

A LESSON FROM THE PARASHA

The Ultimate Slave

“For the people of Israel are my slaves, they are my slaves that I have taken out of the land of Egypt” (25:55)

The Torah here, as well as in other places, refers to the Jewish nation as *avdim*—slaves—created for the purpose of serving our Master, Hashem. What type of slaves should we strive to be? The Mishna in Avos (1:3) explains that we should “be like slaves who serve the master **not for the sake of receiving a reward.**” Interestingly, the Tosfos Yom Tov has a different version of the Mishna, which reads, “Be like slaves who serve the master **for the sake of not receiving a reward.**” How do reconcile these two versions?

The Degel Machane Ephraim explains that both versions are correct, and that they refer to different levels of people who daven without seeking reward. The first level is someone who davens to Hashem and asks for his needs to be filled. At the same time, he recognizes that his request may go

unanswered and understands that whatever happens is for his good. This is prayer “not for the sake of a reward.”

A higher level of *tefillah* is “for the sake of no reward.” This person does not even ask or want a reward. All he wants is to be close to Hashem at all times, and especially through *tefillah*. Therefore, he wishes to remain in a constant state of need so that he can always cleave to Hashem through *tefillah*. This is the highest form of *avdus*.

It is only natural that when we are going through a difficult time, our prayers take on a sense of urgency and have more meaning. And the opposite is true: when things are going well, sometimes our *tefillas* lose some meaning. Let us try to keep in mind that no matter what kind of day we are having, we are servants of Hashem and our Master is waiting for our connection to Him. 🕊

Another morning in the Kollel



RABBI MOSHE FUCHS

THE RABBI WAS ASKED

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

A young couple was blessed with a healthy baby boy. Preparations for the *bris* were underway, until a slight problem was encountered. Each set of grandparents wanted to be honored with being *kvatter*—the husband-wife team who bring in the newborn for his circumcision.

On one hand, the father is the one commanded to circumcise his son, so perhaps his *mitzvah* to honor his parents dictate that he should accord them with the honor. On the other hand, honoring his parents may lead to strife.

Q Who should receive the honor?

A The best option would be to propose that both families split the honor. One grandmother shall carry the baby from the back of the *ezras nashim* (women's section) to the middle, and the other grandmother will then carry the baby to the entrance of the men's section. From there, one grandfather will carry the baby to the middle of the shul, hand off the baby to the other grandfather who will then bring the baby to the place where he will be circumcised.

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A PARASHA Q 4 U

RABBI DOVID SPETNER

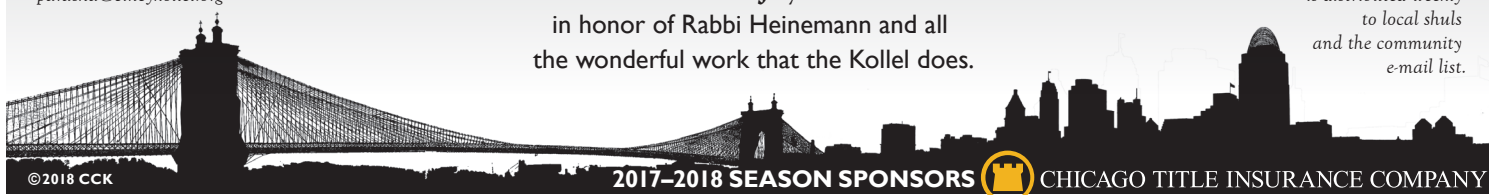
Where in Parshas Bechukosai is part of Eliyahu Hanavi's name to be found?

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

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THE RABBI WAS ASKED

CONTINUED

This idea of splitting the honor between two parties may be gleaned from the discussion in the Talmud (Yoma 26a) about bringing the limbs from the sacrifices up the Altar, which is done in two stages. One authority rules that only one *Kohein* (Priest) is honored with the task, while the other authority rules that the task is split between two *Kohanim*, as it says “b’rov am hadras Melech” (Hashem’s glory is increased with the multitudes), meaning, the more people involved in a sacred action, the better. The Rambam rules in accordance with this view.

