



# הַמִּזְרָחִי

# HAMIZRACHI

## PARSHA WEEKLY



PARSHAT TZAV  
5782 • 2022

### ISRAEL Parsha Picture

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# Giving it Your All

## The 100% Solution and the Korban Olah



**Rabbi Doron Perez**  
Executive Chairman, World Mizrachi

To me, one of the most inspiring lines in all of Biblical literature was uttered by King Solomon, the wisest of all men in the book Kohelet (9:10) when he says:

“Anything that comes your way to do in life, go it with all your might, ”

”..כל אשר תמצא ידך לעשות , בכרך עשה..”

This I believe is a life motto. If you want to succeed in anything you have to give it not 100% but 110%. Greatness can never be achieved without deep passion, unrelenting drive and absolute commitment to that which is important to us. As Warren Buffett, arguably the greatest investor of all time, has said - “if you want to succeed you have to have skin in the game.” You have to be fully personally invested in the endeavor at hand.

We know that that there are three halachic categories of food when it comes to meat and milk: בשרי/fleishig, חלבי/milchig and פרווה/parev.

We know that parev is neither milk nor dairy and therefore may be eaten with both. When you want to say to someone that they should take a stand on an issue, we colloquially say ‘Don’t be parev’ i.e. don’t remain vague and bland. Parev is neither here nor there. There is a new expression in Israel to express blandness and that is ‘Don’t be חלבי - dairy.’ Even dairy is not enough as it is only meat which constitutes muscle and flesh; that contains, so to speak, blood, sweat and tears; heart, body and soul.

One has to be ‘all in’ and be fully invested with everything one has in order to succeed. I so identify with this. I

remember many years ago seeing a book on my father's shelf written by Mark McCormack, the person who pioneered the sports agency business. He was the first person who convinced sportsmen to focus on sports and allow businessmen to manage the business elements.

I remember as a teenager picking up this book entitled “The 110% solution.” He highlighted how the greatest people in life in general, and in sports in particular, are those who give not 100% but 110% – everything they possibly have to their craft.

If this is true regarding the more mundane and material endeavors of life then this is true a thousand fold, קל וחומר וכן בנו, קל וחומר של קל וחומר regarding spiritual matters. Especially with the singular most paramount spiritual undertaking – our relationship with Hashem.

I believe that this is the profound message of both this week's Parsha Tzav and last week's Parsha Vayikra with respect to the order of the sacrifices mentioned in these two Parshiot. The sacrifice which always comes first is the קרבן עולה, the elevation or burnt offering. Although the order of the five categories of sacrifices changes in these two parashot the burnt offering is always first.<sup>1</sup>

Why must the burnt offering always come first? The reason it seems is that it is the only sacrifice which has the unique distinction that it is burnt in its entirety on the altar. Neither the one who brings the korban nor the kohen who offers it may partake of any part. The entire offering is fully consumed in the fire. Everything, so to speak, is given to Hashem. All of it goes

up to Heaven and hence it's name – the Korban Olah, the elevation offering. The message is clear. This korban creates the context of our relationship with Hashem. It must be based on a relationship of full commitment - we need to be 'all in.'

In truth this is the essence of the word קרבן. Rabbi Shimshon Rafael Hirsch makes a critical insight into the difference between what a קרבן truly is as opposed to the English word 'offering.' The English word comes from the Latin 'offerō' which means to offer, to give or provide. It implies that we are offering something to G-d, as if He is lacking and we are give something. He needs. A קרבן comes from the Hebrew word קרב – to come closer. The distinction is clear. The impact of the קרבן is **on us**. Its aim is for us to come closer to Hashem and build our relationship with Him. It is our need. The first step to any deep and meaningful relationship, especially the most meaningful of all – our relationship with Hashem – is to be wholly and fully committed to it.

This very sentiment of wholehearted commitment as the very thing the Shema requires of us to declare at twice a day - at the beginning of the day and again in the evening. We are called upon to 'Love the Lord your G-d with all your heart, your soul and all your might בכל לבבך, בכל נפשך ובכל מאודך. Our sages say that "all your soul" means that we called upon, Heaven Forbid, even to give up our very lives for the sake of our relationship with G-d. All in. If so then what does בכל מאודך mean – translated as 'with all your might.' What can you possibly give that is more than your heart and soul – your very life?

מאד is hard to translate, it means 'very' normally used as a descriptive word of emphasis, as an adjective or adverb. Here it is unusually being used as a noun. Love G-d with 'all your very' - what does this mean? It seems that we are being called upon to love Hashem with everything – our hearts and souls and then some more – our very lives and entire beings – our

whole might and strength – everything we got.

May we all indeed give wholeheartedly – heart, body and soul, with everything we have and with all our might to our relationship with Hashem. May we aim to give the same to all those cherished relationships we have with those closest to us and may we give our all to any important endeavor or undertaking, big or small, that we take upon ourselves. Total commitment is the basis for success in all of life's salient endeavors.

1. The five categories of sacrifices are mentioned in detail at the beginning of both Parshiot. In Vayikra the order is: Korban Olah, Mincha, Shelamim, Chatat and Asham. In Tzav the order is: Korban Olah, Mincha, Chatat, Asham, Shelamim. The Korban Olah is always first.

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## PIRKEI AVOT

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**Rabbi Reuven Taragin**  
Educational Director, World Mizrahi

**The Sin**

The talmidim were struggling to find an answer. Why were the Jews of Achashveirosh's empire threatened with annihilation? What terrible sin had they committed?

They suggested that they were being punished for having participated in the hedonistic 180 day Shushan feast. (Ester 1:4) If so, responded their Rebbe- Rabbi Shimon Bar Yochai (Rashb"i), only Shushan's Jews should have been culpable.<sup>1</sup>

The talmidim at a loss, Rashb"i provided them with the answer. The Jews were being punished for having worshiped avoda zara.<sup>2</sup> If so, asked the talmidim, why were the Jews ultimately saved? If they were guilty of the grave sin of avoda zara, they should have actually been annihilated.

Rashb"i offered a profound answer. The Jews were spared because they did not **actually** believe in the avoda zara they were **physically** bowing to. They were forced to bow, but it was not their **true** belief. Hashem, explained Rashb"i, responded in kind- he **made believe** that he intended to decree the Jews' annihilation even though he did not actually intend it. (Megillah 12a)

Many commentaries ask an obvious question. If the Jews were not truly committed to the avoda zara they were forced to bow to, why did Hashem pretend to decree their annihilation. Though bowing down to avoda zara is never justified, when done so under duress it is not a punishable offense.

**Posturing**

I believe the answer lies in the danger of posturing. People do their best to relate to the different types of people they interact with. We look for common ground and try to speak each other's 'language'. The danger is that people get so used to

'speaking the language of others' that their own often becomes blurred.

The challenge of interfacing with others while maintaining our cultural independence is even greater when we are in galut- living and functioning in a foreign society. Though we avoid full assimilation in the surrounding culture, we do our best to assimilate within it. Often Jews are unable to truly be themselves. The Megillat Esther example of this is Esther herself who is unable to reveal her true identity in Achashveirosh's court. (Esther 2:20) At what point do the things we 'make believe' we identify with become what we truly identify with, who we actually are?

When the Jews 'acted' as if they were serving a foreign god and identifying with their host nation, the true G-d acted as if He was severing his relationship with them by causing those very nations to turn against them. Throughout the ages, when Jews mistakenly came to view themselves as part of the nations we lived amongst, Hashem had these nations reject us.<sup>3</sup>

**The Moment of Truth**

After Haman's decree, the Jews faced a moment of truth, a moment of personal reflection. Which 'world' was their real one? What was their true identity?

Thankfully, the Jews were able to reconnect with and sharpen their true identity which allowed for Ester to do the same. (Esther 7:4). The Jews clarified their true selves and Hashem clarified his true intentions. Sefer Tehillim 121:5) describes G-d as our shadow. The Ba'al Shem Tov explained that God's relationship with us reflects our's with Him. When we muffle our identity, He muffles his love and care for us. When we assert our true selves, He expresses his true love.

**Purim Customs – Revealing By Concealing**

The costumes customarily worn on Purim remind us that our actual faces and dress

may not accurately reflect our true selves. Concealing our **external** selves gives us the opportunity to emulate our Purim era ancestors by reconnecting with and embracing our true **internal** selves.

**Today's Global Village**

These issues are even more relevant and challenging for people living in the contemporary global village era. Even Jews living in the Jewish State of Israel continue their connection, interaction, and close relationships with the broader world. The internet and the impersonal communication it offers allow for people to maintain and cultivate multiple identities. Do our awareness, immersion, and multiple identities blur our true identity and beliefs?

Now, as the Purim celebrations come to a close, is a time to address and answer this question. Though always relevant and important, Purim has added a unique relevance to Jews in the 21st century. As we return to our land we need to ensure that the process includes our return to our true personal and national selves.

Modern communication allows us to continue impacting the world even as we separate geographically from it. Purim is the time to ensure that this continued engagement allows us to impact without blurring our religious and cultural identity.

May our noble intentions merit Hashem's assistance in helping us succeed at this mission - baymim hahem bazman hazeh!

● *Transcribed by Yediyah Rosenswasser.*

1. It seems that the sin of participating in the hedonistic meal warranted, in principle, a decree of annihilation. This should teach us how problematic hedonism is. See Rashi on Megillat Esther (4:1) who connects the sin of avoda zara with that of hedonism. When life lacks meaning it can easily default into avoda zara.
2. Rashi (D"V Shehishtachavu) explains that this refers to a sin in the time of Nevuchadnezar.
3. See, for example, Yechezkel 20:32-34.

HAFTARAH - PARSHANUT ON THE PARSHA

# Blurring Lines and Lives



**Rabbanit Shani Taragin**  
Educational Director, World Mizrahi

**T**his week's haftarah (Yirmiyahu 7:21-8:3, 9:22-9:23) is rarely read, for Parashat Tzav in a non-leap year is almost always Shabbat HaGadol (when we read the final words of Malachi), and even in a leap year is generally Shabbat parashat Zachor! Both of these haftarot contain sacrificial themes as well, underscoring the dilemma of the week's haftarah which begins with ironic parshanut on the Torah reading. Parashat Tzav instructs the *kohanim* regarding the sacrificial order of the *korbanot* brought to the mishkan; the haftarah read explicates Yirmiyahu's exhortation of the nation for bringing sacrifices! As we examine further, Yirmiyahu rebukes the people for two distortions of proper sacrificial worship, meant to teach us messages of ideal *avodat Hashem!*

The haftarah, divided into two distinct sections, begins with Yirmiyahu's rebuke to people who are actually coming to the Beit HaMikdash to sacrifice, but are not living up to appropriate conduct in their personal lives. They recognize the importance of worshipping Hashem in the Beit HaMikdash, but they do not live up to the will of Hashem as a Holy nation. Apart from the illusion they espouse that they will not be punished, they have impaired the meaning of the sacrifices taught in parshiot Vayikra and Tzav. This is highlighted by Yirmiyahu's opening mockery, "Add your burnt offerings (*olot*) to your meat offerings (*zevachim*), and eat the meat!" (7:21). The *olah*, mentioned twelve times in this week's parasha, is called a burnt offering because it is completely consumed by the constant fire on the altar as an expression of one's commitment to Hashem, and may not be eaten! Yirmiyahu admonishes the peoples' scrupulous attention to the details of the sacrifices while ignoring true commitment

to Hashem that should be expressed beyond the Mikdash through observance of interpersonal laws. If their sacrifices are devoid of a covenantal relationship of observing divine commandments, then the burnt offerings are void of all content and might as well be eaten!

