

**A LESSON FROM THE PARASHA**

**Our Loving Father**



RABBI  
DOVID TZVI  
MEISSNER

This week's *parasha* opens with a presentation of a blessing and a curse to the Jewish people. Note the difference in language between the two: The blessing: *that (asher)* you listen to the commandments etc., and the curse: *if (im)* you do not listen to the commandments etc. (*Devarim* 11: 27-28).

*Apiryon*, written by Rav Shlomo Ganzfried, author of *Kitzur Shulchan Aruch*, suggests an answer to why the Torah changes the wording of the verses. Hashem deals with us, the Jewish people, as a father deals with his young child. The father who loves his child and wants him to grow up and follow the correct path will give him money or presents in advance to encourage him to succeed in his Torah studies. Yet, he will punish his child only after he misbehaves, even if he knows that his child is destined to do so.

Similarly, Hashem rewards us even before we fulfill his commandments. Midrash (*Rabba, Emor; 27:2*) tells us that the Divine Spirit says, "Does one fulfill My commandment to circumcise his son if I have not yet given him one? Does one build a fence atop his roof if I have not yet given him a house?" Hashem also gave us His holy land, Eretz Yisrael, in advance of our fulfillment of His commandments.

However, Hashem doesn't punish the Jewish people until they have actually transgressed, despite His knowledge that the Jewish people would unfortunately do so.

Therefore, regarding the curse, the Torah wrote "*if* you do not listen," because only once there is a transgression will Hashem

mete out punishment, not before.

The blessing, however, is given right away, "*that* you listen," with the condition that we subsequently follow the commandments.

How encouraging it is to be reminded that Hashem bestows His good upon us constantly, believing we can and encouraging us to succeed in living a Torah life!

We say *Modeh Ani* every morning upon arising, which ends with the words *rabba emunasecha*, "abundant is Your faithfulness." Shouldn't we say "abundant is my, or our, faithfulness?" I once heard a beautiful explanation for this. We are indeed addressing Hashem and thanking him for returning our soul and granting us another day of life, and simultaneously acknowledging Him saying that You, Hashem, have faith in us to succeed today. I may have botched up yesterday, but You gave me another day to try to succeed in coming closer to You and You encourage us constantly.

Let us internalize these thoughts which will hopefully increase our happiness and connection to Hashem. 🌟



**THE RABBI WAS ASKED ON THE PARASHA**

THIS WEEK WITH  
RABBI DOVID SPETNER

This week's *parasha*:

Q) In our *parasha* the Torah refers to the built *Beis Hamikdash* as if in code, referring to it as "*Hanachala*." This got me thinking, even if there is much reason for the *Beis Hamikdash* being referred to this way, wouldn't you think the Torah would command explicitly somewhere to build a *Beis Hamikdash* in Eretz Yisrael, if it is something so central to the Jewish people?

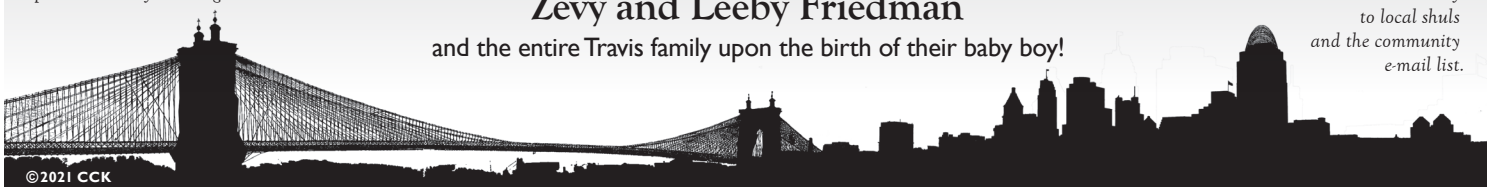
A) Excellent question! There actually is a *mitzvah* in the Torah to build a *Mikdash*. The Rambam writes at the opening of his *Hilchos Beis Habechira* that in the beginning of *parshas Teruma* (25:8) Hashem says, "*Vasu li Mikdash – Make a Sanctuary for Me*." The Torah's reference to the *Beis Hamikdash* as "*haNachala*" is merely telling us the eventual location of the *Mikdash*, just as the earlier word "*haMenucha*" in the *possuk* is a reference to the location of the *Mishkan* in Shilo. A question that helps to sharpen this point was asked by the Chasam Sofer (final *teshuva* in OC). He asked that if the Torah gives us a command in *parshas Teruma* to build a *Mikdash* and then explains in detail the

➡ CONTINUES ON NEXT PAGE ➡

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

Sponsored in honor of and Mazel Tov wishes to  
**Zevy and Leebby Friedman**  
and the entire Travis family upon the birth of their baby boy!

