

A LESSON FROM THE PARASHA

The Response Of Silence

VERY RARELY AFTER SOMEONE DIES DOES THE Torah tell us the reaction of that person's family. However, after Nadav and Avihu die, the Torah tells us the reaction of their father, Aharon *Hakohen*. *Vayidom Aharon...Aharon* was silent. It almost sounds like a lack of reaction. But if the Torah relates this, it must be so much more than that.

Rashi explains that his silence was an expression, and a very powerful one—Aharon was expressing his acceptance of this Divine, albeit very painful, decree, and *Chazal* say he was rewarded for his silence.

R' Wolbe, ז"ל, would add another dimension. Someone who cannot remain silent can never fully appreciate anything that he experiences. Whenever he sees or hears something amazing, he is compelled to give it a verbal expression—“amazing,” “cool,” “nice,” and so on. If the person would just let it settle and be

absorbed, the impression would be far greater.

R' Wolbe would add that someone who can remain silent and enjoy a moment with himself can also get to know himself and the world he lives in. He doesn't mind being in solitude with himself.

How much more so does this ring true in today's day and age when everything is instantly shared with everyone.

Chazal (*Bereishis Rabbah* 71,8) tell us that Rochel *Imeinu* engaged in the “occupation” of silence and her offspring had the same occupation. Her son Binyomin didn't reveal the sale of Yosef, Shaul didn't reveal that he was anointed king, and Esther didn't reveal her nationality to Achashveirosh.

R' Reuvain Leuchter once told me he was sitting in a meeting with R' Wolbe and a group of donors who wanted to ask him a number of questions. After each question R' Wolbe was

quiet in thought. The ones asking the questions assumed he had no response and asked another. This continued until R' Leuchter stopped them, saying, “if you would like to hear the *Mashgiach's* response, you need to allow him the silence to think through the question.”

The Torah is teaching us something profound by mentioning the “reaction” of Aharon. Sometimes no reaction is the greatest reaction of all.



RABBI MECHAEL SOROKA

THE RABBI WAS ASKED

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

Yaakov bought a large quantity of beer after Pesach from an Arab merchant. He specifically bought from a gentile to be certain that the beer (which is *chometz*) wasn't owned by a Jew at all over the Pesach holiday. (It is forbidden to derive benefit from *chometz* which was owned by a Jew on Pesach.)

After buying the beer, it occurred to Yaakov that perhaps the Arab merchant had a Jewish partner, and the beer would now be forbidden because it was also owned by a Jew over Pesach. He inquired this of the merchant and learned that, indeed, he has a Jewish partner who owns 10% of the business.

Q: Is the beer forbidden to consume or not?

A: This question was asked to my father-in-law, Rav Elyashiv, who ruled that the beer was permitted because Jewish owned *chometz* over Pesach is only prohibited by itself; when it's mixed into other things, it's permitted. In our scenario, the majority of the beer (90%) was owned by a gentile, so the minority portion, which was owned by a Jew over Pesach and mixed with the rest, will be permitted.

Perhaps we may add another reason to permit the beer. In our scenario, the two partners live in a Jewish area in Yaffo. We can assume that when they began their partnership, they did so in a fashion that would

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Mazal Tov to Rabbi Heinemann and all the members of the Daf-A-Week Chabura on their completion of Maseches Sotah!



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THE RABBI WAS ASKED

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benefit them the most. If so, the most beneficial outcome would be for the Arab partner to own all the beer during Pesach, in case Jews were to buy from them after Pesach, thereby avoiding Jewish ownership of the beer on Pesach. Possibly, the *chometz* even transfers automatically to the gentile's ownership, because of their original condition. Either way, the Jew would surely be willing to forgo his portion to the gentile's, because this would be the most beneficial for them both. 🥂