Yirmiyahu continues with an astonishing assertion that apparently contradicts what is stated in the Torah: "For I did not speak to your fathers, nor command them in the day that I brought you out of the land of Egypt, concerning burnt-offerings or sacrifices" (Yirmeyahu 7:22). What a perfect parshanut for this week's parasha, teaching us that offering sacrifices without a proper relationship with God is not just a distorted observance of the commandment; it is not a commandment at all! The Rambam (The Guide of the Perplexed III, 32), quoting this difficult passage from Yirmiyahu, asserts that sacrifices that do not achieve their objective of effacing idolatry and creating unity of Hashem's name, are not sacrifices! Furthermore, Yirmiyahu repeats the verb "צוה" (commanded) four times, parallel to the fourteen times it is mentioned in this week's parasha, beginning with "Tzav", to clarify what Hashem truly commands. On the day we left Egypt we were not commanded a sacrificial order; though we were told to commemorate the redemption with a paschal offering, the first laws we were given at Sinai concerned interpersonal behavior, particularly concerning the freeing of slaves!

The second section of the haftarah begins with Yirmiyahu's declaration, "Cut off your crown/hair (*nizrech*)" (7:29), the same term mentioned in the parasha referring to the initial placement of special crown (*tztitz=nezer*) on the kohen gadol's head at the time of his inauguration (Vayikra 8:9). Yirmiyahu continues his rebuke but this time directed to those who are not even

bringing offerings to the Beit HaMikdash, but rather to those bringing child sacrifices to Molekh in the Hinnom Valley and defiling the Mikdash! He thereby completes the portrayal of the negative spiritual state of the Jewish people leading to the destruction of the Beit HaMikdash – those offering sacrifices to Hashem are doing so superficially, as mere lip service, and those offering sacrifices of commitment and dedication are doing so to idols! Moreover, by bringing human beings as sacrifices to Molekh instead of animals, the people are distorting the lines between the subject of the sacrifice and the object being sacrificed, thereby belittling man's elevated status in contrast to animals.

Yirmiyahu appropriately threatens the idol worshippers with the punishment of lack of burial, measure for measure – "they shall bring out the bones of the kings of Yehuda, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves... they shall not be gathered, nor be buried, they shall be for dung upon the face of the earth." (Yirmeyahu 7:33-8:2). Humans vs. animals and objects are buried because they preserve their value symbolically as spiritual beings; once the line is blurred between human subject and object, they are treated as meaningless objects, discarded after use, transformed from human bones to animal carcass.

Through Yirmiyahu's prophecy read as this week's haftarah, we may appreciate parshanut on this week's parasha of detailed sacrifices brought to the Mishkan. The haftarah teaches us that improper behavior impairs sacrifices and undermines the meaning of a sacrifice. For this reason it is read as the haftara of Parashat Tzav, underscoring sacrificial order as an expression of worshipping Hashem properly beyond the Mikdash!

# Halachic Q&A



## Rabbi Yosef Zvi Rimon

Head, Mizrahi Rabbinic Council | Founder and Chairman, Sulamot

### Question: Is it proper to have shpiels on Purim? What considerations should be taken into account?

Answer: Purim and the month of Adar are times of happiness, and we are filled with positive energy and are able to bring light into the world. However, there is no heter within the happiness of Purim to say any lashon harah, to cause any damage or to embarrass any friends, teachers, or rabbanim. The Gemara (Bava Metzia 59b) says that one who embarrasses his friend publically is like a killer. If your simcha leads you to hurting other people in any way, then it clearly is not real simcha.

This does not mean that we should cancel all of the fun and parties, but rather, it is important that all of the presentations and shpiels should be done in a way that is mutar. If there is a joke that will be said about a specific person, you need to ask them in advance and explain what is being said and get permission. One must make sure they are doing so out of respect and not out of scorn or disrespect.

If a person does not know the halachot, he should not be doing presentations as he will be unaware of all the factors he should be careful about. A person who knows the halachot should be able to create the proper Purim environment of meaning and happiness while being careful about the halachot we have mentioned.

### Question: Does one need to tie an end knot on Rambam 13 tzitzit?

Answer: There is no chiyuv, but it is best to tie a double knot at the beginning and at the end to be yotzei like the Mishnah Berurah writes, even if this is not considered techeilet.

### Question: There is a girl in Israel for her gap year and intends to make aliyah this summer. She is going home for four months from now until then. She will be overseas for Pesach and Sukkot. Does she need to keep two days of chag, or is she considered Israeli?

Answer: This is a big machloket with many more details. It seems that in this case she should keep one day. She is already considered Israeli, and is flying to continue that process of aliyah.

### Question: In the megillah that our shul uses for Purim, I found the word "Vayaku" (Esther 9:5) with a "yud" instead of a "vav." Do I need a sofer to fix this?

Answer: A megillah is kosher even if there are words written improperly as long as they are read properly. Nevertheless, it is best to get this fixed. Ink does not need to be lishma, and therefore, one could take a black liquid pen and extend the yud to make it into a vav. Before doing so, a person should look at another vav to get the best sense of how it should look. Before filling it in, you should say that you are writing this for the sake of the mitzvah of megillah (if you forgot, bedieved that is fine).

However, if there is a sofer around it is always best to give it so that the writing will be done in the best way.

### Question: We have a microwave that we use for both dairy and meat (and we have separate covers for dairy and meat). Today we put dairy food on a dairy glass plate with the meat cover. What is the status of the plate? We assume the food and cover need to be thrown out, correct?

Answer: If you did not use the meat cover within 24 hours before, the food and the plate are kosher. You should do hagalah on the cover. If the cover was used within 24 hours, then the food needs to be thrown out, and hagalah should be done on the plate and the cover.

### Question: Can a mourner with 30 days (father passed away) read megillah for the shul? To what extent do we treat the megillah like it is hallel?

Answer: It is best for the mourner not to lead megillah for the shul. However, if he is the best at reading megillah in the shul then he can (Keshet Hachaim, Chazon Ovadya).

● Translated from Hebrew and abbreviated by Yaakov Panitch.

# תקציר לפרשת צו

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ג. יחד עם קרבן התודה מביאים כמות גדולה מאד של לחמים ומצות, ובמקביל לכך, יש מצווה לסיים את האכילה של הקרבן בזמן קצר מאד – עד הבוקר. כך יוצרת התורה סיטואציה בה אדם חייב להזמין הרבה אנשים להשתתף איתו באכילת הקרבן, כך שלמעשה נוצרת סעודת הודיה, בה האדם מספר על ברבים על הנס וההצלחה שלו, ומשבח את ה'.

קרבן הפסח דומה מאד בהלכותיו לקרבן התודה, ומהווה למעשה קרבן תודה לאומי, בו כל עם ישראל מודה לה' על הגאולה ממצרים. אולם, בקרבן הפסח לא אוכלים חמץ, מכיוון שהיציאה ממצרים היא רק תחילתו של תהליך הגאולה. סיום תהליך הגאולה הוא בחג השבועות בו חוגגים את מתן התורה ואת ההודיה על הארץ הטובה שה' נתן לנו ע"י הבאת הביכורים לירושלים. דווקא אז ראוי להביא את שתי הלחם, מחמץ, כביטוי לשמחה בטוב שה' השפיע עלינו וכהודיה על השלמת תהליך הגאולה.

להודות לה' ברבים על הצלתם: יורדי ים והולכי מדבריות שהגיעו למקום יישוב; חבוש בבית האסורים שהשתחרר; וחולים שהתרפאו. הדינים המיוחדים של קרבן התודה מביאים לידי ביטוי את התחושות של האדם המקריב:

א. קרבן תודה הוא קרבן שלמים. אחד המאפיינים של קרבן שלמים הוא שלא כולו מוקרב על המזבח, אלא יש שלושה שותפים באכילתו. דבר זה מבטא את הקשר והאהבה שבין ה' למקריב הקרבן (בשונה מתחושת היראה וההכנעה המבוטאת בקורבנות חטאת ועולה).

ב. יחד עם קרבן התודה מביאים לחמי חמץ. בדרך כלל התורה אוסרת להקריב חמץ, מכיוון שרוב הקורבנות אמורים לבטא תחושה של חוסר שלמות, לעומת החמץ המבטא שלמות ואפילו גאווה. לעומת זאת, בקרבן התודה יש מצווה להקריב יחד איתו חמץ, ובכך לבטא את תחושת השלמות, הגאולה, והשפע, וההודיה לה' על כך.

קרבן התודה הוא הקרבן הבסיסי ביותר. משחר ההיסטוריה הרגישו בני האדם צורך להודות לה' על שפע הטוב שנתן להם, או על הצלה מסיטואציות קשות, והקריבו קרבנות כדרך לבטא את ההודיה שלהם לה' (כך קין והבל הקריבו לה' קרבן כהודיה על שפע הפרנסה שניתן להם, ונח הקריב קרבן לה' לאחר הצלתו מהמבול).

בפרשת צו, התורה ממסדת את קרבן התודה, ומצווה על בני ישראל באיזה אופן עליהם להקריב אותו. לכאורה, קרבן זה אמור להיות קרבן נדבה, שהאדם מביא מרצונו החופשי, מתוך רגש טבעי של הודיה לה'. אולם, מאחר ולא כל אדם מגיע להכרה זו באופן טבעי, יש צורך לחנך בני אדם להודות לה'. לכן, חכמים קבעו סיטואציות מסוימות בהן האדם חייב להודות (ע"י קרבן תודה או ברכת הגומל). הסיטואציות נלמדות ממצומור ק"ז בתהלים, המתאר ארבעה סוגי אנשים שניצלו מצרה המרגישים צורך

בסד

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# Purim is Over



**Sivan Rahav Meir and Yedidya Meir**  
World Mizrahi Scholars-in-Residence

So that's it, Purim's over, in the kindergartens and in the schools, in Jerusalem and in Shushan.

But here's an idea from the Lubavitcher Rebbe that we can take with us, from Purim, into the rest of the year:

When you see a person dressed up on Purim as a scary animal or a clown, it doesn't occur to you to get mad at him or to be scared of him or to take him seriously. Because it's just a costume!

In life, also, we meet a lot of people who are "dressed up." This one's dressed up like a person with chutzpah, this one's obnoxious, this one's apathetic—but that's not their true character. It's actually just their costumes.

We need to remember their good and pure inner essence underneath all that. And maybe even help them, gently, to remove those costumes they've put on.

And it's not just them, all of us wear costumes like that...

Understanding this, and loving others because of it, no matter what they look like, no matter how they behave, is something to take with us from Purim into the rest of the year that awaits us.

■ ■ ■

What can we take with us from Purim? Menachem Brod suggests the following:

"When we see someone dressed up on Purim as a frightening animal or a clown, we would never think about getting angry, being afraid, or taking that person seriously. After all, it's just a costume. But in life we also frequently meet people in costume. This one is dressed up as arrogant, that one as vulgar, still another one as apathetic and distant – but what we

see is not a true reflection of who these people are, it's just a costume.

Sometimes our children dress up in a similar fashion and exhibit negative behaviors. In all these cases, we need to look deeper into what's inside – their purity and goodness – and to reinforce it. We can even gently help them to remove the inauthentic costumes that they sometimes wear. The Jews in the Megillah dressed up as completely assimilated into the culture of ancient Persia. Only because of Haman's decree to exterminate them were they reminded of who they were as their true identity was suddenly revealed.

We ourselves also wear costumes sometimes and need to look upon each other with love and understanding, knowing that whatever objectionable behavior we may see is not a reflection of the person inside. This awareness we need to take with us from Purim going forward and keep fresh in our minds throughout the year."

