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INTERNET PARSHA SHEET ON TZAV (Shabbos Hagadol) - 5770

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from Destiny Foundation/Rabbi Berel Wein
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subject Weekly Parsha from Rabbi Berel Wein

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SHABAT HAGADOL :: Rabbi Berel Wein

The holiday of Pesach is ushered into our lives and homes by the great Shabat - Shabat Hagadol – that precedes it. Though there are many arguments advanced over the ages as to why this Shabat preceding Pesach should be titled as the great Shabat, there seems to me to be one overriding theme that deals with this matter. And that is, that it is the greatness of Shabat that enabled Pesach and its wonders and freedom and redemption to occur at all.

The Midrash tells us that Jews already commemorated a Shabat of sorts in Egypt under the rule of the Pharaoh. Even before the acceptance of the Torah at Mount Sinai, the Jews were already commanded and taught about Shabat at Marah. The daily manna that fell from Heaven was a constant reminder to them of the existence and the holiness of the Shabat. Without Shabat, Pesach itself loses much of its message and purpose.

Thus Shabat itself imparts much of its grandeur and greatness to the holiday of Pesach that arrives on its heels. A Pesach without Shabat is truly empty of the spiritual freedom that is its goal and purpose. For physical freedom, as essential as it is for personal and national life to prosper, does not really address the soul.

In Yosef Mendelovich's book about his Soviet imprisonment, he recalls sitting in a Soviet prison with a Baptist minister as a cellmate. As they spent hours thinking about themselves and their fates, they came to the conclusion that they would probably never again in their lives, even after

being freed from the Gulag, feel as free and spiritual as they then felt in that small cold cell. Such is the inner freedom that Pesach strives for. And in Jewish terms, only Shabat can help a person get there.

The difficulties in Shabat observance to the modern Jew lie in the myriad laws that truly define the Shabat. But it is those very laws that give Shabat its holy and spiritual character. Otherwise, Shabat becomes an ordinary day of the week. Here in Israel, in certain circles of our society, it has become a time of drunkenness, lewdness, stabbings and horrific road accidents. From being the most positively special day of the week, it has degenerated into being the most dreaded of days. It is the so-called freedoms of uninhibited behavior and actions that have no limits or restraints that have created this ogre of violent and even deadly Friday night and Saturday escapades.

All life has limitations and laws attached to it. They are for the general public and private good, and for the peace of the society and the welfare of the individual. It is the very existence of the laws and restrictions of the Shabat that invest it with its peace and serenity, its grandeur and holiness. And, therefore, the greatness of Shabat must precede Pesach in order for Pesach itself to reach its proper expression and purpose. I know that are those who will scoff at this rabbinical wisdom, but all of the millennia of Jewish life and history testify to its accuracy and correctness. There is tradition that the rav of the congregation or the community delivers a major lecture on Shabat Hagadol. Initially this was to review the important and necessary laws and customs regarding the proper celebration of the Pesach holiday. Over time this lecture morphed into an exhibition of the rav's prowess in Talmudic studies and rabbinic responsa. In our current generation it has also become a sounding board, especially here in Israel, for the rav's exposition of views on current national and political affairs in Israel and in the Jewish world generally.

The Midrash has taught us that every generation has its necessary preachers and lecturers. And, in every generation they are to fit the needs of their generation and be relevant to the particular problems of that time and place. But the thread that binds all of these generations is the Shabat Hagadol. That unwavering loyalty to the concept, laws and customs of Shabat is what shapes all other discussions on matters of Jewish concern. Jewish security and continuity rests (bad pun but an unintended one) on the strength of Shabat commemoration and observance.

Pesach, which symbolizes our successful national enterprise and ultimate triumph over those who always seek to destroy us, is effective and possible only after the Shabat Hagadol experience. That is the secret of the special greatness of this Shabat.

Shabat shalom.

from Destiny Foundation/Rabbi Berel Wein
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Weekly Parsha :: TZAV :: Rabbi Berel Wein

As we all know, the word "tzav" implies command, mandated instruction. The word and its inherent concept is the foundation of Jewish law and ritual observance. In our blessing over the performance of an act of our ritual we state that we have been commanded – v' tizvanu – regarding its performance. The Hebrew word that is commonly and popularly used for the performance of a good deed is mitzvah – again from the root of the Hebrew word that implies command.

Of course each and every one of us has the power of free choice to perform mitzvah or not. But when performing a mitzvah, we should be aware that its performance is in accordance with God's commandment to us and not purely out of the goodness of one's heart and/or the logic of one's mind. Though there is much emotional feeling present in Judaism, it is not an emotionally-based faith.

The commandment aspect of Judaism helps us operate correctly in life even when the proper emotion and/or logic is temporarily absent at the moment of decision - whether to do the good deed or refrain from acting wrongly. The nature of human beings from infancy onwards is to resent and even reject authority.

Yet the Torah describes Jews as being God's servants, subject to His commands and value system. It states clearly that though we are free people and have the options of all choices in life, we are not to abuse that freedom of choice. God has the right to command us and His commandments form the basis of Jewish life and behavior. We are a religion of behavior and actions as much as one of knowledge, study and intellect.

The parsha teaches us that our public servants are also subject to Heavenly command and instruction. Aharon and his sons forever after him perform their public service in the Mishkan/Temple according to God's command and not necessarily in consonance with their own understanding of current fashion or correctness.

We will be witness in the coming parsha of the tragic consequences that befell two of Aharon's sons when they substituted their personal judgments regarding proper and meaningful ritual for the commandments they were ordered to fulfill.

