

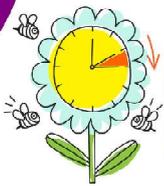
PHILOTORAH

יהי רצון מלפניך ה' אלהינו וא'להי אבותינו שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף לפצועי המלחמה, ולנפגעי מעשי טרור ואנטישמיות בישראל ובכל מקום שהם - עם שאר חולי ישראל. אמן.

May HaShem protect our soldiers; may He send Refu'ah Sh'leima to the many injured; may He console the bereaved families and all of Israel; may He end these wars with total success and peace for Medinat Yisrael and Klal Yisrael wherever we are.

שבת פרשת צו

הגדה ול



ותודה. ולעולה. ולמנחה. ולחטאת. ולאשם. ולשלמים. ולמלואים, כל קרבנות:

ברכת אילנות

וערבה לה' מנחת יהודה וירושלם כימי עולם וכשנים קדמוניות... זכרו תורת משה עבדי... הנה אנכי שלח לכם את אליה הנביא לפני בוא יום ה' הגדול והנורא: והשיב לבבות על-בנים ולב בנים על-אבותם...



YERUSHALAYIM in/out times TZAV-HAGADOL

י' ניסן ה'תשפ"ו • March 27-28, '26

 6:20PM PLAG  5:38PM •  7:33PM R' Tam  8:08PM

Use the Z'MANIM link for other locales

PhiloTorah (298tzva-hag) - 1 - all at once file

Shabbat HaGadol

As we know, the Shabbat before Pesach is called Shabbat HaGadol. There are a number of reasons and messages to us for this name.

It seems widespread that the name comes from the special haftara that we read this Shabbat. The prophet Mal-achi tells us that HaShem will send Eliyah(u) HaNavi to us "before the Day of G-d, The GREAT (HAGADOL) and AWESOME (NORA)."

And then there is the famous dispute between the Kararites and, let's call them, Traditional Torah Jews, as to the meaning of the word SHABBAT in the context of the Torah's command concerning the bringing of the Omer - the Barley Offering. The Torah says that we start counting the Omer from the day following the Shabbat... The Kararites, who take the Written Word in the Torah totally literally and who reject the Oral Torah and Rabbinic Traditions, claim that this refers to the weekly Shabbat (Saturday) and therefore the Omer is to be brought on a Sunday and the counting of the Omer commences always on a Sunday. Our understanding, based on the Oral Torah, is that the word Shabbat in this context, refers to the

other day of rest - namely, Yom Tov. And that the Omer is brought on the second day of Pesach, the first day being called Shabbat. Yom Tov is usually referred to as a SHABBATON, a slightly less restrictive Shabbat, with some Melachot permitted.

To highlight the difference between the first day of Pesach which is called Shabbat, and the bigger Shabbat - YOM HASH'VI'I (also called Shabbat B'reishit), the Shabbat right before Pesach is called SHABBAT HAGADOL (with YOM TOV being SHABBAT HAKATAN, so to speak).

There are a few 'minor' reasons for HAGADOL, but here is a big one:

Shabbat for us is both ZIKARON L'MAASEI V'REISHIT (commemorative of Creation) and ZEICHER LITZI'AT MITZRAYIM (commemorative of the Exodus). However, until we were poised to leave Egypt, until we received the mandate to make our own calendar (HACHODESH HAZE LACHEM), until we boldly took our soon-to-be Korban Pesach into our homes (on the first and original Shabbat HaGadol) - until all of that - Shabbat was 'only' associated with the Creation of the World. That is, of course, BIG. But Shabbat became even bigger as of the Shabbat right before we left Egypt and began our Nationhood. And this idea is marked by calling this coming Shabbat SHABBAT HAGADOL. Yes, we hadn't

yet left Egypt, but we were well on our way. We see this in two different places.

The Aseret HaDibrot are presented to us twice: once in Parshat Yitro and once in Parshat Va'etchanan. In Yitro, the Shabbat commandment of ZACHOR is explained - KI SHEISHET YAMIM... For [in] six days HaShem made the heaven and the earth, the sea and all that is in them, and He rested on the seventh day - therefore, HaShem blessed the Shabbat day and sanctified it.

In Va'etchanan, the Shabbat commandment begins with SHAMOR, and explains the reason for Shabbat - And you shall remember that you were a slave in the land of Egypt, and that HaShem your God took you out from there with a strong hand and with an outstretched arm; therefore, the HaShem, your God, commanded you to observe the Shabbat day.

SHAMOR V'ZACHOR B'DIBUR ECHAD - both Creation and the Exodus are the reasons for Shabbat. Since that Shabbat before the first Pesach is when the second reason for Shabbat came into play, we call that Shabbat, Shabbat HaGadol.

This idea is echoed in the Friday night Kiddush, when we say that Shabbat is both ZIKARON L'MAASEI V'REISHIT and ZEICHER LITZI'AT MITZRAYIM.

And here is a riddle to ask around

your Shabbat table: What Shabbat besides the one before Pesach is called SHABBAT HAGADOL?

Since you are reading these words, I'll tell you the answer. Then you will be able to challenge your family and friends with the riddle, confident that you know the answer.

The answer is every Shabbat. In the passage we add to Birkat HaMazon on Shabbat - R'TZEI - May it please You, HaShem our G-d, to strengthen us through Your mitzvot, and through the mitzva of the seventh day, SHABBAT HAGADOL V'HAKADOSH...

Have a Great Shabbat!



25th of 54 sedras; 2nd of 10 in Vayikra

Written on 169.8 lines (ranks 38th)

8 Parshiyot, 7 open and 1 closed

97 p'sukim - 36th (3rd in Vayikra) same as Sho'f'tim, which is a bit larger otherwise

Sources say that TZAV has TZAV (96) p'sukim. Our Chumashim have 97. Either one-off is acceptable for Gimatriya purposes, or there was a slightly different p'sukim-division way back. Turns out that T'ruma is more Tzav than Tzav with 96 p'sukim

1353 words - 38th (3rd in Vayikra)

5096 letters - 38th (3rd in Vayikra)

MITZVOT

18 mitzvot; 9 pos. and 9 prohibitions

What other sedras have same number of ASEI and LO TAASEI mitzvot?

Ki Tavo has 3 & 3. Matot has 1 & 1.

And seventeen sedras have 0 & 0.

And now you know.

Aliya-by-Aliya Sedra Summary

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI; L=LAV (prohibition). X:Y is the perek & pasuk from which the mitzva comes.

Kohen - First Aliya - 11 p'sukim - 6:1-11

[P> 6:1 (6)] After the preliminary descriptions of the different korbanot in last week's sedra, we now find the description of the daily service in the Mikdash.

After burning all night, the fires of the Mizbei'ach are tended first thing in the

morning (before sunrise). This first task of the day is relatively less important than other tasks, although it was enthusiastically sought after by young kohanim who vied for the honor of performing the mitzva of TRUMAT HADESHEN [131, A30 6:3]. The kohen performing this task would remove the ashes from the Mizbei'ach fires and place them beside the Mizbei'ach. He would then change into other garments (of a slightly lesser quality than those worn for "regular" Temple service) and take the ashes to a specific "clean" place outside the camp.

The fire of the Mizbei'ach was to burn always [132, A29 6:6] and was not allowed to be extinguished ever [133, L81 6:6].

[P> 6:7 (5)] The Torah next returns to the topic of the "meal-offerings", the MINCHA. A small amount of the flour-oil mixture and all of the frankincense (L'vona) was scooped up and placed on the Mizbei'ach to burn. The "mincha" was not to be made Chametz [135, L124 6:10]

There are exceptions to this rule, notably some of the Menachot - if they are even called Menachot - that accompanied the TODA offering, which therefore was not brought on Pesach - this is why we do not say "Mizmor L'Toda", T'hilim 100, on Erev Pesach and Pesach. The other exception is/are the SH'TEI HALECHEM, the two-loaves offering of Shavuot.

The rest of the "mincha" is eaten by male kohanim on duty in the Beit HaMikdash at the time of the offering [134, A88 6:9].

Levi - Second Aliya - 22 p'sukim - 6:12-7:10

[P> 6:12 (5)] Each day, the Kohen Gadol is to bring a meal-offering of a tenth of an eifa of flour (plus oil & spice) - half in the morning and half before evening [136, A40 6:13]. This mincha was not to be eaten [137, L138 6:16], but rather was completely consumed on the Mizbei'ach.

[P> 6:17 (7)] The CHATAT [138, A64 6:18] was slaughtered in the same place as the "Olah" (viz. the north side of the Mizbei'ach). An integral part of a sin-offering is the eating of its meat by the kohen (kohanim) who brought it on behalf of the sinners.

SDT: Meshech Chochma points out that the kohen who dealt with the sacrifice is the one who should eat from it, because only he would know if his kavanot (thoughts and intentions) were correct or not. His eating of the sacrifice makes the statement that he indeed did and thought all that was required. (The punishment for a kohen intentionally eating of an invalid sacrifice - in this case, he being the only person who could know of its invalidity - is punishable by "death from heaven".) We see in this issue, a high level of accoun-

tability a person carries for his own actions.

On a different level, it's sort of like a Mashgi'ach certifying the kashrut of a restaurant - would he himself eat there? One would hope so.

Certain chata'ot, the blood of which blood was brought into the Mikdash, were not to be eaten [139, L139 6:23], but rather completely consumed on the Mizbei'ach.

Shlishi - Third Aliya - 28 p'sukim - 7:11-38

[P> 7:11 (17)] The Torah next discusses the Sh'lamim [141, A66 7:11], beginning specifically with the TODA. The animal sacrifice is accompanied by various types of wafers and cakes. Parts of the animal are burned on the Mizbei'ach, parts are given to the kohen, and the remainder is to be eaten by the bringer of the korban. The korban must be eaten by midnight (actual deadline is dawn; midnight is required as a precaution against violation of the dawn deadline). It is forbidden to leave over any of the korban until morning [142, L120 7:15]; that which is left over must be burned [143, A91 7:17]. If the Sh'lamim is in fulfillment of a vow, it can be eaten for two days, becoming NOTAR on the 3rd day.