■ ■ ■

The headline this morning is not that Purim is behind us, but that Pesach is in front of us. Our sages ruled that 30 days before Pesach we are obligated to begin to study and prepare for it. We do not yet know exactly how we will be permitted to celebrate Pesach this year. If only we will be allowed to sit at the Seder table with our entire extended family. But there is one reality that the corona cannot disrupt - in one more month, we will go forth into freedom. Our sages call upon us to gear up for this event. Not to fall into it weary from cleaning, cooking, and endless errands, not to simply land at the Seder table from a place of unpreparedness. Not to invest the next 30 days in obsessing over the elections, but rather in preparing for

the 14th of Nissan, the day of the Exodus from Egypt. To study the holiday, to go through the Haggadah and mainly - to go forth into freedom ourselves.

There is a famous line in the Haggadah: "In each and every generation a person needs to see himself as if he had personally left Egypt." In the book of Tanya, a fundamental text of the Chassidic movement, this line has been amended significantly as follows: "In each and every generation, and on each and every day, a person needs to see himself as if he had personally left Egypt." Not only in each and every generation but on each and every day. We need to go forth into freedom a little more each day. To check why we are enslaved, what limits us and gets in our way, and to fight this slavery every day. There's a month until Pesach.

■ ■ ■

בפרשה שמתחילה היום, עוד לפני הצלילה לתוך פרטי הקורבנות, מופיעה המילה צו: "וידבר ה' אל משה לאמור: צו את אהרון ואת בניו לאמור...". דורי דורות של פרשנים קופצים על המילה הזו "צו", ושואלים: למה לא כתוב "תצווה"? למה לא כתוב "תגיד"? מסביר רש"י: "צו - לשון זירוז, מייד ולדורות".

יש פה אמירה לאהרון הכהן (ובעצם לכולם, לדורות, אחרי) להזדרז. להירתם לכל משימה רוחנית תיכף ומייד. פרשנים רבים מפתחים מכאן דיון שלם על מידת הזריזות שהיא הבסיס של כל העשייה שלנו. בספר "מסילת ישרים", למשל, "מידת הזריזות" מופיע כאחד השלבים הראשונים בעבודתו העצמית של האדם. הנה רק פסקה אחת משם על הנקודה הזו של חשיבות הזריזות:

"ותראה כי טבע האדם כבד מאד, כי עפריות החומריות גס, על כן לא יחפוץ האדם בטורח ומלאכה. ומי שרוצה לזכות לעבודת הבורא יתברך, צריך שיתגבר נגד טבעו עצמו ויתגבר ויזדרז, שאם הוא מניח עצמו ביד כבודותו, ודאי הוא שלא יצליח".

■ ■ ■

*Continued on next page*

# For the Shabbat Table



**Rabbi Danny Mirvis**  
Deputy CEO, World Mizrahi  
Rabbi at Ohel Moshe Synagogue, Herzliya Pituach

“**A**nd Hashem spoke to Moshe, as follows, 'Speak to Aharon and to his sons, as follows, 'This is the law of the sin offering, in the place where you slaughter the burnt offering you shall slaughter the sin offering before Hashem, it (the sacrifice) is holy of holies''' (Vayikra 6:17-18).

In this week's Parsha, we continue the laws and details of the sacrifices. Regarding the location of the sin offering, we read that it should be offered "in the place where you slaughter the burnt offering", which was on the northern side of the altar.

Based on the Yerushalmi (Yevamot 49b), many commentators explain that the sin offering was brought in the exact same location of the burnt offering in order to save the sinner from embarrassment. Anyone seeing a person bringing a sin offering could assume that it was

a burnt offering which was brought as a donation and not necessarily as atonement for a transgression. The fact that we are concerned, even for the honour of the sinner, teaches us how important it is to save people from embarrassment, whoever they are and whatever they may have done.

However, this concept was not entirely fool-proof (as pointed out by the Kli Yakar, Vayikra 6:18). Though the sin and burnt offerings may have been offered in the same place, the difference between them remained visible. Firstly, whereas the burnt offering was brought from a male animal, the sin offering was brought from a female. Furthermore, upon seeing that the animal was not entirely burnt, but taken to be eaten in the courtyard, it was clear to any observer that this was not a burnt offering, but came as the result of transgression.

Whilst it is still possible to say that the casual onlooker who did not pay attention to detail could assume this was a burnt offering, I would like to suggest an alternative explanation. The aim was not only to hide the fact that this was a sin offering, for as we have seen, this was not entirely possible. The reason why the sin offering was brought in the same location as the burnt offering was in order that there should not be a place exclusively for sinners. In order to save sinners the embarrassment of having to bring their offerings in the "sinners' area", a joint location was created for the sin and burnt offerings.

Every individual has regrets, makes mistakes and experiences occasional falls. Though the backgrounds, motivations and procedures may be different, both the burnt offering and the sin offering belong "before Hashem",

Shabbat Shalom

*Continued from previous page*

המציאות צריכה להתקיים תמיד. יש צורך לשים לב מתי עליך להודות, מתי מצבך השתפר, מתי נעשה איתך חסד. רבי נחמן מברסלב כותב על החלק היומי של הפרשה כך:

"ועכשיו, כשאין לנו קורבן, צריכים להודות בפה בכל לבו, שזהו בחינת שמחה, כי עיקר השמחה הוא ההודאה לה' יתברך, שזה עיקר תכלית השמחה... כי זה עיקר התיקון, שחייבים להודות כשיוצאים מהצרה, לתקן הקלקול שמשם באו הצרות שהוא העצבות... תודה, הודאה, לספר חסדי השם ונפלאותיו איך שנתהפך הכול לטובה, שדווקא על ידי שהיינו בזה העולם וכל אחד סבל מה שסבל, עד שהרבה נכשלו בעוונותיהם מאוד, ועתה נתהפך הכול לטובה".

שימו לב למשפט חזק של הרבי מלובביץ', על הצורך להגביר תמיד את ה"אש" הזו שקיימת בתוכנו. כששאלו אותו פעם על מצב רוחו הוא ענה: "אני תמיד שמח, ואני אף פעם לא מרוצה".



תודה שפנית למכבי, "תודה שבחרת ילד", "תודה שתדלקת פז".

המילה הפופולארית הזו, תודה, מופיעה הבוקר בפרשה, שם אנחנו לומדים על סוג חדש של קורבן: קורבן תודה. אדם שהיה בצרה ויצא ממנה צריך להביא קורבן מיוחד זה. כתוב במקורות שגם בעתיד - כשלא יהיו חטאים ולכן לא יהיו קורבנות שיוקרבו על החטאים האלה - הקורבן הזה, קורבן תודה, לא יבטל לעולם. מדוע? כי רגש התודה הוא דבר נצחי שצריך תמיד לטפח. העירנות הזו כלפי

"אֵשׁ תָּמִיד תּוֹקֵד עַל הַמִּזְבֵּחַ, לֹא תִכָּבֵּה"

הפסוק הזה הוא לא רק הוראה שפרשת השבוע ("צו") מספרת לנו על העבודה סביב המזבח, שם דלקה תמיד אש, אלא עיקרון חיים.

הרבי מלובביץ' מסביר ש"אש תמיד" בוערת בלבו של כל אדם - ניצוץ פנימי של התלהבות, שמחה ואמונה ורצון להיות טוב ולהידבק בטוב. אבל כשם שיש להוסיף תמיד עצים כדי להדליק אש, כך שהאדם צריך "להדליק" תמיד את הנפש פנימה, לדאוג לה תמיד לחומרי בעירה חדשים כדי שהיא לא תכבה. זו אמנם אש טבעית שבווערת בו מעצם בריאתו, אבל עליו תמיד לטרוח ולהוסיף "עצים" למדורה ולהגביר אותה על ידי קשר לתורה, מעשים טובים ואנשים טובים.

# Violence and the Sacred



Rabbi Lord Jonathan Sacks zt"l

**W**hy 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 G-d choose this end? This is, of course, one of the deepest questions in Judaism, and there are many answers. Here I want explore just one, first given by the early fifteenth-century Jewish thinker, Rabbi Joseph Albo, in his *Sefer Halkkarim*.

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

Albo believed that killing animals for food is inherently wrong. It involves taking the life of a sentient being to satisfy our needs. Cain 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. Abel, by contrast, believed that there was a qualitative difference between people and animals. Had G-d not told the first humans: "Rule over the fish of the sea and the birds of the air and over every living creature that moves in the ground"? That is why Abel brought an animal sacrifice.

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

That is why G-d 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, G-d 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 G-d's creation but also in G-d's image. Hence the otherwise almost unintelligible sequence of verses after Noah and his family emerge on dry land:

Then Noah 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..."

Then G-d blessed Noah 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 G-d has G-d made humanity." (Gen. 8:29-9:6)

According to Albo, the logic of the passage is clear. Noah offers an animal sacrifice in thanksgiving for having survived the Flood. G-d 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 G-d has G-d made humanity."

It is not that G-d 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.<sup>1</sup> *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.<sup>2</sup>

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” (Mishnah 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.<sup>3</sup>

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 G-d’s greatest desire, is a world governed by justice. That, we recall, was His first charge to Abraham, to “instruct his children and his household after him to keep the way of the Lord by doing what is right and just” (Gen. 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.<sup>4</sup>

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.<sup>5</sup>

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).

## DISCUSSION QUESTIONS

- After reading this essay, do you think vegetarianism is a Jewish value?
- After reading this essay, would you say pacifism (the belief that all violence is unjustifiable) is a Jewish value?
- Is sacrificial worship still relevant today? If not, does it still hold a message for us today?

1. On why G-d never chooses to change human nature, see Rambam, *The Guide for the Perplexed*, III:32.
2. Rene Girard, *Violence and the Sacred* (Baltimore: Johns Hopkins University Press, 1977), p. 8.
3. *Ibid.*, p. 15.
4. Francis Fukuyama, *The End of History and the Last Man* (New York: Free Press, 1992).
5. Michael Ignatieff, *The Warrior’s Honor: Ethnic War and the Modern Conscience* (Toronto: Penguin, 2006), 188-190.

# Partnership



**Rabbi Hershel Schachter**

Rosh Yeshiva, Rabbi Isaac Elchanan Theological Seminary of Yeshiva University

The end of the parsha discusses the special korbanos that the Kohanim were required to bring in order to be endowed with the unique kedushas kehunah, over and above the kedushas Yisrael that they already possessed. The Brisker Rav (Chiddushei HaGri"z, Temurah 2a) points out that it appears that each of the special korbanos of Aharon and his sons – the החטאת פר, the העולה איל, and the המילואים mentioned in our parsha (Vayikra 8:14,18,22) – was a special type of korban hashutfim, a korban of partners.

Usually, when a Korban Shelamim is brought in partnership, one of the partners is appointed to perform the tenufah (waving) on behalf of the others. They cannot all participate in the tenufah, because one partner's hands would be considered a chatzitzah (separation) between another partner's hands and the animal. Additionally, the partners cannot do the tenufah one after the other, because only one tenufah may be performed on any particular korban. Similarly, all the partners may not perform the semichah (leaning on the korban) together because one partner's hands would be a chatzitzah between another partner's hands and the head of the animal. However, since this procedure may be performed multiple times on a single korban, each of the partners performs the semichah one after the other (Menachos 93b-94a).

This is the procedure in the case of an ordinary korban hashutfim.

However, with regard to the special korbanos hashutfim in our parsha, the Tosefta (Menachos 10:4) teaches that all of the Kohanim performed the semichah on the המילואים at the same time. Here, notably, each partner was not an independent entity, who, of his own accord, paired himself with other partners to share in the cost of the korban hashutfim. The hora'as sha'ah (temporary ruling) was such that Aharon and his sons needed to bring one set of korbanos together in partnership.

