

A LESSON FROM THE PARASHA

Evil Faces, Evil Spirits

"...Take my present from my hand because I have seen your face [and it was] like seeing the face of a G-dly being; and you have received me favorably" (33:10).

These are the words that Yaakov used to urge Eisav to accept his generous gift. Rashi explains that he was hinting that he was unafraid of Eisav since he already saw the face of Eisav's angel and done battle with him. What was Yaakov's point in mentioning the face of the angel? What was he trying to convey?

R' Dovid Hoffman, in his *sefer Torah Tavlin*, suggests an answer based on the words of Chazal (*Megillah* 28b): "A man is forbidden to gaze into the face of a wicked man." The *Maharal* explains that a person's face reflects his character. An evil person has impure spirits resting on

him, and if one would look at him, he too would be influenced by the spirit.

R' Eliyahu Lopian explains this concept and says that our sight is a spiritual property in the brain that is connected by nerves to our eyes. If we look at an evil person, his impure spirits enter and harm our spirituality. This is why Chazal forbade us from gazing at a wicked person. If one would transgress this prohibition, he would later notice various improper or evil thoughts passing through his mind, which originated with the evil person's spirit.

Yaakov was telling Eisav: You can bring your best warriors, but I'm not afraid of you. I saw the face of your angel and defeated him in combat. As for you? I refuse to even look at your evil face. 🕊️



RABBI
 MOSHE
 FUCHS

A TIMELY HALACHA

RABBI CHAIM HEINEMANN

We spoke in the past how all men should make every effort to *daven* all *tefillos* with a *minyan*, for *tefillah b'tzibur* is much more than a preferred course of action—it is a Rabbinic obligation (*O.C.* 90:9 & *Igros Moshe O.C.* 2:27).

A question that often comes up is: How many people must be finished with *Shemoneh Esrei (Amidah)* before the *sheliach tzibur (chazan)* may begin *chazaras hashatz (repetition)*?

As with many areas in *halacha*, the answer is not clear cut.

Ideally, the *chazan* should wait for all the men to finish before repeating *Shemoneh Esrei (O.C.* 55:7 and *Aruch Hashulchan* 13). However, since many men take longer with their *davening (prayers)*, and waiting for them would inconvenience the congregation, it is permitted to begin as long as the *Rav (rabbi)* and the majority of men having finished. But if that, too, delays *chazaras hashatz* unduly, then the congregation may authorize the *sheliach tzibur* to begin the repetition as soon as there are nine men (in addition to him) who will be able to answer *Amen* to his repetition (*Ramoh O.C.* 124:3).

It could happen, though, that the congregation is very impatient, and unwilling to wait for even nine men plus the *chazan*. Whether it is permitted for *chazaras hashatz* to commence with fewer than nine men answering is debated by the *poskim*. Some hold that it is not allowed under any circumstances (*Kitzur Shulchan Aruch* 20:2 based on the *Taz* 55:4), others permit it if eight people (plus the *chazan*) are answering (*Chayei Adam* 29:1), while yet other *poskim* allow it even if there are only five people (plus the *chazan*) who are

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Mazal Tov to

to the Daf HaShavua Chabura on their completion of *Maseches Moed Katan* this past week! 🕊️

Mark your calendar for the Kollel's

Chanuka Event

Monday January 23rd

second night of Chanuka

at the CHDS Golf Manor Campus.

Look out for details to follow.

Sponsorships available.



A RIDDLE FOR YOU

Where in *halacha* do we only rely on a child? 🕊️

See reverse side for the answer

Sponsorship & feedback:
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