



# TORAH WEEKLY

A project of the Denver Community Kollel



Parshas Tzav

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## A Taste of Torah It's Not About the Money

by Rabbi Mordechai Fleisher

Rabbi Yosef Shlomo Kahaneman (1886-1969), better known as the Ponovezher Rav, was renowned as a spellbinding orator and a world-class fundraiser. Before, during and after World War II, from Europe to Eretz Yisrael, he tirelessly sought to build and further the growth of Torah. During one fundraising trip, he commented to his audience, "Others speak of Torah, but they really mean money. I, however, speak to you about money, but, in truth, I mean Torah!"

Those committed to a Torah-true life will not object to advancing the cause of Torah and Judaism. Many, however, will balk when asked to open their wallets. This idea is expressed by Rashi at the start of this week's parsha. The verse (Tzav 6:2) states that Hashem tells Moshe, "Command Aharon, 'This is the Torah of the *olah* offering.'" Rashi wonders about the use of the strong term "tzav," "command," (which is, in fact, the source of the parsha's name), and he explains that whenever financial expense is involved, one must invest extra effort and alacrity to ensure the mitzvah gets done. It would seem, then, that the offering being discussed in this context – the *olah* offering and, more specifically, the daily *tamid* offering of two sheep as *olah* offerings, one in the morning and one in the afternoon, involves a significant expenditure. This is a bit odd, as there are many other offerings and items that require a far greater financial outlay than two sheep, yet the Torah saw fit to convey this message specifically here, in this context. How are we to understand this?

The Sefer Be'er Yosef (authored by Rabbi Yosef Tzvi Salant; 1885-1981) raises another question regarding the Torah's discussion of the *olah* offering. He points out that despite the initial statement, "This is the Torah of the *olah*," which

seems to indicate a discussion of the laws of the *olah*, there is very little in the way of details of the *olah* offering. In contrast, other offerings such as the *chatas* and *shelamim* discussed later in the parsha also begin with a similar introduction, "This is the Torah of..." and do indeed go into great detail. The laws of the *olah*, however, were already discussed at length in the previous parsha of Vayikra! Furthermore, the verses in the section purportedly dedicated to the *olah* segue to talking about a service known as *terumas hadeshen*, a daily procedure wherein the *kohen* would separate some ashes from the previous day's offerings and place them next to the *mizbe'ach* (altar).

The Be'er Yosef notes that while other offerings do, indeed, involve some sort of cost, separating the ashes and placing them next to the *mizbe'ach* does not cost anything at all. He proposes that the Torah juxtaposes *terumas hadeshen* with the daily *olah* offering to teach an important lesson. It is easy to err and believe that Hashem wishes for us to "spend money on Him," so to speak, when it comes to bringing offerings, and a person could conclude that he is doing Hashem a great favor by spending money to bring an offering. This is especially true, says the Be'er Yosef, when it comes to an *olah* which is completely for Hashem; it is burned in its entirety upon the *mizbe'ach* (save for the hide), with none of the meat consumed by a human.

To preclude such ideas, Hashem commands that ashes be separated daily along with the morning *tamid olah* offering. The intent is to make clear that Hashem does not need our money or expensive gifts. Rather, He wishes that we obey his commandment and perform the service exactly as He wishes. It may not make much sense or seem to serve any purpose to take some worthless ashes

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### Stories for the Soul

#### Beds & Beyond

The Jewish community in Radin decided to establish a Jewish hospital, and a meeting was held for this purpose, chaired by the saintly Chofetz Chaim (Rabbi Yisrael Meir Kagan; 1838-1933). The well-to-do members of the town attended and made pledges to cover the cost of beds for the hospital. Each one called out how many beds he would sponsor. After the pledges were made, they had amassed perhaps twenty beds in all. Suddenly, the Chofetz Chaim called out a donation of fifty beds from the Radin Yeshiva. The attendees were shocked, as neither the yeshiva nor its students had any extra money; on the contrary, they suffered from great poverty. One of the men asked the Chofetz Chaim to explain his pledge.

The Chofetz Chaim explained, "The yeshiva students are preventing fifty people from requiring beds in the hospital! In the merit of their Torah study, at least fifty people in town will remain healthy and not become ill. They are thus donating fifty beds to the hospital!"

Although we do not have a *Bais Hamikdash* (Temple) today, our Sages teach us that one who studies the sections dealing with the sacrifices is regarded as having brought that sacrifice. The power of Torah to achieve spiritually what cannot be achieved physically is astounding.

