

## A LESSON FROM THE PARASHA

# Hashem In Mind



RABBI  
ARYEH  
PRIDONOFF

THE TORAH DOES NOT WASTE WORDS, BUT SOMETIMES it is very difficult to connect to this idea. This is especially true in the *parasha* that deals with the construction of the *Menorah*, the *Aron*, the Mobile Temple (the Tabernacle, or *Mishkan*), and all of its utensils. It seems ripe to extend our understanding to the realm of metaphor. Although these items do not exist physically in our daily life, their spiritual significance outlasts their physical representations, expressing relevance in every waking moment.

Rabbi Noach Weinberg teaches us a deep idea about the Mobile Temple. Hashem tells us to build a Holy Place, so that He can dwell amongst us (*Shemos* 25:8). We see this concept of Hashem being the "Place" repeated throughout the Torah. Examples include "*Boruch Hashem mim'komo*" and "*Boruch Hamakom boruch Hu*." This refers to the concept that G-d transcends this universe. Our responsibility is to make a "Place," recognizing that He has been there all along. This means knowing Hashem, and "placing" Him in our hearts, as is said in the verse included in the *Aleinu* prayer. This is a knowledge, sense, and intuition that Hashem is within us. The Torah does more than provide measurements necessary to build a Mobile Temple; the entire Torah is an instruction booklet for life. The individual pieces described in our *parasha* are the essence of what is in the Temple.

Rav Noach connects the major Temple utensils to the second mishna in *Pirkei Avos*. "The world depends on three things, on Torah study, on the service of G-d, and on kind deeds." The *Menorah* is Torah. We have to understand. We cannot live in ignorance. Rav Noach delivers an axiom, "if you don't understand, then you're not living.... Any ignoramus can eat ice cream, but if he does not understand, he's not alive. He's a zombie or a puppet!" He has no place in reality.

The *Shulchan* (table for the showbreads) correlates to kind deeds. We have to be kind to each other and take care of each other. We have to live as One Jewish People. We must share *Toras Chaim*, wisdom for living, with all Jews! If we don't understand this, then we are not alive.

The *Mizbeach Hazahav* (Golden Altar for incense) is *avodah* (service of G-d). The purpose of creation is to elevate our corporeal existence to higher than the realm of the angels. This can only be through our actions. Everything we have is for the purpose of living with Hashem. Although we appreciate it, we would "sacrifice" it all to have the ultimate connection. This is the Mobile Temple—learning how to build that connection to Hashem.

This is why the Torah requires when giving towards the construction of the Tabernacle that we must "give to [Hashem] for His name" (*Rashi*, 25:2). How do we give to Hashem? We do things with Him in mind. We dedicate our effort, time, and money for the purpose of our connection to the Creator, so that he will dwell among us, and be the first thing on our minds at all time.

## A HALACHA FROM THE PARSHA

RABBI CHAIM HEINEMANN

This week's *parasha* discusses the *Aron* which housed the *Luchos* (tablets). From the beautiful *Keruvim*, to its many layers, to its designated place in the Holies of holies, it is clear that we are supposed to give extra degree of honor to the *Luchos* or these days, *sifrei Torah*.


A *sefer Torah*, which is the living testimonial of G-d's covenant with the Jewish people, must be treated with the highest degree of respect and dignity. Accordingly, there are special *halachos* which are associated with the removal and returning of the *Sefer Torah* when it is taken out of the *Aron haKodesh* for *kerias haTorah*, the reading of the Torah. The following is the proper procedure:

The *chazan* should not be the one to take the Torah out of the *Aron*. To accord the Torah due respect, another person is appointed to open the *Aron*, take out the Torah and hand it to the *chazan* to carry to the *bimah* (*Aruch Hashulchan* 282:1). If no one was appointed to the task, the *chazan* may "rush to grab this mitzvah for himself" (*Sha'arei Efrayim* 10:2).

The Torah is taken out of the *Aron* with one's right hand although the left hand may be used to help. A left-handed person may take out the Torah with his left

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## A RIDDLE FOR YOU

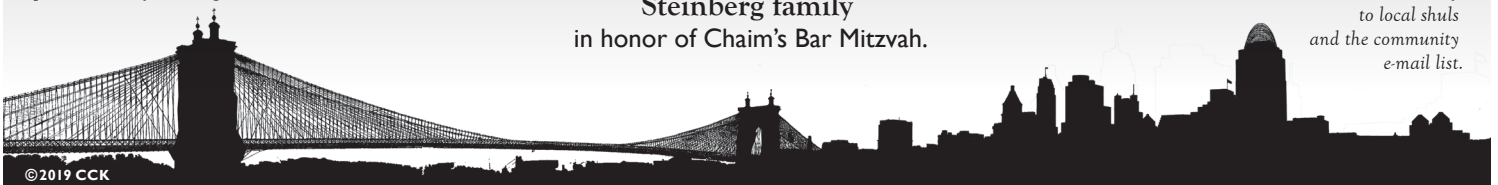
What verse in the Torah has the most words? 

