



The Greater Washington Community Kollel  
**SHABBOS  
 DELIGHTS**  
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## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### The Pesach "Todah"

**Presented by Rabbi Hillel Shaps, Director**

Parshas Tzav contains the details of the Korban Todah – the Thanksgiving offering. Rashi (7:12) explains that a Korban Todah would be brought in gratitude for four forms of salvation: safely crossing a sea, traversing a desert, being freed from imprisonment, or recovering from sickness. In addition to the animal portion of the offering, the individual had to procure 40 loaves of bread – 30 matzah loaves and 10 chametz loaves. Four of these were given to the Kohanim and the remaining 36 had to be consumed along with the meat, by the one bringing the offering, before the morning.

The Netziv elaborates that the Torah required that so much food be consumed in such a short time to encourage the grateful individual to invite others to partake and help finish everything by morning. In so doing, the individual would share the story of his or her salvation with others and publicize Hashem's kindness.

The commentaries suggest that the four cups of wine that are drunk at the Seder are each an expression of gratitude for the four forms of salvation mentioned above – each of which was present in the Exodus from Egypt. We were freed from imprisonment, recovered from illness – both physical and spiritual, crossed a sea, and traversed a desert. In this sense, our Pesach Seder is like the feast of the Korban Todah where one would express gratitude for Hashem's salvation.

This perspective can help answer a glaring question on the Mah Nishtanah section of the Haggadah, where the child asks: "On all other nights we eat chametz and matzah, but tonight only matzah." Why do we say that on all other nights we eat chametz and matzah when, in fact, on most nights of the year we don't eat any matzah?

The Sefer Binyan Ariel explains that this question dates back to the time of the Beis Hamikdash when we were still able to eat a Korban Todah – which consisted of chametz and matzah. When the child looks around and sees that we will be eating from a Korban – the Korban Pesach – he mistakenly assumes it is like a Korban Todah and wonders why there is no chametz along with it. The intent of the question is: "On all other nights, when we eat a Korban Todah, we eat chametz and matzah..."

As we sit down to our Seders this week, we are called upon to create a Todah-like atmosphere by emphasizing Hashem's kindnesses both past and present. We pray that soon we should be able to bring a true Korban Todah – upon the redemption from our current exile!

**Wishing you a Good Shabbos and a Good Yomtov!**

## TABLE TALK

### Point to Ponder

*In early times our ancestors were idol-worshippers, but now Hashem has brought us near to worship Him. As it is stated... (Haggadah Shel Pesach)*

Why do we begin the story of our Exodus from Egypt with the history of our forefathers' idolatrous ways?

In addition, why do we interject that Hashem brought us close to His Service when that has nothing to do with the verses that follow?

### Parsha Riddle

**How does the phrase from Shemoneh Esrei "v'chol hachaim yoducha sela" hint to something in our parsha?**

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

In *parashas Tzav* (7:11-17), the Torah commands: *And this is the law of the peace offering (ha-shelamim) ... If he is bringing it as a thanksgiving offering (todah) ... And the flesh of his thanksgiving peace offering shall be eaten on the day it is offered up; he shall not leave any of it over until morning. But if his sacrifice is a vow or a voluntary donation, on the day he offers up his sacrifice it may be eaten, and on the next day, whatever is left over from it, may be eaten. However, whatever is left over from the flesh of the sacrifice on the third day, shall be burnt in fire.*

The Talmud (*Chullin* 83a) states that as opposed to the general Torah rule that the day follows the night, "**with regard to sacrificial animals the night follows the day.**" Rashi explains:

As it is written: "[the thanksgiving peace offering] shall be eaten on the day it is offered up; he shall not leave any of it over until morning," so we see that the following night is called "the day it is offered up," until the morning.

The Ibn Ezra in his *Iggeres ha-Shabbos (Sha'ar Shelishi)*, on the other hand, adduces the language of our Sages with respect to the *shelamim* that is a vow or a voluntary donation as proof that even in this context, the day follows the night:

Again I saw our sages saying that the *shelamim* were eaten "for two days and one night" (*Mishnah Zevachim* 5:7). Now if the day began with dawn, it is not possible to have a third day unless there were two nights.

The Ibn Ezra writes that he composed *Iggeres ha-Shabbos* in vehement reaction to an exegetical interpretation of the phrase in *Bereishis* (1:5) "and it was evening and it was morning, one day." Whereas the Mishnah and Talmud (*Chullin* 5:5 and *ibid.*) take for granted that this phrase is describing day following night, the Rashbam and some other commentators understand it as describing night following day: "and it was evening" means that the first day concluded with the evening; "and it was morning" means that the following night concluded with the morning; and thus "one day" was completed. (Rashbam of course does not reject the general *halachic* principle that the day follows the night; a discussion of his position is unfortunately beyond the scope of this piece.)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. My name is my number.
2. I have two letters.
3. I require zerizus.
4. I contain the last week's law.

#### #2 WHO AM I?

1. I can mean hard work.
2. Less than an olive.
3. Wash for me.
4. Don't confuse me with your salary.

#### Last Week's Answers

**#1 Small Letter** (I am an aleph and a hey, The daled is not like me, I make it sound like happenstance, Do not judge me by my size.)

**#2 Cup of Wine** (I introduce Shabbos, Next week I'll be four, I am used as a separator, I get overused on Purim.)

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