

## A LESSON FROM THE PARASHA

### Leading By Example

RABBI  
NOSSEON  
WIGGINS



The haftorah of *Parshas Naso* tells of a barren couple who were informed that they would finally have a child. The child would be a *nazir* from birth and would be required to maintain this level of sanctity his entire life. This is the story of Manoach, his wife, and their soon to be child – Shimshon the savior of the Jewish people. As the book of *Shoftim* relates (ch. 13), an angel of God appears to Manoach's wife and tells her that she will conceive a child. He then instructs her to raise the child according to the laws of *nizirus*. Moreover, the angel instructs that she must abstain from wine during the pregnancy because her son was to be a *nazir* even as a fetus. When Manoach's wife informs him of the exciting news he prays that Hashem send the angel again to teach him how to raise the *nazir* child. The angel in fact returns and reiterates the laws of *nizirus*.

Rav Shimon Schwab raises two difficulties with Manoach's prayer: 1. Did Manoach not know the explicit section of this week's *parasha* which discusses the laws of the *nazir*? And even if we presume that Manoach wanted to be taught the entirety of the law, including the details that are part of the Oral Law, were there not sufficient Torah scholars in the generation from whom Manoach could learn? 2. Hashem answers Manoach's prayer and sends the angel again, but the angel seems to repeat himself without adding anything. Why did this second revelation of the laws of *nizirus* satisfy Manoach?

Rav Schwab suggests that Manoach was asking a much deeper question about the *chinuch* (education) of his child: How can I possibly convey to my son

the importance of self-discipline from worldly pleasure (for this was the purpose of becoming a *nazir*) when I myself don't act this way? Manoach was troubled with the angel's instructions which didn't seem to make sense based on the fundamental principle of education that a child learns by example. For this reason, Manoach prayed that Hashem send the angel again to answer this difficulty. Hashem understands Manoach's confusion and the angel returns. Although the angel seemingly repeats the information, Rav Schwab explains that the angel actually conveyed a new message: In fact, Manoach is correct and he must *also* accept upon himself the laws of *nizirus* so that he can lead by example, demonstrating to his son the importance of *nizirus* and how to live such as life.

The message here is quite clear: By nature, children admire and emulate their parents. Therefore, parents can only convey ideals to their children if they themselves are leading by example. If parents successfully lead by example, then when the child encounters ideals which are antithetical to that which he has absorbed at home, the latter will prevail. 🕊



## THE RABBI WAS ASKED ON THE PARASHA

THIS WEEK WITH  
RABBI YITZCHOK PREIS

Last week's *parasha*:

Q) I'm confused about the collective offering of the *Nesiim* (princes) at the beginning of *Bamidbar* 7. If I understood correctly, they donated wagons and oxen that would be used to pull the wagons; the oxen wouldn't be offered on the altar. But the Torah calls their donation a "*korban*." Doesn't that mean a sacrifice?

A) Rav Hirsch suggests that the term "*korban*" is broader and not limited to offerings that are meant for slaughter. Anything that is used as a means of "bringing closeness" (*karov*, the root of the term *korban*) can be given this title. Ramban (Nachmanidies) does not allow for this broad use of the term *korban* and suggests two other reasons why this wagon-gift is called *korban*: One approach is that the wagons were meant to facilitate actual offerings. The wagons would transport the *mishkan* (tabernacle) to the proper location for the next offerings and, as "*korban-facilitators*," they are called "*korban*." In his second approach, Ramban suggests the proper understanding of the phrase "*Eglos Tzav*" is not "covered wagons" (as most

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## THE RABBI WAS ASKED ON THE PARASHA

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commonly translate based on Rashi) but “large, laden wagons.” The animal-pulled wagons were loaded with more animals which were to serve as offerings. Hence the entire package was called *korban*. 🕒

