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INTERNET PARSHA SHEET ON TZAV PARA - 5763

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From: RABBI YISSOCHER FRAND [ryfrand@torah.org] To: ravfrand@torah.org Subject: Rabbi Frand on Parshas Tzav "RavFrand" List - Rabbi Frand on Parshas Tzav

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

This week's Parsha contains the mitzvah of offering the Korban Olah [Burnt Offering]. Aharon and his children were 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 Mizbayach [altar].

The Chovos Halevovos [Duties of the Heart, by R. Bachye Ibn Paquda; 11th century Spain; classic sefer on ethics and mussar in Judaism] says that the rationale is that the Torah is particularly careful that people not let things go to their heads, lest they become ba'ale ga'avah (haughty). It would only be natural for Aharon to consider himself special. He was one of the select few who had the merit of performing the Temple Service! Nevertheless, the Torah instructed him that the first thing that he must do every morning is -- remove 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. If we remember this concept, we will not let other thoughts, which could mislead us into believing that we are better than we really are, go to our heads.

The Torah Is Concerned With the Pride of the Poor

The Torah is also very meticulous regarding the pride of the Ani (poor person). On the 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 the Kohanim in Yerushalayim [Jerusalem], the rich would bring their bikkurim in gold and silver baskets. The poor people, however, brought their meager crops in baskets that were made out of reeds. They could not afford gold baskets.

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's basket is returned to him, but the poor person's basket is not returned! Rav Aharon Bakst explains that the reasoning is as follows. The rich have orchards full of fruit and bring large quantities of fruit to give to the Kohen. The poor person 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 [poor person] suffer the financial loss, in order to keep the Ani's pride intact. This is an example of how far the Torah is willing to go to avoid shaming a person!

A number of years ago, a person who I know was going to raise money for Hachnasas Kallah [bridal expenses], for another person, in the recipient's own home town. The collector came to me with the following question: If he told people for whom he was soliciting, there was no doubt that he could raise a significant sum of money, because the person was a known and well-respected individual. However, if he would make an anonymous appeal for Hachnasas Kallah, he could not expect to collect so much -- because such appeals are very common. The dilemma was if he should mention the person's name and raise more money, or keep it anonymous and raise less money.

At that time, I asked the Rosh HaYeshiva (Rav Yaakov Ruderman z"tl) which approach should be used for the collection. The Rosh HaYeshiva said, without any hesitation, "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 very important. It is even worth losing money to protect it. Money can always be replaced, but a person's honor and pride are much harder to repair.

Transcribed by David Twersky; Seattle, WA
DavidATwerskyd@aol.com Technical Assistance by Dovid Hoffman; Baltimore, MD dhoffman@torah.org These divrei Torah were adapted from the hashkafa portion of Rabbi Yissacher Frand's Commuter Chavrusah Torah Tapes on the weekly portion: Tape # 92, Selling Non-Kosher Foods. Tapes or a complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 or e-mail tapes@yadyechiel.org or visit <http://www.yadyechiel.org/> for further information. RavFrand, Copyright © 2003 by Rabbi Yissacher Frand and Torah.org. Torah.org: The Judaism Site <http://www.torah.org/> Project Genesis, Inc. learn@torah.org

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RAV KOOK ON THE WEEKLY PARASHA

[Based on Rabbi Abraham Isaac Kook]

Prepared by Chanan Morrison, Mitzpeh Yericho]

Tzav: The Olah Offering and Prophecy

The Torah portion begins by describing the process of burning the daily offering.

The daily offering was an 'Olah', completely consumed by fire on the altar during the night. What was done with the ashes? A priest placed one shovelful of ashes next to the altar. To dispose of the rest, he changed into less important clothes, and brought the ashes to a ritually clean place outside the camp.

The Torah concludes by instructing that the fire on the altar burn continuously. "The priest will kindle wood on it each morning."

[Lev 6:2-5]

Upon analysis, we see that the daily Olah service involved three different locations, in descending holiness:

On top of the altar. Next to the altar. A ritually clean place outside the camp.

For Rav Kook, the completely burnt offering is a metaphor for the very highest level of contact between man and G-d. The fire on the altar reflects sublime experiences of inspiration and prophecy. At this level, the material world is of no consequence. The fire

totally consumes the flesh of the offering, freeing man from the shackles of his physical reality. The kindling of the holy flames on man's soul is outside the framework of normal life. Such Divine interaction is beyond the ordinary structures of human existence, both individual and collective. The Olah offering burns on the altar itself.

However, we desire that the holy influence of this prophetic experience remain with us, making its mark on our personality and physical spirit. Therefore some ashes, left over from the altar's flames, are placed next to the altar. This is the secondary level of holiness - "next to the altar" - within those aspects of life which are close to the holy itself. There the sacred vision can be guarded and kept, undisturbed.

The lowest manifestation of the prophetic vision is its public revelation. Informing the people of the content of G-d's message, and thereby uplifting life, justice and morality with Divine light - this takes place at the third level. Outside the inner camp, bordering on the domain of secular life, the priest publicly takes out the remaining ashes. Even this area, however, is a "ritually clean place". The penetrating influence of the holy service makes its mark there. But the priest/prophet needs to descend somewhat from his former spiritual state, and change into clothes of lesser worth, before performing this activity. "The clothes worn by the servant while cooking for his master should not be used when serving his master wine." [Yoma 23]

The Torah concludes its description of the Olah service by stating that the fire on the altar never extinguishes. Why mention this now?

We need to be aware of the constant fire on the altar precisely at this juncture, after the priest/prophet has left the nucleus of holiness, to deal with the temporal aspects of life. Despite involvement with inconsequential, down-to-earth issues, the holy fire continues to kindle in the heart. This is the unique nature of the altar fire, which from afar warms and uplifts every soul of G-d's people. "The fire will kindle on the altar, never extinguishing." For "Powerful waters cannot quench the love; neither can the floods drown it." [Song of Songs 8:7]

But it is not enough for the holy fire to burn only in the inner depths of the heart. How can we ensure that its flames reach all aspects of life, and survive the flooding waters of materialism? "The priest will kindle wood on it each morning." What is this daily arrangement of kindling wood? "He awakens my ear to hear teachings each morning." [Is. 50:4] Renewal of the altar's hearth each day rejuvenates each Jewish soul, to contemplate the wonders of G-d and to take pleasure in the beauty of His Torah, renewed each day. New logs of wood nourish the altar's holy flames. They energize all souls, give strength for new positive actions, and awaken a new spirit of life from the holy fire within the inner soul.

