

## A LESSON FROM THE PARASHA

### Change

GUEST CONTRIBUTOR  
RABBI ADI ROLAND

We are programmed to crave consistency. We have the same schedule, shop at the same stores, and eat similar foods. Sudden change is not something that is welcomed or well-accepted. It can be a very scary thing. It can lead to feeling of helplessness, anxiety, and, in some cases a total breakdown. It is also the *yetzer hara's* opportunity to cause a person to stumble to lows that were heretofore impossible. And even when we know change is coming, it can still induce feeling of uneasiness.

In this week's *parasha*, *Bnei Yisrael* acted on their feelings when they (erroneously) felt change suddenly come upon them, leading them to make a golden calf. Imagine things from their perspective: their whole life they had been slaves and their lives were very predictable. They were then taken out of *Mitzrayim* and were traveling through a desert with no provisions or sense of direction. They were completely relying on their leader, *Moshe Rabbeinu*, for everything. Then suddenly, the day he was supposed to come down from *Har Sinai*, he did not. Their world darkened, figuratively and literally (*Shemos* 32:1, Rashi). They were stuck in the middle of the desert with no idea of what to do or where to go. So what did they do? They went back to their old, comfortable ways in *Mitzrayim*. When the Egyptian converts approached *Aharon Hakohein* and asked him to

make a god that will lead them, nobody protested. But can we really blame them? Why is the *cheit ha'eigel* considered such a serious sin for which we are still paying the price (*Shemos* 32:34, Rashi)?

This is because there was one thing that *Bnei Yisrael* collectively had forgotten about: that Hashem was with them. Just 81 days prior they had such a clear revelation at *Yam Suf* that even the "lowly" ones saw Hashem (*Shemos* 15:2, Rashi). And 39 days prior, Hashem, opened up the seven heavens and they saw that there was no one else besides for Him (*Devarim* 4:35, Rashi). There had never been such a clarity of Hashem's Presence as they experienced. When they encountered sudden change, they should have been calm, knowing that *Hakadosh Baruch Hu* was with them and they need not fear the unknown, no matter how bleak it looked. This was their sin, and a grave one it was.

In our own lives, there will always be change. Life events such as marriage, children, bar mitzvahs(!), and making weddings may be anticipated, but are no less daunting. Then there are the sudden changes that we don't expect, leading to feelings of anxiety about the future. The way to deal with it without letting our feelings overtake us is to remember that Father in Heaven is the One who is orchestrating the change and is with us every step of the way. Strengthening our belief in Hashem will help us navigate the present and future, no matter what may come our way. And we are sure to come out better people because of it! 🙏

## THE RABBI WAS ASKED ON THE PARASHA

THIS WEEK WITH  
RABBI YITZCHOK PREIS

This week's *parasha*

Q) Almost all of the elements of the *Mishkan* were described in the *parasha* of *Terumah*. Why is the *kiyor* [wash station] in this week's *parasha* and not included in *Terumah*?

A) The *Sforno* explains that the vessels of *Terumah* facilitate 'bringing' Hashem's Presence into the *Mishkan*. The *kiyor* served a different function, readying the *Kohanim* for their service, and as such does not belong with the vessels of *Parshas Terumah*. The *Sforno* on last week's *parasha* uses this theme to answer the similar question of why the *mizbeach hazohov* [golden altar] is also not included in the *parasha* of *Terumah*.

Last week's *parasha*

Q) From reading about the garb of the *kohanim*, it seems like they didn't wear *tallis* or *tefillin*, which I found surprising!?

A) The *Gemara* (*Z'vachim* 19a) indicates that *kohanim* actually did wear *tefillin shel rosh* [head *tefillin*]. *Tefillin* could not be worn on the arm, as there could be no barrier between a *kohein's* garb and his body.

A *tallis* could not be worn while the

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

THIS WEEK AT 5:30 pm.

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

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## THE RABBI WAS ASKED ON THE PARASHA

CONTINUED

*kohein* was doing *avodah* [Temple service], as there was a prohibition to wear any extra garments. The standard *kohein* was not wearing any four-cornered garments and hence was simply exempt. A *Kohein Gadol* wore the *me'il* [cloak] whose design would seemingly necessitate *tzitzis* but the *Minchas Chinuch* (Mitzvah 99) suggests that the garments of the *kohanim* were exempt because they weren't the personal property of the *kohanim*. (Others challenge this premise.)

