

DIVREI TORAH FROM INTERNET  
ON PARSHAS TZAV - 5756

B'S'D'

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PARSHAT TZAV

""Yeshivat Har Etzion" <[yhe@jerl.co.il](mailto:yhe@jerl.co.il)>Chumash shiur...

PARSHAT HA'SHAVUAH

PARSHAT TZAV

by Menachem Leibtag

In memory of rabbi abraham leibtag, marking the end of the Sheloshim period - by paul and kathryn wallach In memory of mr. abraham buchman of chicago, whose Yahrzeit is 6 nisan. Mr. buchman was involved in chinuch For many years. In his honor, the buchman scholarship Fund was established by the family in 1988, to support A talmid of the herzog teachers college in pursuing new Avenues in the field of education.

At first glance, Parshat Tzav appears to be a 'repeat' of Parshat Vayikra. Once again, we find the laws of olah, mincha, chatat, asham, and shlamim.

Upon examining the Parsha more carefully we find that most of the laws recorded in Tzav were not mentioned in Vayikra. Furthermore, the korbanot are presented in a different order.

Would it not have been more logical for the Torah to include the laws and details of all the korbanot in ONE Parsha? Why must they be divided into two separate Parshiot?

To answer these questions, this week's shiur begins with a technical study of the structure of Parshiot Tzav, which will lead into a more philosophical discussion concerning korbanot.

ZOT TORAT ....

The phrase - "zot torat..." - introduces each category of korbanot in Parshat Tzav (see 6:2, 6:7, 6:18, 7:1, 7:11). This very same phrase is also found at the conclusion of the entire parsha: "v'zot ha'torah, l'olah v'la'mincha..." (7:37).

As this key phrase of Parshat Tzav is not found in Parshat Vayikra, understanding it will help us discern the difference between these two Parshiot.

To many's surprise, the word "torah" does not mean "TO'RAH". The various laws in Chumash fall under different categories; some are called "chukim", others "mishpatim"; some are called "mitzvot", others "torot". In this context, the word "torah" has a more specific meaning - PROCEDURAL laws. For example, in Parshat Tzav, "zot torat ha'olah..." should be translated - "this is the procedure of offering the korban Olah...".

We must conclude, therefore, that Parshat Tzav details the exact procedures which must be followed when bringing each type of korban.

If Parshat Tzav discusses the procedures of how each korban is to be offered, then what was Parshat Vayikra all about?

The opening pasuk of each parsha provides the answer:

Parshat Vayikra begins with:

"ADAM ki yakriv mi'kem korban l'Hashem" (1:2)

It is directed to any INDIVIDUAL who wishes to bring a 'korban'. He must know what TYPE of korban he CAN bring, and what TYPE of korban he MUST bring, etc.

Parshat Tzav begins with:

"Tzav et AHARON v'et BA'NAV lay'mor" (6:1)

It is directed to the KOHANIM (the priests), for they must be instructed HOW they are to offer the korbanot.

Thus, Vayikra serves as an 'halachic catalogue' for the INDIVIDUAL bringing a korban, while Tzav serves as the 'handbook' for the KOHANIM who offer those korbanot. Each 'manual' is presented independently, for each serves a different purpose.

However, since many of the details concerning korbanot must be known to BOTH the kohanim and the individual, some of the details are repeated in BOTH Parshiot.

With this background, we can better understand the order and detail of Parshat Tzav.

ORDER

As we explained in last week's shiur, the order of Parshat Vayikra is determined by its purpose, i.e. a catalogue for the individual offering a korban. This guide begins with voluntary korbanot ("n'dava") which one CAN bring, followed by the obligatory korbanot ("chova") which one MUST bring:

Korban ndava - olah; shlamim.

Korban chova - chatat; asham.

As the table below shows, the order Parshat Tzav, the 'priestly handbook', is determined by the level of "k'dusha" (sanctity) of each korban. Note the relationship between the level of kedusha of the korban and who consumes its meat; the mizbayach, the kohanim, or the owner:

"Kodshei Kodashim" (the higher level)

Olah - totally consumed on the "MIZBAYACH"

Chatat - "chaylev" (fats) consumed on the MIZBAYACH

"basar" (meat) eaten by the KOHANIM in the "azara"

Asham - [same as chatat] [Temple courtyard]

"Kodashim Kalim" (the lower level)

Shlamim - "chaylev" consumed on the MIZBAYACH "chazeh v'shok" (choice meats) eaten by KOHANIM "basar" (the remaining meats) eaten by

the OWNERS anywhere within the walls of Yerushalayim.

