

A LESSON FROM THE PARASHA

Yidden

When it came to Pesach, the Tolner Rav, Rabbi Yochanan Twersky, would take endless precautions to stay away from *chametz*. One of the precautions was that he did not eat what is known as *gebrotz*, or any matzah that came into contact with liquid even after it was baked. This custom was something that had been passed down through the Chassidic dynasty of Chernobyl.

One year Rabbi Twersky was leading a *tisch*, a Friday night gathering, for his adherents during the intermediate days of Pesach. On the far end of the table was a Jew who had come to enjoy the *tisch* but did not have a chassidic background. The assembled people were brought soup and this Jew innocently took some of his matzah and dipped it in the soup as was his custom. Those around him noticed and began to loudly protest, "What are you doing! We don't put matzah in soup here!!" Rav Twersky went on with the *tisch* as though nothing happened. A few minutes later Rav Twersky asked for a second bowl, but explained, "I don't want a full bowl of soup, I just want what is left in that Jew's bowl." The chassidim did not know what to think. The Rebbe was going to eat *gebrotz* on Pesach! Rav Twersky drank the soup, looked around, and explained, "When this gentleman was embarrassed for putting matzah in his soup, all here assembled were judged severely and G-d intended to punish us. Therefore, I wanted to eat the man's soup to let him know he did nothing wrong, as not eating *gebrotz* is only a stringency we have taken on, in order ease his embarrassment and save us from heavenly retribution."

We see that when the man was embarrassed, all assembled were held accountable. In our *parasha*, the Torah says, "When a person will bring a *korban* to Hashem, from the cattle, sheep, or goats, you shall bring your *korban*." If you look closely, the wording is grammatically inconsistent. The beginning of the *passuk* describes bringing a *korban* with the singular word *takriv*. The end of the *passuk* describes

ASSOCIATE SCHOLAR
 RABBI YITZCHOK ZE'EV HEIGH

bringing a *korban* with the plural form of the word, *takriyu*. Is the Torah talking about one person bringing a *korban* of many people bringing a *korban*?

Rabbi Moshe Shternbuch explains this *passuk* based on an idea found in the *Midrash* on this week's *parasha*. The Jewish nation is described by the prophet Yermiyah as a sheep. All of the Jews are like one sheep. Just as when a sheep gets hurt in one place, the whole sheep feels the pain, so too the Jewish feel the "pain" when one Jew sins. The *Tanna* Rabbi Shimon Bar Yochai compares this to a group of people on a sea voyage. After a couple of days, one passenger starts drilling under his seat. When the other passengers notice, they begin yelling at him, "What in the world are you doing?!" To which the man calmly answers, "What is it your business what I do under my seat? This is my seat after all, not yours." Just as making a hole under your seat on a boat affects everyone on the boat, so too when one Jew does something wrong, it affects all of us. We are all in this together! When one extremity is injured, the nervous system sends the signal to the rest of the body as well.

This, explains Rabbi Shternbuch, is the explanation for the aforementioned inconsistency in the *passuk*. When one person brings a *korban* to atone for his sin, it affects the rest of the Jewish people as well. It is truly *takriyu*, brought for everyone. May Hashem bless all of us with many nationally shared times of good. 🍀

Mazal Tov to

Daf Hashavua participants on their recent completion of Maseches Ta'anis 🍀



Kollel on break starting Sunday through Pesach

THE RABBI WAS ASKED ON THE PARASHA

THIS WEEK WITH
RABBI DOVID SPETNER

Q) In this week's *parasha* the Torah writes (5:8) that the head of a bird offering is severed *mimool arpo* opposite the *oref*. Rashi explains that *oref* means the back of the head and, therefore, *mimool arpo* means the back of the neck. According to this, why do we commonly translate *Am k'shei oref* (*Shmos* 32:9) as "stiff-necked people"?

A) On its face, it seems "stiff necked" is indeed a mistranslation. See Rashi to *Shmos* (ibid.), who explains it to mean "they turn the hardness of their head in opposition to those who reprove and refuse to listen." There are however some classic commentaries that seem to still understand *kshei oref* as "stiff necked." I have some thoughts of how to resolve this, but it is beyond the scope of our *parasha* sheet.

Q) I've heard that the reason why the *Kohanim* were barefoot in the *Beis Hamikdash* was that there should be no separation between the floor and the *Kohen*. I imagine

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THE RABBI WAS ASKED ON THE PARASHA

CONTINUED

that there could be a lot of blood on the floor, especially at busy times. Was the blood not a problem in this regard?

