

## A LESSON FROM THE PARASHA

### Be A Man!

GUEST CONTRIBUTOR  
 RABBI YEHUDA LEVI

This week we learn about the creation of the world, including the creation of man, or “Adam.” Based on his etymological method, in which words that sound alike are indeed connected, Rav Samson Raphael Hirsch explains how the name Adam gives us insight into man’s purpose on this world. The word “Adam” is phonetically similar to the Hebrew word “*Hadam*,” which means footstool. A footstool, as a part of a royal throne, functions as a resting place for the king’s feet, and prevents them from becoming soiled by the dirty ground. Likewise, the presence of man on Earth is to serve as a “footstool” to Hashem; to be a place where the Divine Presence can rest, while remaining in the upper worlds.

While allegorical, as G-d is Omnipotent and does not need our help, this imagery depicts the mission of man as being a righteous individual in a mundane world. Man is to live a life that reflects the Presence and Sovereignty of Hashem. It is our duty to fulfill

G-d’s Will, cleave to Him, and walk in His Way. We must emulate Hashem and be giving, kind, and just. Through man, it should be clear that Hashem is the Master of the world and is intimately involved in all of its elements. This is a lofty mission and it is for this that we were created in the image of G-d.

It can be overwhelming to acknowledge the expectations Hashem has for us, but by striving to serve Hashem to the best of our abilities, we make Hashem proud and bring glory to his Name. As we begin the Torah again, we can renew our appreciation for our wonderful gift of knowing Hashem and His Word. We can re-explore the Torah ideals, and hopefully come to a clearer understanding of what it truly means to be a man. 🕊

### A RIDDLE FOR YOU

The Talmud in *Megilla* 13b records a conversation between Achashverosh and Haman. What *halacha* do we learn from there? 🕊

See reverse side for the answer

### A TIMELY HALACHA

RABBI CHAIM HEINEMANN

We are all familiar with the obligation to eat three meals on Shabbos. What is less well known is the fourth post-Shabbos meal called the *Melave Malkah* (“Escorting the queen”).

This *mitzvah*, which is sourced in the Talmud (*Shabbos* 119b), is codified in *Shulchan Aruch* (O.C. 300). “A person should set his table on *Motzei* Shabbos even if he only plans on eating a *kezayis*.”

- Even though many are not careful to eat this meal, a *Yarei Shemayim* (G-d fearing person) should make an extra effort to eat it (*Aruch Hashulchan* 300:3).
- Women as well should partake in the *seudas Melave Malkah* (SSK 63:3 See *Maeseh Rav* 150)
- At the end of *Birkas Hamazon* for *Melave Malkah*, some authorities hold that one should say *Migdol Yeshuos Malko* like Shabbos itself (*Kaf Hachaim* 189:11), while others disagree (*KS”A* 300:4).
- The *Poskim* add, though, that *Melave Malkah* is not quite as important as the other three Shabbos meals. Therefore, one should not eliminate any of the other three *seudos* in order to afford *Melave Malkah*.
- There are several reasons given for this *mitzvah*:

1) The intent of this meal is to figuratively escort the “Shabbos Queen” on her way out, and singing and eating is a way one would escort a monarch upon his departure for a city. The *Arizal* is quoted as saying that the *Neshama Yeseira* (additional soul), which is given to each Jew for the duration of Shabbos, does

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## A TIMELY HALACHA

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not leave a person until after *Melave Malkah*. R' Moshe Sternbuch (*Teshuvos V'hanhagas* 2:166) explains that setting the table and eating *Melave Malkah* demonstrates that we really want to extend Shabbos and wish that it had not ended.

2) Our sages tell us that when we eat, each part of our body derives nourishment from that food except for a small bone between the spine and the skull. This bone is called the *Luz* bone (the *Mishna Brurah* quotes the *Taz* that refers to this bone as the *Nisko* bone). It is fed with the food eaten at *Melave Malkah*. Nourishing this bone is crucial since according to the *Midrash (Koheles Rabbah* 12:5) a person will be resurrected using this *Luz* bone which doesn't decay but remains intact (*Kaf Hachayim O.C.* 300:1-2). The *Chofetz Chayim (Shar Hatziyon* 300:7) explains that since this bone did not get any pleasure from Adam's sin, this bone was spared the curse of death.

