



A LESSON FROM THE PARASHA

How Can I Thank You?

YOU SHALL COME TO WHOEVER WILL BE THE KOHEN in those days, and you shall say to him, "I declare today to Hashem your G-d, that I have come to the Land that Hashem swore to our forefathers to give us." (26:3)

Rashi says that the reason you should say to the Kohen that you came to the land of Hashem is to show that you are not unappreciative, and you recognize that G-d fulfilled His promise.

Rashi writes that the Torah is teaching us that one should not be an ingrate. This seems strange. Why does Rashi focus on the negative side, do not be ungrateful? Why not say a more direct lesson, that one should be grateful for what Hashem gives him?

Rabbi Eliyahu Baruch Finkel, OB"R, a beloved rebbe in the Mir Yeshiva of Jerusalem, answers with a profound lesson. In order for someone

to have the proper gratitude to someone who does him a favor, one has to understand all the details of what went into the favor that he received. When it comes to receiving a favor from Hashem, a human being doesn't have the capabilities to grasp the depth of the favor that he has received. Therefore, Rashi does not say that one should be grateful to Hashem, because it's not possible to be grateful for everything Hashem does for him. Rather the lesson is that one should be careful not to be an ingrate to his friend, and all the more so to Hashem. With this we can understand what we say in the powerful tefillah of Nishmas on Shabbos morning, "were our mouth is full of song as the sea and our tongue is full of joyous song as the roar of its waves and our eyes as brilliant as the sun and the moon.... we still could not thank you sufficiently... for even one of the thousands of thousands and myriad myriads of favors that you performed for our ancestors and us." ❧

RABBI
ZALMY
EPSTEIN



THE RABBI WAS ASKED

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

Reuven bought the "Chassan Bereishis" *aliyah* (the privilege to be called up to the Torah for the reading of the first portion of the new cycle on Simchas Torah) and, afterwards, there was found to be a mistake in the Torah Scroll rendering it invalid.

Reuven wondered if he still must pay for his pledge, for, had he known his *aliyah* would be from an invalid Torah scroll, he would have gone to a different *shul*; he didn't get what he paid for. On the other hand, the Torah reading was valid post-facto, so the sale should be binding, or perhaps he should pay at least part of his pledge.

Q Must Reuven pay?

A My brother-in-law, Rabbi Chaim Kanievsky, told me that since the congregation fulfilled their obligation with that Torah reading, he must pay. Additionally, most people that purchase the "Chassan Bereishis" *aliyah* pay for the honor they receive, as well as the special blessings that are read to him for receiving the *aliyah*, and he did receive all of those.

Mishna Berura (669:1) writes in reference to the last *aliyah* in the Torah, "They were accustomed to sell this *aliyah*, and the *aliyah* of Bereishis, and they would be bought for a lot of money." His words imply that the

— CONTINUES ON NEXT PAGE —>



Rabbi Yerucham Olshin
visiting the Kollel and
Kollel Partners-In-Torah



Sponsorship & feedback:
parasha@cincynollel.org

Dedicated by
Mr. & Mrs. Dovid Helmreich
in honor of the engagement of their daughter
Devorah to Dovi Ostreicher.

Cincinnati Torah
is distributed weekly
to local shuls
and the community
e-mail list.



THE RABBI WAS ASKED

CONTINUED

actual selling for the high price is the honor and praise for the Torah. When the congregation sees that people pay a lot of money for the *aliyos* of the completion and beginning of the Torah, it causes a great increase to the honor of the Torah. Therefore, Reuven must pay for his *aliyah* despite the fact that it turned out to be from an invalid Torah scroll. 📖

GREAT ACTS OF ORDINARY PEOPLE

DRIVING THROUGH BROOKLYN, YONAH SAW A disheveled looking elderly man with a yarmulke shuffling down the street. The man fell and Yonah quickly pulled over, got out of his car, and offered his help. He was rebuffed, but he tried nonetheless to convince the man to tell him where he was going and if he could give him a ride. Finally, the man agreed to let Yonah give him a ride to the grocery store. Yonah learned from the man's curt responses to his questions that his name was Max, that he lived alone, had never been married, did not have any family, and wasn't looking to make any new friends either. Yonah was not deterred and stuck with Max until they had shopped for his essentials at the store and, despite Max's protests, drove back to the apartment. He peeked into Max's apartment and could see, as he expected, that it was in a deplorable state. He hired a cleaning crew to come work on the apartment, and took Max out to buy clothes

and get a haircut, as it was obvious that taking care of both of these things were also pressing needs. Yonah continued to check up on him and help him do his shopping. When it was clear that it was not safe for Max to live by himself, he got Max admitted to a nursing home. Yonah now took to visiting Max every day to make sure he was being cared for. This continued until Max passed away and, of course, Yonah took care of the funeral. When Yonah stopped to reflect how different his life would be without Max, tears welled up in his eyes. He had never done anything but give when it came to his relationship to Max and hardly got anything beyond a gruff thank you for his efforts, why was it so hard it to say good-bye? 📖

GLIMPSES OF THE KOLLEL



SELICHOS SCHEDULE FOR THE UPCOMING WEEK:

Sunday 1st day Selichos:
7:30 am

Monday-Friday (Sept. 23-27):
7:00 am

A PARASHA Q 4 U

RABBI DOVID SPETNER

Where is the prohibition against *loshon hara* mentioned in this week's *parasha*?

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

Although the Yeshiva Eitz Chaim had been established in Chicago in the year 1902 to provide Jewish education, the curriculum was not set at an advanced level, and several Chicago *Rabbonim* preferred to homeschool their children rather than send to Eitz Chaim. In approximately 1917, the rabbis met and decided to turn their individual efforts into one yeshiva named Beis Medrash LeRabbonim. This was met with fierce opposition by the leaders of Eitz Chaim until a merger was agreed upon in the early 1920s. The combined institution became known as Beis Medrash LeTorah Hebrew Theological College, now colloquially known as "Skokie" after the neighborhood in Chicago where it has resided since 1957. What had been Eitz Chaim became the high school department, while Beis Medrash LeRabbonim was the post high school learning program, which included the training and ordination of rabbis. This made Skokie Yeshiva the first yeshiva established outside of New York, and the second yeshiva in America, to offer ordination. Not long afterwards, the yeshiva opened a division for women. The first heads of the yeshiva were two European-trained scholars, Rabbi Nissan Yablonsky, a student of the Yeshiva of Slabodka, and Rabbi Chaim Zvi Rubinstein, a student of the Volozhin Yeshiva and of Rabbi Chaim Soloveitchik. 📖

SOURCES: Hebrew Theological College. Website. Htc.edu.
Eleff, Zev. "The Many Origins of Hebrew Theological College." Chicago Jewish History. 2015.

Cincinnati Community Kollel

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

Please remember the Kollel with a gift in your will, trust, retirement account, or life insurance policy.



CREATE YOUR JEWISH
LEGACY