Jewish history is replete with the ruins of those individuals and groups who ignored the idea of command and substituted their own definitions of Judaism for that of the Almighty. An even cursory view of Jewish life and society today certainly bears witness to the tragedies of a Jewish society that has abandoned this core idea, of being a people commanded by Heaven to live a certain life style and to remain steadfast in its divinely derived value system.

The past centuries have shown much of the Jewish world to behave like the rebellious adolescent - contemptuous of its elders and convinced of its omniscience and omnipotence. The way back to a healthier Jewish society is through the restoration of the value of authority and command in our personal and national lives. It is the old that is really relevant and new and can revive and inspire us all.

Shabat shalom.

From Ohr Somayach <ohr@ohr.edu>
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subject Torah Weekly

**Ohr Somayach :: Torah Weekly :: Parshat Tzav
For the week ending 27 March 2010 / 11 Nisan 5770
by Rabbi Yaakov Asher Sinclair - www.seasonsofthemoon.com
Overview**

The Torah addresses Aharon and his sons to teach them additional laws relating to their service. The ashes of the korban olah - the offering burnt on the altar throughout the night - are to be removed from the area by the kohen after he changes 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 ablaze. The korban mincha is a meal offering of flour, oil and spices. A handful is burned on the altar and a kohen eats the remainder before it becomes leaven. The Parsha describes the special korbanotto be offered by the Kohen Gadol each day, and by Aharon's sons and future descendants on the day of their inauguration. The chatat, the korban brought after an accidental transgression, is described, as are the laws of slaughtering and sprinkling the blood of the asham guilt-korban. The details of shelamim, various peace korbanot, are described, including the prohibition against leaving uneaten until morning the remains of thetodah, the thanks-korban. 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 ritually impure, korbanot may not be eaten and should be burned. One may not eat a korban when he is ritually impure. Blood and

chelev, forbidden animal fats, are prohibited to be eaten. Aharon and his sons are granted the breast and shank of every korban shelamim. The inauguration ceremony for Aharon, his sons, the Mishkan and all of its vessels is detailed.

Insights

The Importance of Shoelaces

"And raise up the ash..." (6:3)

At first sight, some things in Judaism look pretty weird

I remember someone who wasn't religious discovering the halacha that you should tie your left shoelace before your right. He said to me "I find it hard to believe that G-d cares about which shoe I tie up first."

I could have explained to him that we tie the left shoelace first as a gesture of respect to the leather strap of the tefillin which is worn on the left arm.

However, I decided that what was bothering him was something more fundamental.

Those of us who were born in the West have grown up in a world where religion is a weekend activity. The role of the clergy is, at best, to "hatch, match, and dispatch." Religion is compartmentalized, and so too is G-d. The Western mindset is that if there is a G-d, He is limited to making guest appearances on the weekend. Any further intrusion into our lives is considered extremely irksome, as Lord Melbourne remarked in 1898 on hearing a sermon: "Things have come to a pretty pass when religion is allowed to invade the sphere of private life."

Judaism, however, doesn't see religion as a weekend leisure activity. It is not just one aspect of life. It is life itself.

Judaism views every single activity in life as an opportunity to bring us closer to G-d. What we eat. What we think. What we say. What we do.

What we don't do. Nothing in this world is devoid of the potential for spirituality. Nothing is neutral. If the whole purpose of the world is for us to recognize G-d, then everything in this world must be created to that end.

The alternative would be that there are vast areas of this world which have no part in G-d's purpose, and that would be accusing the Master of the World of tremendous sloppiness in His creation.

In the above verse, the word for "ash" is deshen. Deshen can be read as an acronym for "davar shelo nechshav" - "something without importance".

When the Torah says "And raise up the ash" it is telling us to take everything, even those things that seem to us like ash, insignificant and without value, and place them next to the Altar. To raise up the little, unthought-of parts of our lives and to use them to serve G-d. For there is nothing in this world which cannot be used to serve Him.

Even the humblest shoelace.

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subject Peninim on the Torah by Rabbi A. Leib Scheinbaum

Peninim on the Torah by Rabbi A. Leib Scheinbaum - Parshas Tzav

The Kohen from among his sons who is anointed in his place shall perform it; it is an eternal decree. (6:15)

There are two Korbanos Minchah, Meal offerings, that can be brought by a Kohen. One is offered the first time a Kohen performs the avodah, service, in the Bais HaMikdash. This is sort of an initiation korban for him. This korban applies equally to the Kohen Gadol, High Priest, the first time that he assumes his new office. The other Korban Minchah is offered every day by the Kohen Gadol. The Kohen Gadol continues to bring the exact same korban which he brought on his first day on "the job" - every single day during the duration of his tenure as Kohen Gadol. The korban he brings on the first day is called Minchas Chinuch, Induction Meal-offering, while the one which he brings every subsequent day is called Minchas Chavittin, a

Pan Meal-offering. It is so named after the chavittim, pan, in which it is baked.

Horav Moshe Feinstein, zl, observes a noteworthy lesson to be derived from here. The Kohen Gadol continues to bring the same identical korban each successive day as the one he had offered originally during his induction as Kohen Gadol. This is because, although Hashem has granted him a lofty and exclusive status, he needs to function with humility. The Kohen Gadol should consider his position as a gift from Hashem, which is renewed every single day. True, Hashem gave this status to the Kohen Gadol and his descendants, but it becomes theirs only if they deserve it. The Kohen Gadol can be deposed by the Bais Din, or Hashem may cause him to be demoted as a result of a physical blemish, contamination with a ritually unclean object, or even death. The Kohen Gadol should not take his position for granted.