The Brisker Rav explains that in a case of כרחו בעל שותפות (forced partnership), all of the partners are joined together to be considered as "one owner." Since, here, all of the partners became one unit, as if there was only one owner of the korban, there was no disqualification due to chatzitzah when one partner's hands separated between another partner's hands and the animal. Aharon and his four sons were thus able to perform the semichah on these korbanos at the same time.

The Brisker Rav maintains that the same logic would apply to the tenufah on these korbanos as well. The passuk states, – "He [Moshe] put it all on Aharon's palms and on the palms of his sons, and he waved them as a wave-service before Hashem" (Vayikra 8:27), implying that all the owners could perform a single tenufah at the same time and there would not be any disqualification due to chatzitzah.

There may be practical relevance of the Brisker Rav's conceptualization of כרחו בעל שותפות in the case of a community that seeks to join together in the construction of an eiruv to permit carrying on Shabbos. After the construction of the eiruv, it is necessary for all of the members of the community to partner in the ownership of an eiruv chatzeiros (typically a box of matzos), thereby converting the neighborhood into "one private property," as if everyone resided in "one house."

Typically, a community rabbi will effect a kinyan to acquire a share in this box of matzos on behalf of each of the members of the community via the vehicle of שליא בפניו זכין לאדם זכין (acquisition for an individual who is not present). When the vehicle of זכין is used, if one is not interested in that acquisition, he is able to protest, and thereby prevent it (Chullin 39b). There may be an individual in the community who objects to the eiruv, who, by preventing his kinyan of a share in the "box of matzos" and by not participating in the eiruv, is able to render the eiruv ineffective! We may, however, suggest that

it would not be within his power to prevent his acquisition in this case.

In the case of a capital crime in which there is a split vote amongst the twenty-three-member beis din, we follow a majority of thirteen to carry out the sentence. Rav Chaim (Chiddushei HaGra"ch Al HaShas, Bava Kamma 27b) explains that the rule ככולו רובו (the majority is viewed as the whole), derived from the passuk, להטות רבים – "yield to the majority" (Shemos 23:2), renders it as if the verdict was delivered by the complete twenty-three-member beis din.

Because the body of the beis din forms one unit, we are able to apply the rule of רובו ככולו. If not, the final decision of the beis din would not be valid, because it would have been issued by an invalid Sanhedrin consisting of only thirteen dayananim.

Tosfos (Bava Kamma 27b, s.v. ka mashmalan) expresses a similar understanding. In monetary matters, we are not able to extract money from one's possession based on a majority. How, then, is it possible to follow the ruling of a three member beis din in monetary matters when the verdict is rendered as a result of a split vote? Tosfos explains that since the three-member beis din forms one unit, it is considered as if the minority view is not present at all, based on the principle of ככולו רובו.

Following the reasoning of the Brisker Rav in distinguishing between two different kinds of korban hashutfim – voluntary partnership versus forced partnership – it is possible to make the following distinction. In the former type of partnership, when each partner has the option not to join the partnership, each partner is considered a distinct entity and could express an opinion in line with his self-interest. However, when each partner is unable to refuse to join the partnership, we should view all the partners in combination as "one owner," as was the case regarding the semichah and tenufah of the korban of Aharon and his sons.

*Continued on next page*

# Future Generations



**Rabbi Yisroel Reisman**  
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The Parsha begins with a Rashi that has been discussed many times. Rashi on the word “צו”, for which the parsha is named, says “אין צו” אל לא לשון זרוז מיד ולדורות”, that the language of “צו” includes a need to treat the Mitzvah with seriousness, both immediately and for future generations. Many thoughts have been said about this Rashi, but we can focus specifically on the explanation of Rav Schwab on the aspect of “לדורות”. What does it mean that the Mitzvah requires זריזות for future generations, and what is the lesson that the Torah is trying to teach by using this language?

Rav Schwab answers this question with a deeper understanding of Korbanot in general. One of the themes in Korbanot is that it requires a person to not forget the main idea and instead focus on the details, to not lose the forest for the trees. Meaning, when you bring a Korban, obviously the main part is not the actual animal per se, but rather the thought and intentions of the person bringing the animal. Hashem does not need the actual animal, but rather the devotion and commitment that is associated with bringing the Korban. Thus, one of the very important aspects in Korbanot is to make sure that the person who brings the Korban does not focus too much on the physical Korban, and instead focuses on the desire to serve and please Hashem with the Korban.

We find many examples throughout history where people erred on exactly this point, and are critiqued for bringing a very nice physical Korban but without the proper mindset. Going back to the בראשית, Hashem did not accept the Korban of קין, yet He did accept the Korban of הבל. Relating to this same idea, קין thought the idea of a Korban is to give Hashem the physical animal, and therefore he focused a lot on that aspect. However, he didn't give the Korban while devoting himself to Hashem, and for this reason Hashem did not accept his Korban. Ultimately, Hashem says to his הלווא אם-תיטיב שאת ואם לא תיטיב לפתח חטאת” רבך. If the Korban is giving “חיטיב”, to please Hashem, then it will be accepted. However, if the Korban is giving “לא חיטיב”, that it lacks the core value of Korbanot, and therefore won't be accepted. Furthermore, in the Haftarah that we read last week for Parshat Zachor, about the story of שאול and עמלק, we find this idea as well. The Pasuk clearly says that more than the physical זבחים and עולות that a person brings, Hashem desires us to listen to His voice, and follow His commandments.

Yet, Rav Schwab says that all of this was true in the times of the first Beit Hamikdash. In fact, we find that ישעיהו הנביא would often talk about the meaningless Korbanot that the people brought, clearly lacking the right intentions. However, in the times of the second Beit Hamikdash

things were different. Rav Schwab explains that after the יצר הרע for idolatry went away, and Greek philosophy took hold, the world took a much more philosophical approach, moving away from physical actions and instead focusing on thoughts. Suddenly, the reverse phenomena occurred. People now had a much easier time understanding that the main part of the Korban is the thought and intentions that go with, but now lost a desire to focus on the details completely. In contrast to ישעיהו who lived in the first Beit Hamikdash, מלאכי complains that people were now bringing very low quality Korbanot, under the assumption that Hashem cares more about the person's intentions than the physical appearance of the Korban.

Rav Schwab explains that it is this exact tension that we must understand, and this is the meaning of the wording of “צו” being זריזות לדורות, for future generations. Obviously, רחמנא ליבא בעי, Hashem wants our hearts, our devotion, and our desire to please Him. However, we must also understand that Hashem wants and cares about us being precise in our performance of Mitzvot. We need to be told, for all future generations, that on top of our proper intentions, the way we perform the Mitzvah is also very important.

● Edited by Jay Eisenstadt and Ari Levine.

*Continued from previous page*

Such a כרחו בעל שותפות exists in the case of a community eiruv, which is essentially thrust upon each partner as a result of his living within a particular community. There is room to say that in this one unit, we should apply the principle of ככולו רבו and consider

only the opinion of the majority, as we do in the cases of twenty-three and three-member batei din. The opinion of the minority is totally discounted, as if not present. Thus, the individual who objects to the community eiruv does not have the legal ability

to prevent his kinyan of a share in the “box of matzos.” He does not have the status of an independent owner in such a partnership and is not able to express his personal opinion regarding the community eiruv.

● From ‘Rav Schachter on the Parsha’.

# Sacrifice Yourself



**Chief Rabbi Yisrael Meir Lau**  
Chief Rabbi of Tel Aviv, Israel

**P**arashat Tzav is the continuation of last week's parsha, parashat Vayikra. It deals with the different types of Korbanot and the different ways of sacrificing them. The Korban Olah comes to atone for our impure thoughts; it is 'olah' what is 'olah' in our thoughts and is also 'Olah' in the fire. The Korban Mincha, unlike the Korban Olah, is not made of meat, only finely sifted flour. Then there is the Korban Shelamim and Chatat. Whenever a man sins בשוגג (accidentally) he must bring a Korban Chatat, however, had he done it במזיד (intentionally) he would be chayav כרת (spiritual excommunication).

In all of these korbanot there is one fundamental point we need to understand:

“אדם כי יקריב מכם קרבן לה”. It doesn't say in the passuk אדם מכם יקריב קורבן, rather it says “אדם כי יקריב מכם קרבן”. The idea that sacrificing to Hashem is through sacrificing something of yourself, something you desire and your comfortability. The word קרבן comes from the lashon of להתקרב, to become closer. Sin distances man from Hashem, however, when one brings a korban with the right intentions, it draws man closer to his creator. That is the point of Parashat Tzav.

We just celebrated Purim. We need to pay attention to a phenomenon seen in the Megillah that is particularly relevant to those in the Diaspora. Mordechai was second to the king, but he left the palace in Shushan Habira, he left the land of Persian and Media, he left his senior position

and went up to Jerusalem to be one of the 120 members of the great assembly. Why did he do this?! We needed someone like him in the palace, someone in a glorious position! Why did he go up to Eretz Yisrael?

He wanted to teach the generations after him an important lesson, not every day is Purim, אין סומכין על הנס - don't rely on a miracle! Yesterday we had luck with Achashverosh who changed his mind 180 degrees, passing his ring from Haman to Mordechai and Esther. However, we don't know which Achashverosh will stand tomorrow. We don't know which decrees will be made tomorrow. Galut isn't our home, our national home is the house the Torah promised us, Eretz Yisrael. Mordechai was leading by example.

# Rei'ah Niho'ah



**Rabbi Shalom Rosner**  
Yeshivat Kerem B'Yavneh

...עלה הוא לריח ניחוח אשה לה'... (ויקרא ח:כא)

....It was a burnt offering [with] a pleasing fragrance, a fire offering to Hashem.... (Vayikra 8:21).

**T**he Torah refers to the acceptance of the *korban* using the phrase “*rei'ah niho'ah la'Hashem*,” a sweet-smelling aroma or fragrance to Hashem. What does this phrase *rei'ah niho'ah* mean? Rabbi Yaakov Tzvi Mecklenberg suggests a unique approach in his commentary, *HaKesav VeHaKabbala*: “*Rei'ah niho'ah*” does not describe the **scent** of the *korban*; rather, it describes the **person** who offers it.

A *rei'ah niho'ah* is a pleasant-smelling fragrance. If one walks into a garden or one enters a home on Erev Shabbos, one can already smell that there is something tasty cooking. As he walks further into the house, the aroma becomes stronger and stronger until he reaches the kitchen and lifts off the pot cover, finally discovering the source of the scent. The smell hit him immediately when he opened the door, and it informed him that there was something coming, that there was something tasty to anticipate. Similarly, if you walk into a garden and you immediately smell a flower – the scent informs you that there is a sweet-smelling flower in the vicinity.

When we offer a *korban*, we offer a *rei'ah niho'ah*. It is a sweet-smelling “aroma” that we put out to Hashem, saying, “Hashem, I am putting out a fine ‘scent’ now, but I am going to improve even more. I am going to use this to lead me to change my actions for the better.” Just like a smell precedes the item causing it, so too is the *korban* our *rei'ah niho'ah*. We provide a good smell to HaKadosh Barukh Hu, as a foreshadowing of what is going to transpire in the future. Our actions have to mirror what we just did – we brought a *rei'ah niho'ah*, so we need



**Anybody who offers a *korban* should contemplate *teshuva* to return and get closer to Hashem. We should appreciate that the *korbanos* we offer should lead us to further our connection to Hashem.**

to make sure that our actions improve as well. Anything that is sensed in advance is called *rei'ah*, as Iyov states when he “smells war” (Iyov 39:25). How could he smell war? Because he felt it beforehand.