[Olat Riyyah I:122-124]

From: Shema Yisrael Torah Network [shemalists@shemayisrael.com]
Subject: PENINIM ON THE TORAH BY RABBI A. LEIB SCHEINBAUM -
Parshas Tzav

PARSHAS TZAV Command Aharon. (6:12) In general, the Torah introduces the commandments regarding the korbanos with the less emphatic term, amarta, say, or daber, speak. Regarding the Korban Olah, Burnt offering, the command is emphasized with the word tzav, command. Chazal explain that the Kohanim are being urged to be especially zealous in performing this service and to reiterate its significance to future generations. Rabbi Shimon adds that this exhortation is expressly applicable to commandments that involve a chisaron kis, monetary loss, such as the Korban Olah, which is entirely burnt on the Altar, leaving nothing for the Kohanim.

The concept of chisaron kis has several connotations and, indeed, the various commentators take different approaches towards interpreting it. The Satmar Rebbe, zl, renders Rabbi Shimon's statement homiletically as a reference to the Torah studied by one who is in severe financial straits. What relationship is there between chisaron kis and zos Toras haOlah, "This is the Torah /law of the Elevation / Burnt offering"? Chazal teach us that when one studies the laws of the korbanos diligently, it is considered as if he actually offered the korban. Studying Toras haOlah is k'ilu hikriv Olah, as if he had actually brought the offering.

Chazal teach us to be especially mindful of bnei aniyim, children of the poor, for from them will come forth Torah. In his commentary to the Talmud Nedaram 81A, the Ran explains that due to their financial distress, they achieve a level of erudition unrivaled by their more financially secure brethren, because they have nothing else with which to occupy their time and because they have a strong sense of humility.

This, claims the Satmar Rebbe, is the underlying meaning of Rabbi Shimon's statement. The Torah places greater emphasis on "the individuals" whose lives are relegated to chisaron kis, monetary loss. They will achieve a deeper and more meaningful understanding of the Torah haOlah.

What does "poor" mean? Does it indicate a lack of money? Or is it possible that one could be poor, so abjectly poor that he has nothing, yet he finds something to share with someone else? I recently read a story in Rabbi Paysach Krohn's latest book in the Maggid series that gave me a new perspective on poverty and wealth. The story is about Reb Yisrael Klein, zl, a Belzer chassid and designated baal korei, Torah reader, in the Belzer Shul. Shortly after Reb Yisrael was niftar, passed away, and his family was sitting shivah, a man came in to be menachem avel, comfort the bereaved. The following episode occurred.

The man that entered the room knew no one. He stood in the background, waiting for an opening up front, where Reb Yisrael's sons were sitting. He slowly went forward and took a seat at the side of one of the sons and waited to be acknowledged. He waited for a few minutes and when one of the sons looked up at him, he said, "I came here tonight out of a sense of hakoras hatov to your father. It is only because of him that I am a frum Yid today."

"It goes back many years to the dark, painful days of the Holocaust. I was a sixteen year old boy lost, scared and hungry, interned in the infamous Auschwitz concentration camp. I was going from garbage can to garbage can in search of whatever scraps of food I might find. I was terrified that I would die of hunger very soon if I did not get some food. As I was searching, I noticed another fellow, somewhat older than I, who was also searching from place to place. That fellow was your saintly father."

"He came over to me and asked, 'What are you looking for? Perhaps I can help.'

"I am starving," I told him. 'I need some food, anything, I do not care what it is, as long as I can eat it.'

"He looked at me forlornly and said, 'I, too, am looking for food, but I have not succeeded in finding any.' He then came close to me, put his arms around me and said, 'This is what I can give you,' he said, 'a hug, because I love you. I love you because you are a Yid, and the Ribono Shel Olam also loves you, just because you are a Yid.'

The man struggled to continue his story, momentarily stopping to dab at a tear running down his cheeks. "I went through much upheaval after that fateful day. There were moments when my faith in Hashem was challenged, and I might have given in, but I always remembered your father's warm, loving embrace. His special words glowed within me, and they gave me support to keep on going. I eventually settled in Eretz Yisrael. I have led an observant lifestyle only because of your father."

A poor man might not have money, but he still has one commodity that can never be taken away from him: himself. We do not realize that sharing warm feelings and caring words with another Jew is as important as - and in some circumstances, more important than - financial support. The right words can save a life.

If he shall offer it for a Thanksgiving offering. (7:12)

The imperative to pay gratitude to Hashem Yisborach and to everyone that benefits us is a compelling one. Fortunate is he who is able to show that appreciation. I have been writing about hakoras hatov - recognizing the benefit we receive and demonstrating that recognition - for many years, but I never thought I would publicly convey my personal hakoras hatov to HaKodesh Baruch Hu Shehechiyanu v'Kimani, uGemalani Kol Tuv.

Chazal teach us that the Korban Todah was accompanied by forty loaves of bread, so that the beneficiary would be "encouraged" to invite people, so that he could relate Hashem's chassodim, kindnesses, to them. I, likewise, take the medium of the Peninim to express my gratitude and hopefully to educate others so that what happened to me will either not happen to them or that they will act with haste in order to live to talk about it.

Parashas Tzav coincides with Parashas Terumah in my writing cycle. On Friday night, Parashas Terumah, my life changed - because it almost came to an end. Nissim min haShomayim guided a few hours that felt like an eternity. I went to bed that night with no indication of any impending problem. Suddenly at 3:20 a.m., I woke up with an excruciating pain in my upper ribcage, just below my throat, that emanated full-circle to my back and neck. It was like no pain that I had ever previously experienced. The intensity and suddenness were so incredible that I understood that something was wrong. I immediately got dressed, woke my wife, and called 911. I figured that if I was acting in undue haste, the medics would tell me this. I had the Siyata diShmaya to maintain the presence of mind not to delay, but to act immediately.

I was "fortunate" that the E.M.S. crew came immediately; the emergency room physicians were waiting when we arrived, and the members of the catheterization team were immediately placed on call. At 5:30 a.m., I was already being wheeled into the cardiac catheterization lab for the first of two procedures.

I write all of this because the Peninim is Baruch Hashem read by many people, and I feel that my greatest hodaah, offering of gratitude, is to help others not to experience a similar episode. I look back, and I wonder what zchus I had to survive. I have no idea if it played a role, but I have always felt that "Shabbos" would protect me. For the past seventeen years, I have made an effort to walk down to the hospitals on Shabbos to visit patients that are either known or referred to me. I have made a point to emphasize the significance of not leaving a Jew alone in a hospital setting for Shabbos. Hashem gave me the energy to walk, a family with the patience to tolerate it, and the resolution to continue doing what is the right thing, even though it was difficult at times.

Perhaps my zchus was the fact that I would publicly convey my experience, so that other Yidden will live. My cardiologist tells me that "time is muscle." The faster one receives cardiac intervention, the less heart muscle is damaged. For "some reason" I did not wait, and at the first sign of pain I called 911. Most people do not do this. They search for antacids or painkillers, anything but make the call that could save their lives.

I never thought that I would use Peninim as a vehicle for expounding about diet. There is no question that a low-salt, low-fat diet is not as palatable as its counterpart, but living to see your children and grandchildren grow up is certainly an option I would not trade for a piece of kishke.

