



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Dignification Through Obfuscation

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In this week's Parsha, the Torah continues the theme of Sefer Vayikra and teaches us many detailed laws as to how the various sacrificial offerings are to be brought. We quickly see the importance that the Torah gives to every last detail of the Temple service, including the side of the altar on which an offering is to be *schechted*. To this end, it is interesting to note that when the Torah specifies the area in which a *Chatas* (Sin Offering) must be *schechted*, rather than describing it in terms of north, south, east, or west of the altar, as it does for the other offerings, it describes it as "the place in which the *Olah* (Elevation Offering) is to be *schechted*, the *Chatas* is to be *schechted*." (6:18) Why does the Torah describe the location in this fashion?

Rabbeinu Bachaya explains that the Torah here is actually imparting the reason behind why the *Chatas* is prepared in that specific place. He explains that because a *Chatas* is brought to atone for committing a sin, it would be embarrassing for someone bringing such an offering if onlookers would know what type of offering it was. Therefore, the Torah requires that both the *Chatas* and *Olah* offerings be *schechted* in the same place so that it should not be apparent what type of offering it is.

We see from here how important it is to do whatever possible to preserve another person's dignity. If the Torah takes such care to protect even a sinner from embarrassment, how much more so is it incumbent on us to do the same for all those around us.

**Wishing you a Good Shabbos and a Good Yom Tov!**

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## TABLE TALK

### Point to Ponder

#### **It was a portion for Moshe... (8:29)**

Moshe had the status of a kohen, allowing him to eat the karbanos (Zevachim 101b).

**Yisro, the father-in-law of Moshe, took Tzipporah, the wife of Moshe, after she had been sent away /shilucheha (Yisro 18:3).**

The word sent away / shilucheha teaches that Moshe divorced his wife when he left Yisro's house (Mechilta).

How was Moshe allowed to take his wife back when she returned with Yisro? A Kohen is not allowed to marry a divorcee!

### Parsha Riddle

#### **Why is Shabbos HaGadol called Shabbos HaGadol?**

Please see next week's issue for the answer.

Last week's riddle:

**Where in this parsha is the source for what we call "the pintele Yid" / the secret spark within every Jew?**

**Answer: A karban must be brought willingly. Yet a person who refuses to bring a karban can be forced until he says "I want to bring it", since deep down every Jew really wants to do what Hashem wants him to do (Kiddushin 50a).**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Parashas Tzav contains several commands regarding foodstuffs, garments, and utensils that come into contact with the flesh or blood of a sin-offering:

Whatever touches its flesh becomes holy; and if its blood is sprinkled upon a garment, whatever it has been sprinkled upon you shall wash in a holy place. An earthenware vessel in which it was cooked shall be broken; but if it was cooked in a copper vessel, that should be purged and rinsed in water (6:20-21)

The Abudraham (*Simanei Parashiyos Mechubaros va-Chalukos*) states that during a non-leap year, parashas Tzav is always read on the Sabbath before Passover (*Shabbas ha-Gadol*), and he explains that this is because this parashah (in the verses we have cited) discusses *hagalas keilim* (the "kashering" of vessels), a topic which must be brought to people's attention before Passover.

From the distinction between copper vessels, which need not be broken but are simply to be purged and rinsed, and earthenware vessels, which must be broken, the Talmud (*Pesachim* 30b) derives the important principle that earthenware vessels "will never leave their defective status," i.e., they can never be kashered: if they have absorbed non-kosher food, they can no longer be used at all, and if they have absorbed chametz, they cannot be used on Passover.

Halachic authorities have debated the status of various materials, whether they are considered "earthenware" and cannot be kashered, or are similar to copper and may be kashered (or perhaps do not even need kashering at all). Several centuries ago, Sephardic authorities recorded various customs and opinions regarding porcelain, which "is fired at a higher temperature than earthenware so that the body can vitrify and become non-porous." (Wikipedia) (*Keneses ha-Gedolah YD Tur 26, Machazik Berachah OC end of 451*).

Authorities of the past century and a half have debated the status of plastic and synthetic materials. While R. Moshe Feinstein asserts that synthetic materials cannot be kashered (*Igros Moshe OC 2:92*), at least for Passover use (regarding which we are often stricter than kashering at other times), many others rule that they can, even for Passover use (*Seridei Eish* 2:160, *Minchas Yitzchak* 3:67, *Tzitz Eliezer* 4:6), and R. Yosef Eliyahu Henkin rules that plastic does not even need to be kashered, since it is smooth and does not absorb (Gray Matter II, Pesach, Kashering Dishwashers for Pesach).

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### **#1 WHO AM I ?**

1. Mouth speak.
2. Jump over.
3. I am the first.
4. I create Order.

#### **#2 WHO AM I ?**

1. I am big, not really.
2. I precede the spring holiday.
3. Say "Telling"
4. Sheepish celebration.

#### **Last Week's Answers**

**#1 Adam Harishon** (I was not born, I could not steal, I am named for my source, I was a person.)

**#2 Semicha/Leaning on a Karban** (I am not a lien, I am for a karban, I do not give you the title Rabbi, Use all your weight.)

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