Neither should we. Every blessing which we receive from Hashem, every appointment which we are fortunate to receive, is a gift which we must continually earn. As recipients of Hashem's beneficence, we must contemplate why we have received it and what we must, in turn, do in order to continue receiving this good fortune. How quickly we forget our Benefactor. We pray for something that we need: a good position; livelihood; a child; the right spouse; success in Torah study, etc. As soon as we experience the blessing, we seem to find it difficult to express our appreciation continually. If this is true concerning a mortal benefactor, who is nothing more than a shaliach Hashem, the Almighty's agent, how much more so do we owe the Supreme Benefactor. The Kohen Gadol brought a sacrifice every single day. He started his day's duties by acknowledging and appreciating Hashem. So should we.

This is the law of the sin-offering; in the place where the Olah (elevation/Burnt-offering) is slaughtered, shall the sin-offering be slaughtered. (6:17)

The Torah details the various laws applicable to the korbanos, ritual offerings. One intriguing halachah that demands elucidation is that of the Korban Chatas, Sin-offering, which was slaughtered in the same place in the Chatzeir, Courtyard, of the Mishkan, as that used for the Korban Olah, Burnt-offering. The Olah was slaughtered b'tzafon, to the north, of the Mizbayach, Altar. This requisite generates two questions: First, why is the primary halachah that of the Olah being slaughtered in the north, with the "follow-up" being the Chatas? This implies that the need to have the Olah slaughtered in the north is of greater significance to the Olah than to the Chatas. Second, why does the Chatas merely "follow" the Olah? They are two distinct korbanos, with apparently no connection to one another. As such, why is the Olah pre-eminent, while the Chatas "follows" it?

The Shem MiShmuel quotes his father, the Avnei Nezer, who makes a profound observation concerning the Korban Olah. An Olah is brought to atone for sinful thoughts which did not conclude with any action. The Olah was slaughtered in the north. The Hebrew word for north is tzafon, which has the same root as the word matzpun, which means conscience or intellect. The Olah is, thus, slaughtered in the north, because the north represents man's intellect, the place where the sin requiring the Olah had occurred: the intellect/mind/conscience.

While this addresses why the Korban Olah was brought in the north, it creates a new difficulty. Since the Olah was brought to atone for sins emanating from the intellect or "intellectual sins," those which involved no physical action - only evil thoughts - it was suited for the north. This was, so to speak, the intellectual corner of the Courtyard. If so, why was the Chatas brought in the same place? The Sin-offering was a korban brought to atone for an accidental sin - a sin which was carried out - without deliberation. Had any of these sins been performed with deliberation, they would have incurred a punishment of kares, Heavenly excision. The Chatas represents sinful behavior without intellect, [a sinful act without sinful aforethought]. The mind was not engaged when the body carried out the sinful act, diametrically contrasting the Olah, which is a sinful thought without an act. Why, then, should they be so closely intertwined to the point

that both offerings have to be slaughtered in the same place? Furthermore, it seems as if the Chatas derives its laws from those of the Olah.

The Shem MiShmuel feels that we must first delve into the nature of inadvertent sin, the precipitator of the Korban Chatas. Why does one sin inadvertently? On a simple level, one either forgets that it is Shabbos and acts the way he would during the week - precipitating a number of transgressions; or, he is aware that it is Shabbos, but has forgotten that a particular activity is prohibited on Shabbos. In either event, he acted without malice and aforethought. Indeed, he acted without thinking - period. He is obliged to bring a Korban Chatas to atone for his action.

Why does this happen? Should we view inadvertent sin as a mere accident, totally unpreventable? The Shem MiShmuel does not seem to think so. In fact, he feels that when a person sins, his action reflects more than mere chance. We all have our desires, our likes and dislikes. When the Torah prohibits a certain activity, a specific food, it does not mean that we no longer have any interest in it or that the activity no longer is something we enjoy doing. In reality, our desire still exists, but it is harnessed. We refrain from actually doing the prohibited act because the Torah forbids it. Our consciousness of Hashem's will prevails over our physical desire to act, to eat.

Thus, despite the fact that one is controlling himself, his desire for the act creates a connection to the psyche, which controls him from carrying out the forbidden deed. The consequence of this interplay between psyche and deed is that, while he would never consciously perform the transgression, when his guard is down - for whatever reason - if he is not thinking rationally, his reflex will be to transgress. This is the true act of aveirah b'shogeg, inadvertent sin: one in which were he to be mindful and in control, he would never act sinfully; but when he is not mindful, it just "slips" out - not on purpose - not with malice - just "slipping."

We now understand the connection between the Olah and the Chatas. The commonality between them is that they are both sins of the mind.

Inappropriate, sinful thoughts are the springboards for sins which obligate each individual offering. In the case of the Korban Olah, the thoughts remained on hold, while in the case of the Korban Chatas, the thoughts led to action or inadvertent sin. As such, both sacrifices are slaughtered in the north, the place which emblemizes the power of the intellect.

The question remains: Where do we go from here? Are we to train ourselves to dislike that which is prohibited? Should we stop wanting those things for which we have a natural proclivity? Perhaps, but this path seems to contrast a statement of Chazal in Toras Kohanim, "One should not say: 'I do not want to wear Shatnez; I do not want to eat pork; I do not want to commit immoral acts.' Rather, he should say, 'I want to, but what can I do? My Father in Heaven has decreed upon me otherwise.'"