Last, we are taught that Hashem prepares the refuah, remedy, before the makah, illness. We should do the same. Prepare zchusim; give Hashem reasons to keep you alive. Make yourself necessary. Provide a service for others that is vital, even if it is not comfortable or "plaque worthy."

Furthermore, the Manchester Rosh Hayeshivah, Horav Yehudah Zev Segal, zl, writes that we often take the gifts of good health and life for granted, while bemoaning things that are trivial by comparison. For this and other reasons, it is good to visit a hospital from time to time. Aside from fulfilling the mitzvah of Bikur Cholim, visiting the sick, and giving encouragement and succor to someone in need, one comes in contact with people who only yesterday have been well and are unfortunately ill today. This serves as a vivid reminder to be forever grateful for the gifts of good health and life.

I close with a thought from Horav Shimon Schwab, zl, from his commentary on the Siddur. He explains that hodaah means more than "thank you." It is a confession of our indebtedness. Hence, the tefillah, Modim, is an expression of our indebtedness to Hashem, especially for the following: Al chayeinu hamesurim beyadecha, "for our lives which are entrusted into Your hand." We must constantly realize that our entire lives are in His hand - from birth until our very last breaths. We live and die by His will. I add that, while we live our lives b'derech hateva, following conventional medicine, we must never forget - and always give thanks to - Hashem, because it is only through His will that we exist.

V'al nishmoseinu ha'pekudos lach, "for our souls which are in Your care." We pay gratitude to Hashem for guarding the neshamah, which He deposited within our bodies at birth and will retrieve at the moment of death. Throughout this period, He guards it.

V'al nisecha shebechol yom imanu, "for Your miracles which are with us every day." This is a reference to the nissim nistarim, hidden miracles, which comprise so much of our lives. We are not aware of the major illness we might have contracted or the dangerous situations we go through in our daily lives. Each of us could easily relate a number of examples.

V'al nifleosecha v'tovosecha shebechol eis - erev, vaboker, v'tzaharayim. "And for Your wondrous deeds and bestowal of goodness, which occurs at all times - evening, morning, and afternoon." In its simple interpretation, we pay gratitude to Hashem for all of the hidden miraculous events which constantly occur, for which we express our thanks thrice daily in the tefillos of Maariv, Shacharis and Minchah.

Rav Schwab, however, offers a compelling alternative approach to understanding these three periods. He maintains that they are a reference to the moods or circumstances in which one may find himself. Erev: one may find himself in an "emotional state of erev." It is like evening, dark, black and unknowing. He feels that his life is declining, either due to age or mazel. Nothing seems to go right. He feels a sense of hopelessness; he is at the "end of his rope."

Boker: a person may be in a boker state of life when he notices a glimmer of light rising into his life. Little by little, things begin to fit into place and turn around for him.

Tzaharayim: a person experiences the tzaharayim state of his life. The sun is shining brightly. Everything he touches turns into success. He has the feeling of being on "top of the world."

In this sense, we pay gratitude to Hashem Yisborach for our lives which He holds in His hands, regardless of the state of being our lives are in at the time. We trust and affirm that He holds the key to our existence. It is because of His will and kindness that we are alive. Regardless of the state in which a person finds himself, being alive is in itself the greatest gift from Hashem.

I began writing this Peninim in the hospital and finished it a few days later at home. I thank the reading public for indulging me, and I fervently hope that I have made an impact. If my experience will save another life, then it will all have been worthwhile.

If he shall offer it for a Thanksgiving offering. (7:12)

Parashas Vayikra addresses all of the basic information regarding the korbanos. Parashas Tzav elaborates on the korbanos and the various halachos which concern the Kohanim in executing the avodas hakorbanos, service of the sacrifices. It is interesting to note that only one korban - the Korban Todah, Thanksgiving offering, is totally omitted from Parashas Vayikra, mentioned for the first time in Parashas Tzav. Why is it mentioned for the first time in Parashas Tzav, which is addressed to the Kohanim? Horav Yosef Chaim Sonnenfeld, zl, distinguishes between two levels of gratitude. He cites the Talmud in Berachos 7b which states that upon naming her son Yehudah, a name derived from hodaah, gratitude, our Matriarch Leah was setting the standard for gratitude. No person before her had ever given thanks to Hashem. Chazal's assertion is somewhat puzzling. What about Adam HaRishon and Noach who preceded Leah with their expressions of gratitude?

The Kesav Sofer explains that while people did, indeed, offer gratitude to Hashem, even before Leah, their expressions of gratitude were offered as a result of a miraculous salvation. Leah, however, was the first person to thank Hashem for a purely natural event, such as childbirth. To perceive the miracle in everyday life is a higher form of appreciation. Rav Yosef Chaim explains that due to their interminable devotion to Hashem, their constant exposure to the kedushah, holiness, of the Bais Hamikdash, and their relative abnegation from the more material pursuits of life, the Kohanim had a more profound spiritual sensitivity of the Divine guidance and Providence that lies in everyday occurrences. Hence, it would be they who would be the most likely to express feelings of gratitude to Hashem.

In honor of the upcoming wedding of Chaya Herskowitz to Shmulie Diamantstein May they together be zoiche to build a Bayis Ne'eman B'Yisrael and be a source of much nachas to their families and friends

From: RABBI RISKIN'S SHABBAT SHALOM LIST

[parsha@ohrtorahstone.org.il] Sent: March 19, 2003 To:
Shabbat_Shalom@ohrtorahstone.org.il Subject: Shabbat Shalom:
Parshat Tzav by Rabbi Shlomo Riskin

Shabbat Shalom: Parshat Tzav (Leviticus 6:1-8:36) By Shlomo Riskin

Efrat, Israel -What is the fundamental Biblical definition of proper service of the Almighty? To what extent is the sacrificial cult a critical part of Jewish Divine service, and where do we place the sacrifices in our hierarchy of expressions of Religious devotion? When this week's Torah portion of Tzav falls out on a regular Sabbath - not like what occurs this Sabbath when we read the special prophetic reading associated with the Red Heifer (Parshat Parah), our rabbinic sages have chosen the reading from the Prophet Jeremiah Chapter 7. What is so striking is that the Biblical portion that we read deals with the most fundamental sacrifices, both obligatory or voluntary, which the Israelites are to bring: the daily offerings, the various sin offerings and the different gift offerings. The prophetic reading opens with the glaring indictment: "Thus says the Lord of Hosts the G-d of Israel, 'Cease your whole burnt offerings together with your sacrifices and eat (regular) meat. Because I did not speak to your ancestors and I did not command them on the day that I took them out from the Land of Egypt concerning issues of offerings and sacrifices.'" (Jeremiah 7:21,22) It is almost as though our sages are warning us against too great an involvement in the ritual of sacrifices which may lead to a depreciation of ethical and moral activities as the cornerstone of Divine service. Indeed, the prophetic reading continues: "But it was this matter that I commanded them saying, 'Listen to My voice and I shall be your G-d and you shall be My nation'" (ibid 7:23).