Various notes:

The counterpart of the Korban Toda

in our time - i.e. without a Beit HaMikdash - is BIRKAT HAGOMEIL. Admittedly, saying that b'racha in the presence of a minyan, usually at Torah reading, is a far cry from the involvement and expense of a Korban Toda. Nonetheless, we must be grateful to HKBH when successfully recovering from an illness, when released from prison. As to journeying across an ocean or traveling through a desert - neither might be as dangerous as such experiences once were, but a person should consult a Rav in cases that might or might not require HaGomeil.

Interesting sidepoint: HaGomeil requires a minyan to answer AMEIN and respond with the traditional statement. This is different from, for example, saying Kaddish, where the sayer(s) is included in the required minyan.

The difference in time-limit for eating of a TODA compared with a voluntary Sh'lamim has been discussed in various sources. One suggestion is that given a shorter amount of time to eat the TODA will result in the bringer of the korban sharing it with more friends and family.

SH'LAMIM, usually translated into English as a Peace Offering, takes the word Sh'lamim to be related to SHALOM. Some say the name of the korban expresses the completeness of the offering, relating it to the word

SHALEIM. It deserves this description because G-d (via the Mizbei'ach, so to speak) and the kohanim and the bringer of the korban all partake of it, as opposed to the other types of korbanot.

It is forbidden to eat PIGUL [144, L132 7:18]. Pigul is a type of invalid korban, where that which rendered the korban unfit for the Mizbei'ach was not something physical nor a mistake in the kohen's action, but rather an incorrect thought (kavana), of certain types. It is significant that improper thoughts alone can effect the status of a korban.

SDT: The most severe lapse in a kohen's kavana is one concerning time. A lapse regarding place of the eating of the korban, for example, still renders the korban invalid, but is less severe, punishment-wise. If the kohein has in mind to eat from the korban at a time when it is no longer allowed, then that mis-kavana renders the korban "Class-A Pigul" (made-up term).

This indicates that the sanctity of time is somewhat greater than the sanctity of place, which fits with our previous notions concerning the sanctity of Shabbat and the sanctity of the Mikdash. *From a long time ago - but memorable drasha by Rabbi Fabian Schonfeld z"l.*

It is forbidden to eat of a korban that is TAMEI (ritually unclean) [145, L130

7:19]. This is punishable by makot. It is required to burn tamei korbanot [**146, A90 7:19**]. A person who is tamei who intentionally eats of a korban is liable to KAREIT ("cut off" by G-d).

Certain fats of kosher animals are forbidden to eat [**147, L185 7:23**]. This is the prohibition of CHEILEV. There are differences between the cheilev of a korban and that of a regular chulin (non-sacred) animal.

Eating blood of a bird or mammal is a capital offense (from Heaven) [**147, L185 7:26**]. Eating meat with blood still in it is a lesser offense, but nonetheless forbidden. This is why meat has to be "kashered", not just kosher.

SDT: Rashi teaches us that the specific mention of mammals and birds in the prohibition of blood teaches us that the blood of kosher fish and locust are not forbidden. Note that birds and mammals require sh'chita, and they are also the two classes of warm-blooded animals, as opposed to fish and insects - facts which may or may not be relevant.

On this note, what about the blood of a dolphin? Clearly, eating dolphin blood or dolphin meat with its blood is a no-no as far as kashrut is concerned. Not the question here. The question is, do we consider a dolphin to be a fish, because it lives its life in the water and swims like a fish (sort of), and has fins like a fish... or do we say that it is a mammal

because it fits the modern definition of a mammal, the most significant characteristic being that it feeds its young with milk produced by the female of the species. What difference does it make? It isn't kosher either way. It doesn't have scales - so it isn't a kosher fish and it doesn't chew its cud (or have any hooves to be split or otherwise), so it isn't a kosher mammal. Was it created on the fifth day of creation or on the sixth? Does that make a difference and/or does that impact on the questions of the prohibition of blood and certain TUM'A and TAHARA issues that are different between fish and mammals?

All indications are that a dolphin (and a whale, and others) is considered to be among the fish on the issues of blood and tum'a. The fact that what we today call aquatic mammals breathe air with lungs and cannot get oxygen from the water via gills that they don't have, is not a factor for this issue of blood.

What about animals that spend most of their time in water but do come onto land for certain reasons? We'll leave the question of the seal and other animals for another time.

[**P> 7:28 (11)**] What follows are more details of the SH'LAMIM: what parts go on the Altar, what parts go to the kohen, etc.

R'vi'i - Fourth Aliya - 13 p'sukim - 8:1-13

[P> 8:1 (36)] Having set down the rules, G-d now commands Moshe to take Aharon and his sons, the garments of the kohanim, the sacrificial animals, and the anointing oil, and perform the inaugural ceremonies for the Mishkan in the presence of the People, as Moshe was commanded to gather them. Moshe dresses Aharon in the garb of the Kohen Gadol, anoints him, the Altar, and the vessels of the Mishkan. He also dresses Aharon's sons.

Chamishi - 5th Aliya - 8 p'sukim - 8:14-21

A bull as a sin-offering is brought and Aharon and his sons "lean" on it. (This is a vital element of most personal korbanot. It facilitates a psychological identification with the animal and adds meaning to the act of the sacrifice.) Leaning (s'micha) is accompanied by confession (vidui) or words of praise to G-d, depending upon the type of korban. The bull was slaughtered and part of its blood was put on the corners of the Mizbei'ach and on its base. Parts of the bull were placed on the Mizbei'ach; the remainder was burned outside the camp.

The first of two rams was next offered, as an OLAH.

It is very important for us to understand that Korbanot were not "hocus-pocus, we're forgiven" offerings. It doesn't work like that. Never did. A Sin Offering, whipping by the Sanhedrin, even a death penalty, had to be accompanied by real T'shuva and Vidui for atonement to happen. Without the heart in the korban-equation, the people were continually castigated by G-d for hollow meaningless acts and lip service. The ceremonies have deep significance and meaning, but the heart and soul of a person must truly be involved, otherwise the korban is (less than) nothing.

Shishi - Sixth Aliya - 8 p'sukim - 8:22-29

The second ram was then offered (as a SH'LAMIM called EIL HAMILU'IM) and several procedures, as specified in the Torah, were followed. Note: Moshe Rabeinu was an active participant in the 7-day inauguration period for the Mishkan. Thereafter, Aharon and his sons (and all kohanim) are the ones who perform the sacred service of the Mikdash.

Sh'VII - Seventh Aliya - 7 p'sukim - 8:30-36

Further anointing of Aharon, his sons, and their garments. Then Moshe told them to prepare part of the meat for

eating with the accompanying cakes and wafers. That which was left over was to be burned. During the 7 inaugural days, the kohanim were not to leave the Mishkan; they remained there as honor-guards.

SDT: Rashi reminds us that in addition to this one-time isolation of 7 days, there were two other times the Kohein Gadol was isolated for a 7-day preparatory period. One is the week before Yom Kippur - this was every year, of course. And the other was for the preparation of the Para Aduma - this was once in a (long) while - Para Aduma was not a common event. This idea is alluded to by the words LA'ASOT (Para) and L'CHAPEIR (Yom Kippur).

Aharon and his sons did all that G-d had commanded via Moshe.

The last 4 p'sukim are reread for the Maftir.

Haftara 21+1 p'sukim - Mal'achi 3:4-24

He's the TZAV story.

In all PLAIN years (P'shuta, 1 Adar, 12 months), TZAV is the Shabbat before Pesach, making it Shabbat HaGadol, for which there is a special haftara, pre-empting Tzav's regular haftara. That already covers 63.16% of the years. 12 of every 19 years (like this year, 5786).

Among the 7 different types of M'UBERET (2 Adar, 13 months) years, sometimes Tzav is Zachor (6.66%) and sometimes it's Para (16.3%).

Outside Jerusalem, that makes 86% of the time, that Tzav's haftara is pre-empted. 14% of the years, it is read. That's an average of about once in seven years.

In Jerusalem, Shabbat Purim is on Parshat Tzav in another year-type, bring the frequency of Tzav's haftara being pre-empted to 90%. That means that we read the regular haftara, on average, only once in ten years.

Unlike the four recent special Shabbatot (and Shabbat-Purim in Yerushalayim when it happens), when we read a special Maftir in a second Torah and then, the matching haftara, for Shabbat HaGadol that is not the case. We use only one Torah for Parshat HaShavua. No special Maftir. We do read a special Haftara. Some say to read this haftara only when Shabbat HaGadol is Erev Pesach. Others say to use this haftara only when Shabbat HaGadol is NOT Erev Pesach. Common practice is to read it on Shabbat HaGadol in all cases, preempting the regular Haftara.

The haftara speaks of faithfulness to Torah and the promise of the coming of Eliyahu HaNavi as the harbinger of the Complete Redemption. That the

second, to some extent, depends on the first can be seen in the closeness of the following two phrases: ZICHRU TORAT MOSHE... (remember the Torah, and keep it), and HINEI ANOCHI SHOLEI'ACH LACHEM and if you do, then I will send Eliyahu...

Note: The penultimate (next to the last) pasuk is repeated as the concluding pasuk of the haftara. This is done to end Trei-Asar (and all of the Nevi'im part of Tanach) on a positive note. (This is done three other times - end of Yeshayahu, Eicha, and Kohelet.)

This last fact makes a good riddle to pose to your Shabbat Table partners.

Bringing the Prophets to Life

**Weekly insights into the Haftara
by Rabbi Nachman (Neil) Winkler**
Author of Bringing the Prophets to Life (Gefen Publ.)

Celebrating the Future

**Shabbat HaGadol - 21+1 p'sukim
- Mal'achi 3:4-24 (+23)**

Over these many years, I have always understood this week's haftara selection from the final chapter in the book of the final navi (Trei Asar), Mal-achi, to be based upon the vision of a future redemption. We should be aware of the fact that the holiday of Pesach is meant to be more than just a reminder of past events and even

more than a reenactment of those events. The Yom Tov is, after all, Chag HaGeula, a celebration of our redemption and, therefore, is also meant to celebrate our not-yet-realized future redemption.

