

A LESSON FROM THE PARASHA

Present and Visible

"They will know that I am Hashem, their G-d, who took them out of the land of Egypt to dwell within them. I am Hashem, their G-d." (29:46)


THIS VERSE ENCAPSULATES THE PURPOSE OF THE *Mishkan* (the Tabernacle). The *Malbim* explains that the previous verse describes what would happen when the *Mishkan* was built.

"I will dwell among the Children of Israel, and I will be a G-d (*E-lokim*) to them." (29:45)

In other words, we would develop a relationship with G-d through G-d resting his presence with us. He would then be *E-lokim*, which is a name of Hashem that denotes that He is a clear ruler over our existence. This, in turn, would lead to clarity, in our minds, that Hashem was the One who took us out

of Egypt, with the intent that we would have this clear relationship. This would then strengthen our connection to Him and bring us closer.

The verse concludes, "I am Hashem, your G-d." The *Ohr haChayim* points out that this seems to be superfluous. He suggests the lesson is that even when the *Sh'china*, the Divine Presence, is not with us—when we lack both the ability to perceive our relationship with Hashem and the clear recognition that He runs everything—still He is Hashem, our G-d.

I understand this to mean that the fundamentals of our relationship haven't changed—we just don't see it as obviously. This lesson is very important as we prepare for Purim, a day when we celebrate the recognition of this truth! 

RABBI EZRA STETTIN



A TIMELY HALACHA

RABBI CHAIM HEINEMANN

Purim is an extremely busy day, with a lot to do and some important mitzvos to fulfill. If a person isn't careful, the day can slip by before he's fulfilled all the mitzvos of the day properly.

Let's focus on the obligation to eat a *se'uda* (a festive meal) on Purim. Both men and women are obligated to eat a festive meal on the day of Purim. (*Aruch haShulchan*, O.C. 695:18) There's no

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COMING UP


- **Yarchei Kallah**—postponed to Mar. 18
- **Seder Keey'mu v'Kib'lu**—
Purim morning learning program, coming to a shul near you!

A RIDDLE FOR YOU

Who committed a transgression that carried the death penalty when he was only one day old?

The answer will appear in two weeks.

PREVIOUS RIDDLE:

- Q** I have a good, kosher pair of *t'fillin*, and there's nothing wrong with my arms, but I only wear the *t'filla* that goes on my head. Who am I, and why?
- A** A priest could not wear the *t'filla* on his arm while serving in the Bais Hamikdash (Temple), because it would come between his flesh and his uniform, which must be in direct contact. (Rambam, *Hil. K'lei haMikdash* 10:6) 

Kollel Women's Learning

Shabbos Afternoon Series

Shabbos, Feb. 24, 4:30pm: Mrs. Lori Palatnick

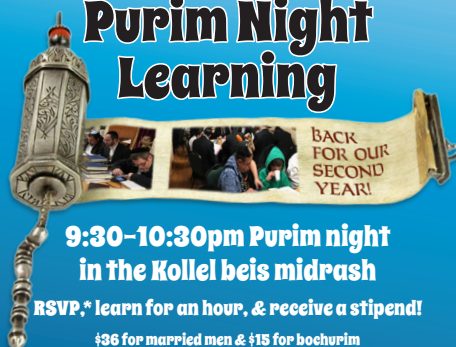
Who are We, and Where are We Going?



at the Minster residence, 6713 E. Farm Acres Drive
for women only • babysitting will be provided

Cincinnati Community Kollel & MADISON TITLE AGENCY
present

Purim Night Learning



9:30-10:30pm Purim night in the Kollel beis midrash

RSVP,* learn for an hour. & receive a stipend!

\$36 for married men & \$15 for bochurim

Come and get your Purim started on the right foot!
Experience a Purim like never before.

Refreshments will be served after the learning.

To sponsor, please speak to Rabbi Epstein.

* RSVP is mandatory—send an e-mail to purimnightlearning@cincynollel.org.