## Kollel Happenings

**SPRING-SUMMER  
UBANIM BEGINS  
SHABBOS**

The Kollel's spring-summer Avos Ubanim program begins this Shabbos afternoon at the Kollel Torah Centers in West Denver and Southeast Denver. Learning begins one hour before mincha, followed by nosh and prizes. Program ends 15 minutes before mincha in Southeast Denver, at mincha in West Denver. For sponsorships and more info, email [info@denverkollel.org](mailto:info@denverkollel.org).

**A DEEPER LOOK AT THE  
PARSHA WITH RABBI  
SHACHNE SOMMERS**

Join Rabbi Shachne Sommers as he discusses a number of difficulties encountered in the weekly Torah portion, and develops a comprehensive approach to resolve the issue, simultaneously conveying a deeper understanding of the material being discussed. Tuesday nights on Zoom at 8:15 for men and women; email [info@denverkollel.org](mailto:info@denverkollel.org) for Zoom link info.

**TALMUDO BIYADO GEMARA  
CLUB FOR MIDDLE SCHOOL  
BOYS**

Learn, review, and acquire a masechta! Boys in grades 6-8 are invited to join Rabbi Chaim Gross at the Southeast Kollel Torah Center/Ohel Yissochor weeknights Mon.-Thu. from 8-8:30 pm for a Gemara shiur followed by review. Contact Rabbi Nesanel Kipper at [rnk@denverkollel.org](mailto:rnk@denverkollel.org) for further details.

## Halacha Riddles

**Last week we asked:** Three adult males sat down together to eat a non-bread snack together. Upon seeing what the others were eating, the third man, who had not yet begun, excused himself and went to sit elsewhere. What halachic consideration led him to do this?

**Answer:** There is an opinion that if three people eat food from the *Shivas Haminim* (Seven Species of *Eretz Yisrael*) they must recite the *bracha acharona* (of *Me'ein Sheva*) with a *mezuman*. This includes wheat, barley, grapes, figs, pomegranates, olives and dates, as well as spelt, rye and oats, which are subcategories of wheat and barley.

While the halacha does not follow this opinion, there are those who recommend avoiding the question by not having three adult males eat such food together, while others posit that the custom is not to be stringent. The fellow who chose to leave had a snack of the *Shivas Haminim*, as did his two colleagues, and he wished to observe this stringency (see Mishna Berura 193:6).

**This week's question:** If there is a certain minimum number of people, you cannot split from the others. If the number of people increases enough, you may split. If it increases too much, though, you cannot. What is this referring to?

## Lives of Our Torah Leaders

### Rabbi Meir Shapiro - Part XLIII

Rabbi Shapiro's initial fundraising efforts in the United States, however, were met with dismal failure. At one point, he sold his own watch to pay

for his hotel room! Eventually, though, Rabbi Shapiro managed to make connections, and funds began to come in.

## A Taste of Torah

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and place them next to the *mizbe'ach*, but if that's what Hashem wants, that's what one must do. By extension, the daily *olah* - and all other offerings - are brought not because Hashem has any need for our possessions or gifts, but because He has commanded us to do so, and we must follow His orders. Indeed, in a number of places the Torah says that a particular offering creates a *re'ach nicho'ach*, a "pleasing scent" before Hashem. Rashi, commenting on several of these verses, explains that this "pleasing scent" is due to the fact that Hashem's will was fulfilled.

This, continues the Be'er Yosef, may be the meaning of "the Torah of the *olah*" mentioned by the verse, even though the laws of the *olah* were already discussed elsewhere. The "Torah of the *olah*" is the vital lesson being taught regarding the *olah* and all offerings, that our focus ought not be that "I am giving of my money or possessions to Hashem," but, rather, that "I am fulfilling Hashem's will."

Taking the Be'er Yosef's words a step further, it can be said that this is the

deeper intent of Rashi's words that one must be extra vigilant in seeing a mitzvah through when money is involved. Perhaps Rashi does not merely refer to the expense of the mitzvah for, as noted, a sheep, even when offered twice daily, does not entail significant cost. Rashi is conveying that it is easy to fall into the trap of thinking that, when bringing an offering, the main point is providing a gift of one's possessions or money to Hashem. Rashi tells us that whenever any sort of financial expenditure is involved in a mitzvah, one must be vigilant and not fall victim to such thoughts. Rather, one must focus on fulfilling Hashem's will to the best of his ability, as that is the ultimate purpose of mitzvos and of offerings and Temple service in particular. To take Rabbi Kahaneman's words at the start of this discussion a bit further, we must focus on the Torah and the mitzvos that we need to perform to fulfill Hashem's will, and not dwell on how much we are sacrificing by spending our hard-earned money on Hashem.

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