



Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Spreading the Word

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

This week's Parsha discusses the Temple offerings, continuing the theme begun in Parshas Vayikra. Among the rituals described is the thanksgiving-offering, which one brings in order to give thanks to Hashem upon having experienced salvation from a dangerous situation. This offering had two notable attributes that set it apart from other offerings. First, it was accompanied by forty loaves of bread, which is significantly more than any other offering. Second, the parts of the offering that were to be consumed by the owner had to be eaten within one day of bringing the offering on the alter, which is less time than any other offering is afforded (with the exception of the special Pesach offering). These distinctions combine to create a compelling question -- why would the offering that was comprised of the most food be allotted the least time within which to eat it?

Rabbi Shimshon Pincus offers the following beautiful explanation. Specifically because this offering was brought out of thanks to Hashem for His salvation, the Torah creates a situation which makes it difficult for one person to eat the entire offering alone. There is simply too much to be eaten in too little time. Accordingly, the person bringing the offering would need to invite others to partake as well. In this setting, the person would recount to all those gathered the great kindness that Hashem performed, bringing people to a greater appreciation and love of Hashem.

Looking carefully at our daily lives, there are certainly many things for which we are thankful to Hashem. By recognizing these things and telling them over to others, we can foster greater recognition of Hashem's presence in our lives. Ultimately, we can enhance and strengthen the loving relationship between the Jewish people and our Father in Heaven. Through this, may we merit to be able to once again offer the thanksgiving-offering speedily, in our day!

Wishing you a Good Shabbos!

TABLE TALK

POINT TO PONDER

You should burn on it the fats of the Shelomim (6, 5)

How do we know that one may not sacrifice a korban after the Korban Tamid? The verse says, "You should burn on it the fats of the Shelomim" - 'on it' means after all the sacrifices. However, the Pesach is sacrificed after the Korban Tamid, as the verse says... (Pesachim 58b).

An obligation that is more common takes precedence over an obligation that occurs less frequently (Zevachim 89a).

Since a Korban Tamid is a daily obligation and a Korban Pesach is a once a year obligation, a verse should not be necessary to teach that the Pesach must be sacrificed after the Tamid?

PARSHA RIDDLE

Why is Shabbos HaGadol called Shabbos HaGadol?

Please see next week's issue for the answer.

Last week's riddle:

Why is the Korban Olah the first korban mentioned in the Torah?

Answer: Since the Korban Olah was brought for the sin of improper thoughts, it is appropriate that it be the first sacrifice mentioned, since every sin begins with improper thoughts.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Tzav describes the thanksgiving-offering (*korban todah*), which is accompanied by forty breads, ten each of "unleavened loaves", "unleavened wafers", "[unleavened] loaves of scalded fine flour", and "loaves of leavened bread". This variety of different types of unleavened breads illustrates the *halachic* and historical fact that the thin, crispy *matzos* almost universally eaten on Passover in contemporary times (outside the Yemenite community) are by no means the only valid type of *matzah*. There is actually a variety *halachic* and historical evidence that through much of Jewish history, *matzah* was thicker and softer than its contemporary form, and actually closely resembled the ordinary pita or laffa breads common in Middle Eastern culture (see R. Dr. Ari Z. Zivotofsky and Dr. Ari Greenspan, *The Halachic Acceptability of Soft Matzah*, *Journal of Halacha and Contemporary Society*, Spring 2014, and *The Thick and Thin of the History of Matzah*, *Hakirah* #17).

The *Mishnah* (*Pesachim* 35a) rules that unleavened *todah* loaves that were baked for personal use may not be used to fulfill the obligation to eat *matzah* on Passover. The Talmud (*ibid.* 38a-b) explains that this follows from the Biblical injunction that "You shall safeguard the *matzos*" (*Shemos* 12:17) - *matzah* must be safeguarded for the purpose of (Passover) *matzah*, as opposed to the purpose of *korban todah*.

A major, albeit controversial, application of this requirement of intentionality is that *matzos* (at least those that will be used during the *seder*) cannot be made by machine. This argument first arose during the great controversy over machine *matzah* in the 1850s, when it was one of several advanced by the vehement opponents of such *matzah*, including R. Shlomo Kluger and R. Mordechai Zev Itinga (*Modaa Le'Beis Yisrael* pp. 4;7). Machine *matzah's* equally vehement supporter, R. Yosef Shaul Nathanson, scoffed at this argument: "I do not know what [R. Kluger] is talking about - does he think that the machine functions by sorcery ... there are actually many strong people, and they turn the wheel until a large *matzah* is thereby produced" (*Bitul Modaa* p. 3). Later machines were no longer powered by humans, although they were still operated by them, and the argument over whether the human involvement is sufficient to satisfy the requirement of intentionality has persisted to the present day.

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 the big one.
2. I precede the spring holiday.
3. Listen to the Rabbi.
4. Sheepish celebration.

Last Week's Answers:

#1 Korban Olah (I am not eaten, I am consumed, No action caused me, I am the first)

#2 Chametz (I am full of nothing, The fire is my fate, Eat me up now, Don't eat me later)

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

WIN a
ETTG Tempo
Remote
Control Speed
Boat



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!

THE NEXT
RAFFLE WILL BE
May 15th.

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Beginning Maseches Rosh Hashana Sunday, April 15 - To register or for more info visit gwckollel.org/onthesamepage

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