



The Community

Boruch Hashem

12550 Biscayne Boulevard · Suite 310 · North Miami, Florida 33181

(305) 892-1234 · Chabadnmiami@gmail.com

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Rabbi Avrohom Lipszyc

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Rabbi's Article

Continuously Eternal, Because the Inside Works the Outside

Concerning the fire upon the *Outside Altar* (-[Link](#)), upon which the sacrifices were brought, our Torah-portion (-Leviticus 6:6) commands us, "A continuous fire shall burn upon the altar; it shall not go out." Rashi (-[Link](#)) comments, "A continuous fire: The fire regarding which it says (-Exodus 27:20), '[to kindle the lamps] continually,' this fire must also be kindled from [the fire] on the outer altar." Hence, Rashi (based on the Talmud, Yoma 45b) explains these words to be speaking about the fire of the *Menorah Lights*, that they be lit from the fire altar's fire.

The question is that even though the Talmud teaches this, however, Rashi is distinctly a commentator for the young *cheder* (-[Link](#)) student¹, explaining to him the *simple* meaning of the verse. Hence, why is Rashi removing the words of the verse from its *simple* meaning, in which it is speaking about the altar, and instead, applying it to a total different and unrelated law of the kindling of the menorah?! Hence, according to Rashi's own rules (-see Note 1), we must say that, (i) the *simple* meaning of the words, "A continuous fire," demands that it is not speaking of the commandment that the fire of the altar not go out (which we learn from the words, "it shall not go out,") but of a different fire (the *Menorah Lights*), and (b) that the kindling of this other fire is a law concerning the *altar's fire*, that from *it*, the menorah lights must be kindled, and not just of the *menorah lights*, that *they* must be kindled from the altar's fire.

The explanation to this is, that Rashi (-Exodus 27:20) previously defined and proved that the word "tamid - continuous," means *daily* or *nightly*, and not specifically as *eternally*. Therefore, according to Rashi, being that the verse clearly states, "it shall not go out," it is hard to say that the word *tamid* here also means that the fire should burn continuously, by not going out. Hence, Rashi learns that these words, "A continuous fire," must be speaking of, "the fire regarding which it says, 'continually,'" which are the menorah lights, that they, "must also be kindled from [the fire] on the outer altar."

However, being that this law is being taught in the verses that speak of the laws of the fire of the altar, and especially that Rashi changes his own wording from the language of the Talmud of, "The verse states, 'A perpetual fire shall be kept burning on the altar, it shall not go out.' [The] 'perpetual fire' that I told you, [the fire of the menorah, about which the Torah states 'a lamp to burn continually.'] should [be lit] only [from a fire that is] upon the top of the outer altar," --which reads clearly as a law of the menorah kindling!-- to, "It (the menorah lights) *must also be kindled from [the fire] on the outer altar,*" --which reads as a law of the altar's fire, that this fire must also have from *it* the menorah kindled--, hence, Rashi is teaching us that this is not a law of the *Menorah Lights*, but of the *Altar's Fire*. This would legally mean that if, for whatever reason, there is no fire on the altar, we can still light the menorah from a different fire, because this law of lighting the menorah from the fire of the altar is a law concerning the *Altar's Fire*, and not a law of the *Menorah Lights*.

From this we learn an amazing lesson in our service to G-d: The Holy Temple is made up of an *inside* (-[Link](#); *Incense Altar, Showbread Table and Menorah*) and an *outside* (Outer Altar). The *inside* represents the work we do with ourselves, while the *outside* represents to work we do with others and with the world at large. Even more specifically, the *kindling* of the *Menorah Lights* represent Torah-study² --which is our personal continuous connection with G-d,-- upon which we are commanded, "to kindle the lamps continually," that we must continuously learn Torah³. While, the *Outside Altar* represents Mitzvah-observance, in which we elevate the physical world, connecting it with G-d. Now, one may think: *If I am working on the higher connection, the Inside Menorah Light connection, then why should I 'lower' myself to the outside work with others and the outside world?!* Hence, we are being taught that for the *Menorah* to be kindled, it must come from the *Outside Altar*. So much so, that on the *Outside Altar*, in *its* fire, there is already the *Menorah's* fire! Hence, for us to have our *Menorah* kindled, that our Torah-study should be a *Light* connection with G-d, we must first take care of the *outside*, making sure that our fellow's needs are tended to. Even more so, this extrapolation is from the word *Tamid* -continuous and eternal, for only through caring for the other, can our personal connection with G-d be eternal.

