

## A LESSON FROM THE PARASHA

# The Power Of Shabbos



RABBI TZVI FISHMAN

ACCORDING TO *HILCHOS TISHA B'AV* (552:10), if Tisha b'Av falls out on Shabbos (and we observe Tisha b'Av on Sunday the tenth of Av), even though it is already Tisha b'Av, one may eat meat and drink wine. One may even enjoy a feast like the days of King Shlomo. It says in the *Mishna Brurah* that one is forbidden to withhold from eating and drinking due to mourning.

How does this *halacha* make sense? Tisha b'Av is the saddest day of the year. It is such a sad day that in *Eicha* (2:17) it says “*bitza amerasoy*” and the *medrash* explains that even Hashem rips his royal cloak. If so, how could one celebrate Shabbos if it is supposed to be Tisha b'Av?

*Shemos* (31:16-17) says “*Veshamru B'nei Yisroel es haShabbos l'dorosom...os he l'olam*” — “and the Jewish nation should guard the Shabbos for the generations to come.” This is because Shabbos is a sign between the Jewish people

and Hashem forever. What's the significance of forever? The *Pnei Menachem* of Gur explains, based on a *Chidushei Harim*, that Shabbos was written on the original *luchos* that were then destroyed. Shabbos itself was not destroyed, and reappeared on the second set of *luchos*, because Shabbos is eternal and can never be destroyed.

As difficult as the week may be, when Shabbos comes it infuses us with the power to be rejuvenated and elevated. How does that happen? The *gemara* in *Beitzta* (16a) says “*matana tova yesh lee b'beis genazi v'Shabbos shema*”—Hashem told Moshe that there is a great treasure being stored in His treasure house and it will be gifted to *B'nei Yisroel*. Shabbos is that treasure. Only a gift like Shabbos that comes from such a lofty place has the ability to empower a Jew and strengthen him to overcome life's challenges. The point of the gift was to grant us the opportunity to stop and focus on what is the true purpose of a Jew's life—to become closer to Hashem through Torah and *mitzvos*.

So yes, it could be the saddest day of the year, but Shabbos imbues in us the power to overcome destruction and rise higher. It reminds us that, just like Shabbos will never be destroyed, *k'lal Yisroel* will never be destroyed, and we will be *zoche* (merit) to see Tisha b'Av turned in to a *Yom Tov*.

Have a good שבת! 🕍

## A TIMELY HALACHA

RABBI CHAIM HEINEMANN

Even when an *eruv* was constructed properly using proper *mechitzos* and *tzuras hapesach*, how does one know that the *eruv* is still kosher now?

In the *gemara Chullin* (10b) we find the basic concept of *chazakah*. This principle dictates that we are to assume that an object's state of being continues as before, until we have reason to believe that something changed. This concept comes up in all areas of *halacha*, and it alleviates the need to constantly monitor the *halachic* status of an item or circumstance. Based on this concept, once an *eruv* has been examined and found to be valid at the onset of Shabbos, we assume that it remains that way for the remainder of Shabbos. In fact, one Shabbos afternoon Rav Moshe Feinstein was presented with a question on how to deal with an *eruv* that has become *pasul* (invalid) on Shabbos. Before responding to the actual question, he admonished the individual for checking the status of the *eruv* in middle of Shabbos!

Many *eruvim* are found to be invalid every week and require repairs every Friday afternoon in order to be operable for Shabbos. Depending on the circumstances, an *eruv* that is prone to breakage might not retain its *chazakah*. Similarly, some *eruvim*, especially those which use string excessively, will lose their *chazakah* after a severe Friday night storm.

Some of the factors that can disqualify an *eruv* include dry or moist air (cracking

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### Sunday morning full house



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## GREAT ACTS OF ORDINARY PEOPLE

MOTTY WAS THE LONGTIME SHAMMAS (CARETAKER) of his local synagogue. In addition to being responsible for the upkeep of the building, one of his odd jobs was to prepare coffee and tea for the rabbi's early morning *shiur*. Everyone appreciated that Motty served the drinks, but there was one quirk: Motty would never fill anyone's cup to the top. He would pour it only a little above half-way. At first, people would hint, "I'd really enjoy a full cup of coffee." After seeing that Motty took no notice, some began to ask outright, "Please fill my cup all the way," to which Motty would respond, "I'm sorry, I just can't." Eventually, one of the members of the *shiur* was unable to control his curiosity and asked the *shammas* to explain this behavior. He answered: "Two older gentlemen here cannot hold a full cup of tea with steady hands. If I pour them a full cup, they will spill their drinks. On the other hand, if I pour a partial cup only for them, it will hurt their feelings. Therefore, everyone gets a partial cup."


### A RIDDLE FOR YOU

What mitzvah is fulfilled over an entire year?

*Look for the answer in two weeks!*

PREVIOUS RIDDLE:

**Q** When are we commanded to circumcise an infant that is less than eight days old?

**A** If a person acquires a Canaanite slave, he is commanded to give a circumcision on the day he acquires him. (Rambam Hil. Milah 1:3) 


## At the Kollel


DAILY

WEEKLY

MORE

### 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 Mechael 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  
Rabbi Mechael 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*

**Chavrusos are available** for private and group learning—  
speak to Rabbi Chaim Heinemann! weekdays noon–1 PM • Sun.–Thurs. 8–9:45 PM


### A TIMELY HALACHA

CONTINUED

of the *lechi* tubing), intense storms, proximity to the street (car accidents) and front lawns (weed whackers), and vandalism. Rabbi Moshe Heinemann recommends that each city decide for itself how frequently the *eruv* be inspected.


From its inception in 1986, R' Heinemann suggested that the Cincinnati *eruv* be checked weekly (mostly by car) and quarterly (slowly and more thoroughly, by foot). R' Heinemann is regularly

consulted for guidance in maintaining our *eruv* and conducts a personal survey of the *eruv* every ten years. When a *shaila* come up, we first turn to our Cincinnati *Beis Din* which addresses all *halachic* matters as they arise.

The Cincinnati *eruv* was built very well and is maintained by devoted individuals. It is affected rarely by storms and bad weather. Therefore, one can use the *eruv* on Shabbos comfortably, regardless of the weather outside, knowing that the *chazakah* is still intact! 

### TIDBITS OF CINCINNATI JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

In the years following the Civil War, a *halachic* question was sent from Rav Shachna Isaacs of Cincinnati to Rav Ben Tzion Sternfeld of Lithuania, rabbi of the town near R' Shachna's former home in Lithuania. During this time period, Cincinnati had become a center for medical studies, and fresh corpses were needed for anatomy courses. This exacerbated the phenomenon of body-snatching, where freshly buried bodies would be exhumed and sold to colleges of medicine for use in anatomy classes. An entire black market existed in the trade of dead bodies. Jews, in particular, were targeted by body-snatchers because Torah laws dictate that a body be buried as soon as possible; for the purpose of dissection, the fresher the better. R' Shachna therefore devised the idea of keeping corpses covered in dirt in an aboveground, locked mausoleum until no longer usable for science, and only then burying them. To ensure that his idea was *halachically* acceptable, he sent his question to Rav Sternfeld, who agreed. A similar question is also found in the *responsa* of the leading *halachic* authority Rav Yitzchon Elchonon Spektor, who similarly approved. 

SOURCE: Reichman, E., "The Anatomy of Halakha," in Y. Steinberg, ed., *Beracha Le'Avraham* (Jerusalem, 2008), 69-97.

**Cincinnati Community Kollel**

2241 Losantiville Avenue, Cincinnati OH 45237 • 513-631-1118 • kollel@shul.net • cincykollel.org

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