

Parshat Tzav
April 4,2020

Text 1:

Leviticus / Vayikra 6:2

Command Aaron and his sons thus: This is the ritual of the burnt offering: The burnt offering itself shall remain where it is burned upon the altar all night until morning, while the fire on the altar is kept going on it.

Text 2:

Rav A.Y. Kook, On Sacrifice, from To the Perplexed of the Generation ch.10 p.72

So long as human morality sees it necessary, or at least right, to take animal life for its physical needs, it is fitting that the more essential purpose of existence, which is to teach inner awareness of the obligation to acknowledge the good God, come through the offering of animals. This practice will continue during this time, and morality will rise to the point of revulsion with the flesh of any life. In truth, it is proper that we be awakened to the aspect of judgement and the reality cruelty in the world for a certain period in order that the human spirit not be degraded through the moral failings and stumbling blocks which exist in society. "...the sinner who is one hundred years old shall be cursed." (Isaiah 65:20) Therefore the awakening which the offerings cause, at least in those involved in them, will be to the need for judgement in the world. When the moral state of humanity is lifted up to that point where there will no longer be any need for guarding it, then the Great Court which sits in the place which God will choose (see Deuteronomy 12:5), will delve deep into the Torah over the question of whether it is permissible at that point to sacrifice any animal to God when we have reached the point that no one could will this at all because of their moral consciousness, as it says "...you shall slaughter it so that it should be acceptable for you." (Leviticus 22:29)

Text 3:

Sforno on Vayikra 6:2

After the Torah had informed us about most of the sacrifices and how they were to be offered, the Torah now refers to the specific "Torah" pertaining to each of

these voluntary burnt offerings. We pointed out already that different people who feel the need to offer this sacrifice are motivated by quite different considerations. The variety of sacrificial offerings provided for by the Torah corresponds roughly to the variety of human personalities and the considerations motivating their actions...

Text 4:

Jeremiah 7:21-23: Thus said the LORD of Hosts, the God of Israel: Add your burnt offerings to your other sacrifices and eat the meat! For when I freed your fathers from the land of Egypt, I did not speak with them or command them concerning burnt offerings or sacrifice. But this is what I commanded them: Do My bidding, that I may be your God and you may be My people; walk only in the way that I enjoin upon you, that it may go well with you.

Text 5:

Malachi 3:1-4: Behold, I am sending My messenger to clear the way before Me, and the Lord whom you seek shall come to His Temple suddenly. As for the angel of the covenant that you desire, he is already coming. But who can endure the day of his coming, and who can hold out when he appears? For he is like a smelter's fire and like fuller's lye. He shall act like a smelter and purger of silver; and he shall purify the descendants of Levi and refine them like gold and silver, so that they shall present offerings in righteousness. Then the offerings of Judah and Jerusalem shall be pleasing to the LORD as in the days of yore and in the years of old.

Text 6:

Vayikra 8:2-3

Take Aaron along with his sons, and the vestments, the anointing oil, the bull of sin offering, the two rams, and the basket of unleavened bread; and assemble the whole community at the entrance of the Tent of Meeting.

Text 7:**Vayikra Rabbah 10:9**

. "...and assemble the whole community at the entrance of the Tent of Meeting."
 R' Elazar said: there were 600,000 men who made up Israel, and you say that they all gathered at the entrance to the tent of meeting?! Rather, this is one of the places where something small contained something very large. In a similar fashion it says "Let the water below the sky be gathered into one area, that the dry land may appear." (Bereshot 1:9) The custom of the world is that one pours a full vessel into an empty one, is it possible to pour a full vessel into one which is already full?! The whole world was covered with water and it said 'let the water be gathered...' This is one of the places where something small contained something very large.

Text 8:**Leviticus 6:5-6:**

Every morning the priest is to add firewood and arrange the burnt offering on the fire ... The fire must be kept burning on the altar continuously; it must not go out.!

Text 9:**Rebbe Gur, Sefat Emet:**

The priest/kohein shall burn wood upon it every morning: ...We must seek out, each morning, new methods and ideas in order to clarify truth - THAT is the wood (to be added to the fire) each morning... **Rashi** states that although fire may descend from Heaven, there is an instruction to bring fire from a worldly source. For in the heart of every Jew, one may find a source of fire, in the dimension of Torah that exists within the Jewish soul. However, in order for that small spark, that focal point, to spread throughout the body, one needs methods, techniques, strategies. In addition, one needs genuine desire to annul all other aims in life let alone God's Will.

Text 10:

Purging Evil The Sefat Emet notes a certain duality in the act of Terumat Hadeshen (this ritual we are describing). At first glance, this ritual simply removes ash from the altar to dispose of it outside the camp. This is akin to waste removal in any environment. We don't love taking out the garbage, but it is a job that must be done, even if it is unpleasant.