

A LESSON FROM THE PARASHA

No Bad L'chaims

Purim. Just the word brings a smile to the faces of people of all ages. Yet the whole idea of Purim seems funny and not “Jewish” sounding. A day of party, revelry, and having a good time with food and drink doesn’t sound very religious. Clearly, there is more than meets the eye. We know that G-d’s name is not mentioned in the *Megilla* once. Clearly this is not a coincidence. What is the significance of this?



RABBI
 EPHRAIM
 SKOLNIK

The *Nesivos Shalom* explains that through the story of Purim and our miraculous saving, we saw that everything bad was really for our benefit. The Jewish people were shown that specifically in the circumstances where it seems the darkest and there is no room for hope or light, comes the salvation. Purim shows us that what we perceive in the world through our eyes is not always as it seems and may even be just the opposite. G-d is not only watching the whole thing, but is orchestrating it. G-d’s name is not in the *Megilla* to show us that, yes, there are times we see His hand in our life, but even more important we must understand that when we don’t see His hand, He is right there “running the show.” The festive Purim meal with food and drink is the celebration that although life may not seem perfect now, when we comprehend that we are in G-d’s hands, then nothing could be better. What appears “bad” is really the best thing for us and is a cause for celebration as Rabbi Yitzchak Berkovitz (*Rosh Yeshiva* of Aish) says “on Purim think about all your problems and drink a *l’chaim* to each one!”

THE RABBI WAS ASKED ON THE PARASHA

THIS WEEK WITH
RABBI DOVID SPETNER

On *Megillas Esther*:

Q) What was the purpose of Esther’s first banquet with Achashveirosh and Haman?

A) The answer to this would seem to be answered by a slightly different question that the *Gemara* in *Megilla* 15b asks. Why did Esther invite Haman altogether to the banquet? The *Gemara* offers many answers which will answer our question as well. One answer is in order to arouse jealousy in the king against Haman. Another answer is so that the Jews should hear of the exclusive invitation and become even more fearful and cry out harder to Hashem.

On the *Parasha*:

Q) In *Parshas Tetzaveh* we read (29:4 see Rashi) that during the seven days of the *Mishkan*’s dedication, the *kohanim* would immerse in the *mikva*. Yet, in *Parshas Tzav* (8:35) we are told that the *kohanim* were to remain in the courtyard of the *mishkan* day and night for seven days. How would they then immerse?

— CONTINUES ON NEXT PAGE —>

CINCINNATI Community KOLLEL
 MADISON COMMERCIAL REAL ESTATE SERVICES
PRESENTS
Purim Night Learning
 9:15-10:15PM Purim night anywhere on the Kollel campus
 Learn for an hour & receive a stipend!
 \$36 for married men & \$15 for bochurim
 To sponsor, please speak to Rabbi Shalom Zehnwirth
THANKS TO A GENEROUS SPONSOR, NO NEED TO RSVP. JUST COME AND LEARN!
 Costumes optional. Masks required.
 Learn anywhere on campus. Not comfortable? Join us from your car!
 Private rooms available on first come first serve basis.
 Thank you to:
 ROSEDALE/WILHEIM FAMILIES
 לנדור פר"ש ניסל טובה בת ירודית
 MADISON TITLE AGENCY
 ISAKOV FAMILY- In honor of the entire Kollel for their dedication to the Cincinnati Jewish Community

Sponsorship & feedback:
parasha@cincynollel.org

Sponsored in honor of
Rabbi and Mrs. Elozor Sugar
 on the *Bris* of their son, and the grandparents
Rabbi and Mrs Yitzchok Lomner, and the uncle Mechel

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

THE RABBI WAS ASKED ON THE PARASHA

CONTINUED

A) The *Ibn Ezra* in *Tzav* says that for their bodily needs they were allowed to go out and they were only prohibited from getting involved in any outside activities. It could be assumed that immersion (which was a necessary activity) could also be performed outside the courtyard. *Ibn Ezra* does quote a “great wise person” that pits were dug in the courtyard and, per this, we could say the same for a *mikva*. *Ibn Ezra*, however, rejects this position as implausible. 🕒

Something always bugged you about the upcoming parasha (or last week's)? Ask! If you would like to submit a question on the parasha, please email it to parasha@cincykollel.org. Questions will be selected to address at the discretion of the Rabbi who is answering that week. Questions may be edited for brevity/clarity.