Therefore, anybody who offers a *korban* should contemplate *teshuva* to return and get closer to Hashem. We should appreciate that the *korbanos* we offer should lead us to further our connection to Hashem.

Today, in the absence of actual sacrifices, we should view each improvement as a step in the right direction. As we have said on many occasions, life is like riding on a downward escalator, on which one cannot stay put. If we are not climbing, we will descend. As the *rei'ah niho'ah* symbolizes that there is more to come, we should maintain that attitude of constant growth and self-improvement, always emitting our finer “fragrance”.

# Parshas Tzav - Giving Thanks



**Michal Horowitz**  
Judaic Studies Teacher

In this week's *parsha*, *Parshas Tzav*, the Torah commands us regarding the *korban todah*, the thanksgiving offering. The *pasuk* (verse) says: *And the flesh of his feast thanksgiving peace-offering must be eaten on the day of its offering; he shall not leave any of it over till the morning* (Vayikra 7:15).

R' Yitzchak Zilberstein writes, "The *korban todah*, thanksgiving offering, is in the category of the peace-offerings (*shelamim*), which may be eaten for two days and the intervening night. Why, then, may a *korban todah* be eaten only for one day?"

Writes the *Ha'Emek Davar* - in order so that it will all be eaten only at one meal, and there will be many people present (Vayikra 7:15).

R' Zilberstein elaborates and explains:

"The Netziv, in his *Ha'Emek Davar* commentary to the Torah, offers the following explanation. Because all of the forty loaves brought with the *korban todah* have to be eaten within a very limited time span, the person who brings the *korban todah* has no choice but to invite many people to join him at the meal when the *korban* will be eaten. During this meal, he will explain to them why he is bringing the *korban todah*, and he will describe the miracles that Hashem performed for him. In this way, many people will learn about Hashem's greatness" (Aleinu L'Shabei'ach, Vayikra, p.91).

When a great miracle happens, for which we are thankful to Hashem, it behooves us to invite others to join our meal of thanks, to express our thanks to Hashem *in the presence of others*, and to let our family and friends know about Hashem's great kindness to us. In this way, we help spread the news of the miracle that was done, and bring awareness of the workings of Hashem to other Jews.

To live with Hashem in our lives is an awareness we must cultivate, and must strive to share with others.

R' Eliyahu Dershowitz (a nephew of Henny Machlis a'h) relates: "Yocheved's *bas mitzvah* (Henny's daughter) stands out very vividly in my memory. It was like no other *bas mitzvah* I was ever at in my life. *Bas mitzvos* where I came from in Brooklyn were a party - music, dancing, and elaborate food. Yocheved's *bas mitzvah* was just the family sitting in the dining room. There was only the immediate (Machlis) family, except for Bubby and me, a nephew.

"I remember everybody went around the table and gave a *bracha* and then Aunt Henny, when it got to her turn to give a *bracha*, tears started rolling from her eyes. And she started giving Yocheved a *bracha*, not like what you usually hear, but rather about how you have to live a life of *ruchniyus* (spirituality) and you have to live a life of *avodas Hashem* (Divine service). And everybody at the table was crying. That's when it hit me that there's something else to life besides what goes on in the physical world. *Ruchniyus* is what life is all about" (Emunah with Love and Chicken Soup, p.260-261).

When we sit down at the table with our *korban todah* and our forty loaves of bread, certainly, others will have been invited to join the meal. And at that meal, which must be eaten all at once, we will share our thanks to G-d, our total and complete dependence upon Him, and this will enhance His presence in our lives, and in the lives of others.

Additionally, R' Zilberstein quotes the Imrei Emes of Ger "who offers a different explanation for why the *korban todah* may be eaten for only one day. A person brings a *korban todah* to thank Hashem

for a miracle He performed for him. But Hashem performs *new miracles every single day*, so how can a person celebrate yesterday's miracle at the expense of thanking Hashem for today's miracle?" (Aleinu L'Shabei'ach, Vayikra, p.91).

Every single day, Hashem, in His boundless goodness, bestows the greatest gifts upon us: life, health, family, friends, community, the gift of the beauty of nature that fills our world, our homes, food, clothing, *parnassah* (sustenance), and more than can ever be enumerated. Despite the challenges we all face, the blessings in our lives are many upon many. *Even if our mouths were as full of song as the sea is as full of water, and our lips full of praise as the heavens are wide* (see the *Nishmas* prayer recited on Shabbos), we would still not be able to sufficiently thank Hashem for the goodness that abounds in our lives!

Each and every day, nay - each and every moment of our lives - there is a different kindness bestowed upon us! Every day's prayer must be different than the previous day, and every day's thanks must be different than the previous day! How can one eat today's thanksgiving for tomorrow's miracles?! Hence, the *korban todah* must be consumed all in one day.

While we do not have *korbanos* today, we have many opportunities to thank Hashem for all the good in our lives. Three times a day in *Modim*, we bow down with gratitude before Him. Let us be sure that we learn the lessons of the *korban todah*. When a miracle happens for which we give thanks, let us bring an awareness of Hashem's kindness to others. And each and every day, let us find new miracles - from small to big - for which we give thanks to Hashem, the Source of all good.

# The Difference between Tzav and Vayikra



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**A**t first glance, Parshat Tzav appears to simply repeat Parshat Vayikra. Both parshiot present the detailed laws concerning the five basic categories of Korbanot: **Olah, Mincha, Chatat, Asham and Shlamim**. A more careful examination reveals that these Parshiot differ not only regarding the **order** of their presentation of the Korbanot, but also with respect to their detail.

Would it not have been more logical for the Torah to include **all** the laws and details concerning the Korbanot in **one** Parsha?

## A Key Phrase

The key to understanding Parshat Tzav is the single phrase that introduces each category of Korbanot:

"Zot torat ha-... - These are the laws of the-..." [See 6:2-7:11]

This very same phrase appears one last time in the Torah's summary of all the Korbanot at the conclusion of the parsha:

"Zot ha'torah - la'olah la'mincha, v'la'chatat..." (7:37)

In effect, this expression sets the structure for the entire Parsha, as it both opens and closes each section therein. Therefore, a clear understanding of the word "torah" will help us determine what Parshat Tzav is all about.

"**Torah**" is only one of the various categories of laws found in Chumash. We also find "Chukim," "Mishpatim," "Mitzvot," etc. For our purposes here, suffice it to say that the specific meaning of "torah" is a **procedural** law - a series of actions necessary for the completion of a given process. For example, the Pasuk in Parshat Tzav, "zot torat ha'mincha..." (6:7-10) should be translated as, "This is the **procedure** for offering the Korban Mincha." This Pasuk introduces the details regarding **how** the Kohanim offer the Mincha, namely, the procedure of:

- a) taking it to the Mizbayach;
- b) offering a Kometz from its flour and oil;
- c) eating the leftovers as Matza in the courtyard.

Similarly, Parshat Tzav details the procedures regarding **how** each Korban is offered. Herein lies the basic difference between Parshat Tzav and Parshat Vayikra. Whereas Parshat Tzav deals primarily with the **procedures** for offering the various Korbanot, Parshat Vayikra focuses on **which Korban** is to be offered under **which circumstances**.

Parshat Vayikra details the various Korbanot that the individual **can** (N'dava) or **must** (Chova) bring. It focuses not on the technical details of **how** to prepare each Korban, but rather on **what** type of Korban is to be offered in any given situation. Thus, Parshat **Vayikra** serves as a 'Halachic catalogue' - guiding the individual as to **which** Korban to bring, while Parshat **Tzav** serves as an 'instruction manual' - teaching the Kohen **how** to offer each type of Korban

Chumash presents each 'manual' independently because each serves a different purpose. This is why the Torah divides the details of each korban between two separate Parshiot.

In fact, the opening Pasuk of each Parsha reflects this distinction:

- Parshat Vayikra begins with:

"...speak to **Bnei Yisrael** and tell them, if an **individual** among you **wishes to offer** a korban to God, then..." (1:1-2)

- Parshat Tzav begins with:

"Command **Aharon and his sons** saying, this is the procedure for bringing the **olah...**" (6:1-2)

Parshat Tzav is addressed specifically to the **Kohanim**, instructing them **how** to offer the korbanot. Parshat Vayikra, by contrast, directs itself towards **all** Bnei Yisrael, since everyone must know which specific Korban he **can** or **must** bring in any given situation.

[Since many of the details concerning Korbanot must be known to **both** the kohanim and the individual, we find that some details are repeated in **both** Parshiot.]

## The 'New Order'

With this background, we can better understand the difference in the order of presentation of each Parsha.

Parshat Vayikra discusses the categories of "Korban Yachid," beginning with the voluntary **N'dava** Korbanot - **Olah** and **Shlamim** - and then continuing with the obligatory **Chova** Korbanot - **Chatat** and **Asham**.

Tzav makes no distinction between **N'dava** and **Chova**. Once the Korban comes to the Mikdash, the Kohen needs to know only the category to which it belongs, not the circumstances surrounding the owner's decision or requirement to bring a Korban. Therefore, the order in Tzav follows the level of "Kedusha" of the various Korbanot: **Olah, Mincha, Chatat, Asham and Shlamim**.

## The Order in Tzav

The internal order of Tzav is arranged also according to which parts of the Korban are consumed on the Mizbayach:

The **Olah** is totally consumed on the mizbayach. The **Mincha** is either totally consumed (in the case of a Mincha brought by a kohen - 6:16) or at least the "Kometz," while the "Noteret" (left over from the "kometz") is eaten **only** by the Kohanim. The **Chatat** and **Asham** are divided: the "Chaylev" goes on the Mizbayach, and the Kohanim can eat the meat in the Chatzer. The **Shlamim** is also divided, but somewhat differently: the "Chaylev" goes on the Mizbayach, and the meat can be eaten by the owners anywhere in the camp.

## Priestly Reward

After reviewing this outline, we may additionally conclude that one of the primary considerations of Parshat Tzav is the compensation the Kohen receives for offering the Korban. In contrast to Parshat Vayikra, which does not at all raise this issue, Parshat Tzav tells us that the Kohen receives the hides of the Olah offering, the leftovers of the Mincha offering, most of the meat of the Chatat and Asham and the "Chazeh" and "Shok" of the Shlamim.

- Edited by Aron Lipczer.

# Double Gratitude



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One of the sacrifices discussed in Parshat Sav is the Korban Toda, or thanksgiving offering. A person who emerged safely from certain dangerous situations – illness, captivity, desert travel or an overseas trip – was required to bring this sacrifice to express his gratitude to the Almighty for helping him survive the perilous situation.

David Hamelech writes in the Book of Tehillim (50:23) that G-d declares, "One who offers a Toda gives Me honor." In formulating this verse, David employs an unusual term – "Yechabedaneni" ("gives Me honor"). According to the normal rules of grammatical conjugation, this word should read, "Yechabedani." David, however, adds an extra letter "Nun," yielding the seemingly peculiar term, "Yechabedaneni."

It has been explained that David added an extra "Nun" to allude to the double feelings of gratitude that one should feel upon being rescued from a dangerous situation. Firstly, and far more obviously, one should feel grateful for being saved. But in addition, one must thank the Almighty for putting him in the situation that required salvation. Upon being cured

from a serious illness, for example, one might instinctively think, "Why did G-d put me in this situation to begin with? Why should I thank Him for rescuing me – He was the one who brought the danger upon me in the first place!" David therefore instructs us that we must not



**When a parent punishes, it might be motivated by anger, frustration or anxiety, and is not always purely out of concern for the child. When G-d punishes us, however, we can be certain that it is out of love, and for no other reason.**

only feel grateful, but feel grateful on both accounts – for both the original crisis, and for the salvation.