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

Rabbi Meshulem Jungreis was very sick towards the end of life. Attached to innumerable tubes, he could hardly communicate, but when he heard that the young man with cancer in the next room was a Jew who was practicing Buddhism, he insisted that he be allowed to visit. After a half hour of concerted effort of the nursing staff Rabbi Jungreis entered the next room. “Shalom Aleichem!” he did his best to cry out. “I’m not Jewish, I’m a Buddhist,” was the response. Rabbi Jungreis was not dissuaded. “What is your Jewish name?” “I don’t have one.” “Did you have a Bubby?” “Yes,” the young man answered. “What did your Bubby call you?” “Something weird, I don’t remember.” “Think hard,” Rabbi Jungreis encouraged. “It was something like Feivel maybe.” “Feivel!” Rabbi Jungreis again did his best to say it loud. “A Feivel is not a Buddhist! Come here, I want to give you a hug Feivel!” Thereafter, Rabbi Jungreis and Feivel developed a friendly relationship. When a little while later Rabbi Jungreis heard that the doctors told his friend Feivel that his situation was hopeless and he was going to be transferred to hospice,

## A BA’AL HATURIM FOR YOU

*Ba’al Haturim* brings the Talmud Yerushalmi that asks why the *sotah* is tested using water, dirt, and writing? To which the Yerushalmi answers that water reminds her from whence she came (a putrid drop), the earth reminds her of where she is going (all are buried in the earth), and the writing represents the reckoning of heaven on a person’s deeds (for all of a person’s actions are recorded in heaven). These are the three elements which the Mishna in Avos says if a person keeps things before them constantly, they will not come to sin. The *sotah* who ignored these things, is tested through them. 🕒

he again insisted that he be brought to Feivel’s room. He found Feivel crying. Looking up Feivel asked, “What am I going to say to Hashem? I am so afraid!” “You just say *Shema*. You tell Hashem that you learned *Shema* later in your life, but when you did you said every day.” “Rabbi, I’m still so afraid.” Rabbi Jungreis looked into Feivel’s eyes and told him, “Feivel look at me. I’m on my way to the same place you are. I’m going to come and hold your hand. Together we will talk to Hashem.” 🕒



## THE FALSE MESSIAHS OF JEWISH HISTORY

RABBI NOSSON WIGGINS

### CRYPTO-SABBATIANS – NECHEMYAH CHIYUN (PART VI)

Despite the endless rioting, Chacham Tzvi wouldn’t retreat from his position, but rather turned to his counterparts in other European cities to muster support for his crusade against heresy. Replies arrived from rabbis in Nikolsburg, Livorno, and Prague, and in a matter of a few weeks Chiyun was under fierce attack. As a counterattack, Chiyun published a vicious pamphlet titled *Ha-tzad Tzvi*, in which he blasted Chacham Tzvi and accused him of distorting the truths of *kabbalah*. Chiyun’s followers in Amsterdam also launched a verbal assault against Rabbi Moshe Chagiz, causing him to leave Amsterdam and move to London.

Chacham Tzvi now stood alone in Amsterdam to combat Chiyun and his followers. The influential Sephardic leaders decided to report the case to the local government for a ruling on the matter. Chacham Tzvi was well aware of the horrific desecration of G-d’s Name which would likely occur if the matter was brought before the secular courts of Amsterdam, so he chose to resign from his rabbinic position and moved his family to London. Shortly after the two rabbis arrived in London, they both relocated: Rabbi Chagiz to Altona, Germany, and Chacham Tzvi to Lviv (Lemberg), Ukraine, where he became the chief rabbi. Only after the two rabbis were forced out of Amsterdam did the rabbinates of Europe (from Italy, Poland, Germany, North Africa, and Turkey) collectively issue a ban against Chiyun and his supporters. The ban, signed by more than one hundred rabbis, was sent to all the major Jewish communities of Europe and the Middle East, finally putting an end to Chiyun’s career.

The ban was so authoritative that even the Sephardic leaders of Amsterdam who had backed Chiyun were now forced to withdraw their support. In order to cut their ties with Chiyun in a civilized and peaceful manner, the Sephardim decided to send him off with a great sum of money and letters which glorified and praised Chiyun and his works.

Thus, Chiyun left Amsterdam a shameful millionaire. However, he only realized how despised he was by the entire Jewish nation when he was repeatedly rejected by every community he attempted to visit. Although Chiyun managed to resurface once more by persuading the Constantinople rabbinate to revoke their ban issued against him (after promising to refrain from engaging in the study of *kabbalah*), he was eventually rejected a second time in Amsterdam, this time by the chief rabbi of the Sephardic *kehillah* – Rabbi Shlomo Ayllon. In 1714 Chiyun went into exile and by the mid 1720s Chiyun is reported to have died somewhere in Northern Africa. 🕒