

A LESSON FROM THE PARASHA

A Lesson In Pedagogy



RABBI
 EZRA
 STETTIN

I'd like to share an insight which I believe is one of the great secrets of teaching.

In this week's Torah portion, from 35:30 until the end of that chapter, Moshe *Rabbeinu* enumerates the unique skills and qualities with which Hashem blessed Betzalel and his helper Ohaliav. In verse 34, he tells the Jewish people of a quality that at first glance seems irrelevant to the task at hand. "*Ul'horos nosan b'libo*," which is loosely translated that G-d placed the ability to teach in his heart. Why tell the Jewish people this characteristic? If Hashem said that Betzalel would teach them, then wouldn't they have to learn from him whatever his teaching abilities are? Let's probe a little further into this small chapter of the building of the *Mishkan*. Why, in fact, did Moshe *Rabbeinu* tell the people about any of the skills or qualities that Hashem blessed Betzalel with? Why did they need to know? If Moshe *Rabbeinu* had told them simply to follow Betzalel's instructions, wouldn't they have listened?

I would like to humbly suggest that Moshe *Rabbeinu* was using his great wisdom and understanding of people to promote the most successful building of the *Mishkan*. By regaling the Jewish people with all the skills and qualities that Betzalel possessed, he engendered their trust of Betzalel, a critical factor in the student-teacher relationship. The students must be confident the teacher knows his business

in order to be willing to submit their minds and hearts to absorb the lesson.

Returning to our original question as to why they needed to hear that Betzalel was skilled teacher, Rabbi Naftoli Tzvi Yehuda Berlin explains the aforementioned *passuk* as follows: "He is willing to accept the burden and efforts of teaching others how to do the work." Moshe *Rabbeinu* understood that for students to really be willing to learn, they must be confident that the teacher will accept the burden of teaching them. The teacher must not only communicate the concept in front of them, but really teach them. This readiness to go all the way to the student on the part of the teacher gives the student the comfort level necessary to be vulnerable enough to really try to learn.

No matter our profession, we all have times in our life where we are expected to teach as part of our service of Hashem in this world. Let's try our best to really teach! 🙏



THE RABBI WAS ASKED ON THE PARASHA

THIS WEEK WITH
RABBI CHAIM HEINEMANN

Q) We are taught in the *Gemara* (*Meseches Baba Basra* 25a) that the various vessels in the *Mishkan* represented different things. For example, the *Shulchan* (Table) corresponded to livelihood and the *Aron* (Ark) represented Torah. I heard that the *Menorah* also represented Torah. If so, why do we need two vessels that represent the same thing?

A) Some want to suggest that both the *Menorah* and *Aron* are necessary for different parts of Torah. The *Aron* stands for *Torah sh'biksav* (written law) which was stored inside the *Aron*, while the *Menorah* stands for *Torah Shel Bal Peh* (the oral Torah).

I saw a beautiful explanation brought in the name of R' Y S Elyashiv, *zt"l*, as follows. These two vessels allude to the two components of a *Talmid Chacham* (Torah Scholar). On one hand a *Talmid Chacham* needs to sit in a private place (similar to the *Aron* in the *Kodesh Hakadoshim*) learning and growing and absorbing as much Torah as possible. Nobody needs to see or know, nor should he publicize all the Torah learning that he does. On

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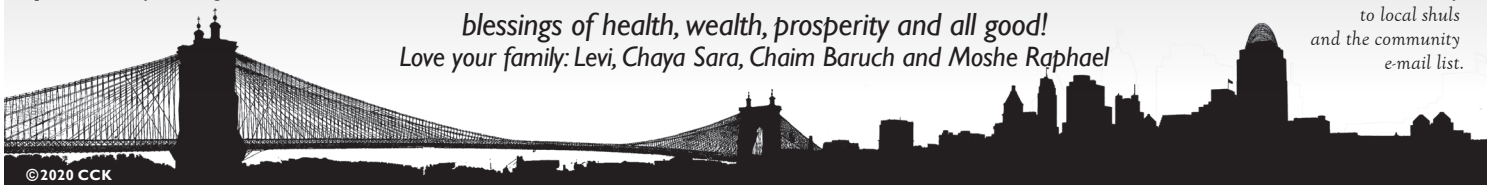
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THE RABBI WAS ASKED ON THE PARASHA