Why should we feel grateful to G-d for putting us in a situation of crisis?

G-d loves each and every Jew like a parent loves a child. Just as a parent will not do anything to harm a child, similarly, G-d will not do anything to harm us. He might punish us, as a parent must occasionally punish a child, but this, too, is done out

of love and concern – just as a parent punishes a child out of love. In fact, G-d's punishments are even a greater expression of love than those of parents. When a parent punishes, it might be motivated by anger, frustration or anxiety, and is not always purely out of concern for the child. When G-d punishes us, however, we can be certain that it is out of love, and for no other reason.

We say in our prayer service before the Shema recitation, "Ahabat Olam Ahabtanu" – "You have loved us with eternal love." G-d's love for Am Yisrael is eternal; it is not dependent or contingent upon anything. Anything He does that affects us must therefore be attributed to His love for us. Even if it seems harsh, it is undoubtedly for our benefit.

For this reason, we must thank Him for everything – both for the salvation, and for the crisis that preceded it. Even if we cannot understand how, the crisis was for our benefit and in our best interests. We thus express to G-d double gratitude – not only for helping us get through the hard times, but also for bringing the hard times upon us in the first place.

# Able-Bodied Jews



**Rabbi Moshe Weinberger**  
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The *parshah* begins with a mitzvah that the *kohanim* clean out the ashes left over after the burning of the elevation offering, *trumas hadeshen*. Hashem told Moshe (Vayikra 6:2), “Command [צו] Aharon and his sons...” Rashi explains, “The expression ‘command – צו’ only denotes prompt and alacritous fulfillment.” This is difficult to understand. Although Rashi sees the expense of the offering as a challenge that makes such a command necessary, the Torah is actually discussing this particular aspect of the service – the *trumas hadeshen*. Why would the mitzvah of *trumas hadeshen*, which involves merely sweeping up ashes and moving them, require such encouragement? It seems to be such an easy mitzvah. Why would the *kohanim* be hesitant to fulfill such a simple mitzvah? The truth is that the ease or difficulty in attaining a goal is sometimes a relative matter. The Gemara (*Sukkah* 52a) says, “In the future, the Holy One will bring the evil inclination out and slaughter it in front of the *tzaddikim* and in front of the wicked. It will appear to the *tzaddikim* like [the size of] a great mountain. And it will appear to the wicked like [the size of] a hair’s breadth...” But this Gemara is difficult to understand. How big and strong is the evil inclination? The size of a mountain? A hair’s breadth? Something in-between? According to this Gemara, do the *tzaddikim* or the wicked people have the correct perception?

Rav Yekusiel Yehudah Halberstam, the Klausenburger Rebbe, *zy”a*, explains that in truth, the evil inclination is only the size of a hair’s breadth. How do we know this? When it comes to non-mitzvah activities, a person has tremendous power to work hard for long hours, to get up early, or stay up all night. This is within a person’s natural abilities. But when it comes to a mitzvah, suddenly people become weak,

feeble, and afraid. Almost anything can deter us from doing a mitzvah. Fulfilling a mitzvah is, in truth, completely within our grasp. But the evil inclination causes us to find a hundred reasons why we cannot do it, to the point that the mitzvah feels virtually impossible to accomplish under any circumstances.

Why did the *kohanim* need to be coaxed to perform *trumas hadeshen* without being coaxed? The heaviness of their evil inclinations told them, “Don’t run to do that mitzvah. Your hands might get dirty!” “Perhaps you will get burned if the ashes are still warm.” The evil inclination is quite adept at filling one’s head with excuses and rationalizations.

We can understand this idea better by considering another question on the beginning of this week’s *parshah*. Why do the words, “incurring guilt through it – לאשמה בה” (Vayikra 5:26) from last week’s *parshah* immediately precede the mitzvah of *trumas hadeshen* at the beginning of this week’s *parshah*? What is the connection between these words and the *passuk’s* encouragement to the reluctant *kohain*?

The Klausenburger Rebbe explains that the word for “guilt” in the *passuk*, “לאשמה,” is connected to the word meaning barren or desolate – שמה. When a person’s head is empty and he does not personally know and sense the meaning and sweetness of the mitzvot, he requires great coaxing and encouragement just to induce him to fulfill an easy mitzvah. He feels no internal desire to serve Hashem.

But when a person’s head is not barren, but is full of knowledge, understanding, enthusiasm, and desire, the illusions of the evil inclination hold no sway over him. He wakes up early to arrive in shul before davening begins because he is full of the natural excitement for the sweetness of connecting with Hashem. He runs to begin cleaning for Pesach soon after

Purim because he is filled with the light of Pesach, the light of redemption.

Unfortunately, so many of us are swayed by the feeble, hair’s breadth-sized delusions of the evil inclination because our heads and hearts are empty of desire and understanding.

In the Kelm *yeshivah* before the War, the custom was that the *yeshivah* did not maintain a janitorial staff. Instead, every year on Rosh Hashanah, 15-20 of the most elite *bachurim* would bid on the honors given during davening by taking on various tasks during the year like cleaning the bathrooms, mopping the floors, or taking out the garbage. These most sought-after jobs were taken by the best learners, the most prestigious *bachurim*.

When Rav Eliyahu Dessler, *zt”l*, was a *bachur* of thirteen years old in the Kelm, he was the youngest there. Nevertheless, he was hoping for one of the more prestigious positions, cleaning the toilets. But because he was so young, an older boy took this position and he was relegated to the less glamorous job of going to the post office to pick up stamps for the *yeshivah*. Young Rav Dessler was disappointed because he got such an “unimportant job.”

Imagine what a *yeshivah* would look like today if it were up to our able-bodied *bachurim* to clean it! The *trumas hadeshen* jobs of the day, cleaning the floors and the bathrooms, were the most sought-after by *bachurim* of Kelm, whose heads were not empty, but were filled with longing and desire to connect to Hashem and His Torah. Let us daven to Hashem that He take away our laziness and lack of motivation that causes us to feel that mitzvot are a heavy burden to be carried. Instead, may He cause us to feel the sweetness, meaning, and depth in our Pesach cleaning, our modern-day *trumas hadeshen*, and all of the other mitzvot, such that we run to do them quickly and with great excitement.

# Good Morning Soul



**Rabbi YY Jacobson**  
TheYeshiva.net

## And then the fight started ...

“My wife sat down on the couch next to me as I was flipping channels. She asked, ‘What’s on TV?’

I said, ‘Dust.’

“And then the fight started...

“When I got home last night, my wife demanded that I take her someplace expensive... so, I took her to a gas station.

“And then the fight started...

“My wife and I were sitting at a table at my high school reunion, and I kept staring at a drunken lady swigging her drink as she sat alone at a nearby table.

“My wife asked, ‘Do you know her?’ ‘Yes,’ I sighed, ‘She’s an old friend. I understand she took to drinking right after we split up many years ago, and I hear she hasn’t been sober since.’

“My God!’ says my wife, ‘who would think a person could go on celebrating that long?’

“And then the fight started...”

## The Fire

“The fire on the altar shall remain aflame on it, it shall not be extinguished; and the Priest shall kindle wood upon it morning after morning... A constant fire shall burn upon the Altar; it shall never go out.” (Leviticus 6:5-6).

With these words, the Bible describes, in this week’s Torah portion, the instruction to continuously maintain a flame on the altar which stood in the Tabernacle, and

then later in the Holy Temple in Jerusalem. For this purpose, the priest was required to place new firewood on the altar each morning, in order to feed a flame that must never go out.



**There are times when our hearts and souls are inspired and aflame, but often we feel numb and apathetic. Sometimes we get cynical and detached (as in the above anecdotes.) How do we maintain the flame and the inspiration in our own inner altar?**

As the biblical commentators and the Jewish mystics acutely grasped, each mitzvah (commandment) in the Hebrew Bible contained, in addition to its concrete and simple meaning, many symbolisms relating to the inner psyche of the human being. This mitzvah is no exception, and it captures a simple but profound truth about our daily patterns.

“A constant fire shall burn upon the altar” – the altar, in the writings of Jewish mysticism, is symbolic of the human heart, the space in each of us most capable of sacrifice. The heart however needs a continuous fire burning in it. For the human heart to live deeply, for it to feel empathy and experience the depth of love, it needs to be on fire, passionate, aflame.

But how? There are times when our hearts and souls are inspired and aflame, but often we feel numb and apathetic. Sometimes we get cynical and detached (as in the above anecdotes.) How do we

maintain the flame and the inspiration in our own inner altar?

There is only one way: “The Priest shall kindle wood upon it morning after morning.” Each and every morning we must place “wood” on our altar, in order to feed its potential flame. Fire cannot exist in a vacuum; the fire in our heart and soul, too, requires “wood” to sustain it.

What is the “wood” that is capable of feeding the soul’s flames each morning? Study, prayer and charity. They are the morning encounters with the living G-d that allow the fire of the soul to hold on to something and take root in the human psyche.

A delicious piece of cheesecake, reading and answering your e-mails, listening to the news – they don’t do the trick of turning on your soul, your inner depth. They lack the properties to bring out the flame of the soul. In the morning, before you do anything else, you need to engage in labor that will let the flame of your soul emerge. Good Morning Soul must precede Good Morning America. Then you’re set for the day because as Goethe said, a man sees in the world what he carries in his heart. If your heart is aflame, your world that day will be on fire.

And you must place the wood on your altar each morning, no exceptions. Consistency is the key to a meaningful and inspiring day. There are no shortcuts to inspiration; everything comes with a price. The only job where you start at the top is digging a hole. But life is about climbing mountains, not digging holes. And in climbing mountains, you must begin on the bottom.

# Set The Girls Up



**Rabbanit Yemima Mizrachi**  
Popular Torah teacher and author

**H**ere it comes, the Shabbat after Purim, which decrees rest for us after this stormy holiday, Purim. Thus, this year Shabbat will appear in its white robe on the evening of the Seder. Shabbat, the day of rest.

And it is on these Shabbatot that rest eludes those who have not yet found their other half. These Shabbatot are always a reminder of solitude. According to Chazal, he will appear like someone complaining to G-d, "You gave everyone a spouse and what about me?!". This means that Shabbat, the seventh day, is the outsider, the unmarried.

Then the reflections will come. In the mountains. The Or Hachayim HaKasosh, in his moving commentary on the parsha, speaks of this desperate contemplation of the heart as the encounter reverberates, "The parsha alludes to the last exile we were in, to comfort us from the anguish of our souls at the sight of the length of the exile... and it becomes important, not good! ...Thereupon he explained, "This is the teaching of the Olah, which atones for the contemplation of the heart: the burnt offering itself shall remain where

it is burned on the altar, all night until morning," ... It says, "Sleep here tonight, until the morning, and is the time of redemption that will come upon us, and if not "... Wow.



**If the thoughts in your mind are already piling up into mountains and hanging on your hair, why do not you think well? Why do not you pray well, right now, on this special day that is special in your holiness, Shabbat?!**

As for Shabbat, Chazal say that reflections are allowed. It is impossible to avoid it, the Or HaChayim recognized. But. Now you must bring that Olah sacrifice and mount the Shiduch of contemplation! "Contemplations are permitted - and to set up the girls!" The poet wrote in wonderful proximity.

On Shabbat, on this island of intimacy, you will turn your contemplation into pregnancy. The depression - into the

desire for marriage. The feeling of sacrifice - for closeness.

"Sleep here for the night," Boaz told Ruth at her worst when he rejected her marriage proposal. The morning will come, here your husband will come to you, righteous and redeeming. If not the first morning, then the second.