In fact, the order of the Seder reflects this very idea. The practices we follow and the text we recite before the Seder meal are all based upon our past redemption from Egypt. The bitter maror that brings to mind the bitter slavery in Egypt, the salt water representing the tears of suffering and the charoset symbolizing the mortar used for the brick, all relate back to our slave experience. Likewise, the recitation of AVADIM HAYINU and MIT'CHILA OVDEI AVODA ZARA fulfill the Talmud's insistence of beginning the Magid section with G'NUT, the shame we suffered during our Egyptian enslavement. Even the Hallel that we begin reciting before the meal is known as Hallel HaMitzri, the Egyptian Hallel, and we end that pre-meal section with the verses that refer to Egypt and our release from slavery.

In contrast, the post-meal Seder practices and recitations rely heavily upon our vision of the future redemption. It is during this time, therefore, that we drink the fourth cup of wine, a cup that is meant to open the Hagada's section of our prayers for the geula to come. It is at

this point that we ask Hashem to punish those who deny His existence and who oppress His people, as we open the door for Eliyahu HaNavi. It is significant that we welcome into our home the future harbinger of the messianic era (as related to us by the navi Malachi in the haftara we read on this Shabbat HaGadol), for his arrival creates a fitting introduction for our prayers for the coming Ge'ula. We continue the recitation of Hallel HaMitzri by completing its final part, the part that makes no mention of Egypt or our enslavement. We then praise Hashem with the Hallel HaGadol, the great Hallel as praise for G-d for our future geula. It is no wonder then that, as we conclude this final section we pray that Hashem will bring us, redeemed, to Tziyon in song, and we declare: L'SHANA HABA'A BIRUSHALYIM.

Our haftara does not, at first glance, reflect the joy of redemption. In fact, much of the selection is filled with Mal-achi's criticism of the nation, including a litany of their sins and misdeeds over the years. It would appear that only the final p'sukim, with their mention of the arrival of Eliya(hu) HaNavi, make a direct connection to the future for which we yearn.

I believe, however, that one verse in the middle of our haftara reflects a crucial pre-Pesach message that

reverberated over the years to our oppressed nation and speaks to us today as well. KI ANI HASHEM, LO SHANITI - "For I, Hashem, have not changed", I am as I was; I am still a righteous judge Who demands obedience and One who will punish the evildoers. And yet, V'ATEM B'NEI YA'AKOV LO CHLITEM - "You, descendants of Yaakov, have not perished", despite the sins the navi detailed, despite your failure to live up to standards set by the Torah and despite that you have been punished by G-d for those misdeeds... you are still here. The eternity of G-d and the eternity of Israel, remain.

Years ago, when Jews sat down to their Seder reeling from edicts, attacks and murders, they had little to celebrate and little reason to believe in a future redemption. And so, on Shabbat HaGadol they read these words of Mal-achi. You have sinned, Hashem does punish, and yet, you're still here. Your Geula is guaranteed as is your national survival. And so, we remember our suffering in Egypt and beyond - but we can still cry out: L'SHANA HABA'A BIRUSHALYIM. Not as a prayer nor as a dream, but as a confident proclamation.

Next year we WILL be in Yerushalayim, rebuilt and renewed! ✨



The fun way to go over the weekly sedra with your children, grandchildren, Shabbat guests

VAYIKRa

• three new Unexplaineds, the third of which is from the haftara (sort of) - this is a hint.

The negated Finders Keepers Losers Weepers - This is against the Torah's mitzva of HASHAVAT AVEIDA. Specific to Vayikra is the Korban Asham one must bring for attempting to keep a found object that should be returned, and swearing falsely by denying you have the lost object.

The turtle is confused because of the korban that can be a turtle dove; he knows he is a reptile, so what's this bird-thing? The name Turtle Dove is a corruption of the Latin turtur, a word that mimics the sound of the dove.

In the haftara for Parshat Vayikra are the words ANOCHI, ANOCHI, HU... That's I for ANOCHI and ? for who

TZAV-HaGadol

• fire is for the fire on the Mizbei'ach • matza with a green check, since Menachot were made by matza rules and • not as chameitz with the red X mark (interesting, in that Tzav is most often the Shabbat that leads us into



Pesach with the same Matza-yes and chameitz-no) • the Kohen Gadol is obvious and is prominent in the sedra • right ear • right thumb • right big toe - for the application required for some korbanot • brick oven • and frying pan represent two types of Menachot • so too the olive oil used for most Menachot • coil of bicycle chain for the rare SHALSHELET trop note - only four in the whole Torah • the familiar Who knows 5? is one of the challenges for Parshat Tzav • the friendly turtle with the terrible spelling represents the name of the sedra which is TZADI-VAV, a misspelling of the Hebrew for turtle, TZADI-VET • the Ner Tamid from a shul is commemorative of the eternal

flame on the Mizbei'ach • the no-circle on the fire extinguisher is for the prohibition of extinguishing the fire on the Mizbei'ach • the finger with the string next to the Torah is for ZICHRU TORAT MOSHE, remember the Torah - from the haftara of Shabbat HaGadol • 13 - in some fonts, the number 13 looks very much like the word TZAV • the swimming pools are kidney-shaped, representing the SH'TEI HAK'LAYOT mentioned a number of times in the sedra • the two guys, which is really the same guy is changing his clothes, as did the kohen who took the ashes from the Mizbei'ach and placed them next to the Mizbei'ach, and then changed his garments to take the ashes to a MAKOM TAHOR... • Arthur Ashe is for the ash of the fires of the Mizbei'ach • an NBA team logo and an NFL team logo doubled are the Bull and the two Rams that were the first of the korbanot in the Mishkan • so too, the two riddles • plus one new picture riddle and one word one

לע"נ

הרב יעקב צבי ב"ר דוד אריה ז"ל

Rabbi Jonathan Sacks z"l

Violence and the Sacred

TZAV

Why sacrifices? To be sure, they have not been part of the life of Judaism since the destruction of the Second Temple, almost two thousand years ago. But why, if they are a means to an end, did God choose this end? This is, of course, one of the deepest questions in Judaism, and there are many answers. Here I want to explore just one, first given by the early fifteenth-century Jewish thinker, Rabbi Yosef Albo, in his Sefer HA-IKARIM.

Albo's theory took as its starting point not sacrifices but two other questions. The first: Why after the Flood did God permit human beings to eat meat? (B'reishit 9:3-5). Initially, neither human beings nor animals had been meat-eaters (1:29-30). What caused God to, as it were, change His mind? The second: What was wrong with the first act of sacrifice, Kayin's offering of "some of the fruits of the soil"? (4:3-5). God's rejection of that offering led directly to the first murder, when Kayin killed Hevel. What was at stake in the difference

between the offerings Kayin and Hevel each brought to God?

Albo believed that killing animals for food is inherently wrong. It involves taking the life of a sentient being to satisfy our needs. Kayin also knew this to be true. He believed there was a strong kinship between humans and other animals. That is why he offered not an animal sacrifice, but a vegetable one. His error, according to Albo, is that he should have brought fruit, not vegetables - the highest, not the lowest, of non-meat produce. Hevel, by contrast, believed that there was a qualitative difference between people and animals. Had God not told the first humans: "Rule over the fish of the sea, and the birds of the air, and every living thing that moves upon the earth" (1:28)? That is why Hevel brought an animal sacrifice.

Once Kayin saw that Hevel's sacrifice had been accepted while his own was not, he reasoned thus: if God, who forbids us to kill animals for food, permits and even favours killing an animal as a sacrifice, and if, as Kayin believed, there is no ultimate difference between human beings and animals, then I shall offer the highest living being as a sacrifice to God, namely my brother Hevel. According to this reasoning, says Rabbi Albo, Kayin killed Hevel as a human sacrifice.

That is why God permitted meat-

eating after the Flood. Before the Flood, the world had been "filled with violence". Perhaps violence is an inherent part of human nature. If humanity were to be allowed to exist at all, God would have to lower His demands. Let humans kill animals, He said, rather than killing human beings - the one form of life that is not only God's creation but also in God's image. Hence the otherwise almost unintelligible sequence of verses after No'ach and his family emerge on dry land:

Then No'ach built an altar to the Lord and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings upon it. The Lord smelled the pleasing aroma and said in His heart, "Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood..." (8:20-21).

Then God blessed No'ach and his sons, saying to them...

"Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything... Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made humanity."

Every moving thing that lives shall be food for you; I allow them all to you, like green plants. But... one who sheds the blood of man - by man shall his blood be shed, for in God's image man

was made (9:1-6).

According to Albo, the logic of the passage is clear. No'ach offers an animal sacrifice in thanksgiving for having survived the Flood. God sees that human beings need this way of expressing themselves. They are genetically predisposed to violence ("every inclination of his heart is evil from childhood"). If society are to survive, humans will need to be able to direct their violence towards non-human animals, whether as food or sacrificial offerings. The crucial line to be drawn is between human and non-human. The permission to kill animals is accompanied by an absolute prohibition against killing human beings, "for in the image of God has God made humanity."

It is not that God approves of killing animals, whether for sacrifice or food, but that to forbid this to human beings, given their genetic predisposition to bloodshed, is utopian. It is not for now but for the end of days. Until then, the least bad solution is to let people kill animals rather than murder their fellow humans. Animal sacrifices are a concession to human nature. Sacrifices are a substitute for violence directed against humankind.

The contemporary thinker who has done most to revive this understanding is French-American literary critic and philosophical anthropologist René Girard, in such books as

Violence and the Sacred, The Scapegoat, and Things Hidden Since the Foundation of the World. The common denominator in sacrifices, he argues, is:

...internal violence - all the dissensions, rivalries, jealousies, and quarrels within the community that the sacrifices are designed to suppress. The purpose of the sacrifice is to restore harmony to the community, to reinforce the social fabric. Everything else derives from that.

The worst form of violence within and between societies is vengeance, "an interminable, infinitely repetitive process". This is in line with Hillel's saying, on seeing a human skull floating on water: "Because you drowned others, they drowned you, and those who drowned you will in the end themselves be drowned" (Mishna Avot 2:7).

There is no natural end to the cycle of retaliation and revenge. The Montagues keep killing and being killed by the Capulets. So do the Tattaglias and the Corleones, and the other feuding groups in fiction and history. It is a destructive cycle that has devastated whole communities. According to Girard, this was the problem that religious ritual was developed to resolve. The primary religious act, he says, is the sacrifice, and the primary sacrifice is the

scapegoat. If tribes A and B, who have been fighting, can sacrifice a member of tribe C, then both will have sated their desire for bloodshed without inviting revenge, especially if tribe C is in no position to retaliate. Sacrifices divert the destructive energy of violent reciprocity.