Clearly, Chazal do not demand us to have an attitude that goes against our natural tendencies. We are to reject sin due to a single factor: Hashem forbids it. This might be fine and well, but it contradicts our previous hypothesis concerning inadvertent sin, in which we postulated that inadvertent sin is the result of allowing one's guard to be momentarily down. Thus, accidental sin is far from blameless. Why? A person is only following his basic nature.

The Shem MiShmuel cites a well-known explanation of the Ibn Ezra, which paves the way for our understanding of prohibitive mitzvos. The last of the Aseres HaDibros, Ten Commandments, is Lo sachmod, "Do not covet your friend's wife, his servant, his maidservant, his ox, his donkey, or anything which is your friend's." (Shemos 20:14) This is a very difficult mitzvah to grasp. How is it possible for one not to desire that which his heart, by nature, finds attractive, or that which his eyes find desirable. One can be told to distance himself from any of the above, but not to covet: that goes against his basic nature.

Ibn Ezra makes an analogy to a simple villager who sees a beautiful princess. In his right mind, he will not desire her, because he knows that a relationship with her is impossible. Likewise, this person does not have a craving to sport wings and fly or to marry his mother, because he knows

from "day one" that she is forbidden to him, so that he no longer has a desire for it. So, too, every sane, intelligent person is acutely aware that a beautiful woman or an incredible sum of money does not come to him as a result of his acumen or knowledge, but because Hashem has so deemed it. Once a person realizes that his friend's wife is forbidden to him by Hashem, she becomes an impossible object to obtain. She is more distant than the princess from the villager, because she has been restricted to him by Hashem.

Ibn Ezra concludes with positive counsel that one should rejoice in his lot and not set his heart on something which is out of bounds. He should understand that Hashem does not want him to have it, and, thus, it is impossible for him to obtain it by force, guile or manipulation. He should lift up his eyes to Hashem with trust, knowing that the Almighty will sustain him and provide him with all that is suitable for him in His eyes. Let us return to Chazal's statement, which seems to imply that we should desire those things which Hashem has prohibited. The correct way to understand this is, had Hashem not decreed a certain relationship or food to be prohibited, nothing would have been intrinsically wrong with it. Hashem looked in the Torah and created the world. Thus, every item in the world is best created for its use by the Torah system. This means that the nature of a given item is deemed suitable or dangerous by its permissibility or prohibition. Therefore, since pork is prohibited by the Torah, it has become a dangerous item and, thus, undesirable.

When Chazal suggest that we should desire the prohibited item, it is a reference to the theoretical situation; the item is not intrinsically bad, and, had the Torah not prohibited it, it would have been entirely acceptable to crave it. Ibn Ezra, however, addresses reality: Since in its current form the Torah does prohibit it, we should view it not only as undesirable, but regard it as so removed from our lives that it is completely impossible to obtain. Therefore, we have absolutely no desire whatsoever for it.

And the flesh of his feast thanksgiving offering must be eaten on the day of its offering. (7:15)

The Korban Todah, Thanksgiving-offering, is a sacrifice to which we can all relate. Regrettably, we all too often forget how much we owe Hashem. The Todah is a Korban Shelamim, Peace-offering, but, unlike all of the other Shelamim - which are eaten for two days and one night - the Todah is eaten for only one day. The Netziv, zl, suggests a practical reason for this halachah. The Korban Todah is accompanied by forty loaves, called the Lachmei Todah. This is a considerable amount of food to consume - especially in so short a time. Therefore, the subject of the korban will have to invite his family and friends to share in his korban, a practice that will engender an opportunity for discussing the miracle which originally precipitated the korban. Thus, Hashem's beneficence will be publicized to a larger crowd. The Imrei Emes observes that the Korban Todah is offered by an individual who has personally experienced a Heavenly miracle. Truth be told, this is a daily occurrence for each one of us. Waking up in the morning and having the ability to function is a miracle - which we take for granted! Since every day is a new miracle, presenting renewed reason for offering our gratitude to Hashem, how can we today eat the bread of yesterday's miracle today?

The Gerer Rebbe's exposition should strike home for all of us. We do not have to think long and hard to conjure up the constant miracles in our own individual lives. Since we take so much for granted, however, we often fail to acknowledge and, certainly, appreciate all that we owe to Hashem. It takes someone else's experience to awaken within us the realization that if not for the grace of G-d, things could have been much different.

The following story is probably one of many which we all have either heard or experienced. Nonetheless, reading it again might create that slight difference between complacency and awareness. In 2003, a terrible bus accident occurred in Eretz Yisrael in which a bus filled with frum passengers left Beit Shemesh for Bnei Brak only to go over a cliff and slide down into a wadi. There was a tragic loss of life. One young man who had distinguished himself as a yarei Shomayim, a G-d-fearing man, was saved

because he did not take the bus. This is, of course, no great novelty. It is why he did not take the bus that is strikingly significant.

As a student in one of the Kollelim in Beit Shemesh, he was traveling to Bnei Brak to visit his parents. When the bus pulled up to the bus stop, he ascended and reached into his pocket for the thirteen shekalim he had prepared to pay the fare. He was shocked to discover that he only had three shekalim in his pocket. It did not make sense. He himself had no clue how - or to where - it could have disappeared. Ten shekalim in not an outrageous amount of money. Anyone would have lent him the necessary amount, but he had accepted upon himself never to ask for a loan. He would return home and return with the necessary fare. This was not the only bus to Bnei Brak.

As soon as the bus pulled out of the station, he met one of his neighbors who "happened" to be driving to Bnei Brak. He would be happy to offer him a ride. They were driving behind the bus when they saw it miss the turn and take a fatal plunge down into the wadi! Understandably, they were shocked by the sight of this tragedy unfolding right before their eyes. The young man who was short on change was shaken beyond belief. After all, he should have been on that bus.