*Torah Shleimah* quotes from *Ein HaTecheilis* who says that since the Torah describes the *me'il* in great detail with no mention of *tzitzis*, it is as if the Torah is declaring that it is to be worn sans *tzitzis*. He also quotes a *Zohar* that explains that the bells and pomegranates that were on the bottom of the *me'il* were somewhat of a parallel to *tzitzis*. 🕒

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@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.

## A SHINING EXAMPLE

Pesach 2020 was on its way and so, so many had just found out that they would be making Pesach for themselves for the first time. Many were not financially prepared to start buying everything necessary for Pesach. One storeowner, wanting to help, phoned a known community activist and asked if he would be able to raise money so that the storeowner would be able to distribute food to those in need. The activist went to several contacts and was able to raise \$26,000. A little while later, the storeowner called back the activist to say the money had run out but the need was still great. The man said he would see what he could do. Several days later he brought \$18,000 to the storeowner. "Thank you for raising this money. I don't need it though; you can give it somewhere else where people are in need." "What do you mean you don't need it?" "I'll tell you," said the storeowner, "it was amazing thing. Out of the blue I was supposed to be giving a woman \$50 in change, and before I could give it to her, she said, 'Keep the change and use it for someone in need.' The next lady in line heard her and when she was checking out she said, 'charge an extra \$200 on my card and use it for someone who needs it.' This started a chain reaction where person after person began to follow these women's example. The idea spread and before I knew it, in the few days since I talked to you, I was given \$50,000! So, please give the money somewhere else. I've got enough already to help!" 🕒

## A BA'AL HATURIM FOR YOU

When Moshe descends from the mountain in this week's Torah portion, he is greeted by Yehoshua, his student, who says that he hears the sound of battle in the camp, using the word "*Anos*" to describe the sound which literally means shouting. The other place in *Tana"ch* that the word "*Anos*" is used is in the book of Yeshaya where it states "*Yom anos adam nafsho*," meaning a day for a man to afflict himself, referring to the day of Atonement, Yom Kippur. The connection, explains *Ba'al Haturim*, is that "*anos*" of the sin of the golden calf was not forgiven until the day of "*anos*," which is Yom Kippur, when G-d forgave 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*.



## THE FALSE MESSIAHS OF JEWISH HISTORY

RABBI NOSSON WIGGINS

### CRYPTO-SABBATEANS – YEHUDA CHASID AND CHAIM MALACH (PART I)

Not to be confused with the illustrious Rabbi Yehudah Ha-Chasid of Regensburg, Germany, a noted kabbalist and author of *Sefer Ha-Chasidim* who lived in the 12<sup>th</sup> century, our character – Yehudah Chasid – was a fanatic religious leader who eventually fell into the clutches of the crypto-Sabbateans. Born in Skidzyel, a small village on the outskirts of Grodno, Lithuania, Yehuda Chasid was a phenomenal preacher who lured his crowd in with ease. By the mid 1690s, Chasid, a remarkable Talmudic scholar and kabbalist, attracted a cultish following comprised of more than thirty families from his native Lithuania who had committed themselves to his fanatic customs and abstinences. Around the turn of the century, Chasid traversed Europe as far as Holland and successfully gathered a considerable following which including many prominent Torah scholars. Chasid's next step was to emigrate to Eretz Yisrael, where he felt the group could practice their "righteous" customs on the holy earth of Hashem's chosen land.

A vital participant of Chasid's cult was a fellow named Chaim Malach, who had become entranced by the Sabbatean movement while visiting Turkey – home to one of the strongest crypto-Sabbatean undergrounds. He returned to eastern Europe where he preached that Shabbtai Tzvi would reappear in 1706, precisely 40 years after his passing, and redeem the Jewish nation. Chaim Malach attempted to reinforce his messianic claim by explaining that the 40 years between Shabbtai Tzvi's death and his reappearance reflected the 40 years that Moshe led the Jews through the wilderness up until the border of Eretz Yisrael. Likewise, after 40 years, Shabbtai Tzvi would be revived and bring the Jews into Eretz Yisrael. Accordingly, Chaim Malach encouraged his listeners to prepare for the Messiah's arrival by way of repentance and prayer. Since Yehuda Chasid and his followers anticipated that their "saintly" lifestyle would bring the Messiah, Malach effortlessly succeeded in injecting his Sabbatean ideology into Chasid's cult, thereby transforming the entire group into a messianic-Sabbatean movement. 🕒