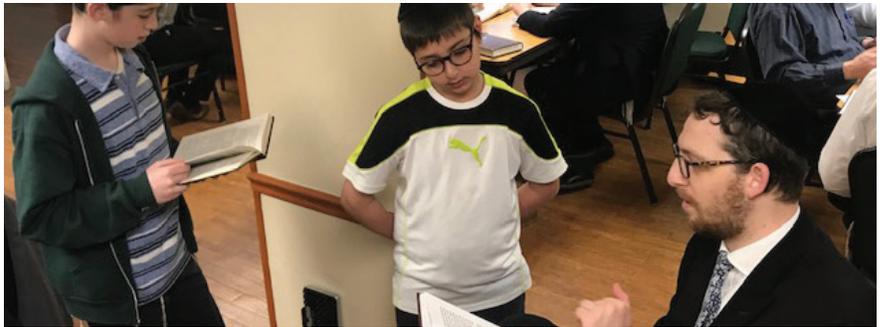
Mazal Tov to

the Shmiras Halashon Couples Learning Project on their completion of the book "Chofetz Chaim – A Daily Companion" 🥂

GLIMPSES OF THE KOLLEL

CHEMDAS

Chevrei Kollel find themselves constantly being asked "Can you please test me?" The "Chemdas" project, coordinated by Rabbi Moshe Fuchs, has motivated a large number of local boys to master scores of chapters of Mishna with inspiring enthusiasm.



GREAT ACTS OF ORDINARY PEOPLE

DR. SHLOMOVITZ WAS A WELL-KNOWN DOCTOR IN Jerusalem. One did not make an appointment to see him and he did not have a receptionist. Rather, one showed up and after each patient Dr. Shlomovitz would stick his head out into the waiting room and ask, "who's next?" Every person would wait his or her turn to be seen except for Rabbi Yechezkel Sarna, the *Rosh Yeshiva* of the Chevron Yeshiva. Dr. Shlomovitz did not allow the venerable sage to wait and would admit him as soon as he saw him in the waiting room. One day Dr. Shlomovitz looked out into the waiting room after finish-

ing with a patient and Rabbi Sarna began to stand up, expecting the doctor to wave him in. Puzzlingly, Dr. Shlomovitz motioned for him to sit and instead waved another woman into his office. Only after finishing with her did the doctor motion for Rabbi Sarna to enter. Upon entering Rabbi Sarna immediately began to apologize for skipping in front of others that were waiting. "I only began to stand up because you usually ask me to," said Rabbi Sarna. "Yes, I don't want to keep the *Rosh Yeshiva* waiting, but let me explain why I took that woman first. You see, she is a poor woman and cannot pay

for my services. If I skip someone ahead of her spot in line, she might feel hurt that others get better care because they are paying customers. That is why I had the *Rosh Yeshiva* wait." 🥂

A PARASHA Q 4 U

RABBI DOVID SPETNER

In this week's *parasha*, what *halacha* is suspended?

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

BEYOND ELLIS ISLAND

THE TRAILBLAZERS, TRIALS, & TRIUMPHS OF AMERICAN JEWRY

RABBI MOSHE TZVI CRYSTAL

In the early 1900s, the leaders of the Rabbi Isaac Elchonon Talmudical Seminary (RIETS) were looking for someone to head the institution. The man they found was Rabbi Dr. Bernard Revel. Originally from the town of Pren, which was a suburb of Kovno in Lithuania, he was known as the *Prenner Illui* (Genius of Pren) after being labeled so after being tested as a 6-year-old by the famed Rabbi of Kovno, Rabbi Yitzchak Elchonon Spektor. Upon arriving in America as young man, Rabbi Dr. Revel actually studied in RIETS before accepting a position as an assistant Rabbi in Philadelphia. It was in Philadelphia that he earned his Ph.D. from Dropsie College, the first one ever given by that institution. Interestingly, after completing his doctorate, he joined his in-laws' oil business and moved to Tulsa, OK. It was when he was in Tulsa that RIETS came knocking. Rabbi Dr. Revel moved back to New York and organized first a high school program and later a college program, which, known first as Yeshiva College, is now known as Yeshiva University. Another program instituted by Rabbi Dr. Revel was the *Semicha* program of RIETS, which had been a dream of Rabbi Dr. Revel's for many years because of his desire to help meet the needs of American Jewry. 🥂

SOURCE: Rakeffet-Rothkoff, Aaron. "Bernard Revel, Builder of American Jewish Orthodoxy." The Jewish Publication Society of America. 1971.

Cincinnati Community Kollel

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

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