The message becomes even clearer when we attempt to discover precisely which voice or which words of G-d the prophet is urging the Israelites to obey. Professor Yeshayahu Leibowitz discovers the proper interpretation by directing us to a later chapter in the prophecies of Jeremiah whose parallel language and repetition of what G-d taught "on the day that He took them out of Egypt" clarifies the meaning. In chapter 34 of the Prophet Jeremiah we read "Thus says the Lord of Hosts the G-d of Israel, 'I made a covenant with your fathers the day that I brought them out of Egypt out of the Land of Slavery, saying: At the end of seven years every man must free his brother who has been sold to him.'" (34: 13-14) Obviously Jeremiah's teaching that on the day immediately following the exodus there was one basic command which the Almighty wishes to convey to His people: do not enslave your brother, do not take undue advantage of your brother, do not manipulate your brother, do not make your brother a means for your personal end. Certainly this means that we may in no way harm our brother - and since the Almighty G-d created us all and is our Parent in Heaven, we are all brothers and sisters. To be sure, there is room for offerings to G-d, for an expression of total commitment to the Divine, for communal meals together with priest/teachers within the spiritual atmosphere of the Holy Temple. Indeed the Hebrew word Korban (usually translated sacrifice) actually means to come near. Apparently the sacrificial rituals are a means to an end, a way of attempting to approach the Almighty and to be able to sense His nearness; the sacrifices must be viewed within the context of "And they shall make for me a sanctuary so that I may dwell in their midst." The sanctuary or the Temple, the sacrifices or the prayers, are all means to the ultimate end of walking with G-d and acting in accordance with His will. Unfortunately there are times when the means can be substituted for the end, when the magnificent edifice becomes a substitute for G-d Himself, when rituals become so central that there is little room left for the acts of kindness they are supposed to inspire. After all, our human definition of G-d is a "Lord of love and compassion, kindness, patience, and truth." (Exodus 34:6) -

and having G-d in our midst means that we act in accordance with His divine characteristics!

Indeed the Mishna recounts a horrible event which emphasizes the tragedy that can occur when the Temple ritual is not placed in proper context. Our rabbis have taught: "The story is recorded that there were two priests racing up the ramp of the altar in a contest as to who would perform the ritual of cleaning off the ashes when one seemed to be 4 cubits ahead of his friend, the other priest took a knife and pierced the heart of his opponent. Rabbi Zadok stood on the Temple steps and said, 'our brothers of the House of Israel listen well if a corpse is found between two cities the elders must bring a sacrifice, we must all make atonement. The father of the fatally injured priest found his son still in the last moments of his life, he cried out, 'may this be your atonement; my son is still in the agony of the death throttle and so the knife has not been rendered impure!' From this we see that the ritual purity of the vessels had assumed greater importance than a human life." (B.T. Yoma 23a)

Jeremiah bitterly mourned the destruction of the Temple and even cursed the day of his birth because he had to be the prophet of destruction. He understood the value of the sacrifices if they were placed in proper context and were seen as a means to an end and not as an end in themselves. Hence the prophetic reading which is usually read after our portion of sacrifices concludes with the verse cited by Maimonides at the end of his Guide for the Perplexed, a message which all of Jewish tradition understands is the central focal point of our faith. Thus says the Lord: "let a wise person not glory in his wisdom, let a strong person not glory in his strength, let a wealthy person not glory in his wealth. But only in this shall the one who glories glory: understand and know Me, because I am the Lord who does loving kindness, justice and charity on earth. These are the things I want says G-d." (Jeremiah 9:22,23).

Shabbat Shalom.

You can find Rabbi Riskin's parshiot on the web at:
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From: Yeshivat Har Etzion Office [office@etzion.org.il] Sent Subject: SICHOT63 -25: Parashat Tzav - Shabbat Para Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash (Vbm) Student Summaries Of Sichot Delivered By The Roshei Yeshiva Parashat Tzav - Shabbat Para SICHA OF HARAV AHARON LICHTENSTEIN SHLIT"A PARA ADUMA - FINDING REASONS FOR THE MITZVOT Summarized by Matan Gildai Translated by David Silverberg

The laws of the "para aduma" (red heifer) are known to be one of those areas which come under attack by the nations of the world and the evil inclination. The Midrash (in Parashat Chukat) identifies two specific problems latent within the institution of the para aduma that invite criticism from the various forces without. First, the evil inclination points to an inherent contradiction regarding the red heifer - although its function is to purify, it renders impure anyone who comes in contact with it. The Midrash (Bemidbar Rabba 19:5) lists this halakha as one of the five instances in the Torah when such an apparent contradiction arises.

The continuation of the Midrash (19:8), however, deals with a basic conceptual problem with the para aduma, going beyond this contradiction:

"A certain gentile asked Rabban Yochanan Ben Zakkai, 'These things that you do appear to be some sort of sorcery! You bring a cow, burn it, crush it, take its ashes, sprinkle on one who had been defiled by contact with a dead body two or three drops, and then tell him that he is pure!' [R. Yochanan] answered him, 'Have you ever seen one who was stricken by the force of lichen?' [The gentile] said to him, 'Yes.' [R. Yochanan] said, 'And what do they do for him?' [The gentile] said to him, 'They bring roots [of a plant], smoke them underneath him, pour water, and it [i.e. the illness] runs away.' [R. Yochanan] said to him, 'Your ears should hear what comes forth from your mouth! This force is impurity... They sprinkle upon it purifying waters, and it runs away...' After [the gentile] left, the students asked [Rabban Yochanan], 'Our rabbi, him you dismissed easily; but what do you say to us?' He said to them, 'I swear that the corpse does not defile and the waters do not purify. But the Almighty said: I instituted a statute, I issued a decree, and you are forbidden to violate My decrees.'" The gentile sought the practical basis of the efficacy of the para aduma. He assumed that every mitzva must serve a concrete purpose, and one does not fulfill a mitzva whose practical benefit he does not understand. Recognizing his challenger's presuppositions, Rabban Yochanan Ben Zakai responded along the lines of these mistaken notions and defended the practical benefit of sprinkling the purifying waters of the red heifer.

While this sufficed for the gentile questioner, the students were unsatisfied for two reasons. Firstly, they were proficient in all details of Halakha and knew that practical explanations cannot be given for all halakhot. Although one can claim that a particular mitzva has a practical benefit (e.g. the nutritional value of kosher food, the hygienic benefit of the laws of nidda), one can never rationalize all the details of Halakha by following this approach. Secondly, these explanations downsize the significance of the mitzvot; they turn the Torah into a helpful health guide and strip the mitzvot of their intrinsic value.