A SHINING EXAMPLE

A recent widower paid a visit to the Vizhnitzer Rebbe of B'nei Brak asking for a blessing for the success of the upcoming wedding of his daughter. The Rebbe obliged and the man took his leave. The night of the wedding, the Rebbe dispatched an attendant to let him know when this particular wedding ended. After his attendant returned, he requested to be brought to the home of the widower. The Rebbe showed up late at night at the man's home and was shown in by the surprised looking gentleman. After asking how the man had enjoyed the wedding, the Rebbe proceeded to ask about all the myriad details that make up a wedding. How were the flowers? How was the *badeken*?

A BA'AL HATURIM FOR YOU

In the command found in this week's *parasha* to bring the twice daily *olah* offerings known as the *korban tamid*, the Torah uses the wording “*sh'naim layom tamid*,” meaning two for every day constantly. Taking the first letter of these words which are *Tof*, *Shin*, and *Lamed*, their numerical value comes to 730. This, says *Ba'al Haturim*, is the amount of *tamid* offerings brought in a solar year. 🕒

Yaakov ben Asher, known as the *Ba'al Haturim*, was a scholar and biblical commentator who lived most of his life in Spain from approximately 1275 to approximately 1340. His classic commentary is printed in many editions of the *Chumash*.

How was the groom's *tisch*? Was the food good? Was the dancing lively? What friends were able to make it? And so on... After wishing the man well again, the Rebbe took his leave. His attendants were quite perplexed. Why was it necessary to come out in the middle of the night just to ask about all the seemingly petty details of a wedding? “You must understand,” began the Rebbe, “what does a regular person do when he comes home from a wedding? He discusses all the details with his wife! This man recently lost his wife. He would come home with no one to talk about the wedding with and the loneliness would be amplified and more painful. I wanted to help diminish some of this man's pain, so I went to talk about the wedding with him!” 🕒

PURIM AT THE KOLLEL 2021/5781

Thursday February 25th - Taanis Esther 7:20AM Shachris 1:20PM Mincha Purim Eve 7:05PM Maariv 7:15PM Megilah 8:30PM Megila for Women @ The Kollal 10:30PM Megila for Women @ The Heinemanns 6645 W. Farm Acres 9:15PM-10:15PM Learning Seder in the Kollal Beis Medrash (masks required)	Friday February 26th, Purim Day 6:50AM Shachris (k'vaskin) 6:00AM Pre-Shachris Learning & Dishes ~7:30AM Megila 7:30AM NSC Shachris (Amud) 6:30AM Pre-Shachris Learning 9:00AM Megila for Women @ The Heinemanns
--	---



 **NO EREV SHABBOS TORAH TIME THIS WEEK.**

THE FALSE MESSIAHS OF JEWISH HISTORY

RABBI NOSSON WIGGINS

SHABBTAI TZVI (PART IX)

Recap: Shabbtai Tzvi converts to Islam and dies a decade later. The fate of the Messianic movement is left in the hands of Nathan of Gaza.

Even after Shabbtai Tzvi's death, Nathan continued to preach that Shabbtai Tzvi was in fact the Messiah and that he would be brought back to life when the nation repented and deserved redemption. Nathan travelled across Europe meeting with influential Jewish leaders in an attempt to find support for his claims, but his petitions fell on deaf ears. After Shabbtai Tzvi's apostasy and subsequent death, the devastated nation had no patience for any messianic nonsense. In 1680, at the age of thirty-seven, Nathan died while visiting Skopje, Macedonia. And so, with both Shabbtai Tzvi and Nathan no longer alive, the first phase of messianic turmoil which they had instigated, painfully faded into the annals of Jewish history.

Although the movement lost its vitality for the time being, Shabbtai Tzvi's disciples would resurface in various countries throughout Europe and Asia in the century following his death. However, the followers of Shabbtai Tzvi, known as Sabbateans, would operate in a clandestine manner, secretly teaching the malicious beliefs of their leader to Jews across Europe. A number of Sabbatean strongholds developed in eastern Europe and the lands of the Ottoman Empire, creating an underground network of Sabbatean cells which communicated with utmost confidentiality. Hence, the term “crypto-Sabbatean” was coined, and Sabbatean hunters such as Rabbi Tzvi Hirsch Ashkenazi (Chacham Tzvi) and Rabbi Moshe Chagiz would spend a significant part of their rabbinic careers as detectives trying to uncover and pursue these clever heretics. While some were discovered and ousted rather quickly, others managed to disguise themselves quite well and penetrate the inner circles of the great rabbinates of eastern and western Europe. Great Jewish communities sustained heavy damage from these wicked Jews who managed to inject their venom into the minds and souls of some of the holiest and most respected scholars of the century. 🕒

Cincinnati Community Kollal

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

Please remember the Kollal with a gift in your will, trust, retirement account, or life insurance policy.

