

## A LESSON FROM THE PARASHA

# The True Meaning of Redemption



RABBI DOVID SPETNER

IT IS A CURIOUS FACT THAT OUR PARASHA AND THE book of Shemos close with a description of the events of the eighth and final day of the Mishkan's dedication concluding with G-d's glory filling the Mishkan. These events are described in greater detail as part of the whole dedication process later, in *parshas Shmini* in the book of Vayikra. Why is the Torah here "fast forwarding" to events that occur later?

Another question is that our sages refer to the book of Shemos as the "Book of Redemption." That is an apt description of the first half of Shemos, in which we leave Egypt to become G-d's people at Mount Sinai. How does it describe the second half of the book, which is dedicated to the building of the Mishkan?

One of my *rabbeim*, Rav Yoseph Wolk, ז"ל, was an early student of Rav Yitzchok Hutner, ז"ל. He shared with me that on each night of Yom Tov, Rav Hutner would deliver a lengthy and deep discourse regarding the holiday. One year during Pesach, Rav Hutner rose to deliver his discourse. He recited verbatim the brief words of the Ramban's introduction to the book of Shemos and sat down, illustrating that these words themselves, and thinking about them, were a discourse in itself. Let us read those words.

The Torah completed the Book of Bereishis—the "Book of Creation"—which dealt with the start of the world and the formation of every creature. It also discussed the events of the patriarchs, which were a kind of creation for their descendants, because all

things that happened to them were illustrations that hint and inform us of all that would come upon their descendants. After completing (the story of) creation, (the Torah) began another book, regarding the incidents that came from those allusions. The book of Shemos is dedicated to the issue of the first exile—which was explicitly decreed—and the redemption from it. Therefore, it begins by reviewing the names and number of those who descended to Egypt, even though this was already written earlier (in Bereishis)—because their descent there was the starting point of the exile, for then it (actually) began.

Now the exile would not be complete until the day they returned to their place and to the virtues of their fathers they will have been restored. And when they came out of Egypt, even though they left the house of bondage, they were still considered exiles, for they were still in "a land that was not theirs," lost in the wilderness. And when they came to Mount Sinai and made the Tabernacle, and the Holy One, blessed be He once again caused His Shechina to rest among them, then they had returned to the virtues of their forefathers, (those) that the secret of G-d was upon their tents and were (G-d's) Chariot. Then, they were considered redeemed. Therefore, this book closes with the completion of the Mishkan and G-d's glory filling it constantly.

From the Ramban we see the true meaning of redemption and the Mishkan's critical role in its fulfillment. Simply being free and even having the Torah is not true redemption. Only when we are visibly the vehicle for G-d's Presence in the world, as our ancestors Avraham, Yitzchak and Yaakov were, are we truly redeemed. May we merit soon what we ask for on Rosh Hashana, *Galei k'vod malchuscha aleinu m'heira*, "Reveal the glory of Your Kingship upon us!"

## A TIMELY HALACHA

RABBI CHAIM HEINEMANN

When the *keriah* is over, the Torah is raised so that it can be viewed by the entire congregation. Since the entire congregation must be able to see the writing, the Torah should be rotated slowly to face both sides of the *shul*, first to the right and then to the left. If the congregation surrounds the *bimah* from all four sides, then the Torah should be rotated in a complete circle starting from the right side (*Halichos Shlomo* 12:28). One who merely raises the Torah but does not display it to the entire *shul* commits a grave sin (see Ramban, *Devarim* 27:26). Therefore, one who does not have the strength to do it properly should decline the honor (*M.B.* 147:7).

The *magbiah* should maneuver the Torah so that the connecting stitches show in the center. This is done in case the Torah tears during the *gelilah* (*O.C.* 147:3).

Before the Torah is lifted, it is unrolled so that at least three columns are visible.

As the Torah is lifted up high, it is a *mitzvah* to gaze at the "face" of the written parchment and to recite the verse *VeZos HaTorah* (for women see *M.B.* 88:7). It is customary in some *shuls* to point at the Torah during *hagbah*. Also, the *Kabbalists* recommend that one place himself close enough to the Torah so that he can make out the letters (*M.B.* 134:11). One who is not facing the Torah as it is lifted is not allowed to recite *VeZos HaTorah* (*M.B.* 134:12).

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## A RIDDLE FOR YOU

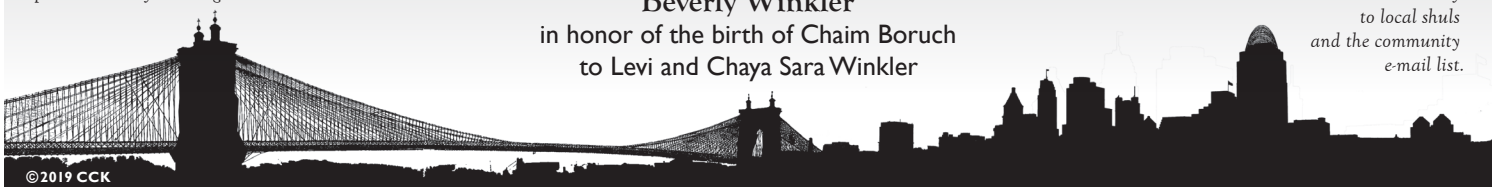
On which day did Haman make his *pur* (lottery)?

