



A LESSON FROM THE PARASHA



Give to the Giver

“REMEMBER THE DAYS OF THE WORLD. DISCERN the years of every generation.” (Deut. 32:7) Sforno understands the *passuk* as a command to study specific patterns in history. One of the patterns is the constant benevolence Hashem bestows upon mankind, followed by man failing to improve himself, which that benevolence should have afforded him the ability to do.

How fitting a message to come on the heels of Yom Kippur. Our sages teach us that we are to be confident that we received a good judgment and to rejoice. However, where does our rejoicing lead us? With this *passuk* the Torah is handing us the key to security of blessing—Serve G-d! Let’s learn from history instead of repeating it ourselves!

Chafetz Chaim gives a powerful

parable that can illustrate this point. Imagine a man who learns several hours a day and davens with a minyan three times a day. He needs sustenance, so he asks Hashem for a livelihood, and behold Hashem grants him a livelihood. The man becomes busier and busier because of his source of income. He begins to cut back his learning time, but continues to pray for more and more monetary success. If Hashem would continue to fulfill his request, who knows, even the davening with a minyan every day could fall by the wayside! His learning could be cut out totally because of the time given to earning a living! How bizarre! In human interactions, if one person gives another person a gift the receiver feels indebted to the giver. When it comes to our interactions with Hashem, the more He gives, the less we feel responsible to Him.

We’re now standing at the threshold of a new year. We are eagerly anticipating a year of blessing and success in all areas. Hashem has left us the message of how to retain our blessings, let’s listen! 📖

*“Mazal Tov
Scott on your
first Siyum!”*



A TIMELY HALACHA

RABBI CHAIM HEINEMANN

It is not unusual for *schach* to shift or even blow off the *succah*. A question often asked is if it is permitted to nail or tie down the *schach* to the walls or the frame of the *succah*.

Before attempting to answer this *shayla*, we first need to familiarize ourselves with some *halachos*.

The *succah*, the temporary structure in which we dwell during the Festival of Succos, gets its name from the word *schach* (Rashi, Succah 2a.), the flimsy covering placed over the frame or the walls of the *succah* to protect it from the sun. By definition, a *succah* may not be a *diras keva*, a permanent structure; it must be a temporary home. The *schach*, therefore, may not be a solid roof or a ceiling. (Tosafos, Succah 2a) Even the nonpermanent material used for *schach* should not be so thick that it would totally block rain from entering the *succah*. (M.B. 631:5-6)

There are two basic rules which govern the type of material that can be used for *schach* and the manner in which it may be placed on the *succah*. Additionally, *l’chatchila*, whatever supports the *schach* must also be made from materials that

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A TIMELY HALACHA

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are kosher for *schach*.

1) Only a natural plant substance that originally grew from the ground, but is no longer attached to the ground may be used for *schach*. *Schach* cannot be made out of synthetic materials such as nylon, or out of non-plant materials such as metal or glass. (O.C. 629:1)

2) *Schach* may not be made from any item which could possibly be *mekabel tumah* (become ritually impure). Thus, anything which qualifies halachically as a “vessel,” whether whole or broken, may not be used for *schach*. (O.C. 629:2)

Therefore, one can tie down the *schach* with string or plastic providing that under normal weather conditions (*ruach metzuya*) the *schach* will remain intact without being tied down. This way the rope or string is not considered a support. However, if the normal wind can blow the *schach* off the *succah*, one may not tie the *schach* down to hold it in place. Instead, one must place a wooden beam on top of the *schach* which is resting on the walls, thereby sandwiching the *schach* between the beam and the top of the walls. Once this is done, one may then tie a string around the *schach* to anchor and protect it from falling off in a gusting wind. (*Ruach She'ayna Metzuya*, R' M. Heineman and R S Kamenetzky p. 101)

However, to nail the *schach* down is not permitted. When *schach* is nailed down, especially if it is nailed down so well that it blocks the rain from entering the *succah*, the *succah* takes on the character of a permanent structure. Such a *succah* is not valid, even *b'dieavad*. (*Sha'ar ha-Tziyun* 633:6) 🥂



GREAT ACTS OF ORDINARY PEOPLE

HERSHEL WOULD PASS THE CHAP A NOSH RESTAURANT in Brooklyn every Friday. Outside *Chap a Nosh* every Friday would be woman collecting for her Shabbos needs. Hershel would give the woman a couple dollars and politely inquire how the woman was feeling and how her week had been. Feeling good about himself for his once-a-week *chessed*, one week Hershel passed by a little earlier than usual, and saw a young woman giving a drink and danish to the woman in her usual spot. After witnessing the exchange, Hershel caught up to the young woman as she walked away. “I always thought that the extra expense of making Shabbos is the cause of this woman collecting every week. Does she not have money

to feed herself at all?” “I’ve paid attention several times to this woman’s Friday routine,” said the young woman, “She won’t get up to get herself food the whole day because she’s afraid she’ll miss a donation if she goes to buy herself something, so she was going hungry the whole day. So, I started bringing her food during the day.” Hershel walked away with a lesson in really paying attention to the needs of fellow Jews. 🥂

A PARASHA Q 4 U

RABBI DOVID SPETNER

Where is one of the *matnos anyim* (agricultural gifts to the poor) mentioned in this week’s *parasha*?

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

TIDBITS OF CINCINNATI JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On the 7th of Tishrei, 5674 (1914), the Orthodox Home for the Aged of Cincinnati held its building dedication at 1406 Myrtle Ave, in Walnut Hills. The first residents of the home were Mr. and Mrs. Maurice Frankel, 87 and 76 respectively, with nine more residents joining over the next two months. This was the second Jewish nursing home in Cincinnati, but the first to offer Kosher food. It soon outgrew its location and moved to 601 Maple Ave in Avondale; the previous location became a Jewish orphanage. In January 1961, construction began on a new building on Towne Ave and Paddock Rd, in Bond Hill, and was completed in September 1963. One resident, Arthur Weil, donated \$200 towards the project. He had been putting away some of his monthly allowance of eight dollars from the home over the 37 years he had been a resident there. The home’s final stop was its merge with the Glen Manor home in 1995 and subsequent move to Mason, taking the name Cedar Village. 🥂

SOURCES: “Naught but ‘Kosher’ in Orthodox Jewish Home.” *Cincinnati Post*, 25 Sept. 1914, *NewsBank*. This man who saved \$200...” *Cincinnati Post*, 28 Dec. 1962, *Newsbank*.

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