Why then, if violence is embedded in human nature, are sacrifices a feature of ancient rather than modern societies? Because, argues Girard, there is another and more effective way of ending vengeance:

Vengeance is a vicious circle whose effect on primitive societies can only be surmised. For us the circle has been broken. We owe our good fortune to one of our social institutions above all: our judicial system, which serves to deflect the menace of vengeance. The system does not suppress vengeance; rather, it effectively limits itself to a single act of reprisal, enacted by a sovereign authority specialising in this particular function. The decisions of the judiciary are invariably presented as the final word on vengeance.

Girard's terminology here is not one to which we can subscribe. Justice is not vengeance. Retribution is not revenge. Revenge is inherently I-Thou, or We-Them. It is personal. Retribution is impersonal. It is no longer the Montagues versus the

Capulets, but both under the impartial judgement of the law. But Girard's substantive point is correct and essential. The only effective antidote to violence is the rule of law.

Girard's theory confirms the view of Albo. Sacrifice (as with meat-eating) entered Judaism as a substitute for violence. It also helps us understand the profound insight of the Prophets that sacrifices are not ends in themselves, but part of the Torah's programme to create a world redeemed from the otherwise interminable cycle of revenge. The other part of that programme, and God's greatest desire, is a world governed by justice. That, we recall, was His first charge to Avraham, to "instruct his children and his household after him to keep the way of the Lord by doing what is right and just" (B'reishit 18:19).

Have we therefore moved beyond that stage in human history in which animal sacrifices have a point? Has justice become a powerful enough reality that we no longer need religious rituals to divert the violence between human beings? Sadly, the answer is no. The collapse of the Soviet Union, the fall of the Berlin Wall, and the end of the Cold War, led some thinkers to argue that we had reached "the end of history". There would be no more ideologically driven wars. Instead, the world would turn to

the market economy and liberal democracy.

The reality was radically different. There were waves of ethnic conflict and violence in Bosnia, Kosovo, Chechnya, and Rwanda, followed by even bloodier conflicts throughout the Middle East, sub-Saharan Africa, and parts of Asia. In his book *The Warrior's Honour*, Michael Ignatieff offered the following explanation of why this happened:

The chief moral obstacle in the path of reconciliation is the desire for revenge. Now, revenge is commonly regarded as a low and unworthy emotion, and because it is regarded as such, its deep moral hold on people is rarely understood. But revenge - morally considered - is a desire to keep faith with the dead, to honour their memory by taking up their cause where they left off. Revenge keeps faith between generations...

This cycle of intergenerational recrimination has no logical end... But it is the very impossibility of intergenerational vengeance that locks communities into the compulsion to repeat... Reconciliation has no chance against vengeance unless it respects the emotions that sustain vengeance, unless it can replace the respect entailed in vengeance with rituals in which communities once at war learn to mourn their dead together. (Michael Ignatieff, *The*

Warrior's Honour: Ethnic War and the Modern Conscience (Toronto: Penguin, 2006), pp. 188-190).

Far from speaking to an age long gone and forgotten, the laws of sacrifice tell us three things as important now as then: First, violence is still part of human nature, never more dangerous than when combined with an ethic of revenge. Second, rather than denying its existence, we must find ways of redirecting it so that it does not claim yet more human sacrifices. Third, the only ultimate alternative to sacrifices, animal or human, is the one first propounded millennia ago by the Prophets of ancient Israel, few more powerfully than Amos:

Even though you bring Me burnt offerings and offerings of grain,

I will not accept them...

But let justice roll down like a river,

And righteousness like a never-failing stream (Amos 5:23-24).

Around the Shabbat Table:

- (1) **How do sacrifices fulfill the instinct for human violence? Does this change your understanding of the meaning behind the korban?**
- (2) **Can you think of a modern-day example where revenge, not justice, is the driving force?**
- (3) **Amos says God desires justice over**

burnt offerings. What does it mean to prioritise justice in our own lives?

Y'HI ZICHRO BARUCH

Message from the Haftara

*Rabbi Katriel (Kenneth) Brander
President and Rosh HalYeshiva
Ohr Torah Stone Institutions*

Redemption Begins at Home

SHABBAT HAGADOL

In the liturgical cycle, special Shabbatot surrounding the holidays are typically named after the unique passages read on them. Even Shabbatot that have no special Torah reading, but do have a unique haftara, take their name from the first line of that haftara. This is the case with Shabbat Chazon, which immediately precedes Tish'a b'Av; Shabbat Nachamu, which follows it; and Shabbat Shuva, which comes before Yom Kippur.

Why then do we call this Shabbat HAGADOL? The word HAGADOL, meaning “the great”, does not appear in the opening of the haftara, whose first verse is: V'AR'VA LASHEM... – “Then the offering of Yehuda and Yerushalayim will be pleasing to the Lord as in the days of old and years

past” (Mal-achi 3:4).

Commentaries have offered different answers to this question. The Tosafot (Shabbat 87b, s.v. V'OTA YOM) explains that in fact, the appellation HAGADOL has nothing to do with the haftara at all. Instead, it is called “the great” Shabbat because of the great miracle that took place on this Shabbat when the Israelites were slaves in Egypt. God commanded them to designate lambs for the first Pesach offering five days in advance of the Exodus. Because the Exodus occurred on a Thursday, the animals were collected on the preceding Shabbat. The Israelites were meant to keep these animals in their homes in preparation for sacrifice, fully aware that sheep and goats were worshiped by the Egyptians. Yet God struck fear into the hearts of their Egyptian neighbors, and none dared to interfere. This explanation is cited by the Tur and later codified in the Shulchan Arukh (Orach Chayim 430), which links the name of this Shabbat to that “great”, miraculous moment.

However, in his sefer Chazon HaMikra (vol.II, p.251), Rabbi Yissachar Yaakovson (1901-1972) suggests that the name Shabbat HaGadol may in fact emerge from the haftara, whose penultimate verse reads: “Behold, I will send you Eliya the prophet before the coming of the great [HAGADOL] and dreadful day of the Lord”

(Mal-achi 3:23). The verse's use of the word "great" in reference to Israel's final redemption at the end of days which is meant to mirror our initial redemption from Egypt so many years ago.

In this vein, the prophet Mal-achi teaches us an important lesson about the nature of redemption. The prophecy continues (v.24): "And he will return the hearts of the parents back to the children, and the hearts of the children back to their parents." Here, Mal-achi points out that the final redemption has a prerequisite: the capacity of families to reunite in a common sense of spiritual purpose and meaning. Division and discord, along with the inability of our nation's youth to value its past, and of the old guard to embrace the future, are the greatest obstacles to redemption.

When we think about the themes and rituals of the Pesach holiday, we see that this time, more than any other, celebrates the ability of Jewish families to come together. The command of the Korban Pesach established three thousand years ago specified that offering was to be acquired per family (Sh'mot 12:3) – and not per individual. Each family was instructed to both offer and consume the sacrifice together, in anticipation of the coming salvation.

Today, the annual Pesach Seder commemorates that original Pascal

Sacrifice meal and the family gathering that accompanied it in the times of the Beit HaMikdash. This is the Jewish family event par excellence. Every year, members of immediate and extended families sit down together for a long evening and engage in the discussion of redemption, then and now.

When we refer to this Shabbat as HAGADOL, we invoke both Mal-achi's vision of future redemption, as well as the Torah's depiction of the Exodus from Egypt. Past and future mirror one another, each rooted in familial unity and shared purpose. If we can internalize this message, that redemption is only possible when we are ready to be redeemed together, perhaps we will merit to see the arrival of Eliyahu and the dawn of a renewed world. 🌍



PhiloTorah D'var Torah

From & To

Personal note: Over 50 years of teaching in some situation or other, I have taught and spoken and written about Pesach and the Hagada countless times. Every year I fear that my Pesach preparation might be a "Been

there, done that" experience. And every year, B"H, I not only give other people something new to chew on, but I find something new for myself. And that thrills me. No one, no matter how old and learned, should be without something that is a chidush for himself. With that said, let me share this new insight with you.

The mishna in P'sachim (10:4) tells us that when we tell the story of Y'tzi'at Mitzrayim, we should start with G'NUT (the shameful beginning of the story) and end up with SHEVACH (the glorious conclusion).

This is fulfilled twice at the Seder table. Once with the statement AVADIM HAYINU... We were slaves to Par'o in Egypt; VAYOTZI'EINU... And G-d took us out from there with a mighty hand and an outstretched arm.

And shortly thereafter, we tell it differently: MIT'CHILA HAYU... At first our forefathers worshiped idols, but now HAMAKOM (G-d) has brought us near to His service.

If you are feeling "Been there, done that, got the T-shirt" - be patient.

The standard distinction between these two "tellings" is that the first refers to the physical Exodus and the second refers to the spiritual Exodus.

Fine, so far.

I'd like to point out a different dis-

inction between the two "tellings".

Erich Fromm, in *Escape from Freedom* (1941), distinguishes between "freedom from", which is the liberation from external constraints, and "freedom to", the active, creative realization of one's potential.

Isaiah Berlin in a 1958 essay, "Two Concepts of Liberty", distinguished between negative freedom (freedom from interference) and positive freedom (freedom to be one's own master).

The *Handmaid's Tale* by Margaret Atwood contrasts "freedom from" and "freedom to".

Each of those writers treated the topic in their own way, but all three made the point about there being two types of freedom.

And that's what we can see in the Hagada.

Aside from the physical vs spiritual distinction, we should also notice that AVADIM HAYINU expresses Freedom from. We were in Egypt for 210 years, oppressed and enslaved for 117 of those years, and G-d took us out. Freedom. Baruch HaShem. But that was only the beginning.

The second "telling" concludes with HaShem taking us to Him, making a Covenant with us. Giving us the Torah and its Way of Life.

First, HaShem took us out of Egypt – Freedom from. Then, He brought us close to Him – Freedom to.

For that, while some sadly see this as anything but freedom, we should be thrilled and delighted to be Avdei HaShem, servants of G-d. There is no greater freedom for a Jew than that. That is our "Freedom to".

And now we can better understand why we have ARBA L'SHONOT GEULA, four terms of Redemption and not just three.

The first three expressions (Sh'mot 6:6, Va'eira) are part of Freedom From - I will take you out... I will save you... I will redeem you...

