

A LESSON FROM THE PARASHA

Yes, It Hurts

They will become prey, and pains and distresses will encounter them; they will say on this day, 'is it not because my G-d is not in my midst that these pains have come upon me?' (11:17)

R' Shach ז"ל asks, why does the verse start off with saying that pains and distresses will encounter them, but when it finishes it only mentions pains came upon them and not distresses.

R' Shach explains, pain is defined as something which hurts us emotionally, whereas distress is defined as the anxiety that occurs when painful things happen to us. When a person is in distress his world turns dark; he's confused and he becomes broken hearted. The reason

why a person comes into this state is because he is lacking in his *emunah* and *bitachon* in Hashem; Hashem is not part of his life. He thinks Hashem doesn't care about him or is trying to do bad to him. But a person who has *emunah* and *bitachon* and lives with Hashem in his life knows that everything Hashem does to him has to be good. Hashem cares about us more than our parents care about us. A person who has this belief understands that when something painful occurs, it shouldn't cause him distress. It must ultimately be good.

With this, R' Shach makes this *posuk* a beautiful read. The beginning of the verse is talking about someone who is not living with *emunah* and *bitachon* and doesn't bring Hashem into his life. Therefore, when something painful will occur, he will become distressed.

THE RABBI WAS ASKED

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

A man was performing the *kapparos* ritual and, after swinging the chicken around his head, the chicken escaped (due to his negligence), ran back into the chicken coop, and got mixed up with all the other "unused" chickens.

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The end of the *posuk* is referring to a person who lives with Hashem and therefore realizes that these painful events shouldn't cause him distress. The reason for this is because Hashem loves him and does everything for his good. However, we must remember that these painful occurrences are still painful, even to one who has *emunah* and *bitachon*. 📖

A RIDDLE FOR YOU

Which substance if it comes from a covered place is deemed dangerous but if it comes from an uncovered place it is not dangerous?

Look for the answer in two weeks!

PREVIOUS RIDDLE:

Q The only way for a person to receive a certain gift mentioned in the Torah is by transgressing a specific prohibition? Which gift and which prohibition is it?

A The gifts given by a master to his Jewish servant when he goes free (*ha'anaka*) is only given to a slave who was sold because he could not pay back what he stole and therefore transgressed *lo tignovu*, and not to a person who sold himself into slavery because of destitution. (Rambam Hil. Aidus 3:12) 📖



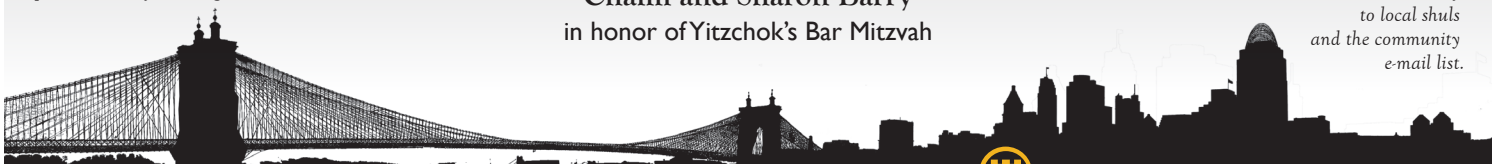
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THE RABBI WAS ASKED

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The man is now unsure what to do, because once people get wind of the fact that there is a chicken among all the others in the coop which had already been used for *kapparos*, nobody will want to buy a chicken from this coop to perform *kapparos*, causing a heavy loss to the owner of these chickens.

Q Is it proper for this man to pay for all the chickens in the coop?

A On a Biblical level, the man's chicken is nullified in a 2 to 1 ratio, but on a Rabbinic level, it cannot be nullified because it's a *davar chashuv*, an object of importance (see Rema, Y.D. 110:1). Therefore, we may suggest that regarding *kapparos*, since on the Biblical level, any chicken taken from this coop would not be considered a "used *kapparos* chicken," they can all be bought and used for *kapparos*, despite the fact that on a Rabbinic level it retains its title.

However, most people would probably not want to rely on this reasoning and would opt not to use a chicken from this merchant.

When I asked my father-in-law, Rav Y.S. Elyashiv zt"l, he said that *kapparos* only take effect when the chicken is slaughtered—not when it's waved around one's head. Therefore, since the chicken got lost before it was slaughtered, there is

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no concern whatsoever. (According to this, the man should be able to ask for his money back from the merchant who now has the man's chicken among his own as the mitzvah is not yet done.) My brother-in-law, Rav Chaim Kanievsky said that perhaps

one may ask to annul his *kapparos* retroactively (similar to the concept of annulling vows), thereby reverting the status of the chicken to its pre-*kapparos* (unused) state. Now, anyone else may initially use the chicken for *kapparos*.

GREAT ACTS OF ORDINARY PEOPLE

BARUCH DIDN'T LISTEN TO HIS MOTHER. HE brought all his birthday money to school. All eighty dollars of it. Sure enough, it went missing. Now the principal got involved. Each boy was called into the principal's office and

asked if he possibly knew the whereabouts of Baruch's money. After interviewing many of the boys, the principal identified the culprit who had "found" the money where Baruch had "lost" it. The money was returned to the principal. The principal did not need to call any more boys in, but he did not stop calling boys into his office. The principal

did not want to give any hints as to who the guilty one was, so he did not stop until he had asked all of them the same questions regarding the missing money. He did not want the boy to be ashamed in front of the others. Baruch, and all the other boys for that matter, never found out who had been the one to take the money.

TIDBITS OF CINCINNATI JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

In the year 1973, Jewish immigrants began arriving in Cincinnati from the Soviet Union. As President Nixon and Premier Leonid Brezhnev worked on improving relations between the United States and the Soviet Union during a period that became known as *détente* in the early 1970s, the Soviet Union faced increasing pressure to let out Jews that wanted to emigrate as a condition in allowing increased trade between the countries. The new Soviet policy allowed for immigration for humanitarian considerations, such as reuniting families. Also, the policy only allowed for immigration to Israel. Many Soviet Jews created fake relatives to allow themselves out. About 90% "changed their minds" and applied for visas to the United States once they actually left the Soviet Union on the first leg of their journey, most commonly in Vienna. The first families to settle in Cincinnati were the Nepomyaschy and Rashkovsky families. Estimates put the number of Jews that immigrated to the United States at around 700,000.

SOURCES: Beard, Marvin. "Russian Jews Find a Sanctuary." *Cincinnati Enquirer*. 17 Sep 1973. ProQuest.

Kliger, Sam. "Russian-Jewish Immigrants in the U.S: Social Portrait, Challenges, and AJC Involvement." *American Jewish Committee*. Retrieved 13 Sep 2018 <http://www.ajcrussian.org>

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