Indeed, Rabban Yochanan responded that one can never properly understand the underlying reason behind the institution of para aduma. The system of mitzvot is divine in origin, and as such we have no need to unearth the practical benefit of each mitzva. This is also the position of the Rambam (Moreh Nevukhim III:26), who maintains that although we may ascertain the rationale behind the generalities of mitzvot, we will never arrive at the reasons behind all the details therein. As the midrash teaches (Bereishit Rabba 44:1), "Does the Almighty care whether one slaughters from the front of the neck or the back? We must conclude that the mitzvot were given only to cleanse the human being."

Judaism believes in the utilitarian quality of mitzvot, namely, that they sanctify body and soul. As opposed to secularism, Judaism maintains a distinction between sacred and profane actions, just as it differentiates between sacred and non-sacred locations and times. We may even unearth the rationale behind some of the details, but regarding many others we will never discover the reasons. We must view them as decrees and statutes established by the Almighty, and observe each detail, with all its minutiae, regardless of what we understand and what we don't.

True, when we attempt to explain the mitzvot and their reasoning to the non-religious, we may offer functional explanations to which they can relate and which they can understand. Nevertheless, caution must be exercised in this regard, and excessive use of these rationalizations ought to be avoided. Firstly, too much explanation of this type may prompt

the non-observant person to conduct a thorough inquiry into all the details and thereby contradict our responses. Secondly, indulgence in functional rationalization may lead us to convince ourselves that these indeed constitute the ultimate reasons behind the mitzvot. Ultimately, whether or not we perceive the benefit of the mitzvot, we are commanded beings, and questions of practical benefit are not of the essence.

(Originally delivered at seuda shelishit, Shabbat Para 5755 [1995].) If you have any questions, please write to office@etzion.org.il

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From: Kollel Iyun Hadaf [kornfeld@netvision.net.il] Monday, March 17, 2003 4:08 PM INSIGHTS INTO THE DAILY DAF NEW WEEKLY PARSHA AND DAF-IN-DEPTH SHIURIM IF YOU BENEFIT FROM OUR WORK, PLEASE HELP TO SUPPORT IT Mail donations to D.A.F. 140-32 69 Ave. Flushing N.Y. 11367 RABBI MORDECHAI KORNFIELD Avodah Zarah 2b

MODERN WORLD POWERS QUESTION: The Beraisa presents the arguments of the Roman and Persian nations at the time of their final judgement. The Beraisa does not mention the arguments of the other nations. The Gemara explains that the Beraisa mentions only the arguments of Rome and Persia because those two nations are the most esteemed, since their dominion will last until Mashi'ach comes. We know that the nation of Rome still retains power today in the form of modern western civilization which, to a great degree, is based upon the foundations of ancient Rome and the Holy Roman Empire. However, what dominion does Paras (Persia) still have today? The modern nation of Persia, now known as Iran, is a single nation like any other and is not a world power. In addition, the Chachamim tell us that the nation of Yavan (Greece) took control of the world from Persia, and thus it seems clear that Persia will *not* remain in power until the arrival of Mashi'ach! (TOSFOS RID, Mahadura Kama)

ANSWER: The IBN EZRA in Daniel (7:14) discusses Daniel's dream of four powerful animals, which allude to the four powerful nations that will rule the world. The Chachamim (in Vayikra Rabah 13:5) explain that the animals allude to the nations of Bavel (Babylon), Paras (Persia), Yavan (Greece), and Romi (Rome). The Ibn Ezra wonders why the Chachamim do not identify one of the powerful nations as the nation of Yishmael, since the descendants of Yishmael were a world power from about six hundred years after the Churban (they conquered Yerushalayim in the year 638 C.E.).

The RAMBAN (in Bamidbar 24:20, Chavel edition) answers that perhaps the dominion of Yishmael will end before Mashi'ach comes. Moreover, the Romans were the ones who exiled the Jews to the present Galus, and the nation of Yishmael did not add any new element of exile, nor did they take over all of the countries into which the Jews were exiled.

Others, however, give a different answer to the question of the Ibn Ezra. The TOSFOS RID (Avodah Zarah 2b, Mahadura Tinyana) explains that that the kingdom of Yishmael is included in what the Chachamim describe as the kingdom of Persia. Regarding the question how Persia can still be considered a world power if Yavan conquered it, the Tosfos Rid answers that Yavan conquered the portion of Persia which was subjugating the Jews in Eretz Yisrael at the time. However, the kingdom of Persia remained in control of all of the other North African and Middle-Eastern countries. The nations of Rome and Persia will remain in control of their respective areas in which Jews live until the coming of Mashi'ach. (The MAHARAL has a similar approach.)

According to this approach, the two nations whose dominion will last until Mashi'ach are the two other descendants of Avraham and Yitzchak -- Yishmael and Esav. They are considered to be the leaders of all of the other nations (see Insights to Sukkah 55b). This is why Hashem offered the

Torah specifically to those two nations before giving it to the Jewish people (see RASHI to Devarim 33:2).

As the CHIDA writes (in NACHAL KEDUMIM), the Jewish people responded to Hashem's offer with the words "Na'aseh v'Nishma" to counter those two nations. They said "Na'aseh" to counter Esav, and "Nishma" to counter Yishmael.

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AHARON'S JOURNEY

BY URI WESTRICH

There is an interesting Midrash concerning this week's Parsha: When Moshe was writing the Torah, he noticed something strange about the book of Vayikra. Nowhere in the entire book was Aharon's name mentioned - in the description of the Avoda of the Kohanim it just says "Bnai Aharon." Moshe pleaded with Hashem on behalf of his brother in the following way: "Hashem, is it possible that you hate the well but love the water that flows from it?" (meaning, how can you hate Aharon and not mention his name, but still love his sons?) Hashem, however, did not respond, "You are just being hypersensitive. I am not annoyed at Aharon." In fact, Hashem responded, "Very well, because of your plea, I shall relent."

The second Pasuk of Parshat Tzav says, "Command Aharon and his sons saying." It seems that Hashem's annoyance is over.

This appears to be a strange Midrash. What is the reason for Hashem's annoyance? We know that Aharon was a righteous person. We know that Aharon already repented for his part in the Chet Haegel. Furthermore, Hashem appointed Aharon as Kohen Gadol; why would Hashem appoint Aharon if He was annoyed at Aharon?

The explanation, perhaps, is as follows. There is Teshuva and there is Teshuva. It is possible for someone to do Teshuva for a sin according to all the rules of repentance and still leave something out. That is, the cause of the sin may still be in his personality, and he has not changed. The Rambam explains that the final step in the process is to change one's self into a new person, and not remain the one who has sinned. This means that he has changed himself so much that such a sin is now beyond him. Perhaps Moshe understood Hashem's displeasure with Aharon in the following way: Aharon had gone through the whole Teshuva process, and he was therefore fit to be the Kohen Gadol. But perhaps Aharon had not completed this final step, and this was why Hashem expressed displeasure with Aharon.