And then comes the next pasuk (6:7) and we have - And I will take you unto Me as a nation... And that is our FREEDOM TO! **PTDT**

Walk through the Parsha

with **Rabbi David Walk**



SHABBAT HAGADOL

The Greatest

This Shabbat is The Greatest Shabbat or Shabbat HaGadol. Why? Nobody really knows. Much ink has flowed in the attempt to answer that question. I'll use up some bytes in that same

cause.

The starting point for most scholars who look into the issue is a comment by Tosafot on this Talmudic statement: In the month of Nisan during which the Jewish people left Egypt, on the fourteenth day of the month, they slaughtered their Paschal lambs; on the fifteenth, they left Egypt; and in that evening (the fifteenth), the firstborn were stricken (Shabbat 87b).

Tosafot comments: If this is so, that they slaughtered their Pesach Offering on Wednesday (the fourteenth), then the previous Shabbat was the Tenth of Nissan ('on the tenth of this month each family shall take for itself a lamb', Sh'mot 12:3). They, therefore, took their Paschal Lambs on that Shabbat. Therefore they called this Shabbat HaGadol, because a miracle happened upon it, as recorded in the Midrash (Sh'mot Rabba): As they took their Paschal Lambs on that Shabbat a miracle occurred: The Firstborns of the Egyptians gathered around the Israelites and asked them, 'Why are you doing this?' They said to them, 'This is the Paschal Offering. God will kill the Firstborn of Egypt.' They went to their fathers and to Par'o to beg that the Jews be sent away. They didn't want to. The Firstborns fought and killed many of their countrymen. This is the verse, 'Who struck down the Firstborns of Egypt, For His

CHESED is eternal (T'hilim 136:10).

Tosafot claims that this Shabbat is 'great' because a miracle happened. This 'miracle' is not mentioned in the Torah. What is even more curious is that Shabbat HaGadol as a phenomenon was never mentioned before the 12th century in Europe.

Eventually, commentaries began suggesting reasons for this Shabbat being so very important. Tosafot pushes the miracle idea. But there are two problems with that idea. First, if there really was a miracle, wouldn't we commemorate it on the calendar date upon which it occurred, rather than the day of the week? Yeah, probably.

Plus, wouldn't we call it Shabbat HaNes? The Shabbat of the 'great miracle'. In other words, we should look elsewhere for our reason.

It has been suggested that it's a 'typo'. Really our ancestors wanted to call it Shabbat Hagada, because of the custom of reading most of the Hagada during this Shabbat's afternoon. At some point it morphed into Shabbat HaGadol.

Rav Shlomo Luria wrote in the 16th century that the name came from the climactic penultimate verse of the Haftora we read on this distinguished Shabbat: Behold, I will send the prophet Eliya(hu) to you before the coming of the great (HAGADOL) and

the awesome day of the Eternal (Mal-achi 3:23). That's why we call it Shabbat HaGadol, not Shabbat Gadol. We're quoting that verse.

Now it gets cool. The last attempts to solve this mystery which I will quote are from the last 150 years and, I think, these great scholars aren't as interested in historic reality as they are in suggesting powerful lessons to be gleaned from this Great Shabbat.

Rav Zadok HaKohen of Lublin (1823-1900) wrote that we call this Shabbat HaGadol because it precedes the first holiday in our history which is also called SHABATON, which means 'little Shabbat'. This is important because we count the Omer based on the 'day after Shabbat', which we reckon to be the first day of Pesach. Our calendar is based upon calling holidays Shabbat, too. But the every seventh day 'Shabbat' is the greater one because it was sanctified by God (B'reishit 2:3), while the Chag version of Shabbat was sanctified by the Sanhedrin or Bet Din HaGadol, in other words, us, the Jews.

Next, the S'fat Emet (1847-1905) quotes his grandfather (the Chidushei HaRim) who explained that there are 50 Shabbats in a regular Jewish year. Since the holiday year begins with Pesach, this is the last or fiftieth Shabbat of the year. The fiftieth is like the YOVEL (Jubilee) Shabbat. That status makes this Shabbat very

significant, indeed, actually GREAT or HaShabbat HaGadol.

The significance of the fiftieth member of any count cannot be underestimated. There are 50 gates of understanding, BINA. each Shabbat of the year opens another gate to greater knowledge. And we can't ignore the significance of the fact that the Exodus (Y'TZI'AT MITRAYIM) is mentioned in the Torah 50 times. The Rebbe says that we must contrast the Shabbat between Rosh HaShana and Yom Kippur, Shabbat Shuva, with this Shabbat. That Shabbat brings T'SHUVA through YIR'A (fear or awe); this Shabbat brings T'SHUVA of AHAVA (love). The Rebbe concludes: A person must do T'SHUVA out of the greatness of the kindness God performed for us, by taking us out of Egypt and choosing us to be His treasured nation.

Finally, there's Rav Kook (1865-1935). He goes back to the beginning of Moshe's mission. God tells him, 'Yisrael is My BECHOR (Sh'mot 4:34). Then God informs him that he, Moshe, will eventually tell Par'o: You will refuse to send God's children, so God will kill your BECHOR, first born. It was always about the firstborns! That's why when David HaMelech wrote about the amazing acts of God, the plague mentioned is this one: Who struck Egypt through their first-

born; for His CHESED is forever! (T'hilim 11:136).

On that special Shabbat, five days before our ancestors left Egypt there was a confrontation between the Jews and Egypt's firstborns, according to Tosafot. Rav Kook concludes: The ultimate goal of the Egyptian exile and the redemption is the special relationship between God and Yisrael described as Yisrael being God's BECHOR. The beginning of our being the BECHOR was taking the KORBAN PESACH on the 10th of Nissan. This was and is GADOL!

Prepare to become God's beloved BECHOR, again! Have a Great Shabbat! 🙏

Rav Kook Torah



by Rabbi Chanan Morrison -
www.ravkooktorah.com

The Olah Offering and Prophecy

The ultimate objective of the Temple service is HASHRA'AT SH'CHINA, bringing the Divine Presence into our physical world. This goal is clearly connected to the unique phenomena of divine inspiration and prophecy. God's Presence in the Mikdash parallels on the national level, the dwelling of prophecy in the mind of the prophet.

In particular, the Olah offering that is completely burnt on the altar, corresponds to the highest level of communication between us and God, a sublime level in which the material world is of no consequence. Just as the altar fire utterly consumed the physical aspect of the offering, so too, this type of spiritual encounter completely transcends our physical existence. By examining the Olah service, we can gain insight into the prophetic experience.

Beyond the Physical Realm

The daily Tamid offering was completely consumed by fire on the altar during the night. What was done with the ashes? The following day, a kohen placed one shovelful of ashes next to the altar. To dispose of the rest, he changed into less important clothes and transported the ashes to a ritually clean spot outside the camp.

Thus, we see that the Olah service involved three different locations, with descending sanctity:

The fire on top of the Altar.

Next to the Altar, where a shovelful of ashes was placed.

A ritually clean place outside the camp for the remaining ashes.

Three Stages

The prophetic experience is a blaze of sacred flames inside the human soul,

a divine interaction that transcends ordinary life. This extraordinary event corresponds to the first stage, the nighttime burning of the offering in the fire of the holy Altar.

However, the prophet wants to extend the impact of this lofty experience so that it can make its mark on his character traits and inner life. This effort corresponds to the placement of some of the ashes, transformed by the Altar's flames, next to the Altar. This is a secondary level of holiness, analogous to those aspects of life that are close to the holy itself, where impressions of the sacred vision may be stored in a pure state.

The lowest expression of the prophetic vision is in its public revelation. Informing the people of the content of God's message, and thereby infusing life and human morality with divine light – this takes place at a more peripheral level. Outside the inner camp, bordering on the domain of secular life, the kohen publicly brings out the remaining ashes.

Even this area, however, must be ritually pure, so that the penetrating influence of the holy service can make its impact. For the sake of his public message, the kohen-prophet needs to descend somewhat from his former state of holiness, and change into lesser clothes. In the metaphoric

language of the Sages, “The clothes worn by a servant while cooking for his master should not be used when serving his master wine” (Shabbat 114a).

The Constant Altar Fire

The Torah concludes its description of the Olah service by warning that the Altar fire should be kept burning continuously: “The kohen will kindle wood on it each morning” (Vayikra 6:5). Why mention this now?

Precisely at this juncture, after the kohen-prophet has left the inner nucleus of holiness in order to attend to life’s temporal affairs, he must be aware of the constant fire on the Altar. Despite his involvement with the practical and mundane aspects of life, the holy fire continues to burn inside the heart.

This is the unique characteristic of the Altar fire: from afar, it can warm and uplift every soul of the Jewish people. This sacred fire is a powerful, holy love that cannot be extinguished, as it says, “Mighty waters cannot extinguish the love; neither can rivers wash it away” (Shir HaShirim 8:7).

Yet, 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 “mighty waters” of mundane life?

The Torah’s concluding instructions present the solution to this problem: “The kohen will kindle wood on it each morning.” What is the purpose of this daily arrangement of kindling wood? New logs of wood nourish the Altar’s holy flames.

We find a similar expression of daily spiritual replenishment in Yishayahu 50:4 - “Each morning He awakens my ear to hear according to the teachings.” Just as renewal of the Altar’s hearth each day revives the holy fire, so too, daily contemplation of God’s wonders and renewed study of His Torah rejuvenates the soul. This renewal energizes the soul, giving strength for new deeds and aspirations, and awakening a new spirit of life from the soul’s inner fire.

*Gold from the Land of Israel, pp. 182-184
Adapted from Olat Re’iyah
vol. I, pp. 122-124*

Rav Kook on T’hilim

*from an unpublished work
by Rabbi Chanan Morrison*

T’hilim 19 - The Power of Holy Speech

Summary: When we verbalize holy

words in Torah study and prayer, we revive the dormant holiness of the inner heart.

How can we deepen our appreciation for God's infinite greatness?

The 19th psalm offers two methods. The first is to reflect on the beauty and order of the universe. Thus, the first half of the chapter describes the power and majesty of the heavenly bodies. "The heavens declare God's honor, and the sky proclaims His handiwork" (T'hilim 19:2).