A) The *gemara* (Pesachim 65b) asks this question specifically regarding the *korban* Pesach since the normal drainage system was purposely blocked so that the *Kohanim* WOULD walk in the blood of the *korban* Pesach. The reason it was not considered an intervening substance between their feet and the floor is because liquids like blood do not create a *chatzitza*. 🤖

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.



Erev Shabbos Torah Time (for boys, grades 1-5)

THIS WEEK AT 5:30 pm.

Zoom link zoom.us/j/5959486315

Grand Raffle This Week!

A SHINING EXAMPLE

Rav Gadola Eisner was a special man who had not only survived the holocaust but was known as one who had given many a word of encouragement to keep up the spirits and keep the spark of hope alive within those around him. One day after a day of backbreaking labor when the men in the barracks were laying down on their bunks, Rav Gadola nudged the person next to him with his elbow. "What do you want?" he was asked. "Pass it on," Rav Gadola told him. "Huh?" was the surprised reply. "Go ahead. Pass it on." Rav Gadola's neighbor complied and when he also wondered what was going on, he was given the same reply until the whole barrack had been nudged. Now everyone was wondering what this was all about. "Rav Gadola what do you want?" he was asked. With a bit of tongue in cheek he replied, "One day we'll be back at a Shabbos Tisch (where Chassidim gather with their Rebbe on Friday night) and we will be squished and people's elbows will be digging into your ribs. I don't want you to forget what it feels like, so I sent a nudge around the room!" 🤖

A BA'AL HATURIM FOR YOU

Ba'al Haturim points out that the first *passuk* of this week's *parasha* which introduces the topic of *korbanos*, the first *passuk* of the ten commandments, and the *passuk* in *Parshas Tzav* that lists the full gamut of *korbanos* all have nine words. This hints to the idea that one who learns Torah is considered to have brought all of the *korbanos*! 🤖

PRE-PESACH
Yarchei
Kallah
WITH
**HARAV
NISSAN KAPLAN**
AT THE KOLLEL SHIL'TA

GET IN THE SPIRIT OF YOM TOV!
Sunday March 21st, ח' ניסן

8:15AM Shachris
9:00AM Seder - bring a Chavrusa or join a Chaburah!
9:55AM Live Shiur via Zoom
Followed by an outdoor Breakfast

אין לך בן חורין אלא
מי שעוסק בתלמוד תורה

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THE FALSE MESSIAHS OF JEWISH HISTORY

RABBI NOSSON WIGGINS

SAMUEL OPPENHEIM – THE COURT JEW TO THE HAPSBURG MONARCHY C. 1630 - 1703

As mentioned, Samuel (Shmuel) Oppenheim financed the voyage of Yehuda Chasid and his followers, enabling the cult to reach Eretz Yisrael. Let us examine Samuel Oppenheim's background to discover how he came to be the philanthropist of a multitude of Jewish projects and campaigns, one of them being Chasid's crypto-Sabbatean messianic movement. Born in the town of Heidelberg south of Frankfurt around 1630 to a well-to-do family, Samuel was trained as a banker and subsequently joined the elite social class of wealthy Jewish bankers called Court Jews. Essentially, Court Jews would secure loans for Christian nobility and finance imperial projects and wars. The need for Court Jews arose because the Christian faith prohibited usury (lending money at unethically high interest rates), and as a result, the wealthy Christian citizens were not interested in lending their money to the government. Jews, however, were exempt from this law, and the affluent ones discovered this niche and became moneylenders and financiers. One who served the nobility of his kingdom earned a superior social status and was referred to as Court Jew or Court Factor (in German: Hofjude or Hoffaktor). According to one statistic there were nearly 1,200 Court Jews between 165 and 1750.

Samuel Oppenheim was appointed Court Jew to the emperor of the Hapsburg monarchy in Vienna, where he resided in a stunning villa. It was in Vienna that Chasid and Malach approached Samuel Oppenheim and convinced him to sponsor their voyage.

Parenthetically, Court Jews often had successors, and the successor of Samuel Oppenheim was Rabbi Samson (Shimshon) Wertheimer, who aside from being exceptionally well-off (as Court Jews usually were), was an accomplished and respected Torah scholar in his own right. He wished to take none other than Rabbi Yonasan Eybeshütz as his son-in-law, but his daughter refused because he came from a poor rabbinic family.

Crypto-Sabbateanism will return after Pesach. 🤖

Cincinnati Community Kollel

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

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