3) The *Melave Malkah* is also called the meal of *Dovid Hamelech*. King David had been told that he would die on Shabbos. He therefore anticipated each Shabbos as his last. When Shabbos passed and he saw that he was still blessed with life, he invited his friends to celebrate and he made a small feast. 🕍

## A SHINING EXAMPLE

Ezra's mother had to work two jobs during the week to make ends meet since her husband had passed away. By the time Shabbos arrived each week, she was understandably tired. Even in this tired state, she would not miss the sweetest part of her week. After Ezra and his mother had eaten their small Friday night meal and he had regaled her with words of Torah, Ezra would sit down next to their one source of light, their kerosene lamp, and learn with amazing diligence. The *halacha* is that one may not learn next to a lamp that one could accidentally handle and tip in order to improve the light, which would be a Shabbos transgression, unless there is another person there to watch and make sure the one learning does not forget. This was her post every Friday night. Ezra's mother would sit opposite him while he learned, and the joy of seeing her son enveloped in learning made her long week worth it. One Friday night, she fell asleep while watching her son, and Ezra, noticing,

## RIDDLE ANSWER

Remove the forbidden item and drink the liquid.  
Remove the forbidden item and drink the liquid.  
Remove the forbidden item and drink the liquid.  
Remove the forbidden item and drink the liquid.

quietly closed his Gemara. Waking with a start, she told her son to continue his learning. "You are tired, Mother, maybe you should go to sleep," said Ezra. With her eyes beginning to moisten and a smile playing on her lips, his mother responded, "Knowing that I made you stop learning would make it impossible for me to relax, and I could never fall asleep like that. Go ahead, continue learning." With his mother's support and devotion, Ezra would grow to be a leader of Sephardic Jewry, Rav Ezra Attia. 🕍



## THE FALSE MESSIAHS OF JEWISH HISTORY YEISHU HANOTZREI – THE FALSE PROPHET OF G-D (PART I)

RABBI NOSSON WIGGINS

One of the most perplexing issues hovering over the enigmatic figure named *Yeishu Hanotzrei* is the era in which he lived. Although the Christian faith claims that *Yeishu* was born 2,020 years ago (3761 in the Jewish calendar), this likely isn't based on historical records, but is rather a religious effort to insinuate that the annihilation of the Second *Beis Hamikdash* was God's way of punishing the Jews for the "brutal" slaying of *Yeishu*. Since the Second *Beis Hamikdash* was destroyed in 3828, if *Yeishu* was born in 3761 and murdered some twenty or thirty years later, his death would conveniently coincide with the beginning of the fall of Jerusalem. Since the Christian calendrical calculation is nothing more than an expression of anti-Semitism, many early Jewish scholars deny its validity completely. If so, we must question, when in fact did *Yeishu* live?

There are two different views expressed in the Talmud regarding *Yeishu's* life. The Talmud in *Sotah* (47a) maintains that the notorious student which *Yehoshua ben Prachya* (an early Tana during Hasmonean rule) pushed away with two hands was none other than *Yeishu Hanotzrei*. The story goes as follows; the two had fled Eretz Yisrael when the fanatical King Yanai of the Hasmonean dynasty began to massacre the Sages. When it was deemed safe to return, they travelled together once again. During their journey back to Eretz Yisrael they stopped at an inn where *Yeishu* was caught gazing at the innkeeper's wife. As a result of his misconduct, *Yehoshua ben Prachya* excommunicated *Yeishu*. Each day *Yeishu* attempted to gain acceptance but was turned away by his teacher. Finally, one day *Yeishu* approached his teacher while he was reciting the *Shema*. *Yehoshua ben Prachya*, unable to interrupt, motioned with his hand. Although *Yehoshua ben Prachya's* intention was to accept *Yeishu*, *Yeishu* interpreted his teacher's hand motion as a rejection, which led him to abandon his teacher and embrace idol worship and sorcery.

This report of *Yeishu's* life places his birth at approximately 200 years before the destruction of the Second *Beis Hamikdash*. 🕍