With the eighth verse, however, the psalmist makes an abrupt change. He then utilizes a second method to contemplate God's greatness. The rest of the psalm reflects on the Torah – its qualities of truth, clarity, and perfection. The Torah, he notes, restores the soul, providing wisdom even to the foolish; and its laws enlighten and gladden the heart.

Words of My Mouth, Reflections of My Heart

The psalm closes with a request:

May the words of my mouth and the reflections of my heart find favor before You – God, my Rock and Redeemer (19:15).

Why does the psalmist mention "the words of my mouth" before "the reflections of my heart"? Do not people first think and only afterwards

speak?

The psalmist notes our innate fallibility. "Who understands errors? Restrain Your servant from deliberate sins too; let them not dominate me" (19:13-14).

While recognizing the truth of God's Torah, we may struggle observing it as faithfully as we should. We are held back due to human weaknesses, the limits of our intellect, and character flaws. The raging storms of our physicality can overwhelm our spiritual aspirations as we yearn for ever-greater holiness. How can we protect and nurture our strivings for holiness?

Two Spiritual Gifts

The answer lies in two God-given gifts. One internal, one external.

The first gift is the heart's inner core of purity. When the psalmist speaks of "the reflections of my heart", he is referring to this inner kernel of holiness. Ultimately, we will uncover within ourselves rays of pure, Godly light. When we are able to free ourselves from the darkness of our imaginings, when we are able to overcome our hesitancy and fears and look toward the inner self, our heart's thoughts will be imbued with holiness. Our heart's reflections will be illuminated by the source of true, lofty life.

While our inner core of holiness transcends entire worlds, it can be overwhelmed by the rush of everyday life. Therefore, God provided us with a second, external power: the power of holy speech. When we verbalize holy words in Torah study and prayer, we revive the dormant holiness of the inner heart. The lofty kernel, our true essence, is like a princess who has been kidnapped against her will. We can rescue her by employing the faculty of holy speech. This is the secret power of speech when it articulates the hidden treasure that resides in the soul.

For this reason, the psalmist first speaks of “the words of my mouth”. Our words of Torah and prayer are able to revive our inner core of holiness, “the reflections of my heart”. We pray that both of these spiritual gifts will enable us to live favorably before God – “my Rock and Redeemer” – Who redeems us from the emptiness of mundane life.

*Adapted from Olat Re'iyah
vol. II, pp. 60-61*

The Daily Portion - Sivan Rahav Meir

Don't miss Shabbat HaGadol!

Translated by Janine Muller Sherr

This coming Shabbat, the Shabbat of Parashat Tzav, is also called Shabbat HaGadol. What customs do we observe on this day and why is it called GADOL – great?

1) Shabbat HaGadol is the name of the Shabbat immediately preceding Pesach. One of the explanations for this name is that on this day the rabbi – the outstanding (“great”) Torah scholar – gives a long sermon in order to prepare the community for Pesach. In almost every synagogue, men, women, and children will gather to listen to this sermon. This year, even if we are unable to go to synagogue due to the current situation, we can still study at home and prepare on our own for the upcoming holiday.

2) On this Shabbat, there are those who have the custom to review sections of the Haggada – but not all of it – in order to save most of it for the Seder itself. This is our opportunity to refresh our memories so that we will come prepared for this important night.

3) And there is another reason why this Shabbat is known as “Shabbat HaGadol”. On this Shabbat, we read the haftara from the prophet Malachi who prophesies not only about the Exodus from Egypt but also about the future redemption: “Lo, I will send you Eliya(hu) the prophet before the coming of the great and awesome day

of the Lord, that he may reconcile parents with children and children with parents..." Notice what is supposed to take place on that "great and awesome" day: Eliyahu HaNavi will unite the hearts of parents with those of their children so that they work together to achieve the same goal. The harbinger of our redemption will succeed in bringing the generations together. If only this shall come to pass.

4) Many commentators attribute the name of this Shabbat to an important event that occurred on that day. On the Shabbat before the Exodus the Israelites dared to prepare for the sacrifice on a lamb – which was considered a deity for the Egyptians – and to partake of this sacrifice. Thus, even before the Exodus, the people of Israel had the courage to reject the idol worship that surrounded them. This ability to liberate themselves from the accepted norms of their day and to chart a new course for themselves was the first step in their journey toward freedom. Even before their physical redemption from Egypt, their spirit was already free. May we all merit to release ourselves from the forces that enslave our souls. Shabbat Shalom!

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by Rabbi Dr Raymond Apple z"l

TZAV

Travelling with the Mitzot

"The fire shall always be kindled on the Altar: it shall never go out" (Vayikra 6:6).

"Never" - or hardly ever?

The Talmud Yerushalmi tells us (Yoma 4:6) that the fire must never be allowed to go out, AF B'MASA'OT - "even during (the people's) travels". When the people were on the move the fire was carried in a covered vessel so that it would remain alight.

Taken literally, this law ensures that there is never any hiatus in the Altar fire. Looked at, in addition, symbolically, it has a message for the Jewish people wherever they happen to be.

Only if they carry the burning fire of Jewish feeling in their hearts are they safe as Jews.

Not even changed circumstances, urgent challenges and pressing priorities must be allowed to weaken their Judaism. Otherwise Judaism will suffer, and they themselves will be the losers and they will be

spiritually adrift without a guide or anchor.

The individual Jew should also remember when away from home on holiday or business that the mitzvot should come too. Shabbat never takes a holiday. Kashrut does not change because you are not at home.

Jewish morality too, like all the mitzvot, is part of living the Jewish life "when you sit in your house, when you walk by the way, when you lie down and when you rise up."

The flame of Judaism must not be allowed to flicker, wherever you are.

Aharon's Garments

The sidra deals extensively with the duties of the kohanim. At one point it says, "He shall remove his garments and put on different garments" (6:4).

Rashi says, "In the garments in which one cooked for the master one does not pour the master's wine." The sages comment, "Hence one should remove weekday garments and wear special garments for Shabbat" (Bavli Shabbat 114; Maharsha's comment).

In these days of relaxed sartorial standards this is a timely reminder that special occasions require special clothing. Coming to shule on Shabbat or festivals, for example, should not

be in weekday and workday attire, or in the clothes one wears for sport or to go to the beach.

Rabbis have seen it all: women in skimpy clothes with no thought of modesty, men in shorts and sandals (on Kol Nidrei night I have actually seen a man in shule like that).

As a "kingdom of kingdom and a holy people" (Sh'mot 19:6), the rule in the sidra should be our criterion. -OZ

Y'HI ZICHRO BARUCH

Sedra Highlight

- Dr Jacob Solomon

TZAV

This is the law of the... peace offering... if he shall offer it as a thanksgiving offering... (7:11-12).

The Gemara (B'rachot 54b) brings the following tradition, based on Psalm 107:

Four categories of people should bring a thanksgiving offering: those who survived a sea journey, those who survived a journey in the desert, someone who recovered from a dangerous illness, and someone who survived dangerous imprisonment.

The text, as explained by the Gemara (Menachot 77b) states that the animal brought as a thanksgiving offering

(TODA) was accompanied by 40 loaves, ten of each of the four varieties mentioned in the text. Half the toda's flour was used to prepare the 30 unleavened loaves (matzot), which included oil. The rest of the flour made up the 10 leavened loaves (chametz), which did not include oil. R. Samson Raphael Hirsch explains that the chametz is a symbol of growth and unrestrained freedom. The matzot represent food, and the oil suggests well-being - two essentials for living. So the combination of chametz and matza in a toda shows that the person has emerged from the constricting danger to unrestricted life (chametz), but at the same time he has recognized that he owes everything - his food and well-being - to G-d, and he rededicates himself to Him (matza).

The Gemara seems to imply that this korban toda, a private korban sh'lamim, is voluntary. G-d does not force a redemption ransom on those He helped. As the pasuk tells us: "If he shall offer it as a peace offering". If he volunteers to bring because he considers it as the right thing to do in the circumstances, he has the opportunity to bring and he is doing the right thing in bringing. He is not forced, however, to bring.

Yet these offerings do add up to quite a lot. First, a whole bull, a whole sheep, or a whole goat. Secondly, 40

units of bread of different varieties. Other offerings, such as the olah, and asham, do provide for those of limited means to take part - allowing the much less costly birds or even grain in place of whole animals. Not the korban toda, though. That is the same for everyone. Quite expensive.

Possibly, this might serve to teach an important lesson. That is to avoid having memories that are too short. Imagine being stuck in the blazing hot desert where you are so thirsty that nothing, nothing matters, except a glass of water which at that moment can not be obtained. So much so, that you can think of nothing else. I'd give everything I have just for a drop of water. Now, think about being in a storm at sea, flat on your back sea-sick badly enough that you want to throw yourself overboard and end it all. And when in high fever and every breath is a struggle for survival. And when taken captive as in Gaza and you desperately yearn for freedom... and can't think of anything else. Nothing else matters.

The miracle happened. Somehow or other the person came out alive. But under the immediate pressures of day-to-day routines, the incredible survival occupies less and less of the mind. One doesn't forget of course; it makes a good story. But feelings of gratitude, of hakarat hatov tend to move to the background.

Yet short memories do not alter the reality of having been saved, of G-d's intervention on one's behalf. That feeling of gratitude must stay. That is why there is equality in the offering; rich and poor bring the same things. The Torah stresses that all people are equal, in that He created everyone in His image. The fact that the person was of limited means does not reduce the greatness of what G-d did for him, nor undermine the desperation and single mindedness for the one thing only that matters: "Get me out of this!" The poor person in his extreme suffering would have done what it takes to procure that offering if it promised deliverance. Now that deliverance occurred, let him strive hard to obtain what it takes and thus in the process connect himself to such a degree with his unbelievable salvation that hakarat hatov becomes part of his daily cognition, his daily operating system. And the rich person so delivered can see the poor person bringing the same offering and reflect that his formerly desperate position in the eyes of G-d is the same as the poor person's.



