from wine, and white-toothed from milk. (49:12)


A HALACHA FROM THE PARASHA

CONTINUED

- After sunrise until a quarter of the day has passed. This is when most people recite *Shema*, at least in the summer. Even though the Chofetz Chaim encourages one not to wait until after sunrise, *Kitzur Shulchan Aruch* (17:1) and *Chayei Adam* (21:3) don't mention it.
- From 60 to 36 minutes before sunrise is the time of *misheyakir*, according to a minority view, and this may be relied upon in case of need. (Rabbi Y. M. Tucachinsky, *Sefer Eretz Yisrael*; Rabbi Henkin, *Eidus I'Yisroel*)
- From 72 minutes (dawn, or "*alos hashachar*") to 60 minutes before sunrise, *Shema* and its blessings may not be recited. Under extenuating circumstances (e.g., one will be unable to do so later, due to travel or medical reasons), it would be permitted. (O.C. 58:3)
- After a quarter of the day (three halachic hours) has passed, one can no longer fulfill his *Shema* obligation. Exactly how to calculate the hours of the day is subject to a significant dispute. However, the prevalent custom is to follow the opinion of the Vilna Gaon, that the day begins with sunrise and ends with sunset (*Aruch haShulchan* 58:14, *Ig'ros Moshe* O.C. 1:24, and *Chazon Ish*). There are individuals who are careful to conduct themselves according to the Magen Avraham's opinion, that the hours of the day are calculated beginning at *alos hashachar* and ending with nightfall ("*tzeis hakochavim*").
- After a quarter of the day has passed, one should still recite the *Shema* and its the blessings in *Shacharis*, the Morning Service (O.C. 60:2 and M.B. 4), until the end of the first third of the day ("*sof z'man t'fila*"). In case of an emergency, they may be recited until *chatzos* (mid-day). (O.C. 58:6; see *Bi'ur Halacha*)

Rabbi Shimshon Pincus points out that this verse can be explained as follows: Milk is the life-sustaining nourishment a baby needs to survive. But there is something more nourishing than that: Showing the white of your teeth—i.e., smiling—to others. This is more important, and accomplishes more than feeding a baby its milk.

Rabbi Avigdor Miller says that when someone compliments a Jew, he's complimenting a prince—for we are all Hashem's children, created in G-d's image, as it were.

With your positive words, not only will you make the prince happy, but you will also make the King happy. So go ahead and compliment someone. It's free! 

At the Kollel

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Sunday *Free brunch!*

 **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

   **Yehoshua/Shabbos** in the former Back Office

Rabbis Michael Soroka and Moshe Dovid Zeffren..... 9:10–10 PM

  **Leil Shishi Halacha Chabura**

for boys in grades 7–8, with the occasional kumzits
Rabbi Moshe Fuchs..... 8:15–9 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 ORDINARY PEOPLE

MAX SILVERMAN WAS TRAVELING THROUGH THE Brooklyn Battery Tunnel, on his way to Manhattan, when he remembered he needed to make an important phone call. This was in the days before cell phones, so he stopped at a phone booth.

In the phone booth, he found someone's planner sitting on the shelf. He looked inside, and he noticed the names and numbers of several prominent rabbis in the New York area. Seeing that the owner must be Jewish added to his hope of finding him or her.

After careful study of the pages, he found an entry with the name "Mom" and a Miami Beach phone number. Max immediately assumed he'd be calling a retired "Bubby," who might have once lived in the New York area.

He called the number and told the woman that he was trying to fulfill the mitzvah of returning a lost object, and that perhaps the planner might belong to one of her children.

She answered that it might belong to her daughter, and she gave him a number where he could reach her.

When Max called, the woman affirmed it was she who had lost the planner. She then told Max, "You should know that you did a bigger mitzvah than you think. I'm a newly observant Jew, and my mother has been against my lifestyle changes. When you told my mother that there's such a thing as a commandment to return lost objects, she began to see Judaism in a positive light for the first time." 