

# KMS Family Parsha Sheet

בס"ד

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Tzav - צא

## Parsha Questions

(Answers on the back)

- 1) Besides this parsha, which other parshiyot have only two letters in their name?
- 2) What are the 5 categories of korbanot listed in this Parsha?
- 3) What parts of an animal may not be eaten at all?
- 4) What is the significance of the mitzvah of removing the ashes from the altar?
- 5) Which Korban was the first to be brought in the morning?
- 6) Normally, a Korban Shelamim could be eaten for 2 days. However, the Korban Todah had to be eaten in only 1 day. Why?
- 7) Why did the Torah prescribe that the Olah and Chatat korbanot be slaughtered in the same place?
- 8) What is the difference between a copper and earthenware vessel regarding removing absorbed tastes?
- 9) What is the difference between Notar and Pigul (7:17-18)?
- 10) What miracle happened at the entrance of the Ohel Moed?

SO DO WE KNOW IF THE ANOINTING OIL COMES OUT WITH HEAD & SHOULDERS?



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## Words of Wisdom

Yevamot 65b

כָּשֶׁם שֶׁמִּצְוָה עַל אָדָם לומר דְּבַר הַנִּשְׁמָע כִּךְ מִצְוָה עַל אָדָם שֶׁלֹּא לומר דְּבַר שְׁאִינוֹ נִשְׁמָע

Just as you are obligated to speak when your words will be heeded, you must remain silent when you know your words will be ignored

## Did You Know?

### Terumat HaDeshen

(torahinmotion.org)

"In the beginning, whoever wanted to clean the altar would clean it; and when there were many, there would be a race up the ramp [to the altar]" (Yoma 22a). The first activity done daily in the Temple was the clearing the ashes, terumat hadeshen, that had accumulated from the burning of the fats of the sacrifices of the previous day. Taking place before the crack of dawn, it was assumed that not too many would be eager to perform this menial task.

And the system seemed to work quite well until..."once, two people were running up the ramp, and one of them pushed the other; and he fell and broke his leg". Considering the ramp to the altar reached a height of 10 amot, cubits--somewhere between 15-20 feet--it's a wonder his injuries were not worse. The rabbis therefore instituted a lottery system to determine who would be chosen to perform the terumat hadeshen.

## Parsha Answers:

- 1) בא and נח
- 2) Olah (6:2); Mincha (6:7); Chatat (6:18); Asham (7:1); Shelamim (7:11).
- 3) Chelev (certain fats), Dam (blood), and the Gid Hanasheh.
- 4) Iturei Torah - According to halacha (Shulchan Aruch, Choshen Mishpat 228:4), it is forbidden to remind a penitent of his past. The Torah alludes to this with the mitzvah of the removal of the ashes. After the korban has been sacrificed on the altar, only the ashes are left. Removing the ashes teaches us that a person can start over with a clean slate, with no trace remaining of his sin.
- 5) The Korban Tamid (Daily Offering).
- 6) So that the person who brought the korban would have to invite his family and friends to help him eat the korban in time, and he would tell them how Hashem saved him.
- 7) Rabbeinu Bechaye - A sin offering is brought by a person who has violated the Torah, while a burnt offering is brought as a contribution to the Beit Hamikdash. To protect the reputation of the people, the Torah commands that they both be slaughtered in the same place, so that if someone observes the animal being slaughtered, he will not suspect that the owner is a sinner, but rather a generous person bringing a contribution.
- 8) Rashi 6:21 - One can remove an absorbed taste from a copper vessel by scouring and rinsing, whereas such a taste can never be removed from an earthenware vessel.
- 9) Notar is leftover Korban meat that was not consumed by the deadline to eat the meat. Pigul is Korban meat that the person had the wrong Kavana (intent) when shechting it about when it could be eaten.
- 10) Rashi 8:3 - The small area in front of the Ohel Moed miraculously fit the entire assembly of Israel.

## Tefilla Insights

וכל החיים יודוך סלה

This bracha towards the end of the Amidah reminds us to be thankful for everything Hashem gives us. It also hints to the four people that are supposed to bring a Korban Todah:

Someone who recovers from a sickness - חולה  
Someone who travels the sea - ים  
Someone released from prison - יסורין  
Someone who crosses the desert - מדבר

This is reflected nowadays in people bentching Gomel when travelling overseas or recovering from illness.

## This Week In Jewish History

### Adar 16

(Aish.com)

In 1656, Governor Peter Stuyvesant of New Amsterdam refused to grant the Jews permission to build a synagogue. Stuyvesant was infamous for his anti-Semitism. In 1654 he wrote: "The Jews who have arrived would nearly all like to remain here, but... [we have] deemed it useful to require them in a friendly way to depart... that the deceitful race -- such hateful enemies and blasphemers of the name of Christ -- not be allowed further to infect and trouble this new colony." Jews were spared eviction because the Dutch West India Company was heavily dependent on Jewish investments. Stuyvesant contented himself with subjecting the Jews to indignities: He denied them the right to serve in the military and forced them to pay extra taxes. As for Stuyvesant's refusal to allow a synagogue, history would take revenge: On this same date in 1897, Rabbi Isaac Elchanan Theological Seminary was incorporated as America's first Orthodox Jewish rabbinical seminary.

## Key Number or Word In The Parsha

### Todah - תודה

(Aish.com)

Rav Hutner zt'l makes a very interesting point. The noun 'hoda- ah' can mean both to give thanks and also to admit. This is no coincidence. In order for a person to give thanks, he needs to first be able to admit that he needed help! Humans are born with an instinct for independence and therefore often don't want to admit to needing help. Needing helps means admitting to vulnerability and to not being perfect. We can go so far as to trick ourselves and even deny that we received good! The first step to gratitude is admitting that we needed the help in the first place. Once we accept this, we can then move on to expressing our sincere thanks to the one who has helped us.