See reverse side for the answer

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## A TIMELY HALACHA

CONTINUED

The Torah is rolled up by a person chosen for this honor, often a minor. This is considered proper *chinuch* for *mitzvos* (M.B. 147:7).

It is common practice to set the *Bereishis* side of the Torah above the *Devarim* side.

The Torah is bound with its special sash (either a *gartel*, clasp, or wimple) around its upper half. The knot should be tied on the side of the Torah facing “up” so that when it is used next it is ready to be unrolled without turning it over.

When the Torah is rolled up, care should be taken that the parchment is not touched with one’s bare hands. Similarly, if the panels need to be adjusted or tightened, they may not be touched with bare hands even if one washed his hands before. If any adjustment needs to be made, a *tallis* or the mantle should be used (M.B. 147:2). Other scrolls, such as *Megillas Esther* or a scroll used for the *haftarah*, may be touched with bare hands only if one previously washed his hands (Rama, O.C. 147:1 and *Beur Halachah*).

Whoever *leins* the *haftarah* should not begin until after *gelilah* is finished. But on Monday and Thursday when *Yehi ratzon* is recited, there is no need to wait for *gelilah* to be over before beginning the *Yehi ratzon* (O.C. 147:7). 🕯

## RIDDLE ANSWER

On the 13<sup>th</sup> day of Nissan (Rosh Hashana) 1918

## BEYOND ELLIS ISLAND

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

RABBI MOSHE TZVI CRYSTAL

One of the most active Rabbonim on the national scene in the first half of the 20<sup>th</sup> century was Rabbi Israel Rosenberg, who served in congregations in Poughkeepsie, New York; Bayonne, Paterson, and Jersey City, New Jersey; and Burlington, Vermont. Rabbi Rosenberg was ordained at the age of 24 by the famed Rabbi Yechiel Michel Epstein, author of the *halachic* work *Aruch HaShulchan*. Rabbi Rosenberg was one of the earliest and most active members of the *Agudas HaRabbonim*, The Union of Orthodox Rabbis of the United States and Canada. His influence greatly broadened the scope of activities of the *Agudas HaRabbonim*. Almost from the time of his reaching America in 1902, Rabbi Rosenberg also actively helped support the recently opened Rabbi Yitzchok Elchanan Theological Seminary by raising funds and recruiting students, as well as becoming the yeshiva’s vice-president in 1904, and even filling in for Dr. Bernard Revel in his absence in 1921. Other public activities included heading the Central Relief Committee to provide for Jewish refugees of World War I, and being a founding member of the charity fund *Ezras Torah*, which was created to support the *yeshivos* of Europe and their students. 🕯

SOURCE: Scheinbaum, Rabbi A. Leib. “The World that was America.” pp.260-262. Living Memorial in conjunction with Hebrew Academy of Cleveland, 2004.

## GLIMPSSES OF THE KOLLEL

## SUNDAY MORNING @ CST

*Bitachon - proper trust in G-d - is the topic of discussion each Sunday morning as Rabbi David Tzvi Meissner leads members of Congregation Shaarei Torah through selections of Chovos Halevovos (Duties of the Heart).*



## IT HAD TO BE HASHEM

TZVI HARRIS WAS VISITING NEW YORK TO attend a wedding and was walking down 47<sup>th</sup> street in Manhattan when he was stopped by a woman in distress. The woman was lost and needed directions, and being that her first language was not English, it was an effort for Tzvi to make himself understood. Tzvi finally put down his briefcase in his attempt to explain what he meant through gestures. As he did this the woman seemed to finally understand and then, suddenly, she ran past him. Turning around, he saw her and a man holding a briefcase running down the street. Looking down, he saw his briefcase was gone and realized he had been set up. He gave chase but lost them in the crowds of Manhattan. The thieves had assumed he had been doing business in the diamond district and had been carrying expensive merchandise in his briefcase, when in fact all he had in the briefcase was his *tallis*, *tefillin*, *siddur*, a phonebook, and some food. He found his way to a police station and reported the theft. The next time he had a chance to call home, his daughter answered the phone and asked, “Daddy, did you lose your *tefillin*?” “How did you know that?” he asked incredulously. “Someone just called to say he found them.” Tzvi took down the number of the person who had found them and called him immediately. The man who found the *tefillin* told Tzvi how he had happened upon them. “This is my first time in New York, and I was completely overwhelmed with the sights and sounds of the city when I saw the strangest thing. There was a homeless looking man who was obviously inebriated standing over a garbage can, leafing through what looked to be a *siddur*. I saw the man put the *siddur* in the garbage can and I ran over to pull it out. When I did, I saw what appeared to be leather straps, I pulled on them and sure enough they were *tefillin*! I then left and when I met up with a friend, I told him what I found in the garbage. He explained that likely what happened was that a Jew was robbed and the thieves left behind the things that they didn’t want. I decided, if so, I had to go back and go through all the garbage to make sure there was nothing else there. I took the subway back and began to root through the garbage. In my search I found the other *tefillin* box, as well as the *tefillin* bag that had a card with your name and number and I called your house and gave them my number.” Tzvi and the man coordinated where they could meet and Tzvi’s *tefillin* were returned faster than he dreamed possible. 🕯