

A PARASHA THOUGHT

Love Is In The Details

As we know, there is not an extra word written in the Torah and many *halachos* can be derived from a few "extra" letters. This begs the question, why are all the details and measurements pertaining to the construction of the *mishkan* repeated by the Torah. Wouldn't it have sufficed just to write that they built it as G-d had commanded them?

Rabbi Aharon Lichtenstein z"l, the *Rosh Yeshiva* of Har Etzion, answered with the following parable. Imagine a bride and groom who are engaged. As they are preparing for their wedding, they buy a starter house. They get very busy shopping for furniture and décor for the house. From the window shades to the wallpaper and trim, every little detail excites them more and more. But as the wedding nears, the groom finds out the

wife was not faithful to him. Immediately, all the wedding plans are put on hold and the house is forgotten about. Eventually, they are able to work things out and go ahead with the wedding. Do you think at this point they care about all the little details of the house and wedding as they cared before? They are happy to just be together again. Explains Rabbi Lichtenstein, the original commandment of the *mishkan* was written before the "sin of the golden calf" and the recap was written after the "sin of the golden calf." G-d was showing us that you might think that "yes, I forgave you for the sin of the golden calf, but maybe things are different now and I am not interested in such a close relationship with the Jewish people." To that thought, G-d responded with the commandment of building the *mishkan* with every intricate detail written out once again, to show that His love for the Jewish people was as strong as ever. Many times in life we may feel that we have done something that perhaps permanently damaged our relationship with Hashem. At times like that we should remember the commandment of the *mishkan*, and that G-d is teaching us that we are always welcomed back with open arms. 🕊️



RABBI
EPHRAIM
SKOLNIK

LEARNING WITH THE KOLLEL
(BASAR B'CHALAV)

WITH
RABBI CHAIM HEINEMANN

Q: Does one need to designate separate meat and dairy burners on the stove top?

A: There is a general rule that two dry vessels do not absorb taste from one another; however, *l'chatchila* (it is preferable) to avoid doing so (Rama 92:8). Therefore, meat and dairy pots cooking on a stove top must not touch one another. In the event that the pots do touch, they and the food therein are permitted. If, however, the area of contact is damp, the pot may become *treif* (see *Chavas Daas* 92:20 & *Yad Yehudah* 92:56 as to how much liquid is needed to transfer taste) and one should consult a Rav.

Even when the pots are not actually touching, one should not cook meat and milk in close proximity since they may splatter onto one another as they boil (*Shach YD* 118:36). Unless one knows otherwise, one need not assume that splattering occurred and *bdi'eved* (after the fact) the food is permitted. If the pots are covered, there is much less reason to be concerned about splattering. Just to be safe, some families have a practice of placing a tin separation between meat and dairy pots while they cook simultaneously on the stove.

Based on the above, the *Ksav Sofer* (*Siman* 54) rules that a *Yarei Sh'mayim* (a G-d fearing person) should keep and designate separate grates for each type on their stove top. Even though there is actual fire that presumably burns away

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Pre-Purim Shiur
AT THE Cincinnati Community Kollel!

TOPIC: Shiur given by
Rabbi Avraham Lefkowitz Shlita,
Rosh Kollel of Kollel Bnei Torah

How and with whom can one fulfill the Mitzvah of Mishloach Manos

Sunday morning, March 6th
9:50-10:20AM at the Kollel

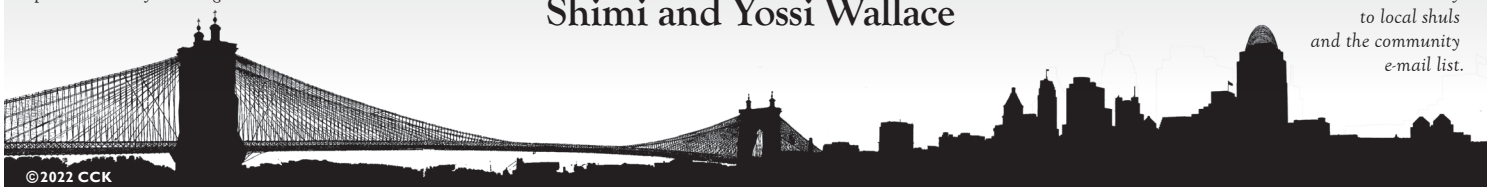
Breakfast to follow



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LEARNING WITH THE KOLLEL (BASAR B'CHALAV)

CONTINUED

any food residue, some are concerned (*Minchas Yitzchok* 5:20, *Teshuvos V'hanhagos* 2:387) that the fire does not reach the entire metal grate and a dairy pot may subsequently be placed directly on meat residue.