Dvar Torah

by **Rabbi Chanoch Yeres**

to his community at

Beit Knesset Beit Yisrael, Yemin Moshe

Graciously shared with PhiloTorah

TZAV

How often do we tend to become more concerned about the right and the left and forget about the center path? How often do events and persons on the fringes derail us from our life's mission? Our life's goal often becomes an overwhelming attempt to stay on that middle path, finding the road that is not only too far, but not too far right or too far left. Rosh HaShana and Yom Kippur are often viewed as the holidays of new beginnings and fresh starts. Pesach, on the other hand, comes in the middle of the year. Though the Torah calls the month of Nissan ROSH CHODASHIM - "The First of Months", clearly, it does not feel like a New Year's holiday. Rather, it's a middle of the year holiday. In deeper analysis, there is something to be said about fashioning a holiday to enunciate the center or the middle.

My brother, Rabbi Moshe Yeres, referred me to the homiletic work "Leyom Chaggenu" written by Rabbi Ben-Zion Firer.

He notes that the theme of middle and center can be found throughout the Holiday of Pesach.

1. The holiday of Pesach itself, commence in the middle of the middle month of the year.

2. The actual moment announcing their liberation occurred at midnight - BACHATZI HALAYLA.

3. The Exodus of the Israelites from Egypt, took place the next day at midday - BACHATZI HAYOM.

4. The prohibition of Chametz begins on Erev Pesach, in the middle of the day- MISHESH SHA'OT ULMAALA. (Talmud Pesachim 4-5)

As Rabbi Firer points out, no other holiday is the theme of "middle" so recurrent. Perhaps, this is because Pesach is synonymous with the theme of the Redemption- GE'ULA. For Ge'ula to be successful it must be put in the perspective of the center. Great movements in history often fail when they pay more attention to the fringes and periphery than the central themes that initially constituted their ideals. Making everything black and white is sometimes no good; it is the centerline of gray that can be the key to success.

The challenge of the Exodus from Egypt was to create redemption for ALL. The challenge of our Pesach is to affect a personal redemption in each of us. This is an ongoing process renewed every year. Pesach is not for new beginnings.

Pesach is the holiday when we stop and ask ourselves if we are still on track from our resolve of last Yom Kippur. Pesach is half-time. We take stock and resolve to re-strengthen ourselves as we understand our goals. ✂️

The Weekly 'Hi All' by Rabbi Jeff Bienenfeld

TZAV - PESACH 5783

In light of the recent upheavals in Israel where opposition to judicial reforms has unfortunately generated much discord and strife threatening the very welfare of the State, the d'var Torah of a great scholar, Rabbi Joshua Hoffman zt"l, is quite relevant. I present it with my own edits and additions. The frequent quoting from the Torah of Rav Soloveitchik is most appropriate as on this Chol HaMoed Pesach, we commemorate the Rav's 30th yahrzeit.

Rambam records (Hilchot T'fila 13:2) that Chazal made a special enactment for Parshat Tzav to be read, in non-leap years, on the Shabbat before Pesach. Among the many explanations for the connection between Parshat Tzav and Pesach, Rav Hoffman offers this one: The Midrash (Vayikra Rabba 9:4) asks why, in regard to the Korban

Shelamim (Peace Offering), the Torah writes in our Parsha (7:11), "This is the law of the Sh'lamim offering that one will offer to Gd." Why is it that particularly in regard to the Sh'lamim offering, the Torah tells us that it will bring us close to Gd? We may add to this question: Aren't all offerings in the Mishkan meant to bring us closer to Him, as the word 'korban,' coming from 'kareiv' - to come close - implies? The Midrash answers that the Korban Sh'lamim is especially dear to the Almighty because it does not come to atone for any kind of sin or other shortcoming, but, rather, is simply brought out of love for Gd and a desire to draw closer to Him. Therefore, HaShem loves it more than the other sacrifices and consequently comes especially close to the one who offers it. It is this factor of love of Gd and Gd's love for us that lies at the core of the connection between Parshat Tzav and Pesach.

Rashi, in Parshat Vayikra (3:1), explains why the Korban Sh'lamim is given its name. He says that everyone enjoys a share in this offering: Gd 'receives' the portion brought to the Altar, the kohanim receive their portion, and the one who brings the offering also collects a portion. Thus, this offering brings peace to all. The Talmud tells us (Megila 16b) that it was the conflict between Yosef and his brothers that generated the eventual descent of Yaakov's family

to Egypt and the enslavement there. Even though Gd told Avraham at the Covenant Between the Pieces (B'reishit 15:7-14) that his seed would be a stranger in a foreign land and would be enslaved for four hundred years, in the end, they were only in Egypt for 210 years (Rashi, B'reishit 15:13). Rav Soloveitchik argues that if Gd could make a reckoning to reduce 400 years to 210 years, He could have also made a calculation by which the 22 years that Yaakov spent away from home could be considered as being equivalent to 400 years. The only reason He did not do so was because of the conflict between Yosef and his brothers. The brothers, said Rav, did not appreciate the ideal spelled out in T'hilim (133:1) of "Behold how good and how pleasant is the dwelling of brothers in unity." It would take the experience of exile and enslavement in Egypt to bring the nation together. When brothers can cooperate and work together for the common goal of bringing the message of Avraham - the belief in a monotheistic Gd who preaches the great moral code - to the world, then they are ready to go forward and form the nation that will represent Gd in the world.

Actually, the chapter in T'hilim which speaks of brothers dwelling together goes on to speak of the anointment of Aharon as the Kohein Gadol and, according to the commentators

(Radak, ad loc), speaks of the relationship between Moshe and Aharon. Even though Moshe, as the primary leader in the Exodus drama, had assumed, by Divine designation, Aharon's previous leadership position in Egypt, and even though Aharon, in becoming the Kohein Gadol, had taken over a position that was originally meant for Moshe, the two brothers cooperated completely and showed only love and admiration each for the other. In this way, they repaired the breach between brothers which was the root cause of the exile and enslavement in Egypt and set an exceptional example of brotherhood and amity for the entire nation. This love between brothers reflected, on a wider scale, a love for Gd and the nation He was in the process of creating, a nation which would serve as His representative in this world, bringing the message of belief in the one Gd to everyone.

Pesach represents a time of special love between God and His People, which is why there is a custom, at the end of the Seder, to read Shir HaShirim, the Song of Songs, which, according to many midrashim, is an allegory for the love between Gd and His People. Perhaps, then, this is why Tzav, which teaches us of the Korban Sh'lammim as an expression of Gd's love for us and our love for Gd, is read on the Shabbat before Pesach, the EIT DODIM, (the time of love), that

festival which reflects the deep affection between HaShem and Am Yisrael.

An additional noteworthy of mention is the halachic fact that the Korban Pesach - which, during the Temple era, figured prominently and most centrally during the Seder - is a sub category of Sh'lammim. One of the unique features of the Korban Pesach was that it was observed and consumed in a communal setting. (Mishna, Zevachim 5:8) As the Torah puts it: "... a lamb or kid for the household." And if the household was too small, families joined together for the Seder repast (Sh'mot 12:3-4). In fact, according to one sage (Pesachim 91a), an individual cannot offer the Pascal lamb; only a group may do so. Here's how the Rav expressed this unusual aspect of the Pesach sacrifice: "The concept of chavura, community, is completely non-existent regarding other offerings... The Pesach differs from all other sacrifices because it is a symbol of CHEIRUT, freedom... [and] freedom expresses itself in the realm of bayit, of community, of being together... [The holiday of] Pesach has been singled out to express the precept of tzedaka, of chesed, of sharing. This chesed is based on the feeling of Jewish solidarity, which is rooted in the events of the Egyptian servitude and Exodus." (Festival of Freedom, pp. 43-44)

Indeed, one might say that the Korban Pesach takes - to a wonderfully moral extreme - the extraordinarily fundamental message that inheres in the Sh'lamim offering. The important theme of peace, sh'lamim, now - via the Korban Pesach - extends to teach a lesson both in brotherly affection and harmony and in national camaraderie and teamwork. Had that atmosphere of communal cohesion been absent at the dawn of our peoplehood, we would have remained forever splintered and would have tragically forfeited our freedom and redemption.

It is this powerful and vital message that ought to be the primary lodestar for our leaders in Israel as they, along with all of us, celebrate the coming holiday of Pesach, the time of our CHEIRUT and GEULA. 🙌



GM TZAV

The summary pasuk about Korbanot is Vayikra 7:37 (from Parshat Tzav) -

וְזֹאת הַתּוֹרָה לְעֹלֹת לַמִּנְחָה וְלִזְבָּח הַשְּׁלָמִים:
וְלִזְבָּח הַשְּׂלֵמִים וְלִזְבָּח הַשְּׂלֵמִים:

This is the law for the burnt offering, for the meal offering, and for the sin offering, and for the guilt offering, and for the investitures, and for the peace offering.

That covers them all. The CHATAT and the ASHAM are definitely brought to facilitate atonement (with sincere T'shuva) for various sins. Some of the OLAH (burnt offering) are also brought for non-fulfillment of positive commands and for thoughts of sin. We could say that a major factor of Korbanot is their role in the atonement process. So here's a Gimatriya-Match - Bamidbar 15:26 (from Parshat Sh'lach) -

וְנִסְכְּלוּ לְכָל־עֵדֶת בְּנֵי יִשְׂרָאֵל וְלִגְר
הַגֵּר בְּתוֹכָם כִּי לְכָל־הָעָם בְּשָׁגָה:

The entire congregation of the children of Israel and the proselyte who resides with them shall be forgiven, for all the people were in error.

I guess we can say: RES IPSA LOQUITUR (the thing speaks for itself).

The gimatriya of each of these p'sukim is 2764.

GM Shabbat HaGadol

In the haftara that prophesies the coming of Eliyahu HaNavi as the harbinger of the Geula, we find sort of a condition for the coming of Y'MOT HAMASHI'ACH. That is remembering and following the Torah. Malachi 3:22 -

זְכְרוּ תוֹרַת מֹשֶׁה עַבְדִּי
אֲשֶׁר צִוִּיתִי אוֹתוֹ בְּזוֹרֵב
עַל-כָּל-יִשְׂרָאֵל וְזָקִים וּמִשְׁפָּטִים:

Keep in remembrance the teaching of Moshe, My servant - the laws and ordinances which I commanded him in Chorev for all Israel.

This pasuk shares its gimatriya of 4646 with D'varim 12:14, which speaks about the Beit HaMikdash, which is the goal towards which the haftara of Shabbat HaGadol points.

