

A LESSON FROM THE PARASHA

Thankful Even for This!



RABBI
 SHALOM
 ZEHNWIRTH

“What’s it going to be like when this is all over?” Many of us have been pondering this recently and probably have heard this question from others. The *Midrash* (9:7) in this week’s *parasha* tells us what will be when this current exile all over.

“In the future all sacrifices will be nullified except for the *korban todah* (thanksgiving offering) ... All prayers will be nullified; however, the prayer of thanksgiving will not be nullified.”

There are a variety of *korbanos* brought for many different reasons. Ultimately, all *korbanos* will come to an end and no longer be brought; however, one who escapes from a dangerous situation will continue to bring his thanksgiving offering. Why will there be a need for such a *korban*? The prophet Yeshaya said that in the times of *Mashiach* we will forget all our old troubles, no cries or wails will be heard in Yerushalayim, and the city will be filled with joy. If everything will be great and perfect, under what circumstance would one need to bring such a *korban*?

The *sefer Otzros HaTorah* offers a beautiful explanation of this *Midrash* with a message that is so relevant to our times. He explains that in the times of *Mashiach*, one is not going to bring a *korban todah* for events of then [future], but rather will bring a *korban* for the events of now [past]. At that point we will recognize that all the pain, trials, and tribulations which we endured that

we thought were so unfortunate were, in reality, our good fortune. Previously we were unable to recognize the benefits, but with our newfound clarity and perspective, we will realize it was all in our best interest. Therefore, we will bring a *korban todah* for all the “bad” that transpired.

In challenging times such as the present, we need to remember that although it seems that our world is crumbling, this, too, is from Hashem and He is orchestrating everything for our benefit. Perhaps through this experience we will grow, become better people, and rethink our lives, or perhaps it will protect us in some other way. Hopefully we can all keep this in mind as we rise to this challenge and ultimately bring a *korban todah* for this experience, too. *Chazal* teach us that “*B’nisan nigalu ub’nisan asidin ligael*”— just as the Jews were redeemed from Egypt during this time period, may we merit to be redeemed from our current state and, more importantly, merit the ultimate *geulah* and be able to bring this year’s *korban pesach* in Yerushalayim! 🇺🇸

A RIDDLE FOR YOU

Which one of the articles of the clothing of the regular *kohanim* may they not wear for their own enjoyment? 🇺🇸

See reverse side for the answer

THE RABBI WAS ASKED

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

As Moshe was preparing to begin his family’s *seder*, his wife signaled that she was beginning to go into labor. As best as they could, they were not able to do everything fast enough, and when it was time to go to the hospital, they had not yet been able to eat the matzah yet. Moshe made sure to take along a measure of matzah for him to be able to fulfill the *mitzvah* of eating the matzah, but as they rode in the taxi to the hospital he began to wonder if there was a reason why he should wait until his wife is set up in her hospital bed to eat the matzah or can he just eat it now in the taxi?

Q: Is there any reason to wait to eat the matzah?

A: There is a concept of not doing *mitzvos* in “bundles” meaning several at the same time, in order to treat each *mitzvah* with the proper significance that is due it. Since Moshe is currently involved in the *mitzvah* of saving a life, it would not seem proper therefore to fulfill the *mitzvah* in the taxi.

There could be another reason not to attempt to fulfill the *mitzvah* of eating matzah now also. That would be because since one who is involved in the fulfillment of one *mitzvah* is absolved at that moment from the performance of

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THE RABBI WAS ASKED

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another *mitzvah*. In this instance, then, Moshe would not even be obligated in the eating of matzah while they are in the taxi. This would mean then that even if he did eat the matzah, it is possible, and it is implicated like this in the *sefer Bais Ha'otzer*, that he would not have fulfilled the *mitzvah* at all since he did not have to do it, and would have to eat the matzah a second time.

There are others, such as the *Ram" a M'Pano*, who do say that one who performs a *mitzvah* when not obligated to do so because of being involved previously in a first *mitzvah* would fulfill the second *mitzvah*. According to *Ram" a M'Pano*, then, it would seem that if Moshe would eat the matzah in the car he would fulfill the *mitzvah* of eating matzah. Nonetheless, it would not seem suggested to eat the matzah in the taxi because instead of fulfilling the *mitzvah* in a state of obligation, which would be the more optimal state of performing a *mitzvah*, he would be performing the *mitzvah* in a state of exemption. 🕒

POWER OF PRAYER

Eliyahu and Shmuel had been *chavrusos* for a long, long time. Moving their way through pages upon pages of the Talmud together, their study had helped them reach high levels of Torah scholarship. They had each been through ups and downs in their lives. Their study together had provided a firm anchor to meet life's challenges, but the most significant challenge was now before them. Shmuel had been diagnosed with cancer and was in a serious state. Even their rock-solid study sessions together had begun to suffer and the prognosis was not good. One day, someone attempted to enter the *bais midrash* where Eliyahu and Shmuel would normally learn and found the door locked. He heard the sound of muffled crying coming from inside. He peered in through a window and saw that Eliyahu had the *Aron Kodesh* open and was weeping while

RIDDLE ANSWER

🕒 (left) 🕒



Chavrusos and other learning opportunities are available over video communication while the Kollel building remains closed.
Please be in touch with Rabbi Heinemann rabbicheinemann@gmail.com for more information.

Mazal Tov to

the Meissners on the bris of their son Avraham this past week 🕒

saying the most unbelievable prayer. "Bava Metzia! Don't you remember how Shmuel learned you so diligently and with such enthusiasm! Bava Kamma! Remember how Shmuel plumbed your depths with such love!" And so on. Eliyahu went through every tractate that he and Shmuel had learned together, pleading that they go to Hashem and plead for the life of their beloved Shmuel. With Hashem's help, Shmuel indeed was able to return to the learning of Torah with a complete recovery. 🕒

BEYOND ELLIS ISLAND

THE TRAILBLAZERS, TRIALS, & TRIUMPHS OF AMERICAN JEWRY

RABBI MOSHE TZVI CRYSTAL

An early defender of the rights of Jews on the west coast was the lawyer Joseph Rodriguez Brandon, described by a journalist in his home of San Francisco as "the most conscientious orthodox Jehudah in this city, and that is saying a great deal." Brandon was born in Barbados to a Portuguese plantation owner and spent time in London, Paris, and New York. He was originally involved in the shipping business and tried to open a branch in San Francisco following the gold rush. After the economic downturn of 1857 and after looking for another line of work, Brandon studied law and opened a thriving law practice. He became well known as the lawyer that would not go to court on Sabbath or Jewish Holy Days. He had many cases in which he stood up for Jewish rights. The more famous involve his successful protests against instituting Christian prayers as daily requirement in schools and against the Sunday Closing Laws, which would force all to refrain from opening businesses on Sunday regardless of religious affiliation. Brandon wrote about himself that he never failed to send his children with kosher meat on any trip they ever made. Sadly, it was well publicized that Brandon's daughter did not follow in her father's ways and ended up marrying a gentile. Interestingly, his daughter's husband, a man named John Shaw who had apparently been an actor in England, left soon after their marriage to find his fortune and never returned. 🕒

SOURCE: Levine, Dr. Yitzchok. "Joseph Rodriguez Brandon, Activist Lawyer (1828 – 1916)."

Cincinnati Community Kollel

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

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