

CHEVRAH TORAH...5777

With HEART in MIND

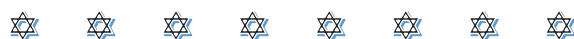
MUSSAR Teaching to Transform the Text & Our Lives

TSAV—Leviticus 6:1-11

OHEV ET HaTOCHECHOT—Loving Rebukes

...Key KOSHI...

WHAT does the removal of the ashes teach us about removal of Chametz as it informs the purpose of Passover?



P'SHAT...Studying Torah—Encountering The Word—The Will—The ONE

The truly wise individual is not one who has achieved wisdom but a *talmid chacham*—a wise student...one who is constantly learning—including by observing and reflecting on what can be learned from other people.

6:1] The Eternal One spoke to Moses, saying:

2] Command Aaron and his sons thus:

This is the ritual of the burnt offering: The burnt offering itself shall remain where it is burned upon the altar all night until morning, while the fire on the altar is kept going on it.

3] The priest shall dress in linen raiment, with linen breeches next to his body; and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and place them beside the altar. 4] He shall then take off his vestments and put on other vestments, and carry the ashes outside the camp to a pure place. 5] The fire on the altar shall be kept burning, not to go out: every morning the priest shall feed wood to it, lay out the burnt offering on it, and turn into smoke the fat parts of the offerings of well-being. 6] A perpetual fire shall be kept burning on the altar, not to go out.

7] And this is the ritual of the meal offering: Aaron's sons shall present it before the Eternal, in front of the altar. 8] A handful of the choice flour and oil of the meal offering shall be taken from it, with all the frankincense that is on the meal offering, and this token portion shall be turned into smoke

¹ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ² צַו אֶת־ אֶהָרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תֹּרַת הָעֹלָה הוּא הָעֹלָה עַל־מִזְבֵּחַךְ עַל־הַמִּזְבֵּחַ כָּל־ הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תִּוְקַד בּוֹ: ³ וְלִבְשׁ הַכֹּהֵן מְדוּ בָד וּמְכַנְסֵי־בָד יִלְבָּשׁ עַל־בְּשׂוֹרוֹ וְהָרִים אֶת־הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשִׁמוֹ אֶצֶל הַמִּזְבֵּחַ: ⁴ וּפָשֵׁט אֶת־בְּגָדָיו וְלִבְשׁ בְּגָדִים אַחֲרָיִם וְהוֹצִיא אֶת־הַדָּשָׁן אֶל־מַחוּץ לַמַּחֲנֶה אֶל־מִקְוֵם טְהוֹר: ⁵ וְהָאֵשׁ עַל־ הַמִּזְבֵּחַ תִּוְקַד־בּוֹ לֹא תִכָּבֶה וּבֵעֶר עָלֶיךָ הַכֹּהֵן עֹשִׂים בְּבִקְרָה וְעֵרָד עָלֶיךָ הָעֹלָה וְהִקְטִיר עָלֶיךָ חֶלְבֵי הַשְּׁלָמִים: ⁶ אֵשׁ תָּמִיד תִּוְקַד עַל־הַמִּזְבֵּחַ לֹא תִכָּבֶה: ⁷ וְזֹאת תֹּרַת הַמִּנְחָה הַקָּרֵב אֲתָהּ בְּנֵי־אֶהָרֹן לִפְנֵי יְהוָה אֶל־פְּנֵי הַמִּזְבֵּחַ: ⁸ וְהָרִים מִמֶּנּוּ בְּקִמְצוֹ מִסֹּלֶת הַמִּנְחָה וּמִשְׁמֶנֶה וְאֵת כָּל־הַלְּבָנָה אֲשֶׁר עַל־ הַמִּנְחָה וְהִקְטִיר הַמִּזְבֵּחַ הַיּוֹם נִיחַח אֲזַכְּרֶתְהָ לַיהוָה:

on the altar as a pleasing odor to the Eternal.
9] What is left of it shall be eaten by Aaron and his sons; it shall be eaten as unleavened cakes, in the sacred precinct; they shall eat it in the enclosure of the Tent of Meeting. 10] It shall not be baked with leaven; I have given it as their portion from My offerings by fire; it is most holy, like the purgation offering and the reparation offering. 11] Only the males among Aaron's descendants may eat of it, as their due for all time throughout the ages from the Eternal's offerings by fire. Anything that touches these shall become holy.