The young man began to cry - for those who had perished, as well as for himself. He was spared because he did not have his ten shekalim which somehow had disappeared. After he calmed down, he reached into his pocket to take out his handkerchief to wipe the tears off his face. He almost passed out when he discovered within the folds of his handkerchief: ten shekalim.

When was the last time we had kavanah, proper intention and devotion, when we recited the words: v'al nisecha she'bchol yom, "and for Your daily miracles"?

He placed the Breastplate upon him; and in the Breastplate he placed the Urim and Tumim. (8:8)

This is a seemingly innocuous pasuk, but Chazal feel that much is to be derived herein. This "happens" to be the middle pasuk of the entire Torah. That alone should engender some curiosity. Why this pasuk? The Torah is referred to as Toras chesed, the Torah of kindness, and from this pasuk we derive the meaning of the central quality of chesed. Chazal wonder what particular merit Aharon HaKohen had which merited that he be given the Breastplate to wear over his heart. They reply that this was his reward for the way he acted when Moshe Rabbeinu was charged with leading Klal Yisrael out of Egypt. Aharon was the older brother; therefore, he had reason to feel a sense of envy. Yet, not only was he not jealous, he was overjoyed at his younger brother's good fortune. The Torah attests to his magnanimity. "When he sees you, he will rejoice in his heart" (Shemos 4:14).

Having said that, we should now delve into the meaning of the phrase, "heart's rejoicing." Horav Meir Bergman, Shlita, cites the Rambam in Hilchos Yom Tov 6:17,18 who gives us insight into the Torah's idea of rejoicing. "During the seven days of Pesach and the eight days of Succos, along with all of the other Festivals, mourning and fasting are prohibited, and one is obligated to be happy and good at heart during (these days)... And when one is eating and drinking he is obligated to feed the stranger, the orphan, and the widow, together with other sorts of poor and piteous people. But if someone locks the doors of his house and eats and drinks with his wife and children, and does not feed the poor and bitter at heart, this is not (considered) a mitzvah - rejoicing, but the celebration of his belly."

The Rambam is teaching us that good-hearted generosity is a critical component of true rejoicing. Indeed, he concludes by quoting the Torah's exhortation to "serve Hashem with joy and gladness of heart" (Devarim 28:47), two terms placed side by side in the same pasuk, which clearly indicate that benefitting others should be an essential part of one's own joy. This, explains Rav Bergman, was at the crux of Aharon's "rejoicing of the heart." Only an individual whose spirit of generosity is such that he willingly shares what he has with others, allowing them to have what

otherwise might have been his, understands the true meaning of joy. This joy, which is the by-product of goodness of heart, the desire to give, to share with others and rejoice with them, is at the center of the Torah. The Torah begins with chesed, with Hashem clothing Adam and Chavah. It ends with chesed, with Hashem burying Moshe Rabbeinu. The Torah accompanies man from birth to death.

Chassidus is the experience in which one gives away freely for the sake of others. He allows them to share in something that is rightfully his own, so that their needs can also be fulfilled. The chasid cannot tolerate another person's loss. Only once in the Torah is the word chasid mentioned in relation to a human being. In Devarim 33:8, Moshe Rabbeinu says, Tumecha v'recha l'ish chasidecha, "Your Tumim and Urim are (given) to the man who is Your chasid." The Torah confirms what we all know: the individual who is deserving of the Urim v'Tumim resting on his heart, is the one whose heart encompasses all of Klal Yisrael: Aharon HaKohen. He is the one who exercised chassidus in a manner unprecedented and unparalleled by anyone else. He - not only willingly, but joyfully - deferred to his younger brother.

Rav Bergman cites the Midrash which emphasizes the magnitude of Aharon's sacrifice. When Moshe originally refused to lead the Jewish People out of Egypt, he used the following argument: He said, "Before I could even stand up, my brother, Aharon, was prophesizing to the people in Egypt, and this continued for eighty years! Shall I now encroach upon my brother's territory and cause him pain?" We learn from Chazal the fact that Aharon, up until now, had been Klal Yisrael's prophet, leader, liaison with Hashem. For eighty years he had been their mentor and guide through life's vicissitudes, and now he was pushed aside for his younger brother. Is there any question concerning who should continue to lead the Jewish People? Is there a measuring stick available to calculate Aharon's pain in being told, "It is over, your younger brother is taking over the reins of leadership"? Eighty years for what? So that the pinnacle of leadership - the moment for which he had strived - should be given away to Moshe?

Hashem disagreed with Moshe. "You are wrong. When Aharon sees you, he will rejoice in his heart - not only in his mouth, but internally, in his heart. It is a real sense of joy. His chassidus is true - it is real - it is self-less. This is why he was destined to wear the Breastplate.

People act with chassidus, but only Hashem knows for certain who truly is a chasid and who is only acting kindly. When Horav Elazar M. Shach, zl, eulogized Horav Moshe Feinstein, zl, he quoted the following Midrash. When Moshe Rabbeinu left this world, he was mourned both by the heavens and the earth. "The Heavens wept and said, 'The chasid is gone from the earth.' The earth wept and said, 'And there is none just among men.'" Why did the earth not offer the same lament as the Heavens? Why did the Heavens say that the earth had lost its chasid? This is something that earth should have said. Rav Shach explained that on earth people only comprehend that man is just; he has integrity; he has a sterling character. As for who is truly a chasid, that is known only to Heaven. On earth, people are not equipped to value such things properly. Various motivations catalyze acts of kindness. We are only human; thus, we are incapable of discerning the real chasid. Hashem does that. He knows who is really a chasid in his heart, who really cares, who is truly happy with his friend's good fortune. Aharon HaKohen showed us the way. He remains forever the shining example of true chassidus.