However, *halacha l'maseh*, the *Poskim* [*Igros Moshe* (1:59), *Halichos Shlomo* (*Pesach* 3:9), and Rav Moshe Heinemann, *shlita*] *pasken* that that one can, *l'chatchila*, cook meat on the same burners that were previously used for milk providing that it looks clean. If one detects a spill, it should be wiped down before placing down a pot of the other gender. This seems to be the opinion of the *Mishna Brurah* as well (O.C. 491:34), who writes that "due to the stringency of *Pesach*, it is worthwhile to *kasher* the burners" which implies that throughout the year one would be fine as is.

Obviously, if people choose to be *machmir* (strict) for themselves and keeps some burners specifically for milk and some for meat, or decide to have two completely different stove tops, they are probably better off in the long term and practically have less to look out for before each use. 🙏

A SHINING EXAMPLE

RABBI EPHRAIM SKOLNIK

Moshe was a 6th grade boy in yeshiva who was struggling tremendously. He was constantly being suspended for fighting and misbehaving in class. Moshe would spend more time outside the classroom than inside the classroom. Expulsion from school was imminent, but one day, as if by magic, Moshe was a changed boy. He was one of the most well-behaved and friendliest boys in the class and was a star student from that day forward. Eventually, he graduated elementary school with honors and was valedictorian of his class. When Moshe was in high school he bumped into his 6th grade teacher. As they were talking, his teacher asked him, "Moshe, if you don't mind me asking, what happened that made you change so drastically?" "To tell you the truth, no one ever asked me," replied Moshe. "I think they were happy I stopped making trouble. I'll tell you one day when I was in the principal's office for something I did, he got a phone call in middle of our conversation. He picked up the phone and told the other person 'I'm really sorry but I am in middle of a conversation with a very important person and I will call you back later.' We finished up our conversation and I got my punishment. That night as I was lying in bed, I was

TEFILLA TIDBITS

RABBI YAAKOV MARCHUK

The Gemara teaches that we recite a *bracha* on a *mitzvah* prior to its performance. For this reason, after *Birchas Hatorah* we immediately learn words of Torah. One may question, why don't we need to recite a new *bracha* every time we begin to learn throughout the day? The *Aruch Hashulchan* (47-22) explains that, unlike all other *mitzvos* that are not incumbent on a person the whole day, the study of Torah is a person's responsibility day and night whenever he has time to learn. Essentially, there is never a break in the *mitzvah* and one does not need to make a new *bracha* each time he resumes his learning. When Hashem offered us the Torah we said "*Nasah v'nishma*" (we will do and we will listen). Interestingly, the *pasuk* is in *Shemos*, chapter 24, *pasuk* 7, to remind us that the *mitzvah* to learn is 24 hours a day 7 days a week, and while we have different responsibilities throughout the day that exempt us from Torah, our "default" is learning. 🙏

thinking who was that important man my principal was talking to? Then I realized that he was talking about me and I started thinking maybe I'm not so bad after all and I can expect more from myself and I need to try a little harder. If the principal thinks I'm special then maybe I am and from that day on I was a changed student." 🙏

THE AUTHENTICITY OF THE ZOHAR

RABBI NOSSON WIGGINS

The Testimony of Rabbi Yitzchak of Akko (Part V)

Recap: After recording Rabbi Joseph ha-Levi's "proof" that the *Zohar* originated from Rebbi Shimon bar Yochai, Rebbi Yitzchak of Akko records the obvious fault in the logic of the evidence.

Rebbi Yitzchak of Akko continues:

I left Talavera and arrived in Toledo. There too, I questioned many people and got different responses. When I mentioned the test of Rabbi Joseph Ha-levi, people replied that such a test is meaningless. Even if Rabbi Moshe de Leon composed the book himself, he certainly kept the original in a safe place pretending that it was the ancient text and from there he would copy the book upon request.

The testimony of Rabbi Yitzchak of Akko ends abruptly, leaving us with a mystery which is far from solved. After Rabbi Yitzchak of Akko records the rebuttal to the test of Rabbi Joseph Ha-levi, he records as follows:

While in Toledo it was made known to me by some students that they had known an elderly man – Rabbi Yakov, a student of Rabbi Moshe de Leon. This man called heaven and earth to witness that the book of the *Zohar* which Rebbi Shimon bar Yochai had written...

Rabbi Avraham Zacuto concludes the citation of Rabbi Yitzchak of Akko's testimony with the words, "I have not found the conclusion of this passage in the book [the diary of Rabbi Yitzchak of Akko]."

And so, we are left with a cliffhanging testimony from the great kabbalist and scholar – Rabbi Yitzchak of Akko.

To be continued... 🙏