9 וְהִנּוּתְתָרַת מִמֶּנָּה יֵאָכְלוּ אֶהְרֹן וּבָנָיו
מִצֹּת תֵּאָכַל בְּמִקּוֹם קֹדֶשׁ בְּחֹצֵר אֹהֶל-
מוֹעֵד יֵאָכְלוּהָ : 10 לֹא תֵאָפֶה חֲמֵץ חֲלָקִים
נָתַתִּי אֹתָהּ מֵאֲשֵׁי קֹדֶשׁ קֹדְשִׁים הִוא
כְּחֹטְאֹת וְכַאֲשֵׁם : 11 כָּל-זָכָר בְּבָנֵי אֶהְרֹן
יֵאָכְלֶנָה חֲקֵעוֹלָם לְדֹרֹתֵיכֶם מֵאֲשֵׁי יְהוָה
כָּל אֲשֶׁר-יִגַע בָּהֶם יִקְדָּשׁ

REMEZ...*Acquiring Torah*...When Torah penetrates our entire being, not just our *seichel/intellect*, this is the acquisition of Torah. –R' Avi Fertig

v.3-4 *The kohen shall dress in linen, with linen breeches, and he shall remove the ashes to which the fire has reduced the burnt offering on the altar and place them beside the altar. He shall then take off his vestments and put on other vestments, and carry the ashes outside the camp to a clean place.*

SEFER HaCHINUCH...It is a positive commandment that the Kohen remove the ashes...to enhance the Sanctuary and beautify it. Moreover, the flame burns better when there are no ashes beneath.

MISHNA TAMID...[26a]

ANYONE WHO DESIRED TO REMOVE THE ASHES FROM THE ALTAR USED TO RISE EARLY AND BATHE BEFORE THE SUPERINTENDENT CAME. AT WHAT TIME DID THE SUPERINTENDENT COME? SOMETIMES HE CAME JUST AT COCK-CROW, SOMETIMES A LITTLE BEFORE OR A LITTLE AFTER. THE SUPERINTENDENT WOULD COME AND KNOCK. THEY WOULD OPEN FOR HIM, AND HE WOULD SAY TO THEM, LET ALL WHO HAVE BATHED COME AND DRAW LOTS. SO THEY DREW LOTS,...

TALMUD TAMID...

WHOEVER WANTED TO REMOVE THE ASHES FROM THE ALTAR etc. This statement contains a contradiction. You say first: WHOEVER WANT TO REMOVE THE ASHES FROM THE ALTAR RISES EARLY AND BATHES BEFORE THE SUPERINTENDENT COMES, which would show that the matter does not depend on drawing of lots, and then it states, LET HIM COME AND DRAW LOTS, which shows that it does depend on the casting of lots?—Abaye replied: There is no contradiction. The first statement refers to the period before the regulation, the second to the period after the regulation, as we have learnt: At first whoever desired to remove the ashes from the altar used to do so. When there were several of them they used to run and go up the Ascent and whoever was first in the last four cubits had the privilege. If two were level, the superintendent said to them, Put your fingers out. They put out the one or two fingers... It happened once that two were running level up the Ascent and one of them pushed the other and he broke his leg, and when the Beth Din saw, they ordained that the task of removing the ashes should be assigned only by lot.

MISHNAH TAMID...[28a]

THE ONE ON WHOM THE LOT HAD FALLEN TO CLEAR THE ASHES FROM THE ALTAR MADE READY TO DO SO. THEY SAID TO HIM: 'BE CAREFUL NOT TO TOUCH ANY VESSEL UNTIL YOU HAVE WASHED YOUR HANDS AND FEET FROM THE LAVER, SEE, THE FIREPAN IS IN THE CORNER BETWEEN THE ASCENT AND THE ALTAR ON THE WEST OF THE ASCENT'. NO ONE ENTERED WITH HIM, NOR DID HE CARRY ANY LIGHT BUT HE WALKED BY THE LIGHT OF THE ALTAR FIRE. NO ONE SAW HIM OR HEARD A SOUND FROM HIM UNTIL THEY HEARD THE NOISE OF THE WOODEN MACHINE MADE FOR HAULING UP THE LAVER, WHEN THEY SAID, THE TIME HAS COME. HE WASHED HIS HANDS AND FEET FROM THE LAVER, THEN TOOK THE SILVER FIREPAN AND WENT UP TO THE TOP OF THE ALTAR AND CLEARED AWAY THE CINDERS ON EITHER SIDE AND SCOOPED UP THE ASHES IN THE CENTRE. HE THEN DESCENDED AND WHEN HE REACHED THE PAVEMENT HE TURNED HIS FACE TO THE NORTH AND WENT ALONG THE EAST SIDE OF THE ASCENT FOR ABOUT TEN CUBITS, AND HE THEN MADE A HEAP OF THE CINDERS ON THE PAVEMENT THREE HANDBREADTHS AWAY FROM THE ASCENT...

MUNK...The ashes were removed in semi-darkness, by the light of the altar, with utmost care...

R' HIRSCH explains that the removal of the ashes at the start of each new day provides us a look back...

teaching us that we must make ready for the day to start afresh... We are obliged to approach the duties

awaiting us each new day with the same joy we felt on the first day...thus removing what is left of the

previous day's service to make a clean place for the "new day."...The past must give way to a new present; it

must not be allowed to fill us with a pride of accomplishment to prevent us from the duties of the new day.

THE FEAST of FREEDOM HAGGADAH...The formal search for leaven conducted the night before Pesach

symbolizes the final removal of *Chametz* from the home...It is traditionally carried out by the light of a candle... WHY?