See reverse side for the answer

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## GREAT ACTS OF ORDINARY PEOPLE

A WOMAN APPROACHED RABBI DOVID ORLOFSKY after an inspirational lecture he had given in Jerusalem and told him she wanted to broaden her horizons and make an impact on the world—but she just needed direction as to where she should start. “Do you have a degree of some sort?” asked Rabbi Orlofsky. “No.” “Do you feel talented in some way?” “Not especially.” “Is there anything you do very well?” “There is one thing. I bake.” “Great, call me and we’ll talk about how you can use baking to make a difference.”

The next day, the woman called and said she had figured out what she wanted to do. There was a school for children with special needs in her neighborhood and for *Rosh Chodesh* she was going to bake cupcakes for all the kids in the school. “Fine,” said Rabbi Orlofsky, “let me know how it goes.” After the next *Rosh Chodesh* the woman called and reported, “The cupcakes were a huge hit! The kids loved them and the principal of the school sent me a beautiful note which stated, “The children in our school have a hard time seeing, hearing, or moving, but their sense of taste is completely unimpaired, so your cupcakes were the perfect thing to make them feel good!”

Several months later, the woman checked in again with Rabbi Orlofsky. “Other schools heard about my cupcakes and asked if I could make Rosh Chodesh treats for their students as well. I’m now putting a smile on a thousand children’s faces every month!” 🥂

### RIDDLE ANSWER

2תמוצ 3א:10 . 🥂

## GLIMPSES OF THE KOLLEL

## Sotah Chabura

Each Monday and Wednesday evening a group of dedicated men join Rabbi Chaim Heinemann for text-based study of Gemora Sotah. The class is also streamed live for those who cannot attend in person. Although the class is focused on covering the entire Masechta [Tractate], it is delivered in a way to make newcomers feel fully comfortable regardless of when they come on board.



## A HALACHA FROM THE PARSHA

CONTINUED

hand. But the Torah is always handed, received, and held with one’s right hand (*Ramah* OC 134:2), even if it’s being given, received or held by a person who is left-handed (*MB* 282:1).

One is required to stand, without leaning, anytime the Torah is “in motion.” [Many *poskim* attempt to give the benefit of the doubt to those who sit on Simchas Torah during the *hakafos* even though the Torah is in motion (see *Aruch Hashulchan*, Y.D. 282:5, *Halichos Shlomo* 12:13, *Teshuvos V’hanhagos* 2:319, and *Tzedakah U’mishpat* 16, note 37). Still, it is preferable to stand during the *hakafos* unless one is holding a Torah. (R’ S. Kaminetzky *Kovetz Holochos* pg 505)]. Thus, when the Torah is being carried from the *Aron* or being raised for *Hagbahah*, one is obligated to stand until it is placed on

the *bimah* or until it is no longer within view (*MB* 146:17).

When the Torah is not “in motion” the following rules apply: 1) If the Torah is in the *Aron* and the *Aron* is closed, if it is placed on the *bimah*, or if it is being held by someone who is sitting down, there is no reason to stand. 2) If it is being held by someone who is standing up (e.g., during *Keil Maleh Rachamim*), or it is standing upright in the *Aron* and the door of the *Aron* is open, it has become standard practice to honor the Torah by standing—even though one is NOT required to do so. It follows, that if one is tired or weak, he can remain seated (based on *Sha’ar ha-Tziyun* 146:18; *Igros Moshe*, O.C. 5:38-4; *Minchas Shlomo* 1:33).

To be continued... 🥂

## BEYOND ELLIS ISLAND

### THE TRAILBLAZERS, TRIALS, & TRIUMPHS OF AMERICAN JEWRY

RABBI MOSHE TZVI CRYSTAL

With the advent of processed foods, guidelines for Kosher food production needed to be established. The issue of who had a right to set guidelines caused some controversy. One incident involved the production of deli meats in facilities that also produced non-kosher meat. Originally, Rabbonim had given their approval to these facilities, but mix-ups occurred all too often. Eventually the *Agudas HaRabbonim* (Union of Orthodox Rabbis of the U.S. and Canada) made an enactment in 1930 forbidding the production of kosher and non-kosher deli meats in the same facility. This elicited protest from Rabbonim who felt that the *Agudas HaRabbonim* was overstepping its bounds by making rules for everyone. They felt that each community was entitled to its own standard. One of the Rabbonim who represented the *Agudas HaRabbonim* in this challenge was a former Rabbi in Cincinnati, Rabbi Chaim Fishel Epstein, who proved from Talmudic sources that in every generation Torah leaders were charged with ensuring standards of Torah life. 🥂

SOURCE: Schwartz, Rabbi Gedalia Dov, *Shaarei Gedulah*, pp.121-124, Chicago Rabbinical Council, 2007.

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