1. In Rashi's own words, which he repeats numerous times, "I have not come to explain but the simple meaning of the verse."
2. As the verse states (-Proverbs 6:23), "For a commandment is a candle, and the Torah is light."
3. And especially those who Torah-study is their craft, are called *Ner Tamid - Eternal Light*."

This Week...

FRIDAY, MARCH 18, 2022 ★ טו' אדר ב' תשפ"ב

[Shabbat Zachor](#) · Shabbat Candle Lighting: 7:13 PM · Kabbalat Shabbat: 6:45 PM

SHABBOS, MARCH 19, 2022 ★ טז' אדר ב' תשפ"ב

TORAH READING: [Tzav](#) (Leviticus 6:1-8:36) · HAFTORAH: [Jeremiah](#) (7:21-28, 9:22-23)

Shacharit: 9:30 AM · Mincha: 7:15 PM · Shabbat Ends: North Miami: 8:06 PM

The Parsha

The portion of Tzav
 Each morning the *Kohanim* (priests) were to remove ashes from the altar and place them along the bottom of its southern side. In due time the accumulated heap would be taken outside of the Temple courtyard. So too, they were instructed to maintain a constant fire burning on the altar. Additional laws pertaining to various offerings are presented, primarily with respect to *Kohanim*. They could partake from various offerings subject to being ritually pure, and only within the Temple courtyard. All offerings were to be eaten within a prescribed time frame. Moses in the presence of all the Jews ceremonially installed Aaron and his sons. Moses dressed Aaron and his sons in the priestly garments. After anointing the Tabernacle and its contents, they too were anointed. So too, a number of offerings were brought to dedicate the Sanctuary. The process was repeated for seven days. During this time Aaron and his sons were to remain within the Temple courtyard.

Inspiration

Fast of Esther Lessons

**Queen Esther knew
 that her physical
 beauty would not find
 favor, unless her
 spiritual beauty did**

Rabbi Avrohom Lipszyc
 The Jewish Mind

Occasions

<i>Birthday</i>	
15 Adar	Sophia Barki
16 Adar	Vickie Dror
16 Adar	Gittel Lipszyc
16 Adar	Menachem M. Lipszyc
16 Adar	Gregory Weiss
17 Adar	Aryeh Barkai
17 Adar	Shana Licht
18 Adar	Michelle Cohen
19 Adar	Stephen Sokolow
19 Adar	Jesse Topp
20 Adar	Dov Nathan Kerbel
21 Adar	Diana Mundlak
<i>Yahrtzeit</i>	
17 Adar	Mrs. Hebee Bitbol Mother of Gilles Bitbol
17 Adar	Mr. Victor Chaim Sasson Father of Margie Szerer


Appreciation

We gratefully acknowledge with thanks all donations received during the past weeks from members and friends.

Mr. & Mrs. Ralph Adouh	Mr. Laible Lipszyc
Mr. Alter Herman	Mr. & Mrs. Alan Magness
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Mr. Jordan Heller	Mr. Niv Zinder
Ms. Clarita Kassin	

LET'S GATHER FOR A MINYAN!

FRIDAY NIGHT: 6:45 PM
 SATURDAY:
 SHACHARIT: 9:30 AM ~ TORAH-READING: 10:30 AM ~ MINCHA: 6:30 PM



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