



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Presented by Rabbi Menachem Winter, Rosh Kollel

From our archives

"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." (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."**

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!"*

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.

Wishing you a Good Shabbos!

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

TABLE TALK

Point to Ponder

This is the law of the feast peace offering that one will offer to Hashem. If one shall offer it for a thanksgiving offering... (7, 11 – 12)

Rebbi Pinchos, Rebbi Levi and Rebbi Yochanon said in the name of Rebbi Menachem Digalya, "In the future, all offerings will be nullified except the offering for thanking Hashem for His salvation from bad situations. All prayers will be nullified except the prayer for thanking Hashem for His Salvation. (Vayikra Raba)

There will no longer be heard the sound of weeping and the sound of outcry. (Yeshaya 65, 19)

If there will be no difficulties or hardships, there will be no necessity for salvation. If so, how can there be offerings of thanksgiving?

Parsha Riddle

Where in this parsha do we learn to be very careful not to embarrass anyone?

Please see next week's issue for the answer.

Last week's riddle:

How many times a year do we read Parshas Zachor?

Answer: Three. 1) Parshas Zachor 2) End of Shvi'i in Ki Seitzei 3) Maftir for Ki Seitzei.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Tzav* (6:4), the Torah instructs:

He [the Kohen] shall remove his garments and don **other** garments, and he shall remove the ash to the outside of the camp, to a pure place.

The Talmud offers various explanations of the word "other," including the following:

[W]hat is the meaning when **the verse states: Other** garments, which implies that the second set of garments is different from the first? It means they are **of lower quality than** the first set of garments. ... This is **in accordance with what was taught in the school of Rabbi Yishmael, as it was taught in the school of Rabbi Yishmael: Clothes** worn by a servant **as he was cooking food for his master** that became soiled in the process **should not** be worn by him when **he pours a cup for his master**, which is a task that calls for the servant to present a dignified appearance. Similarly, one who performs the dirtying task of carrying out the ashes should not wear the same fine clothes worn to perform other services. (Yoma 23b)

Rashi on our *parashah* understands that according to this approach, changing clothes is not mandatory:

He shall remove his garments — This is not compulsory, but it is a matter of decency so that he should not, through removing the ashes, soil the garments in which he has regularly to minister at the altar ...

Ramban, however, disagrees and maintains that changing clothes is indeed mandatory:

I do not know the source for that which the Rabbi [Rashi] said, that "it was not compulsory" ... For it would appear that it is a positive commandment to the priest, that the garments in which he performs the acts of offering, including the [daily] lifting up of the ashes, be clean ones, and that he must not perform the regular Divine Service with those garments in which he takes the ashes [outside the camp]. This commandment [of the changing of the garments] is of the nature of a servant's etiquette towards his master. Therefore the priests should have more expensive garments for performing the acts of offering, and ones of inferior quality for removing the ashes [to a place outside the camp or city of Jerusalem].

R. Eliyahu Mizrachi suggests that Rashi may assume that a display of honor in accordance with "a servant's etiquette towards his master" is not strictly mandatory.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I cannot be an offering.
2. I am the mazel now.
3. I am mentioned every night.
4. I am fishy business.

#2 WHO AM I?

1. I have corners.
2. I have pyres for fires.
3. The General used me for asylum.
4. The Angel will try to save himself with me

Last Week's Answers

#1 Taanis Esther (I am for thirteen, But this year, I'm for eleven, I am a queenly day, I make people hungry.)

#2 Korban Olah (I am not eaten, I am consumed, No action causes me, I am the first.)

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