How do Aharon's sons compare to the water from the well? The Rambam makes a very interesting comment regarding child raising. He says that a child is more perceptive than we may think. A child can intuitively understand what his parents want, even if they do not say it exactly. A child will act on intuition if he knows what his parent really meant.

Moshe was, in effect, saying, "See how wonderful Aharon's sons are!" It must be because they carry out the desires of Hashem's deepest nature. This proves that Aharon carried out the final step in the Teshuva process. Even though Hashem knew of Aharon's worthiness, He was still not ready to totally forgive Aharon. There was still one more detail. Hashem wanted Moshe to Daven on Aharon's behalf. Prayer is the bottom line for any mission to succeed. Even though on a physical level everything was accomplished, there was still the need for Moshe to Daven to Hashem on Aharon's behalf.

http://www.ou.org/torah/tt/5763/tzav63/specialfeatures_mitzvot.htm

MEANING IN MITZVOT by RABBI ASHER MEIR

Each week we discuss one familiar halakhic practice and try to show its beauty and meaning. The columns are based on Rabbi Meir's commentary Meaning in Mitzvot on Kitzur Shulchan Arukh.

"HAGBAH" - RAISING THE TORAH SCROLL

There is a very ancient custom to raise the Torah scroll adjacent to its reading, to show the script to everyone in synagogue. "Then he opens the Torah scroll three columns, and raises it so that the writing is facing the

people who stand to the right and left, and brings it backward and forward, for it is a mitzvah for all the men and women to see the writing, and bow, and say, 'And this is the Torah which Moshe placed before the children of Israel'" (Sofrim 14:14).

The source for this custom, according to a passage in the Yerushalmi, is the verse "Cursed be he who does not uphold the words of this Torah, to do them" (Devarim 27:26). The Yerushalmi asks, "Is the Torah falling, [that it needs upholding?] Shimon ben Yakim says, this refers to the chazan who stands" (Yerushalmi Sota 7:4). Many commentators, including Ramban (on Devarim 27:26) explain that this refers to "hagbah", the person who literally holds the Torah up.

In tractate Megillah, we learn that the person one who rolls up the Torah scroll gets a reward "keneged kulam", commensurate with all those who received an aliyah (Megillah 32a). Many commentators explain that this refers also to hagbah (See Bach on OC 147). Why is this particular honor so important that its rewards is commensurate with all those who actually read from the Torah?

It seems that the special importance of raising the Torah scroll for all to see is that it represents a relationship to the Torah which is common to everyone. Only a few, those who are called up for an aliyah, are actually able to read the Torah; just as only a small fraction of Jews are learned in the Torah. Quite a large number are able to hear and understand the reading, but by no means all. Likewise, most but by all means not all Jews are able to understand the basics of Torah.

However, the passage from tractate Sofrim emphasizes that during hagbah, the script is carefully shown to all: right and left, front and back, men and women. All Jews are able to understand that the Torah is our common heritage, that we are in possession of the very Torah which was given by Moshe at Mount Sinai, that is, they are able to understand this if the chazan, the representative of the community, takes the trouble to carefully raise up the Torah and to show its script to all.

This explains the passage from the Yerushalmi. A public leader who fails to uphold the Torah, to present it as the common heritage of all, is worthy of censure. And we can read a new insight into the passage from Megillah: the person who raises up the Torah gets a reward "corresponding to all", that is, due to the fact that he proudly displayed the Torah "before all", which is the literal meaning of "keneged kulam".

"Meaning in Mitzvot" is now undergoing intensive editing; which will be followed IYH by printing. With the help of loyal supporters, we hope to have the book on the shelves by Rosh HaShana. If you would be interested in helping with publication, please contact Rabbi Meir about making a dedication or subscription (advance purchase): E-mail mail@asherandattara.com, fax 02-642-3141.

Rabbi Meir authors a popular weekly on-line Q&A column, "The Jewish Ethicist", which gives Jewish guidance on everyday ethical dilemmas in the workplace. The column is a joint project of the JCT Center for Business Ethics, Jerusalem College of Technology - Machon Lev; and Aish HaTorah. You can see the Jewish Ethicist, and submit your own Qs — www.jewishethicist.com or www.aish.com.

From: RabbiWein@jewishDestiny.com Subject: RABBI WEIN'S WEEKLY COLUMNS

Parsha Archive March 21, 2003 TZAV

Moshe installs his brother, Aharon, and his nephews, the sons of Aharon as the priests - the kohanim - of Israel. Though there is no truly elaborate installation ceremony for the kohanim, there is a weeklong period of preparation and purification that precedes their actual entry into their holy service. Why the delay? What does the weeklong period of preparation accomplish? And, we see that this period of preparation is a matter of pattern and not simply a one-time event. For the Talmud in Yoma teaches us that the High Priest - the Kohen Gadol - was "separated" for the week before Yom Kippur in order to prepare himself for the service in the Temple that he would perform on Yom Kippur. So separation and preparation are apparently hallmarks for entry into G-dly service.

The service of the Lord is not something that one can enter haphazardly. It requires thought, dedication, knowledge and deep commitment. It is not an easy task. Just as one cannot wake up one morning and suddenly say, "Today I am going to be a brain surgeon," so too one cannot automatically walk in to the synagogue or the study hall and enter positions of leadership overnight. Only by preparation - which invariably means years of intensive Torah study, self-recognition and improvement of personal behavior and

attitudes, and a true willingness to serve G-d and Israel - is one allowed the exalted privilege of being a kohain, metaphorically speaking. The Jewish world suffers today from too many self-appointed, ill-prepared, self-righteous and pompous pseudo-kohanim.

Aside from preparation to serve as a kohain, the aspect of separation is also present. Even though we all live in the general society and social environment that surrounds us, to be a steadfast Jew requires the ability to separate one's self from society, albeit, even slightly. It means not following every fad of 'correct' thought and social behavior, it means distancing one's self from the corrosive elements of impurity that abound in every human society and generation, of being able to stand alone for what is right, moral and proven over the generations. The Jew may be in society but he or she must also be separate from society.

The Haskala formulated that one should be a Jew at home but just like everyone else in the street of general society. That false notion led to the disappearance of countless "home" Jews who were unable to make that separation once they had compromised their identity in the public arena of life. Without separation there can be no kohain.