If the thoughts in your mind are already piling up into mountains and hanging on your hair, why do not you think well? Why do not you pray well, right now, on this special day that is special in your holiness, Shabbat?!

A day battle, a day battle that is neither day nor night. This morning can hurt you now, with the wonderful words of the Kiddush on Shabbat: "And there was evening, and there was morning, the sixth day"

# The Fire Within



Charlie Harary

I remember an exchange between a Rebbe and a student when I was studying at the yeshiva in Israel. The Rebbe was talking about the importance of being proud of who you are, even though you look different as a religious Jew. The student raised his hand and said, "Rabbi, you only think that because you live in Israel, but it does not work that way in America." The student went on to explain why it is impractical for someone to wear a kippah and how it would have a negative psychological impact on his self-esteem and prevent him from earning a living. The rabbi replied, "If you are proud of who you are, these things do not matter. The student replied, "Rabbi, you do not understand."

But the rabbi did not let up; he replied, perhaps through divine intervention, "Are not you a Boston Red Sox fan?" The student replied, "I am." The rabbi asked him, "And where do you go to school?" "New York," the surprised student replied. The rabbi asked, "Do not the Red Sox and the Yankees have a strong rivalry?" The student replied, "Yes, they do." The rabbi asked him further, "Have you ever been to a game at Yankee Stadium?" The student replied, "Yes, I have." The rabbi asked, "Are you wearing a Yankees jersey?" The student then exclaimed, "Rabbi! Wearing a Yankees jersey? G-d forbid! When I go to Yankee Stadium, I wear my Red Sox hat and jersey!"

The rabbi then asked him, "Wait a minute, it's okay for you to sit in a stadium with 50,000 fans and wear a Red Sox jersey and cheer them on?" The student replied, "Rabbi, of course I am a Red Sox fan! I am proud to be a Red Sox fan."

The rabbi then asked him, "Does not that affect your self-confidence, does not it

hurt your ability to be different?" Finally, the student understood the mashal and replied, "Yes, but it is different." The rabbi asked him, "Is your father a Red Sox fan?" The student replied, "Of course." The rabbi went on to ask, "What about your grandfather?" The student replied, "My grandfather was also a Red Sox fan. When I was growing up, we used to watch the game together every weekend."



**Finally, the rabbi turned to the class and said, "Look, Chevra, when you see your parents cheering wholeheartedly for a team across generations, you have the fire you need to stand up to the world for what you believe in."**

Finally, the rabbi turned to the class and said, "Look, Chevra, when you see your parents cheering wholeheartedly for a team across generations, you have the fire you need to stand up to the world for what you believe in."

What the rabbi was trying to say was clear: The student grew up with a passion and fire for the Red Sox, and that instilled in him the value of being a Red Sox fan. Despite growing up in New York at Yankee Stadium, a very dangerous place for Red Sox fans, that fire and passion never waned and gave him the courage to stand up for what he believed in, the Red Sox.

In this week's parsha, G-d introduces a special mitzvah.

ויקרא (פרשת צו) פרק ו פסוק ו  
אֵשׁ תְּמִיד תּוֹקֵד עַל־הַמִּזְבֵּחַ לֹא תִכָּבֵּה:

On the Mizbeach should burn an eternal flame, never extinguished. We know that the Mishkan was both the physical tabernacle and a symbol of our relationship with Hashem forever. There is a deeper teaching in this commandment. The Sfas Emes explains that the symbol of fire represents enthusiasm and encouragement.

In a similar vein the Magid MiMezritch explains "לא - תכבה" האש תכבה את הלא. The Magid says that the fire extinguishes the לא. The Magid explains that when we feel that we can not, feel ashamed, or feel that we are blocked in our Judaism, it is all due to a lack of passion. Judaism requires passion, it is a relationship with Hashem. The Chizkuni adds that they made sure that the fire never went out, because it symbolized the passion that we must have for Hashem.

When a Jew finds a way to be passionate for Hashem in his own heart and in the hearts of those around him, he shows them how important this relationship is, which gives them the strength to stand up and be different. Fascinatingly, last week was Parshat Zachor, which is the paradigmatic opposite of this week's parsha. Amalek tries to make our Avoda cold, and G-d responds by saying, warm it up! The interplay between the cold and the passionate observation leads to a relationship with Hakadosh Baruch Hu through the focal point of the Mishkan, the Ner Tamid.

● Edited by Ian Schwartz

# Tzav: To Desire!



**Rabbi Judah Mischel**

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When Rav Chaim Shmulevitz, zt'l, Rosh Yeshivas Mir and author of *Sichos Mussar* was a young man he spent some time visiting with his uncle, Rav Avraham Yoffen, Rosh Yeshiva of Navardok. One evening in the *beis medrash*, young Chaim asked his uncle who the top student in the Yeshiva was.

One after another, Rav Yoffen pointed out outstanding talmidim: “Well, I would say that the *bachur* over there by the window has the sharpest mind in the Yeshiva... but that one on the other side has the quickest recall. Ah, and the student to his right is the top guy in *iyun*, in-depth learning, while the one on his left excels in *bekiyus* — yes, he for sure has the widest breadth of knowledge and has covered the most ground in learning...”

“So dear *Feter*, please tell me,” pressed R’ Chaim, “which of these four talmidim is the best in the Yeshiva? The Rosh Yeshiva smiled, “The best...? Why, none of them!”

R’ Chaim looked confused. His uncle had described all the *mailehs*, the strengths and virtues of some top talmidim, yet none of them he considered to be the best. Sensing his nephew’s discomfort, Rav Yaffan directed the young man’s attention toward the back corner of the *beis medrash*, and pointed out yet another young man sitting and learning.

“Look over there. Do you see that *bachur* sitting in the back? *He* is the top student in the Yeshiva! You see,” the Rav whispered, his eyes sparkling with enthusiasm, “he is the greatest *mevakeish*, the talmid with the most desire and drive, the one who ‘wants’ Torah and growth more than anyone else here. He is on fire! He would stay there in his seat all night until morning, if I would let him. If there’s a ‘best’, he’s it. My dear Chaim, the biggest *mevakeish* is the most elevated talmid!”



צוֹ אֶת-אֶהְרֹן וְאֶת-בְּנָיו לְאֹמֵר זֹאת תּוֹרַת הָעֹלָה הוּא הָעֹלָה עַל מוֹקְדָה עַל-הַמִּזְבֵּחַ כָּל-הַלֵּילָה עַד-הַבֶּקֶר וְאֵשׁ הַמִּזְבֵּחַ תִּוְקַד בּוֹ:  
“Tzav, ‘command’ Aharon and his sons, saying, ‘This is the law of the *olah* burnt offering: it is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it.”

*Toras haOlah*, “The teaching of the burnt offering”, is the Torah of *olah*, ‘elevation’, the teaching of having a burning desire for growth.

Rebbe Shlomo of Karlin exemplified and taught the great value of constantly repeating one’s Torah lessons with fiery passion. His Divine service was a living image of the fire on the Mizbeach, which had to be kept burning at all times. Whether or not there is active service taking place, the fire on the Mizbeach was always lit. Whether or not we are sitting with a *sefer*, our learning can remain aflame within our mind and heart. Regardless of how we hold a candle, the flickering flame reaches upward, yearning to ascend. The flame is drawn down and anchored by the wick, which does not let it disconnect and burn out. And yet, the combustion of gasses constantly pushes upward, straining to break through and be elevated beyond the denser wick. As the flame rises, creating heat and light, air is pulled into the base of the fire, feeding the fire with oxygen, enabling the light to grow even brighter.

On the first word of our *pasuk*, Rashi notes, “Every mention of *tzav* in Torah implies *zerizus*, alacrity — immediate (performance of the command, and yet with an effect upon) future generations.” The expression *צו* urges us to fulfill our obligations both with the alacrity of spiritual yearning, and yet anchored in a concern for detail. Thus, one of the important lessons we learn from *Korbanos* is not just about *what* we do but *how* we do it. *ולדורות* implies a concern for the bigger

picture; ‘...for future generations’, aiming for the long-term impact in the way we perform a *mitzvah*. Our flame needs to be full of energy, light and heat, and at the same time, grounded in cool diligence, attentiveness and sustainability.

An insightful teaching from *Sefer Birchas Peretz* points out the difference between a *mitzvah chiyuvis*, a *mitzvah* done out of obligation and being commanded, and a *mitzvah kiyumis*, a *mitzvah* performed voluntarily:

The underlying purpose of a *mitzvah kiyumis* is to provide us the opportunity to demonstrate our love for the *Ribbono Shel Olam* and our passionate desire to fulfill His *ratzon* even beyond the letter of the law. These *mitzvos* have a basically undefined measurement in their performance. For example, the people’s donation of materials for the construction of the *Mishkan* flowed effusively from their ‘generosity of heart’ (until Moshe Rabbeinu had to tell them to stop). Bringing certain *korbanos*, as well as accepting upon oneself the status of *Nazir*, and eating *matzah* throughout *Pesach* beyond the obligatory amounts on *Seder* night — such voluntary precepts awaken our love and yearning to be *mevakeish*, to ‘seek’ Hashem’s Face and be elevated....

By the way, the young, fiery *mevakeish* in Navardok, “the best talmid”, was none other than Reb Yaakov Yisrael Kanievsky, The Steipler Gaon, zt'l, the author of the above mentioned *Sefer, Birchas Peretz*, “The Blessing of Peretz”, or ‘The Blessing Drawn Down by the One Who Seeks to Break Through’. May we merit to follow in his ways!

May our *Yidishkeit* be filled with warmth and light and passion to grow and rise toward Hashem — and yet may we also remain anchored and steadied with an eye for the future, so that our fire may burn until ‘morning’, until the coming of *Mashiach*.

# Adar: Achieving Alignment

**Mrs. Shira Smiles**

international lecturer and curriculum developer

**C**hazal teach us that whatever exists in the physical world exists within us as well. Man's intellect corresponds to the sun. His emotions parallel the moon. Like the rational mind, the sun signifies clarity, stability, and strength. Like the emotional state of a person, the moon waxes and wanes. It glows only at night. This is similar to our feelings, which are not always expressed outwardly. In a leap year, when we add an extra month of Adar, to recalibrate the solar and lunar years, we are meant to focus inward.

The verse says, "V'yadata hayom vahashevota el levavecha. You shall know today and place it on your heart." The months of Adar are a time to work on making our knowledge part of our emotional makeup so that our intellect and emotions will work hand in hand. The Kotzker Rebbe taught that the distance between the mind and heart is greater than heaven and earth. The ability to know something intellectually and to then translate it emotionally is one of our greatest challenges. This is why we need two Adars, the first Adar to align our intellect and emotions and the second Adar to act upon it.

The Baalei Mussar teach that one way to do this is to work on one's middot. As Rav Gedalya Shor points out, the inability to connect the mind and heart is due to timtum halev (blockage of the heart). If our intellectual knowledge is clear, we can overcome the desires of our heart. The amount of Torah available to us today is a thousand times more than our ancestors ever had. Nonetheless, it hasn't necessarily translated to our heart. The knowledge we have surrounds us, but it hasn't become a part of us. In previous generations knowing meant obligation.

But today we float from one idea to the next. In his letter to his son, the Ramban adjures, "When you get up from studying, think about what you have learned and see what you can implement." After listening to an inspiring lecture or learning a piece of Torah, let us take one idea, focus on it, and make it a part of us. The more real it becomes, the more it obligates us.