[For further details concerning these categories, see chapter 5 of Tractate Zvachim - "Ay'zehu mkoman.." (its in your Siddur).]

**DETAILS** As explained above, Parshat Tzav details the procedures which

the kohanim must follow when they offer the korbanot. This includes the 'payment' which the kohanim receive in lieu of their service.

The following outline, summarizing the "torot" section of Parshat Tzav, illustrates this structure:

**OLAH** - 6:1-6

- 1) bringing the daily "olat tamid";
- 2) "trumot ha'deshen" - daily removal of ashes from mizbayach;
- 3) preparing the wood and fire on the mizbayach;
- 4) mitzvat "aish tamid" - to ensure a continuous fire.

Note: As the Olah is totally consumed on the mizbayach, there is no edible reward for the Kohanim.

**MINCHA** - 6:7-16

- 1) taking the "kometz" (handful) of flour, which is offered;
- 2) the "noteret" (left-over portion), eaten by the kohen;
- 3) the "minchat chinuch" - the special meal offering brought by a kohen before his inception;
- 4) the "minchat chavitin" - offered daily by the Kohen Gadol.

**CHATAT** - 6:17-23

- 1) how the kohen is to offer it;
- 2) the portion eaten by the kohen;
- 3) where it can be eaten (in the "azara");
- 4) special laws regarding the blood of a chatat.

**ASHAM** - 7:1-7

- 1) how the kohen is to offer it;
- 2) the portion eaten by the kohen;
- 3) where it can be eaten;

As "asham" forms the conclusion of the Kodshei Kodshim section, several additional 'halachot', concerning the reward of the kohen - the animal hides when bringing a olah; and which kohen receives the "noteret" of the various korbanot mincha (7:8-10).

**SHLAMIM** - 7:11-34

- 1) the laws of bringing a Korban Todah (thanksgiving);
- 2) the laws of bringing a Korban Shlamim (freewill);
- 3) laws concerning meat which becomes "tamey" (defiled);
- 4) a general prohibition of eating "chaylev" and "dam" (blood)
- 5) the "chazeh" (breast) and "shok" (thigh) which the kohen receives as a 'gift' from the owner of the korban.

**SUMMARY** - 7:35-38 (this concludes the unit)

35-36: This is the 'reward' ("mashchat" - see m'forshim!) of the kohanim from the korbanot...

37 : ZOT HA'TORAH I'OLAH, I'MINCHA, I'CHATAT v'I'ASHAM...  
**KORBANOT THEN / KASHRUT TODAY**

To our surprise, in the middle of the "shlamim" section of Parshat Tzav, we find a "dibur" to Bnei Yisrael! This seems to contradict all of our assumptions about the structure of Tzav. What is this 'parsha' doing here?

This "dibur" to Bnei Yisrael details the prohibition of eating "chaylev v'dam" (fat and blood) of ANY animal, EVEN IF IT IS NOT A KORBAN. These laws have nothing to do with the Mikdash - these are the general laws of KASHRUT! Once again, why was this 'parsha' placed here?

To answer these questions, we must understand these 'kashrut laws' of "chaylev v'dam" as an EXTENSION of the laws of korbanot. Chumash purposely includes the laws of "chaylev" and "dam" in

Parshat Tzav to teach us that they are forbidden, BECAUSE these parts of the animal belong on the mizbayach!

Ideally, according to Dvarim (12:20-22), whenever one eats meat, it should be within the framework of a korban shlamim. Eating "chulin" (meat which is not a korban) is only permissible when it is not practical to bring it as a korban shlamim. [Sefer Dvarim refers to this meat as "basar ta'ava" (meat of 'desire').]

Nevertheless, even when one does eat "chulin", he cannot eat the "chaylev v'dam". A Jew must remind himself of the ideal way in which meat should be eaten: as part of a korban shlamim, where the "chaylev v'dam" belong on the mizbayach. Why?

Man's desire for meat may reflect a animalistic side to human nature. By offering a korban shlamim, man can channel this desire to enhance his relationship with God.

