



A LESSON FROM THE PARASHA

RABBI MICHAEL SOROKA

Left & Right, Inside & Out



THE TEN COMMANDMENTS WERE SPLIT BETWEEN two tablets—the first five commandments on the right, and the second five on the left. There is also a well-known idea that the Ten Commandments can be divided into distinct categories, with each category's mitzvos on its own tablet—five mitzvos that are *bein adam laMakom*, between Man and G-d, and five that govern behavior between man and his fellow man. (We'll leave the question of why the commandment to honor parents is grouped with the mitzvos between Man and G-d for another discussion.)

I heard a fascinating addition to this from my late friend, Avraham Moshe Speigal, in the name of Rabbi Samson Raphael Hirsch, who made the following observation.

The first five commandments represent intellectual concepts, which progress from theory to practice. They begin with believing in Hashem and not subscribing to any foreign power—as we said, conceptual ideas. However, they then continue with mitzvos that involve concrete action: keeping Shabbos and honoring parents. The message here is that the intellect must result in action. The belief in Hashem must result in proper honor and respect for Shabbos and for our parents.

Now let's move on to the second of the tablets. This list of mitzvos begins with a person's obligation to act properly (and to not act improperly): "Don't kill. Don't steal..." However, these cannot just remain as actions (or the lack thereof). A person must aspire to a level where he cares for and about his fellow man. The result must be reaching a point of "Don't covet..."—learning to respect others, to be happy for others, and not coveting that which others have.

Our Torah is teaching that what we strive to be is complete people, inside and out. A symbiosis of mind and body, action and thought, is our goal when we serve Hashem. Every Torah idea must be manifested in action, and every action must be propelled by genuine feeling. 

THE RABBI WAS ASKED

ADAPTED BY RABBI DOVID TZVI MEISSNER
FROM *ME'AH SHE'ARIM*
BY RABBI YITZCHOK ZILBERSTEIN

Daniel, a young married man from Lakewood, underwent a very difficult situation. His friend, Reuven, felt he needed a break, so he called his good friend, Shimon, in Jerusalem, and said, "I know you're traveling to Tzfat for your vacation. Please do me a favor—call my friend and invite him to stay in your house for free, and I will pay for the rent and other expenses." Shimon acquiesced, and Daniel traveled to Jerusalem.

At the end of his stay, Daniel left his presumed host, Shimon, some expensive candlesticks, to express his thanks for the hospitality and the "free" stay.

Q Is Shimon allowed to keep the present, or should the present go to Reuven, who paid the rent?

— CONTINUES ON NEXT PAGE —>

TIDBITS OF CINCINNATI JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On 14 Sh'vat, 5697 (1937), the Ohio River reached its highest point on record, cresting at 80 feet in Cincinnati. The river had swelled dangerously, from its source in Pittsburgh down to its confluence with the Mississippi outside Cairo, Illinois, flooding 200,000 square miles of land. In fact, the only bridge over the Ohio River that was in continuous use during the flood was Cincinnati's Roebling Suspension Bridge (walkable today from Smale Riverfront Park). Fifteen to twenty percent of Cincinnati was covered in water, with approximately 100,000 Cincinnatians among the million left homeless along the river. Around 300 Jewish businesses were affected by the flood. Rabbi Eliezer Silver set up a relief organization for affected Jews in Cincinnati and across the river in Covington and Newport, Kentucky, even setting out in a boat to help. He also coordinated with the Red Cross to distribute kosher food, and he sent special shipments of meat to Louisville—which, with 70% of the city under water, was hit even harder than Cincinnati. Manischewitz distributed 10,000 pounds of matzah to those in need. The flood effectively ended the Jewish communities of Newport and Covington, as most Jewish residents chose to move to Cincinnati rather than rebuild. 

A PARASHA Q 4 U

RABBI DOVID SPETNER

What are the three different uses of the Hebrew term *kohein* in this week's Torah portion?

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

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THE RABBI WAS ASKED

CONTINUED

A Shimon may not accept the present, because it was given to him by mistake—Daniel only left Shimon the present because he was under the impression that he had given him the apartment for free. Shimon should have to return at least the value of the candlesticks, if not all of the rent money, to Reuven.

However, even this might not be an option, because Shimon had no legitimate claim to the present. He may have to pass the candlesticks on to Reuven.

This raises a question: The Talmud tells us that Basya (Pharaoh's daughter), unaware that Moshe was Yocheved's son, paid Yocheved to nurse him. How could Yocheved accept the money? Had Basya known that Moshe was her son, she wouldn't have paid!

The *Chida* answers that Basya paid Yocheved to eat well, so that her milk would be superior.

Ultimately, it would appear that the candlesticks should go to Reuven, for Daniel really intended to give the present to whoever had provided him with free rent: Reuven, essentially, who had paid for it. We may gather a proof from this from the *Shulchan Aruch* (C.M. 183:3), which rules that if someone sends a messenger to buy something for him, and the messenger buys it for himself with the sender's money, the merchandise rightfully belongs to the sender—even if the messenger bought it with the intention of paying the sender back—because a vendor assumes he's selling goods to the person whose money is paying for them. Here, too, the present was intended for Reuven, the person who actually provided the favor. 🙏

GREAT ACTS OF ORDINARY PEOPLE

YONI AND SARA WERE A YOUNG COUPLE IN NEW YORK CITY, in search of a new car. Not having tremendous resources, they had been saving up carefully.

They heard about an upcoming car auction in Queens and decided to try their luck. On the day of the auction, they took \$1,000 with them as a down payment, in the event that they would find a car.

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Rabbi Moshe D. Zeffren.. 9:30–10:30 AM

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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

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at Night
seder—

Michael Heyn and Rabbi Preis

At the auction, Sara asked Yoni where the money was. “In my pocket.”

“I don’t want you to get pickpocketed. Please put it in your shoe,” Sara requested.

Thinking how uncomfortable it would be to walk around, he told his wife, “Don’t worry, I put the money underneath some wads of tissues, so that if anyone tries to take it, I’ll notice before they get to the money.”

A little while later, a man tapped Yoni on the shoulder, “I think someone just had a go at your pocket.”

Frantically, Yoni started pulling tissues out of his pocket, but that’s all he found. “We have to go home. The money’s gone.”

Without saying a thing, they began walking to their car.

Yoni expected to hear an earful on the ride home. On the contrary, Sara tried to comfort him. Yoni could hardly believe it. When they got home, he turned to Sara and said, “I will never forget this. You have every right to act upset with me, and you’re not. How can I thank you?” 🙏

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