כִּי אִם-בְּמָקוֹם אֲשֶׁר-יִבְחַר ה'
בְּאוֹרֵךְ שְׂבָטֶיךָ שָׁם תַּעֲלֶה עֹלֹתֶיךָ
וְשָׁם תַּעֲשֶׂה כֹל אֲשֶׁר אֶנְכִּי מִצְוֶה:

It must be done only in the place that God shall choose in [the territory of] one of your tribes. Only there shall you sacrifice burnt offerings, and only there shall you prepare all [the offerings] that I am prescribing to you.

Pesach is the reliving of the first Geula as a nation. Mal-achi points us towards to Geula Sh'leima. It will

come - whether or not we are ready for it or whether or not we are worthy of it. But the best case scenario is our Remembering Torat Moshe, making its values our values, learning and teaching it, keeping its mitzvot, loving it, and engendering that love and commitment within our fellow Jews.

GM The haftara of Shabbat HaGadol is from the book of Mal-achi, specifically, 3:4-24. Mal-achi is the 12th booklet of Trei Asar, which is the last book of the Nevi'im section of Tanach. The haftara opens with Malachi 3:4 -

וְעִרְבָה לָהּ מִנְּנוֹת יְהוּדָה וִירוּשָׁלַם
כִּי־יִמִּי עוֹלָם וְכִשְׁנַיִם קֶדְמִנְיֹוֹת:

And then the offerings of Yehuda and Yerushalayim shall be pleasant to God, as in the days of old and former years.

This pasuk should be very familiar to those who daven regularly, it is the last pasuk of the Amida, at the end of the Y'HI RATZON we say after ELOKAI, N'TZOR L'SHONI MEI'RA... and YIHYU L'RATZON...

The last pasuk of the Amida. And what is the first pasuk of the Amida? HASHEM S'FATAI TIFTACH... which is T'hilim 51:17 -

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

O God, You shall open my lips, and my

mouth will recite Your praise.

The two above p'sukim stand out as the “bookends” of the Amida. The two p'sukim are GMs in that they share the same numeric value - 2721.

USFUNEI T'MUNEI CHOL is the title of my book of Gimatriya Matches - IY”H and BE”H. The title translates to Hidden in the Sand. That’s how I feel about my Gimatriya searches. Like walking along the beach with a metal detector. Beep-beep-beep. Lean down and find something. Usually, nothing of note. But sometimes you find something special.

RED ALERT!

TZAV

*by Rabbi Eddie Davis (RED)
of the Young Israel of Hollywood -
Ft. Lauderdale (Florida)*

DIVREI TORAH

- In the opening of this Sidra, Hashem tells Moshe to COMMAND Aharon and his sons... (6:1). Rashi comments on the usage of the word “command”, which seems to be a stronger verb. This is to strengthen the message, since there will be a financial loss to the Kohanim when they work with the Olah (whole burnt) sacrifice. Chizkuni explains that the financial loss here is in the case that the Kohen does

something that invalidates this sacrifice, thereby causing a financial loss to the donor. Later when the Torah tells the Kohanim to bring a meal offering, it does not use the word command because since the Kohen is bringing his own meal offering, he will be careful not to err. And he definitely will not be causing any financial loss to others.

- The Torah states that “in the place where the Olah is slaughtered, shall the Sin Offering be slaughtered” (6:18). I always thought that the Torah was purposefully hiding the identity of the sinner. When we see the animal being sacrificed, we don’t know if it is an Olah or a Chatat (Sin Offering). This is said in the Talmud, Sota 32. The Oznam LaTorah explains that when a person brings a Sin Offering to the Kohen, he must tell the Kohen the nature of the sin committed, necessitating this sacrifice. The Torah is instructing the Kohen not to reveal to anyone the nature of the sin committed. The Torah is protecting the donor from any embarrassment. Anybody who sees the slaughtering would assume that the donor is sacrificing an Olah (Whole Burnt) offering and not a sin offering.

- There were 24 Houses of Kohanim that took turns in rotation serving in the Temple, one House each week. If the sin offerings were animals or birds, the meat was divided among all

the Kohanim of that House. If the sin offerings were of flour, the flour was divided among them. In the case of animal offerings, the hides were divided among the Mishmar (all the Kohanim on duty that day). Elsewhere in the Mishna where it identifies these Houses of Kohanim by name, it mentions one House that specialized in medicines for abdominal ailments. The reason for that is that the Kohanim served in the Temple barefooted (must have been very cold during the winter months) and combined with a very meat-heavy diet is a recipe for stomach issues. (Thank you, Lenny). We see a unique issue in life at the Temple.

- Not all Kohanim were privileged to serve in the Temple. Those who were Tamei (impure) became impure due to something they did. Therefore they were not allowed to eat of any of the Kohanic gifts that were the result of the sacrificial ritual. But a Kohen who was disqualified because of some physical deformity could still work in some minor area in the Temple. He could partake of the meats, flour, and hides that were available to the Kohanim in his House. And when we consider the time restriction for eating sacrificial meat, it meant that all of these available Kohanim had to partake immediately in those Kohanic gifts, since once the next morning came, the leftover meats were burnt and destroyed.

- The Thanksgiving offering was unique in the sense that most of the meat was given to the donor. Again, when we consider the time allowed to consume the meat, the donor needed to invite family and friends to participate in the Thanksgiving banquet, whereby the donor would be available to tell his invitees of the miracle or goodness that Hashem did for him. Rashi informs us of the people who were required to give such an offering: seafarers, desert travelers, captives who were freed, and those who were sick and then recovered. [Note: These four categories of people are the same people who, today, are required to Bench Gomel.]. When the host of this banquet would relate to all the event that propelled him to offer this sacrifice, he should also include any other miracles that Hashem has performed in his behalf. Aside from the Toda (which is one kind of Sh'lamim), a person can bring a Sh'lamim because of some other good tidings that have occurred in his life for which he feels the need to thank Hashem. There are different rules for the Toda and for other Sh'lamim.

- The main purpose of the TODA offering is to give the donor the opportunity to say thank you to Hashem for the good done for him in his life. Additional to the meat there

were forty loaves of bread. All of this food had to be consumed before the next morning. Leftovers were destroyed. Hashem wanted him to make a big meal to publicize his good fortune and to praise Hashem publicly for what Hashem did for him. The banquet should have ended before nightfall, but Hashem extended the time limit to the next morning in order that he would not have to rush the dinner along. [Note: The Torah Temima wrote that there were two definitions of a DAY in Judaism. There is the normal Biblical definition - And it was evening and (then) morning, one day. There is another definition. The day in the Temple was morning followed by the evening, as we see in the time for eating a sacrifice. Also in making a Blessing for learning Torah. It is also morning followed by evening.]

- Sustaining the Kohanic families fell upon the nation to give certain gifts to the Kohanim (and Leviyim). It was in essence required of the Levitical family to go from silo to silo to make a living. They were given the encouragement and persuasion to do this from these descriptions in the Torah. These Levitical families did not possess a family heritage in Eretz Yisrael. The Torah tells us of the 48 Levitical cities given to these families spread out in Eretz Yisrael. 42 cities and the 6 Cities of Refuge. Rabbinically, we are informed that there

were Kohanic cities in Eretz Yisrael. We possess only one place in all of Rabbinic literature that lists all these Kohanic cities. In the Ashkenazic version of Kinot on Tish'a b'Av morning, written by R. Elazar HaKalir, there is one Kina which lists them all.

- MIDRASH. Rav Huna said two things. The first was that all the Exiles will be gathered back to Israel through the merit of the study of Mishna. The second was that when Hashem sees that Bnei Yisrael are engaged in the study of Mishna, it is as if we were offering up sacrifices.

Questions by RED

From the text

1. What is the first Mitzva that a Kohen performs each day? (6:3)
2. What did the Kohen need to do before taking the ashes to outside of the camp? (6:4)
3. Where was the Chatat (sin offering) slaughtered? (6:18)
4. For how long may a donor eat his Sh'lammim (Peace/Thanksgiving offering)? (7:16,17)
5. What punishment is given to a person who ate his Sh'lammim offering while he was Tamei (impure)? (7:20)

From Rashi

6. Why did the Kohen need to change his clothes before taking out the ashes? (6:4)
7. How often did a regular Kohen and the Kohen Gadol bring a Mincha (Meal offering) (6:13)
8. Who was allowed to eat of a Sh'lammim sacrifice and where may he eat it? (7:19)
9. What was in the Urim v'Tumim? (8:8)
10. What clothing did Moshe wear during the seven day consecration period of the Kohanim? (8:28)

From the Rabbis

11. What kind of monetary loss is there in offering the daily Tamid sacrifice? (Gur Aryeh)
12. How much wood would the Kohen add to the Altar fire each morning? (Yoma 27b)
13. Who was allowed to slaughter the animal for a sacrifice? (Sifra)

From the Midrash

14. For how many years was the Altar of Moshe's Mishkan used continuously (with the fire burning the whole time)?

Haftara of Shabbat HaGadol - from Mal-achi

15. Who will herald the coming of the Mashiach?

Relationships

- a) Nadav - Itamar
- b) Lemech - Sheim
- c) Dina - Menasheh
- d) Levi - Moshe
- e) Yehuda - Chetzron

ANSWERS

1. T'rumat HaDeshen. Removing the ashes from the Outer Altar.
2. He had to take off his Kohanic clothes and put on older, more worn-out Kohanic clothes.
3. In the same place that the Olah (Whole-Burnt offering) was slaughtered. North of the Altar.
4. For two days.
5. Karet: premature death
6. The Kohen did not want to dirty his regular Kohanic clothing.
7. Regular Kohen: once, on the first day that he served in the Holy Temple. Kohen Gadol: Every day in his career.
8. Anybody may eat it, anywhere in

the city of Yerushalayim.

9. A slip of parchment upon which was written the secret name of Hashem.

10. The white clothing of a regular Kohen.

11. The Kohanim performing the ritual sacrifice got no meat in return for their work.

12. Two logs of wood.

13. Anyone, even a non-Kohen, a woman, a convert, or a gentile slave of Jews.

14. For 116 years (39 years in the desert, 14 in Gilgal, 13 in Nov, and 50 in Givon.)

15. The prophet Eliyahu.

Relationships

a) Brothers

b) Grandfather & Grandson

c) Aunt & Nephew

d) Levi was Moshe's Maternal Grandfather and his Paternal Great-grandfather

e) Grandfather & Grandson