Here too, it’s possible to say, that the more people involved in the *kvatter*, the more the *mitzvah* is enhanced, and peace will be promoted. 🕊



COMING UP

“Are You a Good Citizen”
KWL women’s class, with Mrs. Shifra Motzen—
this Shabbos (May 12), at the Spetner residence

GREAT ACTS OF ORDINARY PEOPLE

SHIMMY, AN INTELLIGENT EIGHT-YEAR-OLD, WAS FEELING DOWN. HE HAD GOOD REASON TO be, as he had recently experienced the loss of his father. Trying to cope with the feelings he had inside, he went to his rebbe, Rabbi Rothstein, and asked a question that had been weighing on him. “Rebbe, where is my father now?” Rabbi Rothstein thought for a moment, wondering what he could say to provide an amount of comfort to the poor child. He had an idea. His father had also passed away at an early stage of life. He knew just what he would say. “Shimmy, your father and my father are right next to each other, because they are learning Torah together. Let’s be just like our fathers and learn together as well!” 🕊

At the Kollel

DAILY

WEEKLY

MORE

🕊 “Dirshu” Gemara Shiur (Maseches Chulin)

Rabbi Yitzchok Preis.....
Sunday 7:15–8:15 AM
Monday–Friday 5:50–6:45 AM

🕊 🕊 Kollel Yisgaber K’ari (amud-a-day of Mishnah B’rurah)

Rabbi Chaim Heinemann.....
Monday–Friday 6:55–7:20 AM

🕊 🕊 Mishnah Kavuah online

two mishnayos and some mussar
Rabbi Ezra Stettin.....any time you like

🕊 Daf Yomi

Rabbi Meir Minster
Sunday–Thursday 8–8:45 PM
Shabbos (at CZE) 1:00 pre-mincha

🕊 🕊 Night Seder Chabura

in the Annex Library
(Maseches Avodah Zara)
led by Rabbi Tzvi Fishman
Sunday–Thursday 9–9:55 PM
followed by Ma’ariv at 9:55

KEY: 🕊 Beginners 🕊 Intermediate 🕊 Advanced 🕊 for men and women

Chavrusos are available for private and group learning—

speak to Rabbi Chaim Heinemann! weekdays noon–1 PM • Sun.–Thurs. 8–9:45 PM

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Please join us for a special learning program and shiur
by Rav Shlomo Mandel on the topic of
“K’vod Talmidei Chachomim - Honoring Torah Scholars”
followed by a Gala Breakfast & siyum on Shas Mishnayos
by the Rosh Kollel, Rabbi Dovid Spetner,
this **Sunday, May 13**, at 9am.

Seder (prep for shiur)..... 9:00
Shiur..... 9:50-10:10
Gala Breakfast..... 10:10
Siyum..... 10:30



TIDBITS OF CINCINNATI JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On the 23rd of Iyar, 5765 (1915), the Lusitania, a British ocean liner, was sunk by German torpedo. The sinking of the Lusitania and loss of American lives onboard began the push towards United States involvement in World War I. In all, approximately 120 Americans died aboard the ship, including Jewish Cincinnati Victor and Retta Shields. The Shields had lived in Avondale and owned a liquor store together. After war on Germany was declared in 1917, approximately 1,178 Cincinnati Jews would serve in the U.S. Armed Forces in WWI. Jewish Eli Wittstein, a member of the Marine Corp, was the first Cincinnati to lose his life in WWI. He was poisoned by gas and passed away on April 21, 1918. Another Jewish Cincinnati veteran, Judge Robert S. Marx, who was injured the last day of the war, helped found the Disabled American Veterans organization. 🕊

(SARNA, JONATHAN AND NANCY H. KLEIN, THE JEWS OF CINCINNATI. CENTER FOR THE STUDY OF THE AMERICAN JEWISH EXPERIENCE, 1989.) (THE LUSITANIA RESOURCE, [HTTP://WWW.RHSLUSITANIA.INFO](http://WWW.RHSLUSITANIA.INFO))

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