Cincinnati Torah  
is distributed weekly  
to local shuls  
and the community  
e-mail list.



## THE RABBI WAS ASKED ON THE PARASHA

CONTINUED

construction that is the *Mishkan*, how did later generations, even through *nevua*, have the right to change the construction? Why didn't they just take the *Mishkan* and place it on *Har Habayis*? (See the Chasam Sofer for a beautiful answer.)

As to why the Torah spoke in code about the site of the *Beis Hamikdash*, see Rambam in *Moreh Nevuchim* (3:45) for three explanations. His final and most conclusive reason is so that each tribe should not fight about who should have that area in their portion. Only after the King is established Who can subdue any dissension, can the place be revealed. 🌐

*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.*



**The Kollel will be on summer recess from Tuesday August 3rd through Tuesday August 17th.**

## A SHINING EXAMPLE

The German army was at the outskirts of Warsaw and Mrs. Steinmetz was on her way to see a doctor as she was expecting a child. As she prepared to leave, the doctor told her, "You can't go back to your home. The Germans are rounding up Jews across Poland. It is not safe!" "What should I do instead?" "Stay here," was the reply. "I can't leave my husband," answered Mrs. Steinmetz. "So bring him too!" said the doctor. Mrs. Steinmetz hurried home and told her husband about what the doctor was offering. "I am not leaving my parents and siblings!" said Mr. Steinmetz. After thinking for a little about what to do, they decided to chance it and bring their family back to the doctor's house. After a hurried gathering of possessions, thirteen people made their way to the doctor's home. The doctor graciously accepted everyone into her home and set about making her attic livable for her guests. Running water and bathroom facilities were not something she was able to do and she had to see to it herself that their needs were met. This went for

## A BA'AL HATURIM FOR YOU

Ba'al Haturim comments on the juxtaposition of the topic in our *parasha* where G-d blesses the Jewish people with being merciful people who do not become callous to killing even if they must kill in some situations to carry out G-d's will, to the words "*Banim atem Lashem Elokeichem*" – you are children to Hashem your G-d. The idea being hinted to here is, says Ba'al Haturim, that one who is merciful and takes pity on others, G-d will be merciful to him like a father to his son. 🌐

the next twenty-two months until she was able to smuggle her "guests" out of Poland. At a certain point the Gestapo even used her home for an office space! Many years after the war, the Steinmetz family tracked down and brought their doctor and savior to New York for a family wedding. Two hundred people danced around her – all descendants of the ones she had saved. Someone asked where she had the fortitude to carry out such a mammoth task for so long. "I read in the bible how Abraham tried to save the city of Sodom if they had any righteous people. I decided to follow Abraham's lead and attempt to save the righteous." 🌐

## THE FALSE MESSIAHS OF JEWISH HISTORY

RABBI NOSSON WIGGINS

### THE FRANKISTS (PART IV)

On October 17, 1757, nearly two years after the event in Lanckoronie occurred, the investigation and all hearings were completed and the tragic verdict was released by Bishop Dembowski and the members of his court: The Podolian Sabbatians were innocent of all charges of heresy and the rabbis of Podolia were found guilty of persecuting and harassing the "innocent." As mentioned, Frank was absent at the time, and the leader of the Podolian Sabbatians – Yehuda Leyb Krysa – was deemed victorious. The rabbis were fined and punished for their slanderous accusations, and the bishop condemned the Talmud to the flames. Accounts report that aside from the Talmud, the Shulchan Aruch and the Zohar were publicly burned in cities throughout Podolia including Lwow, Brody, and Zolkiew.

Although the burning of the Talmud and other sacred Jewish books was certainly a great tragedy, ultimately the ruling that Sabbatianism (which at this point in Podolia was quite similar to Christianity) was a valid form of Judaism posed immense and imminent danger to the greater Polish-Lithuanian community of traditional Jews. Dembowski's verdict, although originally limited to the Kamieniec diocese, was soon extended to the heavily populated Lwow diocese following his appointment as successor of Archbishop Wyzyccki of Lwow. And Dembowski had plans to extend his ruling over the entire Polish-Lithuanian Commonwealth. Once the public practice of Sabbatianism became permissible by Polish law, the rabbis were essentially powerless against their enemies. The desperateness of the situation became apparent and the rabbis of Podolia convened and declared a public fast day to beseech the Almighty to revoke Dembowski's decree.

The events which were about to unfold were likened by one reporter to the fantastic miracle that occurred in the times of the Persian King Achashveirosh and his covert Jewish wife – Queen Esther. 🌐