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the other hand, one cannot satisfy one's obligation by just learning and gaining knowledge. Rather a *Talmid Chacham* needs to be like the *Menorah*, which is situated in a public place, the *Hechal*, and give off light by teaching and inspiring others! These are two crucial elements and responsibilities of a true *oved Hashem* (servant of G-d). One who just worries about his own *shteiging* (growth) and does not take interest in those who are less engaged or knowledgeable, is deficient. The same holds true for one who is forever giving over to others, but not finding time to stay grounded by filling up his cup and replenishing himself. May we all be *zoche* to find the proper balance and serve Hashem in the best way possible! 🙏

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. 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

Menachem Mardner was a man who had completely dedicated himself to the learning and mastery of G-d's holy Torah. He was learning in the Kollel of the Mir Yeshiva when tragically he was diagnosed with a brain tumor. The only slim hope of saving his life was to operate, but it was considered very likely that his brain would be damaged somewhat in the process. Menachem and his wife went ahead with the surgery. As Menachem recovered from the operation, they found to their delight that his cognitive functioning had not been harmed, but chunks of his memory were missing. One of the things he could no longer remember was how to read. A man who had spent so much of his life immersed in the learning of Torah could no longer even read the books he used to spend long hours studying! This however did not deter Menachem. When he was cleared to go back to kollel, Menachem went back to his old seat, but with a different study partner than before. Instead of his old study partner, he had a new one. His goal? To relearn the *Aleph-Bais* and to teach himself to read. It was all with the same focus, the same energy, the same enthusiasm. Sadly, Menachem's life



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

THIS WEEK AT ??? pm.

Zoom link zoom.us/j/5959486315

A BA'AL HATURIM FOR YOU

The Torah portion begins with Moshe gathering the Jewish people together to discuss laws of Shabbos with the Jewish people. The previous topic at the end of the previous Torah portion was the radiance of Moshe's face when he returned with the second set of *luchos*. This juxtaposition of these two topics teaches us, says *Ba'al Haturim*, that Jews have a radiance that emanates from their faces on Shabbos just as Moshe did the whole week long. 🙏

was indeed taken by the cancer in his brain, but not before he had again begun to learn his beloved Torah. 🙏



THE FALSE MESSIAHS OF JEWISH HISTORY

RABBI NOSSON WIGGINS

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

Recap: Yehuda Chasid and Chaim Malach, two eastern European Jews, team up to create the first major crypto-Sabbatean messianic movement since the death of Shabbtai Tzvi.

The chief rabbi of Kraków – Rabbi Shaul (son of the renowned Rabbi Avraham Yehoshua “Heschel” of Kraków teacher of *Shach* and *Taz*) was uncertain of Chasid and Malach's true motives and sent a letter requesting Rabbi Tzvi Hirsch Ashkenazi, the expert crypto-Sabbateans hunter, to investigate the matter. After significant investigation, Rabbi Ashkenazi determined that the entire group was guilty of possessing the heretical beliefs of Shabbtai Tzvi. Rabbi Shaul of Kraków then issued an excommunicative ban in an attempt to stop the fraudulent pair of crypto-Sabbatean leaders.

Other attempts were made to undermine Chasid and Malach, but they were to no avail. Ultimately the group arrived in Vienna, where Chasid persuaded the affluent Court Jew, Shmuel Oppenheim, to finance their voyage to Eretz Yisrael. Shmuel Oppenheim rented two ships and secured travel visas for the group to sail down the Danube river to the port of Constantinople on the Black Sea. From there, the cult was to cross Turkey and Syria to reach Eretz Yisrael. Shmuel Oppenheim's ships provided transportation for only a small number of the cult's members, which numbered 1,500. A small group headed by Chaim Malach took the route arranged by Shmuel Oppenheim while the remainder followed Chasid to Italy and set sail from Venice. During the long and daring voyage, disease wiped out a third of the group's population, and by the time they reached the shores of Eretz Yisrael in the fall of 1700, they numbered 1,000 people. The cult began to settle in Jerusalem; however, the messianic mission abruptly collapsed when, just five days after their arrival, Yehudah Chasid passed away. The majority of the cult's membership disbanded upon Chasid's death and, although Chaim Malach attempted to reunite the remaining members, the group's cohesiveness ultimately petered out. All traces of the cult finally disappeared when Rabbi Dovid Oppenheim, chief rabbi of Prague and one of the most influential rabbinic figures in all of Europe, issued a harsh excommunicative ban against the cult and all of its adherents. 🙏