[Recall from the shiur on Vayikra how the korban shlamim is the ideal "korban ndava" in that it re-enacts the covenantal ceremony between God and Bnei Yisrael at Har Sinai.]

Even today, without a Mikdash, by refraining from eating "chaylev", and by salting and draining the animal's blood, we can retain a certain level of "kedusha" when eating meat.

**DAM HA'NEFESH**

In the related parsha of "basar ta'ava" in Sefer Dvarim (12:20-28), we find what appears to be a different reason for not eating the blood:

"Be sure not to eat the BLOOD, for the blood is the 'nefesh' (life/ soul), you must not consume the 'nefesh' with the 'basar' (meat)." (12:23)

This reason for not eating blood is not a different, rather, it is an similar concept. The blood of the korban, sprinkled on the mizbayach, represents the 'nefesh' of the person offering the korban - "ki ha'dam hu ha'nefesh" (12:23) - this is the reason why the blood was chosen to be sprinkled on the mizbayach, and this is the reason why we are not permitted to eat the blood.

How does offering a korban, or refraining from eating certain parts of an animal bringing anyone closer to God?

Man's relationship with God stems from his understanding that he was created for a purpose. Towards that purpose, God created man "b'tzelem Elokim" (Br. 1:27), i.e. with a creative mind (see first chapter of Moreh Nvuchim of the Rambam!). It is this trait of "tzelem Elokim" that differentiates man from animal. Seeing the blood of an animal, man should contemplate, asking himself: 'in what manner am I different from that animal?' The animal's shape may be a bit different, but the blood is the same blood, the inner organs are the same, the limbs are the same.

One could suggest that the experience of offering a korban may stimulate this introspection; it may help man recognize that despite these similarities, he is different, for he was created "b'tzelem Elokim"; for a purpose. The search for that purpose sets man on the proper path. As we say in Tehilim:

"Adam bi'kar" - a man with wealth and honor - "v'lo yavin" - but does not contemplate his way in life - "nimshal k'bhay'mot nidmu" - he is like the animals that perish. (Tehilim 49:21)  
shabbat shalom, menachem

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DRASHA -- PARSHAS TZAV -- BLOODSPORT

Blood. At worst, it invokes ghastly images of death and war. At best, it represents life-saving transfusions. On any scale it is not appetizing. It

is for that reason that it is difficult to comprehend the repeated warnings and admonitions that the Torah makes concerning the consumption of blood.

Beginning this week, there are three warnings in the Torah concerning the prohibition of consuming blood. There is a specific verse that tells parents to admonish their children and discourage any thought they may have of eating or drinking blood.

Leviticus 22:26-27: You shall not consume blood... from fowl or animal. Any soul that consumes blood will be cut off from his people.

Leviticus 17:10-12: Any man of the House of Israel and of the proselyte who dwells among them, consume any blood -- I shall concentrate My attention

upon the soul consuming blood, and I will cut it off from its people.

Deuteronomy: 12:23: Only be strong as not to eat blood...

Rashi quotes the words of Rav Shimon Ben Azai: "if blood, which is so repulsive, needs such dire warnings surely one must take great precaution not to succumb to sins that are appealing." Rabbi Yehudah explains the repetitive admonitions in the context of history. During that era, many nations would actually indulge in blood-drinking ceremonies. Thus the Torah exhorts the Jewish nation on that matter. In any case, it is quite apparent that both Rabbi Shimon and Rabbi Yehudah were bothered by repeated warnings which should be unnecessary. It is difficult to comprehend why the Torah spends more energy warning, admonishing, and exhorting the Jews against blood-consumption than against most other prohibitions that are much more alluring.

Also, why is this one of only two prohibitions that an extra verse is interpreted by our sages as "a warning for parents to admonish their children." Why does this prohibition surpass the norm of parental supervision that is required by any other Mitzvah?

An old Jewish story has a devoutly religious woman running into a Chasidic

Rebbe as she was crying uncontrollably.

"Rebbe," she cried, "it's my son. He went absolutely meshuga. He started acting totally insane. Even you won't be able to help him. He needs a psychiatrist!"

"What's the matter?" Asked the Rebbe.

"The matter?" She cried. "He's crazy! He's acting like a goy! He started dancing with gentile women and began dining on pig!"

The Rebbe looked to the poor woman as he tried to put her problems in perspective.