Va'ani Tefillah

La'asos nekamah ba'goim, tocheichos ba'leumim.

To effect revenge against certain nations, admonishments against certain states.

In his Yaaros Devash, Horav Yehonasan Eibeshitz, zl, asks us why the nations who serve only as Hashem's agents for punishing the Jewish people should be punished for performing their function. These wicked nations are nothing more than Hashem's "sword." He uses them to punish us. If so, why are they punished? After all, they are only doing their job. This is similar to a remark made by Nero, "Hashem wants to destroy His House

and to take revenge against the one who carries out His bidding" (Gittin 56a).

Rav Yehonasan compares this to a father who becomes angry with his son. He instructs his servant to flog him as punishment for his misdeeds. The servant is acutely aware that the king will not remain angry at his son for long. This is nothing more than a reaction to the prince's misbehavior. Later, when all is forgiven, the prince will complain to his father concerning the painful flogging he had received. Thus, the smart servant stalls in carrying out the king's decree in the hope that the king will retract his decision. If, however, the servant is not endowed with a modicum of common sense, he will immediately set about doing the king's bidding. He will see to it that the prince is flogged within an inch of his life. What this servant does not realize is that the king does not really want his son to suffer. He is angry and frustrated, venting his anger. When his anger calms down and he sees what has happened to his son, he will surely seek retribution from the foolish servant.

This is what David HaMelech tells us. Hashem punishes those nations who carry out His decrees against Klal Yisrael, because they should have been more astute in executing their mission. They seemed to enjoy thoroughly what they have been doing, so they now must pay for their enjoyment.

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Parshas Tzav: Room For A Broom

By Rabbi Mordechai Kamenetzky (Matzav.com)

This week's parsha begins with Hashem telling Moshe to teach Ahron and his children a few laws. Hashem does not tell Moshe to speak to Ahron, He does not even tell Moshe to teach Ahron. He tells Moshe "Tzav es Ahron." Command Ahron.

"Tzav," Rashi explains, "is a very powerful word. It means command with a charge that is to be executed with speed and diligence. The word tzav," Rashi continues, "is also used only for situations that have eternal ramifications." If we analyze the next few commands, we may be left wondering: why do those charges need the powerful preface Tzav? The next verse is about the Korban Olah. A Korban Olah is a sacrifice that is committed entirely to Hashem, no part of the animal, save the skin, is left for human benefit or consumption. The person who brings it wants to make sure that it is offered within the highest standards of Halacha. The admonition, tzav surely is appropriate. However, the Torah only spends one verse on the Olah. It proceeds to tell us about the daily cleaning of the ashes of the altar. A Kohen must wear linen vestments, remove the ashes, and place them near the altar.

Why is this menial job mentioned together with the holy Olah? To what end does it merit the powerful command, tzav?

The Steipler Gaon, Rabbi Yisrael Yaakov Kanievski, was a paradigm of holiness. The stories about his sanctity were well known throughout the Torah community. At seventeen, he had already survived the Russian army without compromising Shabbos or Kashrut.

The Steipler was not known for lengthy conversation. He had lost his hearing standing as a sentry on freezing Siberian nights during his tenure in the Czar's army. People would write questions to him or beseech him to pray on behalf of the sick or unfortunate. The Steipler would read the note, hardly lift his eyes from the large volume on his old table, and would start to pray. He would often condense his advice into one or two sentences, but it would be potent. People asked, and he gave answers. Within days miraculous salvation came. And so did the people. They stood in lines outside his modest home, and the very old man would find the time to see anyone who walked in with the problems of the world bearing down on his or her shoulder.

An aspiring young man, whose quest was to be as great a scholar as the Steipler himself, came with a problem. The young man felt that this particular predicament was impeding his spiritual growth and surely a man like Rabbi Kanievski, who persevered in the face of life-threatening problems, could relate to his!

The young man had written the situation in detail for the Steipler to grasp its severity. "Every Friday," wrote the young man, "I come home from Yeshiva, and the scene in the house leads me to despair. The table is not set, the kitchen is hardly clean, and the children are not bathed! What should I do? How can I concentrate on my studies when I have such problems?" The aspiring scholar expected the Steipler to advise him how to deal with a wife that was not keeping to his standard.

The Steipler looked up from the paper and made a grave face. The young man smiled. The Steipler must have realized the severity of the situation. Then he spoke in his heavy Russian-accented Yiddish. "You really want to know what to do?" The young man nodded eagerly. The Steipler looked austere.

"TAKE A BROOM!"

Rabbeinu Yonah of Gironi (1180-1263) explains the juxtaposition of the command to sweep ashes with that of the Korban Olah. A person must realize that sometimes what is considered menial work in human eyes merits the highest accord in Hashem's eyes. The mitzvah of sweeping the Altar is prefaced with the word tzav and placed next to the Korban Olah. One must realize that the little, unglorified acts also yield great sanctity. In the quest for spirituality, one must never demean the simple chores. For no matter how holy one is, there is always room for a broom.

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Subject Rabbi Frand on Parsha

Rabbi Yissocher Frand on Parshas Tzav

A Segulah From Eliyahu To Protect From Evil Thoughts

I saw the following thought in the Sefer Tiferes Torah from Rav Shimshon Dovid Pinkus, of Blessed Memory, who was tragically killed in a car accident on the 11th of Nissan. I share this thought in honor of his Yahrtzeit.