**After listening to an inspiring lecture or learning a piece of Torah, let us take one idea, focus on it, and make it a part of us. The more real it becomes, the more it obligates us.**

Just as the solar and lunar year become aligned in a leap year, we have to work at balancing the physical and spiritual aspects of our life. The solar year represents the mundane, physical, world. It is stable, precisely calculated, and measured by the continuous motion of the earth. The lunar calendar is reminiscent of the spiritual world, ever-changing and determined by man. The moon is smaller and reflects the sun, which symbolizes the prominence of the visible, external world in contrast to the more modest nature of the spiritual world. Adar is the month both closest and removed from Nissan. With the birth and death of Moshe, a great spiritual light came down and then departed from the world during this period.

Purim is the ultimate meshing of the physical and spiritual worlds. Purim katan symbolizes the spiritual hidden world while Purim gadol signifies the

larger, revealed physical world. Purim is about elevating the physical to the spiritual. In some years we need the katan of pure spirituality to enable us to reorient ourselves so we don't get lost in the physicality. During a leap year, in the mussaf prayer of Rosh Chodesh we add the phrase v'chaparot pasha (let our sins be atoned). When the body rebels against the soul, the physical and spiritual clash. The leap year helps us mesh these two realms so that our sins are rectified.

The Siftei Chayim cites the Maharal that articulating one's thoughts into words brings them down from the spiritual to the physical realm. The more one speaks the more physical a person becomes. The duality of speech and silence is hinted at in the megillah. Mordechai is called "Ish yehudi" and "ish yemini." He was a descendant of Binyamin, the son of Rachel. Rachel knew when to be silent and when to speak and Mordechai inherited this ability. Mordechai knew that the Jews would eventually be saved. Yet he kept silent so that they would repent and pray. It then says that he cried out in prayer. Esther also had the power to be silent and to speak. She did not reveal her origins to Achashveirosh. Yet when Mordechai asked her to speak before the king she put her life on the line to save the Jews.

A deep and sensitive person can sit with something a while before speaking. When we are comfortable with the realm of inner silence we can then share from that spiritual world with others. In the first Adar, we are silent. When the second Adar comes we can meld physicality and spirituality in perfect unison, read the megilla out loud and scream with joy.

# Hebrew Language in the Parsha



**David Curwin**  
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**P**arashat Tzav has nine occurrences of the root קטר, in the form of the verb הִקְטִיר - “to make into (or to) smoke.” For example, the first occurrence in the parasha is וְהִקְטִיר עָלֶיהָ - “and turn into smoke the fat parts of the offerings of well-being” (Vayikra 6:5).

The verb derives from the noun קְטֹרֶת meaning “smoke, incense.” So another usage of הִקְטִיר is “to burn (as) incense.” The root קטר is also the source of the words קִיטור - “steam” and מְקַטְרֶת - “pipe.” That might not be surprising, but some English words that also perhaps derive from the Hebrew root may be unexpected.

One word is “nectar.” Some linguists believe that the Greek *nektar* - “the drink of the gods,” originally meant “smoked

or perfumed wine,” and *nektar* came from קטר. Another word is “cedar.” That word came from the Greek *kedros*, and a theory claims that it originally referred to a “tree whose wood was used for burning sacrifices” - and also derived from קטר. Interestingly, the words “citrus” and “citron” may come from “cedar,” so the English word for *etrog* - “citron” - might come from a Hebrew word related to its strong aroma.

One word that you might think has an obvious connection to קטר is קָטָר - the locomotive or engine of a train. However, the story is more complicated. Modern Hebrew needed a word for “train,” which clearly didn’t exist in Biblical or Rabbinic Hebrew. Eliezer Ben-Yehuda suggested קִיטור because steam powered the trains at the time. Another prominent linguist,

David Yellin, suggested the similar קָטָר. But this wasn’t because of the steam. Rather it was from the Arabic word for train, *qitar*, which was originally used for a caravan of camels. The Arabic root is cognate with the Aramaic קטר, which has a different meaning - “to bind, connect” (as seen in the connected camels in a caravan.) This other קטר is related to the Hebrew קשר, which has the same meaning.

But in the end, neither the suggestions of Ben Yehuda nor Yellin were accepted. The chosen word for train was the one offered by a third linguist, Yechiel Michel Pines - רֶכֶּבֶת. However, קָטָר was preserved for “locomotive”, and has the advantage of being associated with both meanings of קטר.

## Parsha Riddle



**Reb Leor Broh**  
Mizrachi Melbourne

*I am part of Aharon’s body mentioned in Tzav.*

*Reverse the letters of my name, to find a word describing an action done by Moshe, that also appears in Tzav.*

*What is the part of Aharon and what is the action ?*

### Answer to the Parasha Riddle

And he waved  
וַיִּזְוֶה (27:8)

this face  
וַיִּזְוֶה (6:8)



# HAMIZRACHI

PARSHA WEEKLY

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### BELGIUM

#### ANTWERP

Menashe Michaeli

### CANADA

#### MONTREAL

ADATH Congregation  
Hebrew Academy

#### HAMPSTEAD

The ADATH

#### TORONTO

Beit Tzion Congregation  
Bnei Akiva Schools of Toronto  
Shaarei Tefillah Congregation

### CROATIA

#### ZAGREB

Bet Israel Jewish Community of Croatia

### CZECH REPUBLIC

#### PRAGUE

Prague Jewish Community

### ECUADOR

Ecuador Jewish Community

### FINLAND

#### HELSINKI

Jewish Community of Helsinki

### GERMANY

#### KOLN

Jewish Community

### HOLLAND

#### AMSTERDAM

AMOS Amsterdam Modern Orthodox Sjoel

### HONG KONG

Chabad HK

Jewish Women's Association (JWA)

Kehilat Zion - Hechal Ezra

Ohel Leah Synagogue

The Jewish Community Centre

United Jewish Congregation (UJC)

### ISRAEL

#### JERUSALEM

Amudim Beit Midrash for Women

Baer Miriam

Hashiveinu

Jacques Sueke Foundation

Michlelet Mevaseret Yerushalayim (MMY)

Midreshet Emunah v'Omanut

Midreshet Eshel

Midreshet HaRova

Midreshet Rachel v'Chaya

Neve Hagiva'a

Shapell's/Darche Noam

Torat Reva Yerushalayim

Yeshivat Eretz HaTzvi

Yeshivat Hakotel

Yeshivat Orayta

#### BEIT SHEMESH

Tiferet Midrasha

Kehillat Nofei Hashemesh

Yeshivat Ashreinu

Yeshivat Hesder Lev HaTorah

### HERZLIYA

Mizrachi OU-JLIC Herzliya

### MEVASERET ZION

Yeshivat Mevaseret

### RAMAT GAN

Israel XP at Bar Ilan University

### THE NEGEV

Mechinat Ruach HaNegev

### MACEDONIA

#### SCOPIA

Jewish Community

### MALTA

Jewish Community

### PORTUGAL

#### PORTO

Rabbi Daniel Litvak

### SERBIA

#### BELGRADE

Rav Isak Asiel

### SOUTH AFRICA

#### JOHANNESBURG

Mizrachi Glenhazel Shul

### SWITZERLAND

#### BERN

Jüdische Gemeinde Bern

#### ZURICH

Mizrachi

### UNITED KINGDOM

Mizrachi UK

### UNITED STATES

#### NATIONAL ORGANIZATIONS

Kol Hatorah Kulah

National Council of Young Israel

RZA-Mizrachi USA

## CALIFORNIA

Beth Jacob Congregation  
Harkham Hillel Hebrew Academy  
West Coast Torah Center  
Young Israel of North Beverly Hills  
YULA High School  
Young Israel of Century City

## COLORADO

DAT Minyan  
East Denver Orthodox Synagogue  
The Denver Kehillah

## CONNECTICUT

Beth David Synagogue  
Congregation Agudath Sholom  
Young Israel of West Hartford

## FLORIDA

Beth Israel Congregation  
Hebrew Academy RASG  
Congregation Torah Ohr  
Sha'arei Bina Torah Academy for Girls  
Young Israel of Hollywood-Ft. Lauderdale

## GEORGIA

Congregation Beth Jacob  
Congregation Ohr HaTorah

## HAWAII

Kehilat Olam Ejad Ganim

## ILLINOIS

Mizrachi-Religious Zionists of Chicago

## MARYLAND

Kemp Mill Synagogue  
Pikesville Jewish Congregation  
Bnai Jacob Shaarei Zion Congregation

## MASSACHUSETTS

Congregation Beth El Atereth Israel  
Congregation Shaarei Tefillah  
Young Israel of Brookline

## MICHIGAN

Young Israel of Oak Park  
Young Israel of Southfield  
Congregation Kadimah-Toras Moshe

## MINNESOTA

Congregation Darchei Noam

## MISSOURI

Yeshivat Kadimah High School Nusach  
Hari B'nai Zion Congregation  
Young Israel of St. Louis

## NEW HAMPSHIRE

Hillel at Dartmouth

## NEW JERSEY

Ahavas Achim  
Volunteer Chaplain Middlesex County  
Congregation AABJ&D  
Congregation Adath Israel of the JEC  
National Council of Young Israel  
Congregation Ahavat Achim  
Congregation Ahavath Torah  
Congregation Brothers of Israel  
Congregation Darchei Noam of Fair Lawn  
Congregation Etz Chaim of Livingston  
Congregation Israel of Springfield  
Congregation Ohr Torah  
Congregation Sons of Israel of Cherry Hill  
Ma Tov Day Camp  
Ohav Emeth  
Pal Foundation  
Shomrei Torah of Fair Lawn  
Synagogue of the Suburban Torah Center  
Yavneh Academy  
National Council of Young Israel  
Young Israel of Teaneck

## NEW YORK

Congregation Anshei Shalom  
Kol Hatorah Kulah  
Congregation B'nai Tzedek  
Congregation Bais Tefilah of Woodmere  
Congregation Beth Sholom  
Ramaz  
Ma'ayanot Yeshiva High School for Girls  
MTA - Yeshiva University  
High School for Boys  
Young Israel of Merrick  
Congregation Beth Torah  
Congregation Etz Chaim of  
Kew Gardens Hills  
Congregation Kehilath Jeshurun  
Congregation Ohab Zedek  
Great Neck Synagogue  
Iranian Jewish Center/Beth  
Hadassah Synagogue  
Irving Place Minyan  
Jewish Center of Atlantic Beach  
Kingsway Jewish Center  
Lincoln Square Synagogue  
Merkaz Yisrael of Marine Park  
North Shore Hebrew Academy  
Young Israel of Merrick

NYC Department of Correction

OU-JLIC at Binghamton University  
OU-JLIC at Cornell University  
Queens Jewish Center  
Stars of Israel Academy  
The Riverdale Minyan  
Vaad of Chevra Kadisha  
West Side institutional Synagogue  
Yeshiva University High School for Girls  
Young Israel of Hillcrest  
Young Israel of Jamaica Estates  
Young Israel of Lawrence-Cedarhurst  
Young Israel of New Rochelle  
Young Israel of North Woodmere  
Young Israel of Oceanside  
Young Israel of Scarsdale

## OHIO

Beachwood Kehilla  
Congregation Sha'arei Torah  
Congregation Torat Emet  
Green Road Synagogue  
Fuchs Mizrahi School  
Heights Jewish Center

## PENNSYLVANIA

Shaare Torah Congregation

## SOUTH CAROLINA

Brith Sholom Beth Israel  
Congregation Dor Tikvah

## TENNESSEE

Baron Hirsch Congregation

## TEXAS

Robert M. Beren Academy  
United Orthodox Synagogues of Houston

## VIRGINIA

Keneseth Beth Israel

## WASHINGTON

Bikur Cholim-Machzikay Hadath  
Northwest Yeshiva High School  
Sephardic Bikur Holim Congregation

## VENEZUELA

### CARACAS

Ashkenazi Kehilla  
Mizrachi Venezuela



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