

## A PARASHA THOUGHT

### Every Day an Eternity

When we think of *parshas Tetzaveh*, it's unusual to think of it as the location of one of the great principles of the Torah. However, according to a *Midrash* quoted by Maharal and the *Ein Yaakov* (in his preface to *Hakosev*) perhaps the greatest principle of all is in *parshas Tetzaveh*.

The *Midrash* brings several opinions of the greatest principles, such as "Love your neighbor as yourself" and the *Shema*. The *Midrash* concludes however, that the "*halacha*" follows the opinion that the greatest principle is "One lamb you shall offer in the morning, etc." – the section commanding us to offer two lambs daily as a sacrifice – one in the morning and one in the evening found in this week's *parasha*.

Certainly, these offerings known as the "*Tamid*" or "continual" offerings, are important ones, as they are the only ones to be brought every day of the year. The *Mishna* also tells us that of the five national tragedies that occurred on the 17th of Tammuz, one was the cessation of this daily offering. Nonetheless, to grade it as the most important principle in the Torah still seems difficult to grasp.

The *Ohr Hachaim* on *parshas Veyechi* brings an incredible idea in the name of the *Arizal*. We tend to think of the days of our lives as one continuum broken up by times of inactivity when we sleep. The *Arizal* reveals to us that in a certain sense, each day is a separate lifetime and when we sleep and our souls connect to the spiritual world on

some level, the *mitzvos* that we performed that day get deposited above. We are then renewed for another day of life. A *mitzvah* opportunity that could have been performed that day but wasn't will leave something missing from that component of our soul that was exclusive to that day in our eternal life in the World to Come.

With this insight we can gain new appreciation for the overriding potency and value of each and every day. The message of the *Tamid* offering is that consistency of performing *mitzvos* is not just a good habit. It is that each and every day of *mitzvah* performance is a separate eternity and a world in and of itself. Consistency is no longer simply a great and lofty ideal. It represents the inherent eternal value of every day of our lives. 🌟

RABBI  
DOVID  
SPETNER



## THE RABBI WAS ASKED ON THE PARASHA

THIS WEEK WITH  
RABBI DOVID SPETNER

Q) I used to assume that *parshas Teruma* described the structure of the *Mishkan* and all its utensils and that *parshas Tetzaveh* described the clothes of the Kohanim. Now that I got to the very end of *Tetzaveh*, I see that one of the utensils was left behind and is not described with all the others. The golden altar that was used to burn the *ketores* seems to be out of place at the end of *Tetzaveh*. What is the reason for this?

A) This question is addressed by Ramban and several others. I find the answer that I understand best is the one offered by R' Meir Simcha in *Meshech Chochma*. He points out that Rav in the Gemara *Zevachim*, 59b, states that if the golden altar were not in its place, there is still a *mitzvah* to offer the *ketores* in the spot where the altar belongs. This, suggests the *Meshech Chochma*, sets the golden altar apart from all the other utensils. Without the copper altar we cannot offer sacrifices. Without the *shulchan* we cannot place the *lechem haponim* (show bread). Without the *menorah* we cannot light the lamps. Unlike these, the golden altar is the preferred way to offer the *ketores*, but it is not imperative, and is therefore not listed with the other utensils without which the service in the *Mishkan* cannot be performed.

It is interesting to note that at the beginning of *Ki Sisa* next week, the *Meshech Chochma* points out that in describing the *kiyor*, the copper laver

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THIS SUNDAY

THE CINCINNATI COMMUNITY KOLLEL  
INVITES ALL MEN AND BOYS TO A

### SEDER MOED MISHNAYOS LEARNING AND SIYUM

WITHIN SIXTY'ISH MINUTES

FOR ALL MEN AND BOYS

Sunday, February 13, 2022

- Electronics, Scooters and many more prizes
- Lavish Siyum • Hot Buffet
- Special Door Prizes for the first 25 Boys
- For Men: Generous Stipend
- SPECIAL GUEST SPEAKERS

6:30PM - Learning begins (all men/boys/limudim welcome)  
Raffles every 15 minutes throughout Learning Seder  
7:45PM - Siyum on Seder Moed  
8:30PM - Maariv  
8:45PM - Grand Raffle

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## THE RABBI WAS ASKED ON THE PARASHA

CONTINUED

used to wash the *Kohanim's* hands and feet, the Torah does not write, "You shall place water **in it**." Rather it writes, "You shall place water **there**." The reason, he suggests, is because *Kohanim* may wash from other utensils, as the *Kohein Gadol* does on Yom Kippur. However, as the Talmud *Yerushalmi* in *Yoma* (4:5) says, the washing must take place in that spot. Although the *Meshech Chochma* does not make the point, the reason the *kiyor*, too, is placed in *Ki Sisa* and not in *Teruma* with the other utensils may be for the same reason. Because like the golden altar, it too is not an imperative to perform the service in the *Mishkan*. 🕒