The Shalo"h Hakodosh (Shaar haOsiyos 30) writes in the name of Rav Moshe Cordevero (1522-1570) that he once heard from an elderly Jew that an effective method (segulah) for removing forbidden thoughts from one's mind is to repeat the following pasuk [verse] over and over: "The fire on the altar shall be kept burning on it, it shall not be extinguished." [Vayikra 6:6]. The Shalo"h comments that he is sure that the "elderly Jew" who Rav Moshe Cordevero heard this from was the prophet, Eliyahu [Elijah]. However, due to Rav Cordevero's great modesty, he did not want to reveal the true source, since that would have revealed that he was worthy of conversing with Eliyahu.

However, what does this pasuk have to do with forbidden thoughts? Rav Pinkus addresses this question by reference to a comment of Rabbeinu Bechayeh on this week's parsha. Rabbeinu Bechayeh cites the pasuk in Proverbs: "Let your feet be scarce in your fellow's house, lest he be satiated with you and come to hate you." [Mishlei 25:17] This is a poetic way of expressing the often heard idea that it is unwise to wear out one's welcome in his friend's home. Too much of a good thing is not good. Even the best of friends can get tired of each other if they are always in each other's houses. The Rabbeinu Bechayeh then quotes a Gemara [Chagiga 7a] which says that this pasuk refers to the Beis HaMikdash. The intent is that one should make himself scarce in the Beis HaMikdash, meaning that he should not have a frequent need to bring Sin Offerings and Guilt Offerings (which may only be brought in the Beis HaMikdash). However, the Gemara says,

that it is permissible to bring Olah offerings as often as a person wants - citing the pasuk in Tehillim: "I will enter Your House with burnt offerings; I will fulfill to You my vows." [Tehillim 66:13]

Rabbeinu Bechayeh explains the difference between a Sin Offering and an Olah offering. The sin offering (korban chatas) comes from [unintentional] violation of prohibited actions. A korban olah, on the other hand, atones for improper thoughts. Improper thoughts, Rabbeinu Bechayeh explains, is something that a person can never totally escape from. Unfortunately, they are very prevalent and they are more prevalent at night than during the daytime. It is for this reason that the Olah offerings are to burn the entire night. Night time is the time when people especially need atonement from improper thoughts. About this it is written: "Command Aaron and his sons, saying: This is the law of the burnt-offering: It is the burnt-offering that stays on the flame, on the altar, all night until the morning, and the fire of the Altar should be kept aflame on it." [Vayikra 6:2]

Now we know what Eliyahu meant when he told Rav Moshe Cordevero that the segulah for ridding oneself of evil thoughts is recitation of the pasuk at the end of the chapter on burnt offerings: "The fire on the altar shall be kept burning on it, it shall not be extinguished." [Vayikra 6:6] Just as we say that one who recites the pasukim associated with the sacrifices is credited (nowadays) as if he brought that offering, so too if one recites this pasuk from the section of the Korban Olah (burnt offering), it is as if he brought a burnt offering and he thereby receives the segulah associated with the Korban Olah - namely protection from evil thoughts. Transcribed by David Twersky Seattle, WA; Technical Assistance by Dovid Hoffman, Baltimore, MD

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Legacy

By Rabbi Naftali Reich

Legacy - Parshas Tzav

Grasp the Moment

Rabbi Naftali Reich (torah.org)

Not everyone has the privilege of saying "thank you" to the Creator by bringing a thanksgiving offering to the Holy Temple. The Talmud tells us that only people who were recently delivered from extreme danger - an ocean voyage, a desert journey, a serious illness, a term of imprisonment - can bring this special sacrifice. Why is this so? Why can't we express our gratitude for other momentous occasions in our lives by bringing this selfsame thanksgiving offering?

Furthermore, we find an anomaly in the laws of this sacrifice. The thanksgiving offering falls into the general category of shelamim, peace offerings. However, we read in this week's Torah portion that there is less time allowed for eating the meat of the sacrifice. The peace offering can be eaten for two days, but the thanksgiving offering for only one day. Why does the Torah reduce the eating time of this sacrifice?

The answers to these questions are rooted in the fundamental concepts of the sacrificial service. The purpose of the sacrifices is to foster closeness between the Creator and ourselves. When we bring a sacrifice to the altar we are symbolically offering ourselves up to Him, subsuming our hearts, our minds, our souls, our very lives in the universal embrace of the Divine Presence. Eating the meat of the sacrifice, the Talmud explains, is an extension of the sacrificial service. Through the act of ingesting the sanctified meat, we connect to the transcendent concepts and symbolism of the sacrifice not only through our intellectual and emotional faculties but through our purely physical ones as well. In this way, the experience becomes total and the connection is absolute.

When we bring a thanksgiving offering, we take advantage of moments of outstanding inspiration to forge a closer relationship with our Creator. Life

is full of little inspirations and numerous opportunities to express our gratitude to Hashem. Most of these, however, do not move us to our core, and therefore, they are not powerful enough to warrant a sacrifice. But when a person is reprieved after staring death in the face, he is totally energized and exhilarated, and the words of thanksgiving and joy he directs heavenward emanate from the essence of his being. This sort of inspiration can be brought to the Temple and presented to Hashem in the form of a thanksgiving sacrifice. This sort of inspiration can be channeled to foster an everlasting closeness.

But inspiration is an ephemeral thing. Like a flash of lightning, it illuminates our surroundings in painfully sharp clarity and then is gone, leaving only a memory that slowly fades away. During that moment, we gain a totally different and highly vivid perspective of what is important and what is trivial. During that moment, we have the ability to find new direction and meaning for our daily existence. Later, it is too late. Therefore, the Torah limits the time period for eating the thanksgiving offering. Grasp the moment! If we wait, it will be gone.

