



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

The priest shall don his linen garments and linen breeches on his body, and he shall separate from the ash of which the fire consumed of the elevation offering upon the altar, and place it next to the altar. And he shall take off his garments, and put on other garments, and take the ashes out of the camp to a pure place (Tzav 6:4,5).

The verses above describe two distinct Temple services. The first verse instructs that a priest ascend the altar and take a shovelful of ashes from the previous day's offerings. These ashes are then to be placed on the courtyard floor, to the east of the altar ramp. The second verse mandates an altogether different procedure. A priest is directed to remove the ash buildup from the previous day's service from the altar and transport these ashes outside the city. These two commandments, based upon Rabbi Samson Raphael Hirsch's exegesis and understood side by side, serve as both a sobering guide and an inspiring charge.

The commandment to take a representative shovelful of ash from yesterday's offering and deposit it beside the altar, an act which begins the day's Temple service, reminds the nation that *"the new day does not bring new tasks. For the task that is incumbent upon us today is the same task that was incumbent upon us yesterday. The most recent Jewish grandchild stands in the place where his first ancestors already stood, and each new day adds its contribution to the fulfillment of the one task assigned to all generations of the House of Israel. Each day receives its mission from the hand of the previous day."*¹

This message of adherence to tradition is not, however, a prescription for lethargic and uninspired service. In his explanation of the second commandment, to remove the altar's ashes and transport them outside the city, Rabbi Hirsch expounds: the removal of ash from yesterday's offerings *"signifies that, at the same time, the Jewish nation must begin its task anew each day. The start of every new day summons us to set out upon our task with full and fresh devotion as though we had never accomplished anything before. The memory of yesterday's accomplishments must not inhibit today's performance. Thoughts of what has already been accomplished are likely to choke off all initiative for new accomplishments. Woe to him who is smug with satisfaction over his past achievements, who does not begin the work of each new day as though it were the very first day of his life's work!"*²

On the one hand, the Torah's immutability connects us and binds us to a glorious and age-old tradition. At the same time, we are directed to inject our spirituality with fresh energy and vigor, each and every day anew.

Have a wonderful Shabbos,

Rabbi Menachem Winter

¹ Rav Samson Raphael Hirsch, The Hirsch Chumash: Sefer Vayikra – Part I, trans. Daniel Haberman (Jerusalem: Feldheim Publishers, 2008), p.198.

² Rav Hirsch, p. 200.

TABLE TALK

POINTS TO PONDER

Tzav (Command) Aaron and his sons... (6:1)

The word *tzav* is a word that connotes a command to be scrupulous. Rabbi Shimon explained, since there is a loss while bringing an *olah*, the Torah especially needed to urge the Kohanim here (*Rashi*).

Why is there a loss while bringing the *olah*? Even though the kohanim do not get any of the meat of the *olah*, they do receive the hide of the animal.

PARSHA RIDDLE

Whose name appears twice in the Megilla - but is spelled differently each time?

Please see next week's issue for the answer.

Last week's riddle:

What item, derived from this parsha, should one have on their table?

Answer: Salt

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Tzav discusses the thanksgiving-offering (*korban todah*). As we discussed last year, the Talmud (*Berachos* 54b) declares that "Four are required to give thanks: seafarers, desert travelers, one who was sick and became healed, and one who was confined in prison and left." Various *acharonim* ask that insofar as these experiences are considered dangerous and thus require special thanksgiving, how is one permitted to voluntarily embark on a sea voyage or a desert journey in the first place, given that self-endangerment is generally prohibited?

The *Divrei Malkiel* (5:35) infers from the permissibility of embarking on a sea voyage that assuming some [presumably small] level of risk is evidently permitted, and not considered 'suicide'. He concedes, however, that a delineation of the limits of this principle is called for.

The *Binyan Tzion* (#137) distinguishes between 'current' and 'present' danger on the one hand, and 'future' danger on the other, arguing that the prohibition against self-endangerment applies only to the former, and not to the latter. He therefore permits engaging in certain behavior that physicians warn may result in eventual danger to one's health. Other *acharonim*, however, reject his stance (see, e.g., *Shut. Achiezer* 1:23:2).

The *Shem Aryeh* (end of #27) maintains that any sort of activity which is "the custom of the world" and "a necessity of the world" is permitted even if dangerous. He therefore concludes that ocean voyages and desert journeys are appropriate as a means of earning one's livelihood or for business purposes, but not merely for the purpose of tourism ("to see novel things"). Similarly, Rav Kook (*Letters*, Vol. 3 #852) rules that voluntarily assuming even a "very minute and distant" amount of danger is only permitted for the purpose of earning one's livelihood, and not for mere recreation.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

All children
13 and under
who answer a
"Who Am I?"
correctly will
be entered
into a raffle to

Win a pair of portable camping lantern flashlights!

*The next raffle
is April 12th.*

*Congratulations to Akiva Biberfeld
and others for answering last week's questions correctly!*

Visit gwckollel.org to submit your answers.

*Answer as many as you can - each correct answer
will entitle you to another raffle ticket and
increase your chances of winning.*

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and the entire community a joyous Purim!**

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