The task of a kohain is not to be only a mere functionary in the Temple service. It is rather a challenge to be the guardian of wisdom and holiness, the one who maintains standards and counsels others in the way of the Torah and Jewish tradition. The kohain is held to a high standard. He may not defile himself or come in contact with what is impure. He must prepare himself constantly for his role in Jewish life and for the task assigned to him. Therefore, his preparation and separation are the first steps taken in embarking on the road to his ultimate task of daily service to G-d and man. Shabat Shalom Rabbi Berel Wein

From: Menachem Leibtag [tsc@bezeqint.net] Subject: [Par-reg]Parshat Tzav -shiur
THE TANACH STUDY CENTER [<http://www.tanach.org>] In Memory of Rabbi Abraham Leibtag Shiurim in Chumash & Navi by Menachem Leibtag RABBI MENACHEM LEIBTAG

PARSHAT TZAV

THE DIFFERENCE BETWEEN TZAV AND VAYIKRA

At first glance, Parshat Tzav appears to be simply a repeat of Parshat Vayikra. In this week's shiur, we explain how and why they are different. Even though our analysis may appear a bit tedious, as it deals with topics that seem to be totally irrelevant today, our conclusions nonetheless will help appreciate why we eat "kosher" meat.

INTRODUCTION In both Parshiot Vayikra and Tzav we find an organized set of laws concerning each of the five basic categories of korbanot: OLAH, MINCHA, CHATAT, ASHAM and SHLAMIM. However, in each Parsha, the order and detail of their presentation are quite different.

A priori, it would have been more logical for the Torah to combine all these laws into one unit. To understand why they are presented separately, the following shiur analyzes Parshat Tzav in an attempt to understand its internal structure, and then compares it to Parshat Vayikra. A KEY PHRASE The 'key' towards understanding Parshat Tzav is the phrase "v'zot torat ha'...". To verify the centrality of this phrase, briefly review the seven "parshiot" that comprise chapters 6 & 7, noting how just about each "parshia" begins with this same phrase: "zot torat..." - as it introduces each new category. For example, in 6:2 we find "zot torat ha'olah", in 6:7 - "zot torat ha'mincha", in 6:18 - "zot torat ha'chatat", etc. [See also 7:1 (asham), and 7:11 (shlamim).] Then, study the last two psukim of this unit (i.e. 7:37- 38), noting once again how this phrase forms a very fitting summary for each of these introductory phrases: "zot ha'torah - la'OLAH la'MINCHA, v'la'CHATAT..." (7:37).

Furthermore, recall that we didn't find this phrase (or anything similar) in Parshat Vayikra. Hence, to understand what Parshat Tzav is all about, we must first understand the meaning of the word "torah" in this context. Today, the word "torah" is commonly used to describe the entire Torah [i.e. Chumash], and hence the most general category encompassing all of the mitzvot. However, in Sefer Vayikra the word "torah" carries a more specific meaning, as "torah" is only one of the various categories of laws, distinct from "chukim" and "mishpatim". [See for example 18:1- 5.] Another example of the use of the word "torah" in a more specific context is in regard to G-d's comment to Yitzchak concerning Avraham Avinu: "ekev asher shama Avraham b'koli - v'yishmor mishmarti mitzvot chukotei, v'TORAHtei" - (see Breishit 26:5) Here, the word "torah" clearly implies a specific category (and not a general one); and so claim Ibn Ezra,

Rashbam, Ramban, and Seforno (even though each gives a different explanation of what that category is). To understand the specific meaning of the word "torah", let's consider its "shoresh" [root] - the verb "l'horot" - to instruct. Hence, we should expect the word "torah" in Sefer Vayikra to refer to an instructional (or procedural) law, i.e. a series of actions necessary for the completion of a given process. [The same is true in Sefer Bamidbar, as we shall see in our discussion of Parshat Parah.] Based on this context, the pasuk in Parshat Tzav "zot torat ha'mincha..." (see 6:7-10) should be translated as, "This is the PROCEDURE for offering the "korban mincha", as this pasuk introduces the details regarding HOW the priest must offer the korban mincha. More specifically, this would include: a) taking it to the mizbayach; b) offering a handful ("kometz") from its flour and oil; c) eating the leftovers as "matza" in the courtyard, etc.

In this manner, Parshat Tzav details the procedures for HOW to offer all the other types of korbanot. Herein lies the basic difference between Parshat Tzav and Parshat Vayikra. Whereas Parshat Tzav deals primarily with the procedures for HOW to offer the various korbanot, Parshat Vayikra focuses on WHICH korban is to be offered. Let's explain. Parshat Vayikra discusses WHICH offerings the individual can bring should he wish to offer a korban ["n'dava"], as well as WHICH offering he must bring should he transgress ["chova"]. In contrast, Parshat Tzav explains how the "kohanim" offer these korbanot, i.e. the procedures for the "kohanim" to follow once the owner presents them with the "korban". This distinction explains why the opening pasuk of each Parsha directs itself to a different audience. * Parshat Vayikra begins with: "...Speak to BNEI YISRAEL and tell them, if an INDIVIDUAL among you WISHES TO OFFER a korban..." (1:1-2)

* Parshat Tzav begins with: "Command AHARON & HIS SONS saying, this is the procedure for bringing the OLAH..." (6:1-2)

Parshat Tzav is addressed specifically to the KOHANIM for it explains HOW they must offer the korbanot, while Parshat Vayikra directs itself towards Bnei Yisrael, since everyone must know WHICH specific korban he CAN or MUST bring in any given situation. In other words, Parshat VAYIKRA serves as a 'halachik catalogue' - guiding the individual as to WHICH korban to bring, while Parshat TZAV serves as an 'instruction manual' - teaching the kohen HOW to offer each type of korban.

Chumash presents each 'manual' independently because each serves a different purpose. This can explain why the Torah divides these details into two separate sections. [This distinction also explains why certain details are found in both Parshiot, i.e. those laws that must be known to BOTH the kohanim and to the individual. Furthermore, certain procedures that only the kohen can perform are also included in Vayikra because the kohen serves in this capacity as the emissary of the individual offering the korban. Ideally the owner should offer the korban, but since only kohanim are permitted to come near the MIZBAYACH, the kohen must perform the "avodah" on his behalf. Additionally, the owner must also be aware of what he is permitted to do and which rituals are restricted to the kohanim. For example, the owner is permitted to do "shchita," but may not perform other "avodot."]

THE 'NEW ORDER' This background also explains the difference in the ORDER of the presentation of the korbanot in each Parsha. As we explained in last week's shiur, Parshat Vayikra discusses the categories of "korban yachid," beginning with the voluntary N'DAVA korbanot - OLAH & SHLAMIM - and then continuing with the obligatory CHOVA korbanot - CHATAT & ASHAM. In contrast, Parshat Tzav makes no distinction between N'DAVA and CHOVA. Once the korban comes to the Mikdash, the kohen doesn't need to know why it was offered. Instead, he only needs to know its category. Hence, the order in Tzav follows the level of "kedusha" of the various korbanot: OLAH - MINCHA - CHATAT - ASHAM - SHLAMIM.

[The SHLAMIM is now last instead of second, since it has the lowest level of "kedusha" ("kodshim kalim").]

