

# Cincinnati Torah מסינטי

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Terumah-Zachor

## A LESSON FROM THE PARASHA

### Divine Designs

During my first visit to Eretz Yisroel in 1970, we went to the Holyland Hotel where they had built a model of Yerushalayim as it looked over 2,000 years ago. That was the first time I saw the second *Beis Hamikdash* – in miniature – as it had looked when it stood.

The design of the second *Beis Hamikdash* differed from the first. The Gemara (*Zevachim* 62a) asks how this was permitted since, in *Divrei Hayomim* I, chapter 28, Dovid Hamelech tells how the design of the first *Beis Hamikdash* was given to him directly from Hashem. The Gemara explains that the changes were based on sources in the Torah.

In our *parasha* Hashem tells Moshe, "You should make for Me a sanctuary." This is the eternal *mitzvah* among the 613 to build a *mikdash*. The Torah then goes on to describe the dimensions of this sanctuary in great detail. The *Chasam Sofer* asks a fundamental question: Once the Jewish people entered Eretz Yisroel and determined the location that Hashem had chosen (see *Zevachim* 54b), why didn't they simply take the *mishkan* and erect it on *Har Habayis*? From where did we have the right to veer even one iota from the sanctuary design given by Hashem to Moshe?

You may believe that the answer to this is simple. As we mentioned, Hashem communicated the plans for the *Beis Hamikdash* to Dovid Hamelech. So we knew that we had to build something different than the *mishkan*. The problem however is that we have an undisputed *halachic* principle, "Ain navi r'shai l'chadeish bo davar mei'ata" – "A prophet is not permitted to introduce to it (the Torah) now." This means that no prophet after Moshe may introduce a change to the laws that Moshe taught us from Hashem. How then

could Dovid Hamelech introduce a new form of sanctuary that is different than the one described in our *parasha*?

To answer this, the *Chasam Sofer* draws our attention to the *passuk* immediately following "You should make for Me a sanctuary." It says:

"Like all that I show you—the form of the Tabernacle and the form of all its furnishings and so shall you make it."

Why does this verse close with the additional phrase "and so shall you make it"? Weren't we just commanded to build a sanctuary? Our Sages have a tradition that this additional phrase is "for future generations," which the Gemara (*Sanhedrin* 16b) understands to be telling us that if we lose one of the components or additional ones are needed, we may make them again.

The *Chasam Sofer* suggests that this tradition of "for future generations" is also referring to the opening phrase of the *passuk* "Like all that I show you." This teaches us that in future generations as well, Hashem will show us – through his prophets – how the *mikdash* is to be built. The result of this understanding is that built into the Torah that Moshe *Rabbeinu* taught us, is the allowance that future prophets will be commanded how the *mikdash* of that generation is to be built.

The Gemara in *Brachos* (8a) teaches us:

"Since the day the Temple, where the Divine Presence rested in this world, was destroyed, the Holy One, Blessed be He, has only one place in His world where He reveals His presence exclusively; only the four cubits where the study of *halakha* is undertaken."

Spaces dedicated to Torah study, even in our time, require special *siyata dishmaya* – Divine assistance – to make sure that their form and construction, whether in bricks and mortar or in their program of study, can be conduits to make Hashem's presence felt in our world. May we consistently merit that Divine assistance. 🌟



RABBI  
DOVID  
SPETNER

## THE RABBI WAS ASKED ON THE PARASHA

THIS WEEK WITH  
RABBI MEIR MINSTER

Q) I'm confused about the story at the end of the Parsha where the elders gazed at G-d and seemed to have sinned by doing it. What was the problem? What was going on?

A) The verse says, "and to the elders of B'nai Yisroel He did not send forth his hand – they viewed G-d yet they ate and drank". Rashi, based on the *Mechilta*, understands that this was a sin and the elders deserved to have had a hand sent forth against them. To be in the presence of G-d and have a revelation of his Eminence and to still be concerned about physical needs and pleasures, was a display of undue familiarity and a lack of honor and reverence.

Ramban, based on the Targum, on the other hand, reads this part of the verse differently. "They rejoiced in seeing their sacrifices accepted graciously by G-d, as if they ate and drank". No hand was sent forth against them because they had done nothing wrong – they had followed G-d's instructions about not ascending the mountain.

The K'sav Sofer (cited in *Avnei Kodosh* - Rabbi Avraham Bukspan) offers a completely different and timely interpretation of the entire verse. First, the background. Although we read in *Mishpatim*, that the Jewish people unconditionally and willingly accepted the Torah with the words *Na'aseh V'nishma* – we will do and we will hear, there was some element of compulsion involved. The Talmud (*Shabbos* 88a) teaches us that G-d lifted the mountain over their heads like a barrel, threatening to bury them, if they did not accept the Torah. While a full treatment of the resolution of this contradiction is beyond the scope of this brief column, clearly, there was some tension in accepting the Torah fully, and we can surmise, that they must have felt a sense of pressure and coercion. When people feel this kind of tension it is natural

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

THIS WEEK AT 5:20 pm.

