

The Great Hassidic leader, Rabbi Yaakov Yitzchak Rabinowicz was a disciple of the renowned seer of Lublin, Rabbi Yaakov Yitzchak Horowitz. However, he broke rank from his teacher and started his own Hassidic sect. His main disciple was Rabbi Simcha Bunim of Peshichsaa, the spiritual ancestor of the Ger Hassidic dynasty. Rabbi Rabinowicz had a very unique nickname; he was not known as Rabbi or Rebbe as traditional Rabbinic luminaries were known as, rather he was referred to simply as the Yid HaKadosh, the Holy Jew. Rabbi Yitzchak Meir Alter, the Gerrer Rebbe, explains the etymology of this nickname based on an observation from this week's Torah portion.

In Leviticus 14:13, the verse describes the offering of the Kohanim, the priests, "This is the offering of Aharon and his sons which they shall offer to G-D in the day when he is anointed, the tenth part of an ephah of fine flour a perpetual meal offering, half of it in the morning and half of it in the evening." Rashi, in his commentary, appears to be bothered by the phrase Mincha Tamid, a perpetual offering. This phrase is seemingly a falsehood because in actuality this offering is not a perpetual offering, rather a Kohen Hedyot, an ordinary Priest would only bring this sacrifice once in his life, on the day of his inauguration. So how can the verse claim that it is a perpetual offering, if in fact it is only a once-in-a-lifetime offering? Rashi offers a very insightful interpretation of the verse, he explains that while it is true that the Kohen Hedyot only offered this offering once, for the Kohen Gadol, the High Priest, this offering is in fact a perpetual offering, as he brought this sacrifice each and every day of his service.

While Rashis's words are certainly true and appear to satisfactorily explain this troubling verse, it does make us wonder why the two types of Kohanim, priests, should have such a vastly different sacrifice schedule. If the Kohen Gadol offers the sacrifice on a daily basis why should the ordinary Kohen offer it less frequently?

The Gerrer Rebbe explains that for the ordinary Kohen, the day of his inauguration was a life changing event. On the day that he assumed these new responsibilities he became a changed individual, one who now served the community and not himself. On the day that his life follows a new trajectory he must offer this Mincha sacrifice. However, the Kohen Gadol does not just have one life altering moment, his day of inauguration is not simply the day that he assumes his new role, it is each and every day. On every day that he serves as Kohen Gadol he must have the same passion and zeal that he assumed on day one of his service. His inauguration day must be reenacted and relived each and every day. Every morning, his first act of service is to bring his inaugural sacrifice to insure that he relives that first moment as Kohen Gadol and rededicates himself each day to his holy task.

The Greatness of The Yid HaKaosh, the Holy Jew from Peshichsa was that he too understood the secret of the Kohen Gadol's success. Each day he renewed himself and rejuvenated himself as if it were his very first day as a Jew. He never let his faith get stale or his passion dissipate; he figuratively re-converted every morning and each day he became a new Jew.

Today we lack the Kohen Gadol and we don't even have a holy Jew from Peshichsa, but we do have ourselves. Rabbi Nachman of Breslov once said, "If you are not a better person tomorrow than you are today, what need have you for a tomorrow."

**Shabbat Shalom
Rabbi Meir Tannenbaum**