THE ORDER IN TZAV One could also explain that the internal order of Tzav follows according to how much of the korban is consumed on the MIZBAYACH (in Chazal known as "achilat mizbayach"): The OLAH is first as it is totally consumed on the mizbayach. The MINCHA follows, as it is either totally consumed, in the case of a MINCHA brought by a kohen (see 6:16); or at least the "kometz" is consumed, while the leftover flour ["noteret"] can be eaten only by the KOHANIM. Next we find the CHATAT and ASHAM, as their "chaylev" [fat] and "dam" [blood] is offered on the mizbayach; while the meat can be eaten only by the KOHANIM. [All of the above korbanot are known as "kodshei kodashim", as the meat

either is consumed on the mizbeyach or eaten by the kohanim, but must remain within the courtyard of the Mishkan. The Gemara explains that this meat eaten by the kohanim is considered a 'gift' to the kohanim from G-d (and not from the owner) -"m'shulchan gavohah k'zachu leh".]

The SHLAMIM comes last as some of its meat can be eaten by the owners (after the "chaylev" and "dam" are offered on the mizbeyach). As this meat can be eaten anywhere in the camp (and not only within the courtyard of the Mishkan), this category is known as "kodshim kalim." AN OUTLINE of PARSHAT TZAV The following table summarizes the overall structure of Parshat Tzav based on the principles discussed above. As you study it, note that not every 'parshia' begins with a "zot torat ha' -". Instead, we find several 'digressions' into 'parshiot' of related topics (noted by a ***). We will discuss these digressions at the conclusion of the outline.

TORAT ha'OLAH - 6:1-6 1) bringing the daily "olat tamid"; 2) "trumat ha'deshen" - daily removal of ashes from mizbeyach; 3) preparing the wood and fire on the mizbayach; 4) mitzvat "aish tamid" - to ensure a continuous fire.

TORAT ha'MINCHA - 6:7-11 1) the "kometz" (handful) of flour placed on the mizbayach; 2) the "noteret" (leftover portion), eaten by the kohen; **

RELATED LAWS: (6:12-16) 3) the "minchat chinuch" - the special inaugural meal offering brought by a kohen the first time he performs AVODA. 4) the "minchat chavivim" - offered daily by the Kohen Gadol.

TORAT ha'CHATAT - 6:17-23 1) the procedure how to offer the korban; 2) the portion eaten by the kohen; 3) where it can be eaten (in the "azara"); Related laws: 4) special laws concerning a case where the blood of a chatat touches a garment or vessel.

TORAT ha'ASHAM - 7:1-7 1) the procedure how to offer the korban; 2) the portion eaten by the kohen; 3) where it can be eaten;

[As "asham" forms the conclusion of the Kodhei Kodshim section, several laws concerning the reward of the kohen are added, such as the kohen's rights to the animal hides of the OLAH and the issue of who receives the "noteret" of the various types of korban mincha (see 7:8-10).]

TORAT ha'SHLAMIM - 7:11-34 1) the laws regarding the Korban Todah (thanksgiving); 2) the laws regarding a Korban Shlamim (freewill);

**RELATED LAWS: 3) laws concerning meat that becomes "tamey" (defiled); 4) the general prohibition of eating "chaylev" and "dam" (blood) 5) the kohen's rights to the "chazeh" (breast) and "shok" (thigh), a 'gift' to the kohen from the owner of the korban.

SUMMARY - 7:35-38 (this concludes the unit) 35-36: "This is the 'reward' of the kohanim from the korbanot. ["mashchat" = reward, but see m'forshim!] 37: ZOT HA'TORAH: I'OLAH, I'MINCHA, I'CHATAT v'I'ASHAM... u'ZEVACH HA'SHLAMIM".

THE DIGRESSIONS Even though most of outline follows according to the structure set by the phrase "zot torat..." (and hence its laws are directed specifically to the kohanim) we do find several digressions. The first such digression is the 'parshia' of 6:12-16, and follows the laws of how to bring a "korban mincha". It describes both the: * "minchat chinuch" - the inauguration flour-offering that the kohen brings on the day he begins his service; and the . * "minchat chavivim" - an identical korban offered daily by the Kohen Gadol.

This digression is quite logical, as this law relates to both the korban mincha and to the kohanim.

Within the laws of the korban SHLAMIM we find two additional digressions. The first (7:22-27) discusses the prohibition to eat "chaylev v'dam" from any animal, even if was not offered as a korban SHLAMIM. The second (7:28-31) explains that the owner of the korban SHLAMIM must give the "chazeh" and "shok" to the kohen. Note how both of these digressions are directed to the entire congregation (and not just to the kohanim/ see 7:22&28) for everyone is required to know these related laws.

PRIESTLY REWARD With these digressions in mind, and after reviewing the outline we may additionally conclude that one of the primary considerations of Parshat Tzav is the compensation that the kohen receives for offering the korban. In contrast to Parshat Vayikra, which does not at all raise this issue, Parshat Tzav tells us that the kohen receives the hides of the Olah offering, the leftovers of the Mincha offering, most of the meat of the "chatat" and "asham" and the "chazeh" & "shok" of the "shlamim". The summary pasuk in 7:35-36 reinforces the significance of

this point in the eyes of Parshat Tzav, as does the introduction in 6:1-2, which directs these laws specifically to Aharon and his sons.

KORBANOT THEN / KASHRUT TODAY As we mentioned above, in the middle of the SHLAMIM section in Parshat Tzav we find a special "dibur" to Bnei Yisrael prohibiting them from eating the "chaylev" & "dam" (fat and blood) of any animal, even if that animal is not being offered as a "korban"!

This law, and its presentation at this location, suggests that the 'kashrut laws' of "chaylev v'dam" can be viewed as an EXTENSION of the laws of korbanot. In other words, Chumash purposely includes the laws of "chaylev" and "dam" in Parshat Tzav to teach us that they are forbidden specifically because these parts of the animal, had it been a korban, belong on the mizbeyach! Ideally, as Sefer Devarim establishes (see 12:20-22), one should eat meat only within the framework of a korban shlamim. Eating "chulin" (meat which is not a korban) is allowed only when bringing a korban shlamim is unfeasible. [In Sefer Devarim this meat is referred to as "basar ta'avah" ('meat of 'desire').] Nevertheless, even in the realistic, non-ideal condition, when one does eat "chulin," he still may not eat the "chaylev v'dam." Therefore, whenever a Jew does eat meat, he must remind himself that this animal could (or should) have been a korban shlamim.

One could suggest that man's desire for meat may reflect an animalistic tendency latent in human behavior. By offering a korban shlamim, man can channel this desire in a more positive direction - towards the enhancement of his relationship with G-d. [Recall from our shiur on Vayikra that the korban shlamim is the ideal "korban N'DAVA" in that it reenacts the covenantal ceremony between G-d and Bnei Yisrael at Har Sinai.]

Even today (without a Mikdash), by refraining from eating "chaylev" and "dam", we elevate our physical world with "kedusha" and retain a certain level of "kedusha" - even while eating meat. shabbat shalom menachem

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