

A PARASHA THOUGHT

Just Give it all You've Got



RABBI  
YEHUDA LEIB  
HENDELES

Around when I started high school I learned that Purim, for many people, starts and ends with the *mitzvah* to drink. They might do the other *mitzvos* too, but the focus, and the topic of discussion before, during and after Purim is about getting drunk. One *mitzvah* is emphasized and the others are almost forgotten. Pesach suffers the same fate by many people. Men prepare what to say by *maggid*, women focus on the cleaning, and all the other *mitzvos* get very little attention.

But like it or not, this is a fact of life. People can only focus on a certain number of things, and the most exciting aspects of a *mitzvah* are likely to be remembered more than others. It's hard to constantly focus on so many details.

A similar problem exists in this week's

*parasha*. Five types of *korbanos* (sacrifices) are mentioned, plus all their subcategories, and again, it's hard for many people to focus on, and remember, all the details. So the question becomes, which aspect of the *parasha* can we take with us in day-to-day life; what is a lesson that we can remember from the *parasha* without getting overwhelmed?

Rabbi David Feinstein (quoted in the Artscroll *Stone Chumash*) wrote that there are two themes to the *Parsha* – **Knowledge of Hashem**, through the *korbanos* and their fulfillment, and **Acting in accordance with the will of Hashem**, through the bringing of the *korbanos* according to their respective laws.

Perhaps we can suggest that this refers to two types of people. In the context of *korbanos*, some people are able to think lofty thoughts throughout the bringing of their *korbanos*, and they come very close to Hashem through them. That is the first theme of the *parsha* – that of knowledge of Hashem. Others, perhaps, are just trying to get through the day, and don't have the strength or the wherewithal to focus on these grand, lofty matters. For them, all they can do is the minimum requirement – to do the commandments of Hashem. That is the second theme of the *parasha*. And we say about both of them, like the Gemara says in *Brachos* 5b, "whether you do a lot or a little, the main thing is to do everything as best as you can, for the sake of Heaven".

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THE RABBI WAS ASKED  
ON THE PARASHA

THIS WEEK WITH  
RABBI DOVID SPETNER

Q:

I was under the impression that the only *avoda* that can only be performed by the Kohein Gadol is the *avoda* of Yom Kippur.

However, there seems to be another *avoda* that can only be done by the Kohein Gadol.

In this week's *parasha* the Torah discusses a case where the Kohein Gadol makes a mistake in halacha and acts upon it and a case where Sanhedrin makes a mistake and Klal Yisroel acts upon it. In both cases the Torah identifies the kohein who sprinkles the blood of the *korbon* as the "Kohein Moshiah/The Anointed Kohein" a term used for the Kohein Gadol, as anointing was the original way of making him the Kohein Gadol.

Is it true that these can only be performed by the Kohein Gadol?

A.

Tosfos in *Megilla* 9b quotes the *Toras Kohanim* that learns from the extra word "Kohein" (it could have just

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Please submit your *Shmiras Halashon* questions to [ccshmirashalashon@gmail.com](mailto:ccshmirashalashon@gmail.com)  
Sunday, March 13th | 8:15pm  
[zoom.us/j/5959486315](https://zoom.us/j/5959486315)

For more information or to sign up and receive your sefer, please contact Rabbi Apter - [yapter@gmail.com](mailto:yapter@gmail.com) or Rabbi Brotsky - [dovlabrotsky@gmail.com](mailto:dovlabrotsky@gmail.com)

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Cincinnati Torah  
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## THE RABBI WAS ASKED ON THE PARASHA

CONTINUED

called him moshiach) that any kohein is kosher to sprinkle the blood of this korbon. 🕒

Something always bugged you about the upcoming parasha (or last week's)? Ask! Submit a question on the parasha by Monday at noon by emailing [parasha@cincynkollel.org](mailto:parasha@cincynkollel.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.

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## TEFILLA TIDBITS PURIM EDITION

RABBI YAAKOV MARCHUK

After reading the *Megillah*, the *minhag* (custom) is to sing *Shoshanas Yaakov*. The *Machzor Vitry* records that this song was written by the *Anshei Keneses Hagedolah* (Men of the Great Assembly). The song starts with the words, "The rose of Jacob (Jewish people) was cheerful and glad when they saw together the *techeiles* of Mordchai." On a simple level this line refers to Mordechai leaving the royal palace in Shushan as the viceroy to Achashvaroush, donning garments of *techeilis*. Rav Yonason Eibshitz offers a different understanding of the words "techeilis of Mordechai." Prior to Haman leading Mordechai through the streets of Shushan, Haman had Mordechai take off his regular clothing and put on royal clothing. After Mordechai changed into the royal garb, Haman donned Mordechai's clothing so that no one would know who was leading the horse. However, Mordechai never removed his *tzitzis* which contained the *techeilis*, so when Mordechai was led down the streets of Shushan by Haman dressed in the clothing of Mordechai, the Jewish people knew from the *techeilis* of Mordechai who was riding the horse and who was leading the horse. When they saw Haman leading Mordechai through the city, they knew the tide had turned in their favor, causing them to rejoice. 🕒

## A PARASHA THOUGHT CONTINUED

The same thing applies in our day-to-day life. There are some people who spend their day learning about G-d, constantly growing and achieving and accomplishing. That is their station in life. Other people spend their day not learning about G-d directly, but doing His will in their own way – they go to work to support their families. Or maybe they spend the day washing dishes and doing laundry. These people receive very little fanfare, and don't necessarily feel that they are doing a tremendous G-dly service. But they are. They are doing the will of Hashem. Rabbi Yisrael Salanter even said (see *Michtav M'Eliyahu* vol. 1 p. 34), and he proved it from a *midrash*, that someone who does his job well, and has in mind to help others with whom he comes in contact, is considered as if he is being *m'yacheid yichudim*, as if he is doing the most sublime, holy and *kabbalistic* activities!

Is that not one lesson from the *parasha* that we can remember throughout the day? And if we do, it will change our lives; it will turn our every action into sublimity. 🕒

## THE AUTHENTICITY OF THE ZOHAR

RABBI NOSSON WIGGINS

### The Testimony of Rabbi Yitzchak of Akko (Part VI)

Let us review: Rebbi Yitzchak of Akko presents several different pieces of evidence. The two most important and contradictory pieces of evidence are that from Rabbi Moshe de Leon himself right before his sudden death and that from his wife and daughter. The testimony of Rabbi Moshe de Leon himself, who swore to Rabbi Yitzchak of Akko that the *Zohar* was written by Rebbi Shimon bar Yochai certainly outweighs the testimony of his wife and daughter, who didn't swear and may have had a variety of reasons to obscure the truth about the origin and value of the *Zohar*. Perhaps they weren't interested in the *shidduch* and therefore denied the value of the *Zohar* to discourage the other side. Ultimately though, the mere fact that the great *kabbalists* (Arizal, Rav Chaim Vital, Chida, and Vilna Gaon just to name a few) held that the *Zohar* was written by Rebbi Shimon ben Yochai adequately disproves any theory against the *Zohar's* authenticity.

But if the *Zohar* did in fact originate from the yeshiva of Rebbi Shimon ben Yochai at the end of the Second Temple Era, where had it been for so many centuries? Its mysterious disappearance is almost as strange as the rumors which surround its mysterious reappearance.

Rabbi Chaim Yosef Dovid Azulai (Chida) records several traditions regarding the *Zohar*, its disappearance, and its reappearance.

To be continued... 🕒