"*The spirit of man is the light of the Lord...*" [Proverbs 20] If we scrutinize our premises so punctiliously, how much more

should we examine the crevices and crannies of our hearts?...On the surface, matzah represents the cakes our

ancestors baked in haste amid preparations for departure from the house of bondage. Yet the Rabbis identify leaven

with the evil inclination, the urge that gives rise to wrongdoing. They point to the similarity between the two

Hebrew words...It takes mere moments for *unleaven/MaTzaH* to become *leaven/CHaMeTZ*...The Alexandrian

philosopher PHILO derives: Just as leaven is banned because it is all puffed up, so must we guard against the self-

righteousness that puffs us up with false pride. [The Rabbinical Assembly, R' JULES HARLOW, R' WOLFE KELMAN]

D'RASH...*Helping the Heart feel what the Mind understands ...*

v.9-10 *What is left of the meal offering shall be eaten by Aaron and his sons; it shall be eaten as unleavened cakes, in the sacred precinct... It shall not be baked with leaven; I have given it as their portion from My offerings by fire; it is most holy...*

S'FORNO...The portion eaten by the kohanim must be unleavened since all that is related to the offerings on the alter must be MATZAH, and the eating of this offering grants atonement.

The HILLEL HAGGADAH...

All during the year we eat leavened bread. We say a blessing over it, using it on Shabbat and holidays...Clearly there is nothing wrong with these loaves that get all puffed up from the yeast that works mysteriously inside them...

But sometimes we put yeast not only into the bread but in ourselves. We get puffed up too... Our appetites lead us to take advantage of others, to seek power over others...The Rabbis say that yeast is like our *Yetser HaRah*, our animal inclination, which works insidiously inside to thwart the aims of our *Yetser HaTov*...

We need our *Yetseser HaRah*—without our appetites, our desires, we wouldn't be able to do anything, we would not be human. Too often, though, we don't use our *Yetser* in the service of God. Therefore, for one week a year, we take out the visible evidence of the *Yetser HaRah* from our lives by cleaning our homes of chametz...and in that hard labor we grunt and groan the leaven out of our lives...It is Spring, after all, time for a new start, for a new flowering of the selves God created us to be. [Wings of Freedom, R' RICHARD LEVY]

ALAN MORINIS...

We each have to recognize how irreplaceably valuable rebuke is to us, so that we see ...it as a treasured gift. We should love it because it is good for us...Love is the secret ingredient that makes it possible to deliver criticism in a way that will allow it to be heard. Rebuke can only be effective when one hates the sin but loves the sinner. Without love, it's not rebuke but an affront...Before you offer words of rebuke...check in within yourself to ensure that you are acting out of love, that your words will be spoken with love, and that you are far from anger and judgment...And should it happen that someone gives you corrective feedback, receive it with love and appreciation and take it to heart.

[With heart in Mind, pgs. 175-179]

SOD...*Helping the soul-light shine...Practice focuses on recalibrating the soul-traits that are obstructing your soul's light from shining into your I*

The HOLISTIC HAGGADAH...

The search for *hametz* around the house takes place in the dark under the scrutinizing light of a single candle. Take time to look scrupulously within for parts of yourself that have fermented and gone sour, that have become "old stuff," out-dated. But be gentle; search with a candle but clean with a feather, not a pneumatic drill or chain saw. Have a little heart. It is so easy to hurt ourselves more, to beat ourselves up, to be our own taskmasters. Flood yourself with the light of awareness and purification but let the accusing mind be still...

Before Pesach we search for *hametz* in the seams of our pockets. Any *hametz* found is collected and cast into the flames. During Rosh Hashanah there is a tradition to do Tashlich—casting off of sins—where the pockets are turned inside out over a body of water. What's the difference? At Pesach we were deep into our slavery, cut-off, desperate for air. To be free from *Mitzraim* we must be radical. Whatever is enslaving us, trapping us, trapped by us, must be destroyed—and quickly. Our over-inflated, fear-filled egos that create the illusions of our reality, our reality of illusions, must be deflated and reduced to naught in fire. Every crumb, every hint, cast into the flames.

...What is the difference between matzah and hametz? Just this much. It is the difference between a little bit less than 18 minutes and a little bit more than 18 minutes. Look at the Hebrew: “*Matzah*” is comprised of the letters מ (mem),

צ (tzaddik) and ה (heh). The difference between these two words is a ה (heh) and a ח (het). And what’s the difference between these two letters? The ה heh is the same as the ח het except that it has a small opening on its top left. That’s it—just a small gap, no bigger than the eye of a needle. That’s the difference between reality and illusion, between ignorance and enlightenment, between darkness and light, between arrogance and humility, between still being a slave and setting yourself free; between being broken and fixed. Just this much. [Michael Kagan, pgs. 24-28]

REMEMBER

“Loving Rebuke” is the most effective...

WHAT will you say to yourself, or to someone you love,
To help them refocus/reclaim life-perspective?

CONSIDER:

HOW might the “Search for Chametz” help you to see?
WHAT Chametz must you remove that is blocking your ‘life-light’...?