"If he would dance with pigs and dine on gentiles, I would say that he is crazy. But the way you describe him he is not crazy at all. I'd just say that he is becoming a very lascivious young man.

On a homiletic note, perhaps, we can explain the Torah's passionate admonitions about blood. The Torah understood the test of time. Acts that are considered vile and obscene by today's standard may be accepted as the norm tomorrow. Societies change and attitudes change with them. The ten greatest problems of the 1950's public school class may be considered decent, if not meritorious, behavior today. The Torah understood that society changes. Therefore it admonishes us on the lowest form of behavior with the same intensity as if it would be the normal custom. And it tells us to pass these specific admonitions to our children. We can not dismiss the warnings by thinking, "drinking blood is bizarre behavior. Why should my children need to worry about it?" The Torah says, even if something may be base and bizarre to our generation, if it's Torah it must be told to our children. It is impossible to know what the next generation will consider repulsive and what it may consider fashionable. Today's revulsion may be tomorrow's bloodsport. Times change and people change, but Torah remains eternal.

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"Ohr Somayach <ohr@jer1.co.il>" Highlights of the Torah weekly port...  
Highlights of the Weekly Torah Portion Parshas Tzav Shabbos Hagadol  
Summary

The Torah addresses Aaron and his sons to teach them additional laws that relate to their service. The ashes of the "Korban Olah" -- the korban burnt on the Altar throughout the night -- are to be removed from the area by the Kohen after he takes off his special linen clothing. The Olah is brought by someone who forgot to perform a positive commandment of the Torah. The Kohen retains the skin. The fire on the Altar must be kept constantly blazing. The "Korban Mincha" is a meal offering that is made from flour, oil and spices. A handful of it is burned on the Altar, and a Kohen eats the remainder before it becomes leaven. The Parsha describes the special korbanos offered by the Kohen Gadol each day, and by Aaron's sons and future descendants on the day of their inauguration. The "Chatas," the korban brought after an accidental transgression, is described, as are the laws for the slaughtering and sprinkling the blood of the "Asham," the "guilt-korban" for certain transgressions. The details for the "Shlamim," various types of peace korbanos, are described, including the prohibition against leaving the remains of the "Todah," the thanksgiving korban, uneaten until the morning. All sacrifices must be burned after they may no longer be eaten. No sacrifice may be eaten if it was slaughtered with the intention of eating it too late. Once they have become tamei (ritually impure) korbanos may not be eaten, and they should be burned. One may not eat a korban when he is ritually impure. Blood and Cheilev, forbidden fats of animals, are prohibited to eat. Aaron and his sons are granted the breast and shank of every "Korban Shlamim." The inauguration ceremony for Aaron, his sons, the Mishkan and all of its vessels is detailed.

Commentaries

"Tzav..." (6:1).

It is late in the afternoon. Reuven decides that from sundown that day until one hour after sunset the following day, he will abstain from eating and drinking. He does this as a spontaneous gift of devotion to Hashem. Two weeks later, Shimon realizes that the next day is Yom Kippur, and he will not be able to eat or drink anything for twenty-five hours. Inwardly, he groans at the thought of those long hours, the parched throat, and the headache that he will probably experience. Nevertheless, the following day he keeps the fast. Who is greater -- Reuven, who acts voluntarily, out of his own inspiration, or Shimon, who acts because he has to -- because he is commanded? One could think that someone who acts purely voluntarily is on

a much higher level, but our sages teach us that "Greater is he who is commanded and does, than he who is not commanded and does" (Tractate Kiddushin 31). The reason being that psychologically a person resists that which he has to do. Thus, it is more difficult for someone who is commanded and does, than someone who is not commanded and does. The first

word of this week's Parsha is "Tzav" -- "Command." Rashi tells us that the word "Tzav" is always associated with the concept of alacrity. Where there is a command, there is a greater need for zeal, since the doing is that much more difficult...

(Based on Mayana Shel Torah)

"A continual fire shall be kept burning on it; it must not be extinguished" (6:6). Not only is it prohibited to put out the fire on the Altar, but to the

contrary, the fire must be attended to and wood and kindling added as necessary, so that the flame ascends constantly. If it is forbidden to put out even a single coal on the physical Altar, how much more so is it forbidden to put out even a single burning ember on the spiritual Altar, the Jewish heart. The yearning for holiness, the flame in the heart which aspires longingly upward, homeward, must rather be constantly added to; aided and strengthened through reason, wisdom and discernment -- with the illumination of mitzvos and the light of the Torah.  
(Oros HaKodesh, Zevachim 91)

"Ohr Somayach <ohr@jer1.co.il>" Highlights of the Torah weekly port...