Zoom link [zoom.us/j/5959486315](https://zoom.us/j/5959486315)

Sponsorship & feedback:  
[parasha@cincynollel.org](mailto:parasha@cincynollel.org)

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on her 10th Yahrtzeit

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## THE RABBI WAS ASKED ON THE PARASHA

CONTINUED

that they would lose their appetite and drive for worldly pleasures, due to their discomfort with their current situation. Yet the elders were eating and drinking! The verse is describing for us that, in fact, the elders felt no tension at all, they were completely comfortable with accepting the Torah, no coercion was necessary for them. Although G-d did need to lift the mountain, to force, by hand, the vast multitude of the people to fully commit to the Torah, to the elders "he did not send forth his hand", they accepted completely, on their own, the gift of the Torah.

Eating and drinking symbolizes comfort and whole-hearted acceptance. This is why, explains the K'sav Sofer, that eating and drinking, is such a central mitzvah on Purim. That same passage in the Talmud tells us that the Jews re-accepted the Torah in the time of the Purim story. We now understand that the eating and drinking of their Purim celebration demonstrated that this renewed acceptance, was now wholly sincere and self-inspired.

May we merit to enjoy our upcoming Purim, with that same inspired excitement and renewed commitment to the Torah, that they felt in those times. 🕎

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](mailto: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

Joel Green was a survivor of the camps who had eventually made his way to New York and was living in the Boro Park neighborhood. The holocaust had understandably taken a heavy toll on Joel and he was not exactly a chipper sort. In fact, he would better be described as a downcast individual. Although most people left him alone, there was an elderly man who would regularly lay a hand on Joel's shoulder and give him a smile with words of encouragement. "You will rebuild your life, Joel. You will get remarried and have a child and I will dance at their wedding!" The words found their way into Joel's darkened soul and eventually he did decide he would attempt to start another family. In time he was married and he did in fact have



## A BA'AL HATURIM FOR YOU

The crown made on the *shulchan*, the table where the *lechem hapanim* or show-bread was arranged, is said by our sages to represent the crown of kingship of the Jewish people. *Ba'al Haturim* finds this hinted in the words "*V'asisa lo zer zahav*" — "You shall make for it a golden crown," as the word *zahav*, gold, has the same numeric value as "Dovid," king of Israel, meaning that the crown shall be made for Dovid as he will be the one who will merit to carry the crown of kingship of the Jewish people. 🕎

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*.

a daughter. Unfortunately, the elderly man who had given Joel the encouragement he needed to move on with life passed away when his daughter was ten. When his daughter was in her early twenties, she became engaged. At the wedding, Joel remembered the promise he had been given by the elderly man, but wonder of wonders, during the dancing he saw that the man's son had entered the wedding hall. The son rushed to join Joel and his new son-in-law in their dancing. To his look of surprise, Rabbi Shneur Kotler leaned over and told Joel, "When my father was on his deathbed, he told me, 'There is man in Boro Park named Joel Green, I promised him I would dance at his child's wedding. Baruch Hashem, he has a daughter, but I fear I will not be able to attend the wedding. Make sure that when his daughter is married you dance with him at the wedding!' So here I am!" With that, Rabbi Kotler, Joel, and his son-in-law, danced with renewed vigor. 🕎

## THE FALSE MESSIAHS OF JEWISH HISTORY

RABBI NOSSON WIGGINS

### SHABBTAI TZVI (PART VII)

Recap: As Shabbtai Tzvi sits in prison and greets and entertains his visitors, the nation waits with eagerness for something drastic to happen.

With the passage of time, some of Shabbtai Tzvi's more skeptical followers grew suspicious of their imprisoned Messiah and his promises of redemption.

Meanwhile, the sultan received word of the new prisoner and the multitude of fans he was drawing, and instructed that Shabbtai Tzvi be brought before him at his summer vacation residence in Adrianople. Concerned that Shabbtai Tzvi and his followers posed a serious threat to the Ottoman Empire, the sultan presented his prisoner with an ultimatum: conversion to Islam or execution. On the spot, Shabbtai Tzvi openly declared himself a believer of Islam and began to curse the Jewish faith. Shabbtai Tzvi was quickly converted to Islam, granted the Islamic name Aziz Mehemed Effendi, and appointed gatekeeper of the sultan's palace in Adrianople. The Jewish world was utterly stunned by the news of Shabbtai Tzvi's apostasy, and the intense emotions of excitement and anticipation for the long-awaited redemption were suddenly and sadly no more. Although initially many staunch believers refused to accept that they had been scammed, as time crept on and Shabbtai Tzvi remained an Islamic guard at the sultan's palace in Adrianople, they were forced to accept the horrific truth. Slowly, the Jewish world made the painful transition back to normal life.

Shabbtai Tzvi, now known as Aziz Mehemed Effendi, lived out the remainder of his life in Turkey. He surfaced every now, often as a devout Muslim but sometimes as a Jew. In the beginning of 1668, Shabbtai Tzvi reappeared and announced that his conversion to Islam was divinely instructed and its purpose was to attract Muslims to Judaism prior to the redemption. This and other radical statements and activities made the Ottoman officials nervous, and Shabbtai Tzvi was exiled to a small coastal village in Montenegro along the Adriatic Sea. There he remained under the close watch of local authorities until he passed away on September 17, 1676. He was quickly buried in an unmarked grave by the local officials, and his gravesite remains unknown until this very day. 🕎