Something always bugged you about the upcoming parasha (or last week's)? Ask! Submit a question on the parasha by Monday at noon by emailing [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 EPHRAIM SKOLNIK

Michael Cohen had a very troubling childhood. His home life was dysfunctional and traumatic, and he never had it easy fitting in at school. Although Michael grew up religious and went to *yeshiva*, unfortunately, because of all his hardships and childhood trauma, he abandoned his Judaism. Eventually, Michael got the help he needed to deal with his childhood traumas and inner demons, returned to full religious life, and was able to marry and build a healthy family. When asked by a close friend, "What caused you to come back to Judaism after so many years and such a hard time?" Michael responded, "Actually it was Rabbi Bergman, the last rabbi I had before I had before I left *yeshiva*. He called me every week during my years of inner turmoil when I had lost touch with everybody else. His care and concern are what gave me the feeling that I belonged and gave me the push to come back." This friend then went to Rabbi Bergman and told him what happened. "Look how much your constant love and concern helped. It literally saved Michael!"

## TEFILLA TIDBITS

RABBI YAAKOV MARCHUK

Let's speak about the *bracha* of *Netilas Yedayim*. The *Mishna Breurah* (*siman* 4) brings two reasons why we wash our hands when we wake up. The *Rosh* writes that during the night we may have touched a normally covered part of our body making our hands impure. The *Rashb"a* is of the opinion that in the morning Hashem returns our soul to us and we are created anew, and are recommitting ourselves to the service of Hashem. The *Rashb"a* continues that just as the *Kohanim* would begin their service by washing their hands from the *kiyor* (laver), we also start our day with washing our hands. The *bracha* is a thanks to Hashem for the ability to serve Him. Rav Avigdor Miller would point out Hashem's great kindness that He created nights, days, weeks, months, and years, instead of life being one long day, so that we always have the ability to put a rough day behind us and to start fresh. 🕒

"Let me tell you something else," said Rabbi Bergman. "Not once during all those years did Michael answer my phone call." 🕒

## THE AUTHENTICITY OF THE ZOHAR

RABBI NOSSON WIGGINS

### The Testimony of Rabbi Yitzchak of Akko (Part III)

**Recap:** Rabbi Yitzchak of Akko has arrived in Spain and begun his investigation about the *Zohar*. Among the various reports, theories, and stories is that Rabbi Moshe de Leon himself fabricated the *Zohar*.

The story continues:

Rabbi Yitzchak of Akko records that he then travelled to Valladolid (northwestern Spain) and met with Rabbi Moshe de Leon. He wrote:

Rabbi Moshe de Leon swore to me "May the Almighty do such and such to me if the book did not originate from Rabbi Shimon bar Yochai." He told me as follows, "the ancient book written by Rabbi Shimon is in my home in Avila and when you come visit, I will show it to you."

Rabbi Moshe de Leon departed from Valladolid and stopped in Arevalo on his way home to Avila. In Arevalo, Rabbi Moshe de Leon fell ill and died suddenly.

Rabbi Yitzchak of Akko's testimony continues:

When I heard the news of Rabbi Moshe de Leon's untimely death I was greatly distressed. I travelled immediately to Avila and found the great and respected scholar – Rabbi David de Pancorbo. Rabbi David de Pancorbo asserted without the slightest doubt that Rabbi Moshe de Leon fabricated the entire Book of the *Zohar*. Rabbi David de Pancorbo related to me the following story:

Rabbi Moshe de Leon would receive large sums of money from the wealthy individuals who studied *kabbala* with him. Instead of keeping the money, he would distribute it to those in need. When Rabbi Moshe de Leon suddenly passed away, he left his wife and children without basic necessities. I [Rabbi David de Pancorbo] approached the wealthy Rabbi Joseph de Avila and said to him, "If you do as I instruct you will be able to obtain the Book of the *Zohar* which is worth far more than diamonds and gold. Tell your wife to send a servant and deliver a present to the poor widow of Rabbi Moshe de Leon." Rabbi Joseph agreed and his wife sent a gift to the poor widow. The next day Rabbi Joseph de Avila told his wife to approach the widow and suggest that their son would be a suitable match for her daughter and if she would agree to the proposal then she would never lack any of her needs. Rabbi Joseph de Avila continued to instruct his wife, "The only thing which you should request in return is the Book of the *Zohar* from which her husband would make copies for scholars who wanted the holy book. Make this request in front of the widow and her daughter separately and carefully record their responses."

To be continued... 🕒