



לזכות
 האשה החשובה מרת
 שיינא תח"י
 בת סימא חסיא
 טייכטל
 לרגל יום הולדתה ל"ג ניסן

זכתה לחנך דורי דורות פון
 דעם רבינ'ס קינדער
 והעמידה תלמידות הרבה
 שתזכה לאריכות ימים ושנים טובות

נדפס ע"י
 משפחתה שיחיו

Light in the Dark

IN HONOR OF 60 YEARS SINCE THE REBBE INTRODUCING HIS REVOLUTIONARY APPROACH TO UNDERSTANDING RASHI, 5725–5785, THIS MONTHLY COLUMN FEATURES AN ADAPTATION OF ONE OF THE REBBE'S "RASHI SICHOS."

COMPILED BY: RABBI MENDEL VOGEL

וּפָשַׁט אֶת-בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת-

הַדָּשָׁן אֶל-מַחוּץ לְמַחֲנֵה אֶל-מְקוֹם טָהוֹר (צו"ד)

"וּפָשַׁט אֶת-בְּגָדָיו: אִין זו חוֹבָה אֶלָּא דְרַךְ אֶרְצָן, שְׁלֵא יִלְכְּדָּ בְּהוֹצֵאת הַדָּשָׁן בְּגָדִים שְׁהוּא מְשַׁמֵּשׁ בְּהוֹן תְּמִיד— בְּגָדִים שְׁבִשְׁל בְּהוֹן קְדֻרָה לְרַבּוֹ, אֵל יִמְזַג בְּהוֹן פּוֹס לְרַבּוֹ, לְקַדְּ 'וְלָבַשׁ בְּגָדִים אֲחֵרִים' פְּחוּתֵין מְהֵם." (רש"י)

He shall then take off his garments and put on other garments, and he shall take out the ashes to a clean place outside the camp. (Tzav 6, 4)

“He shall then take off his garments: This is not an obligation, but proper practice, that, by taking out the ashes, he should not soil the garments in which he constantly officiates. [By analogy:] The clothes worn [by a servant] while cooking a pot [of food] for his master, he should not wear when he mixes a glass [of wine] for his master. Hence, [the *possuk* continues,] ‘and put on other garments,’ inferior to those [garments of the *kehuma* he had been wearing till now].” (Rashi)

It seems that Rashi gives two separate reasons explaining why the *kohen* must change his clothing before performing *hotzo'as hadeshen* (an occasional requirement, wherein the *kohen* removes the ashes from the *mizbe'ach* whenever there is a significant accumulation, and deposits them in a spot beyond the boundaries of the Mishkan): 1. Because his clothes may become dirty from the ashes and it is not befitting for “the garments in which he constantly officiates” to be soiled. 2. Because it is not appropriate to perform menial labor in the same clothes that one wears while engaging in a more dignified task.

But why does Rashi need to provide a second reason? Why is the first one not sufficient?

The answer is, that contrary to our initial understanding, these are *not* two unrelated reasons. Rather, the second reason resolves a difficulty that arises as a result of the first: If the whole reason for changing clothes is so that the regular clothes don't get dirty, why does the *kohen* change his clothes before *hotzo'as hadeshen*? He should change them earlier, before *terumas hadeshen* (a daily requirement, performed immediately prior to *hotzo'as hadeshen*, wherein the *kohen* removes some ashes from the *mizbe'ach* with a shovel and places them in a heap on the side of the *mizbe'ach*), since this *avoda* also has the potential to soil the *kohen's* garments?



In order to resolve this difficulty, Rashi offers the second reason: “*the clothes worn [by a servant] while cooking a pot [of food] for his master, he should not wear when he mixes a glass [of wine] for his master*”: One of the differences between a servant who cooks food and one who serves a drink is that the latter takes place in the master’s presence, while the former one does not.

Also, the second servant is performing an *actual* service for his master, whereas the first one is only *preparing*—laying the ground, so to speak—for his master to be served (once the food is ready).

The same is true with regards to the two *avodos* of *terumas hadeshen* and *hotzo’as hadeshen*:

Terumas hadeshen happens entirely within the Mishkan, in the home of the Master—Hashem.

Furthermore, it is considered an actual part of the daily sacrificial procedure (*avodas hakorbanos*). Therefore, the possibility of the *kohen’s* garments getting dirty in the process is regarded as a natural consequence of the *avoda*, and not something which must be avoided (just like we don’t expect the *kohen* who *shechts* a *korban* not to get dirty, for example). In other words, it is not defined as “dirt.”

Hotzo’as hadeshen, on the other hand, is an *avoda* that is (mainly) performed outside the boundaries of the Mishkan. Also, it is not considered a part of the *avodas hakorbanos* itself, but only a *preparation* for it (i.e. the *mizbe’ach* needs to be cleared of ashes in order to make room for new fire-wood). Hence, any mess it causes cannot be regarded as a necessary component of an *avoda*, and since it is not befitting for “the garments in which he constantly officiates” to be soiled, the *kohen* must don a different (and inferior) set of clothes.



But if *terumas hadeshen* and *hotzo’as hadeshen* are, indeed, so different from one another that they require separate sets of clothes, why are they performed by the same *kohen*? Wouldn’t it make more sense if, to begin with, they were done by two

different *kohanim* (similar to the *moshol* of the two servants wherein the cook and the butler are distinct individuals)?

The explanation is as follows: When someone serves Hashem from a place of total selflessness and subservience (*bittul*) to the will of Hashem, he does not differentiate between *mitzvos*, granting a higher degree of importance to some over others. Rather, all of his actions are for one purpose and one purpose only—to fulfill Hashem’s will. So, to him, it doesn’t make a difference whether he is performing an actual *mitzva* (“serving the food”), or “only” laying the groundwork for a *mitzva* (“cooking the food”); in both instances, he is doing Hashem’s will, and so he performs them with an equal amount of *chayus*.

Therefore, the same *kohen* can perform *both avodos*; from a “*bittul* point-of-view,” they are *both* of the utmost importance.

Takeaway:

1. Regarding oneself: If the objective is to do Hashem’s will, then it should make no difference whether one is engaged in a *mitzva* or in the preparations thereof—both ought to be performed with the same zeal and devotion.

2. Regarding those around you: One can mistakenly think: “True, there are Yidden out there who need assistance in matters of *Yiddishkeit*; but who said that I need to be the one to help them? Let me remain where I am, in the “*daled amos*” of my Rebbe, and I’ll be an influence on the Yidden around me...” The lesson is that a “*kohen*” doesn’t avoid a job—even if it is “only” a “preparatory task,” it forces him to “put on inferior clothes,” or because it requires him to “leave the Mishkan.”

(Likkutei Sichos vol. 37, p. 1)