"Rav Yissocher Frand <ravfrand@torah.org>ravfrand@torah.org"  
"RavFrand" List - Rabbi Frand on Parshas Tzav -

One May Learn A Spiritual Lesson (Even) From Taking Out the Garbage

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This weeks Parsha contains the mitzvah of offering the Korban Olah. The pasuk ?verseX there tells us that Aharon and his children are given the tremendous responsibility of the Service of the Temple. The first task that Aharon and his children are instructed to perform is the mitzvah of Terumas HaDeshen -- the removal of the ashes that were consumed by the previous night's fire on top of the altar.

The Chovos Halevovos -- one of the classic books on ethics and mussar in Judaism -- says that the rationale behind this is that the Torah is particularly careful that people not let things go to their heads, lest they become ba'ale ga'avah and haughty. It would be only natural for Aharon to think that he is someone special. He is one of the select few who merits to perform the Temple Service! Nevertheless, the Torah instructs him that the first thing he must do, every morning, is take out the ashes! The function of this job, according to the Chovos Halevovos is to lower the self-image of the Kohanim, and remove haughtiness from their hearts.

A number of years ago, it occurred to me that the last thing I do on Erev Yom Kippur, is take out the garbage. Erev Yom Kippur is a very symbolic time: We ask forgiveness from those we might have offended. We have the Seudah Hamafsekes. We bless our children. And then, we go to shul. The last thing I do before I go to shul is take out the garbage. It struck me that this, too, is very symbolic. This is what we all try to do on Yom Kippur. We all try to remove the garbage from our lives.

We walk to shul Erev Yom Kippur with the Kittel under our arms and we think we are going into another world. But even at moments of great spiritual elevation, we have to remember, we always have to take out the garbage. We are humans, we eat as humans, and we have garbage as humans. If we remember this concept, we will not let other thoughts go to our heads which could mislead us to believe that we are better than we really are.

The Torah Is Concerned With the Pride of the Poor

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The Torah is also very meticulous regarding the pride of the Ani -- the less fortunate. On one hand, the Torah is worried lest Aharon the Kohen Gadol become haughty. On the other hand, the Torah is also worried that the impoverished individual should not become despondent and emotionally broken.

There is an interesting Gemara in Bava Kama. The Gemara says that when the Jews would bring the first fruits (bikkurim) to Jerusalem, to give to the Kohanim, the rich would bring their bikkurim in gold and silver baskets. The poor people, however, who came with their meager crops, could not afford gold baskets. They would bring their

fruits in baskets that were made out of reeds.

The Gemara says that the Kohanim returned the gold and silver baskets to the wealthy people but kept the reed baskets from the poor people. The gemara says this is an application of the old rule that (loosely translated from the Aramaic) the rich get richer and the poor get poorer. It's ironic! The rich fellow gets his basket back, but the poor person who can ill afford it, does not get his basket back!

Rav Aharon Backs explains that the reason is as follows. The rich have orchards full of fruit and bring large quantities of fruit to give to the Kohen. The poor has a meager crop and probably has a very small quantity of bikkurim to offer. By keeping the fruit in the basket, at least the bikkurim look a little more substantial. The Torah says that we should let the Kohen keep the basket and let the Ani suffer the financial loss, in order to at least keep his pride in tact. This is an example of how far the Torah is willing to go to avoid shaming a person!

A person, who wanted to raise money for Hachnasas Kallah (bridal expenses), for another Jew, in the recipient's own home town, once came to me with a question. His question was as follows: If he told people for whom he was soliciting, there is no doubt he could raise a lot of money, because that person was a known and well-respected individual. If he would make an anonymous appeal for Hachnasas Kallah, however, then he could not expect to make much -- because such appeals occur several times each week. The question was, should he mention the name and raise more money or keep it anonymous and raise less money.

At that time, I asked the Rosh Yeshiva, (Rav Yaakov Ruderman z"tl). The Rosh Yeshiva, without thinking a minute or batting an eyelash, said, "It should be anonymous, because a person's honor is worth a great deal."