A high-level royal minister was deeply involved in a national crisis situation. During this time, while the king and his ministers conferred daily to discuss developments, the king's birthday came and went without the customary celebration. The crisis eventually passed, and the conduct of government affairs returned to normal. Shortly thereafter, the minister purchased a beautiful birthday gift and sent it to the king.

A few weeks later, the king and his minister were discussing the crisis and what could be done to prevent future recurrences.

"We can't afford to go through something like this again," said the king with a wry smile. "Do you realize that I didn't even receive any birthday gifts this year because of the crisis?"

"Your majesty, have you forgotten?" the minister protested. "I sent you a very beautiful gift. Didn't you receive it?"

"Indeed, I did," said the king. "And I thank you. Had you given it to me on my birthday, I would have perceived it as an expression of your joyous celebration of such an important day in my life. But it was given several weeks later. It did not represent your sense of joy but rather your sense of obligation. Much as I appreciate it, I do not consider it a true birthday gift." In our own lives, we are often profoundly inspired during times of great joy or, Heaven forbid, great distress. On these occasions, we are inclined to take stock of our existence and resolve to make important changes, either to improve our relationship with our Creator, to correct our flaws and shortcomings or simply to spend more time with our families. When this happens, it is important to translate our inspiration into action immediately, for if we wait until we get around to it, more often than not we never will. Text Copyright © 2010 by Rabbi Naftali Reich and Torah.org.

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The Tamid and the Wood

By: **Rosh Hayeshiva Harav Mordechai Greenberg**, shlita
(Translated by Rav Meir Orlian)

Our parsha opens with the korban tamid, which has a special mitzvah: "The priest shall kindle wood upon it every morning." (Vayikra 6:5)

The Gemara (Yoma 26b) derives from the pesukim that the morning tamid requires two blocks of wood in the hands of one kohen, whereas the evening tamid requires two blocks of wood in the hands of two kohanim.

The Gemara does not explain, though, the distinction between the morning tamid and that of the evening.

There is another difference between the two tamidim. In Yechezkel it says: "You shall prepare a sheep ... as a daily burnt-offering for Hashem; you shall make it every morning." (46:13) Radak notes that the evening tamid is not mentioned there, and writes that in the future the tamid will only be offered in the morning and not in the evening.

I heard from Rav Shlomo Fisher shlita a wonderful explanation of this.

Chazal disclosed that the morning offering comes to remind the merit of akeidat Yitzchak. It says in the Mishna Tamid (ch. 4): "They would not tie the lamb, but rather bind [its fore and back legs]," and the Gemara explains, "like the binding of Yitzchak, son of Avraham." It further says in Parshat Tzav, "he shall prepare the burnt-offering upon it, and burn the fats of the peace-offering on it." This teaches that the morning tamid precedes all the other sacrifices; i.e., all of the sacrifices should follow the morning tamid, in order to mention the merit of Yitzchak in all of them.

The evening tamid, on the other hand, comes to atone for the sin of the golden calf. Therefore, its time is from six hours (midday) and on, just as it says about the golden calf, "The people saw that Moshe delayed (boshesh) in coming," (Shemot 32:34) as Chazal comment: "boshesh - ba shesh," the sixth hour came and Moshe did not arrive. In every generation there is something of the sin of the egel, as Chazal explain the verse: "On the day of My reckoning, I will reckon." (Shemot 32:34) Thus, in the future, the sin of the golden calf will be atoned for, and there will no longer be a need for the evening tamid.

The Gemara in Sanhedrin (102a) says that until the time of Yeravam, Bnei Yisrael "nursed" from one calf, and from Yeravam's time and on they "nursed" from two or three calves. Rashi explains that at first they were punished for the sin of one calf, and from Yeravam and on they were punished for three calves, i.e., also for the two that Yeravam made.

Yeravam's calves are something not understandable, one of G-d's secrets. When Rechavam King of Yehuda came to fight against Yeravam, and to reunite the kingdom, the prophet Shemaya says to him: "Thus says Hashem: 'Do not go up and do not battle your brethren Bnei Yisrael. Return each man to his house, for this matter was from Me.'" (Melachim I 12: 24) Immediately afterwards, Yeravam makes the two golden calves. This was revealed and known to G-d, and even so He told Rechavam that he should not go fight against Yeravam. This must also have been included in, "this matter was from Me," and apparently this was part of the punishment of the golden calf.

Based on this, Rav Fisher explained why the morning tamid was offered with two blocks of wood in the hand of one priest, whereas the evening tamid was offered with two blocks in the hands of two priests. The division of the kingdom is alluded to by the two pieces of wood, as it says in Yechezkel: "Take for yourself one piece of wood and write upon it, 'for Judah' ... and take one piece of wood and write upon it, 'For Joseph' ... Then bring them close to yourself, one to the other ... and they will become united in your hands." (37:16-17) Thus, for the morning tamid, which indicates the perfected world of the future, one priest unites the two pieces of wood. The evening tamid, on the other hand - which comes to atone for the sin of the golden calf - alludes to the imperfect state, that the two pieces of wood are separate, and therefore two priests bring the two pieces of wood.

In the future, the sin of the golden calf will be rectified, and unity will return to Am Yisrael. No longer will the evening tamid be offered, but only the morning one, in which the two blocks of wood will be unified in the hands of one kohen. Yechezkel's prophecy about the unity of the tribes will be fulfilled.