Sponsorship & feedback:

parasha@cincynollel.org

sponsored by
the Tomaino family

in honor of Rabbi Heinemann and his Sunday morning brunch

Cincinnati Torah

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



A TIMELY HALACHA

CONTINUED

requirement to eat on Purim night, but it is appropriate to celebrate, and even to have some sort of *se'uda*. (O.C. 695:1)

The custom is to eat the Purim feast after Mincha (the Afternoon Service). The reason for this is that in the morning people are busy delivering *mishlo'ach manos* (gifts of food). (*Magen Avraham* 695:5) However, any time of the day is fine, providing that the majority of the meal takes place during the daytime. (*Rama*, O.C. 695:2)

One should wash and eat bread at the Purim meal. (*Aruch haShulchan* 695:7) If possible, meat should be served. If one has difficulty obtaining or eating meat, chicken may be served instead. (*Aruch haShulchan*, derived from Rambam)

The Talmud states "a person is obligated to become intoxicated on Purim to the point which he can't distinguish between 'cursed is Haman' and 'blessed be Mordechai.'" The *Rama* says one can fulfill this mitzvah by drinking more than one normally drinks and then going to sleep—even if that sleep isn't induced by the alcohol—at which point he won't be able to distinguish between "cursed is Haman" and "blessed be Mordechai." The *Mishna B'rura* recommends following The *Rama's* suggestion.

The mitzvah of drinking alcohol can be fulfilled during or even prior to the *se'uda*, and should preferably be done with wine, although other alcoholic beverages do suffice. (Rabbi Shmuel Kamenetzky, *Kovetz T'shuvos*, pp. 208, 214) According to some, one can drink grape juice as well. (*ibid.*, p. 216)

Those who decide to drink must be extra careful not to disgrace or be lax in keeping any mitzvos—e.g., insulting people, skipping the blessings before and after eating and drinking, or praying without decorum—while intoxicated. (M.B. 694:4)

If *Birkas haMazon* (Grace after Meals) after the *se'uda* is recited after dark, when Purim is technically over, "*Al Hanissim*" is still inserted. However, if one already recited Ma'ariv (the Evening Service), "*Al Hanissim*" is omitted. ❧

TIDBITS OF CINCINNATI JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

6 Adar, 5677 (1917) was the end date of an ultimatum made to Cincinnati's kosher butchers: They must lower meat prices, or a boycott of their stores would go into effect. The general community suspected collusion among the butchers to fix meat prices. There was also suspicion that the general food shortage in town was due to distributors stockpiling food in order to increase prices. With the threat of a boycott looming large, even City Hall got involved—Mayor George Puchta organized a grand jury to investigate the claims of price-fixing, and invited leaders of the Jewish community to attend a meeting with his staff to discuss the food shortage. Although the grand jury's report concluded that the food shortage and meat prices were not due to foul play, the boycott still went into effect. Pickets of housewives were set up outside butcher stores to discourage potential buyers, with protestors dousing meat in kerosene and several confrontations ending in arrests. Many thought that the boycott would be over quickly, thinking that Jewish housewives would want meat for Shabbos. However, that was not the case, and the boycott continued for several months. ❧



outside...

Learning Torah
at the Kollel Annex Library—

...and inside!



GREAT ACTS OF ORDINARY PEOPLE

ITA DID NOT HAVE IT EASY. SHE WAS A WIDOW with four children, who struggled to make ends meet. With some help from the local grocer, who extended credit when things were especially tight, she managed to get by.

But then her pipes started leaking.

Ita nervously called a plumber for an estimate. The plumber told her it would take several days, and it would be an expensive job, but seeing as she couldn't put it off, she resolved to borrow money to pay the plumber.

As the plumber worked in the house, over the next several days, he noticed that

Ita was a widow, and it was obvious she couldn't well pay for his services. He hatched a plan to keep her from paying him without making her feel bad.

When it came time to give her the bill, the plumber told Ita that he'd researched a little bit and found that there was a government program to pay for such things; all she needed to do was sign on a paper and he could get reimbursed.

"Really? are you sure?" Ita asked.

"Sure," said the plumber, "and don't worry, I'll take care of it." ❧