That is the lesson of the baskets. A person's self-respect is worth a lot. It is even worth losing money over. Money can always be replaced, but a person's honor and pride are much harder to replace.

Double Entendre In the Word "Hoda'ah"

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Among the sacrifices mentioned in this weeks parsha is the Thanksgiving Offering. The Medrash tells us that in the future all the sacrifices will be nullified, except the Thanksgiving Offering -- for there is always need to give thanks.

Rav Hutner z"tl, makes a very interesting point. "Todah" (thanks) comes from the word "Hoda'ah", meaning giving thanks. However, the word "Hoda'ah" also means to admit (as in the expression Hoda'as ba'al din k'meah edim dami).

Rav Hutner says that it is no coincidence that the word for thanking and the word for admitting are one and the same. In order for a person to give thanks, he has to be able to admit that he needed help. The first step in being grateful to someone for doing something for you is the admission that you needed help and that you are not all powerful. Therefore the Hebrew word for thanks and for admission are the same.

How do we know whether the word "Hoda'ah" means admission or thanks? Rav Hutner says that we need to look at the preposition that comes after the word. The word "Hoda'ah" -- meaning admission -- is always followed by the Hebrew preposition "'sheh..." (that). The word "Hoda'ah" -- meaning thanks -- is always followed by the Hebrew word "al ..." (for).

In davening ?prayersX we have a Blessing of Modim, called the Blessing of "Hoda'ah". How does it read? "Modim anachnu lach sheh..." This indicates, that the first thing we have to do is not

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thank G-d, but admit to G-d that we are dependent on Him. Once we come to that understanding, then we can come to the end of the blessing where we say "Nodeh lecha... ..al..." -- We thank You for... Birkas HaHoda'ah is thus a two-stage blessing. It is a Hoda'ah of admission at the beginning which climaxes with a Hoda'ah of thanking at the end.

We Can't Appoint an Agent to Say 'Thank-You'

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I recently saw a beautiful insight in the Avudraham. When the Chazan says Modim, the congregation recites a prayer known as "The Rabbis' Modim". Why is that? The Avudraham says that for all blessings in the Shmoneh Esrei we can have an agent. For 'Heal Us', for 'Bless Us with a Good Year', and so forth we can have a messenger -- the Shliach Tzibbur can say the blessing for us. However, there is one thing that no else one can say for us. We must say it for ourselves. That one thing is "Thank You". Hoda'ah has to come from ourselves. No one can be our agent to say 'Thank You'.

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"Bircas Hatorah <bircas@jer1.co.il>" " Weekly Words of Torah from Bircas

Tzav

Selected, translated and arranged by Rabbi Dov Rabinowitz

"And this is the law of the Shlamim (peace) sacrifice which he will offer to HaShem" (7,11).

The Gri"z of Brisk explains that there are Shlamim which are a communal offering, and have the highest degree of sanctity, and thus have completely different laws pertaining to them, and differ from individual offerings of Shlamim. For this reason the Torah writes "which he will offer," to tell us that our parsha applies only to the individual Shlamim offering, but the communal offering has different laws.

Thus we do not find this written with regard to sin offerings, where there is no difference between the laws of the individual and communal offerings, and the Torah says "This is the law of the sin offering" (6,18) without elaborating which type of sin offering. Similar considerations apply to all the other categories of sacrifices.

The only exception where it is written "which he will offer" is the Shlamim, since this is the only category where there exists this fundamental difference between communal and private offerings.

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"And he slaughtered (the bullock) and Moshe took the blood" (8,15)

The Meshech Chochma explains the fact that the collecting the blood is accredited to Moshe while the slaughtering is not.

Moshe served as the Cohen (priest) during the seven days of the Milluim (inauguration). Now slaughtering of a sacrifice is valid even if it is done by someone who is not a cohen, so it did not have to be done by Moshe; thus his name is not mentioned with regard to the slaughtering.

A similar consideration applies with regard to the burning of the bullock (8,17) where Moshe's name is not mentioned; the Talmud Yerushalmi (Yoma 6,6) states that the burning of a (burned) sin offering may be done by a non-cohen, and indeed Moshe's name is not mentioned here "and he burned the bullock."

However Moshe's name is mentioned when he performed those services which have to be done by a cohen: "and Moshe took the blood and he put it on the corners of the alter" (8,15); "and Moshe burned them on the alter" (8,16).