

Tzav

In interpreting the verse "Command Aaron and his sons saying, this is the law of the burnt offering".¹ *Rashi* notes that the term "*Tzav*" denotes only diligent encouragement in reference to the present and for future generations.²

Human nature is such that when a person engages in repetitive actions daily, such actions become dull and listless, and lack enthusiasm. Therefore Hashem instructed Moshe Rabbeinu to command Aaron and his children that every day when they offer the *Korban Olow*—the burnt offering representing all of Israel—it should be done with the same zeal as if it were the first time it was offered, and this zeal and diligence should be continued for all generations.

Medrash *Tanchuma*³ notes, among other comments: Tell Bnai Yisroel that they should engage in reading and learning about *Korban Olow*, that though they bring the sacrifice they should study the Torah instruction about it and Reb Shmuel Bar Aba said: So spoke the A-mighty to Israel, Even though the Holy Temple will be destroyed and the sacrifices discontinued, do not separate yourselves from the "order of sacrifices", but rather study them diligently, and I, the A-mighty, will accept this study as if you were actually engaged in sacrifices now.

To emphasize the concept of study in place of manifest action the Midrash cites Yechezkel⁴. When Yechezkel Hanavi was shown the picture and the vision of the Beis Hamikdosh by the A-mighty and told to explain about it to Klal Yisroel, Yechezkel asked the A-mighty: "Now the people are in exile in the land of their enemies and you want me to study with them the plans and all the laws concerning the Beis Hamikdosh. Will they then have patience for it? Let it rest until they are redeemed and then I will present it to them!"

The A-mighty said to Yechezkel: "Because My children are in exile, should building My house be as nothing? Learning the

Torah about it is as valued as its actual construction. Tell Bnai Yisroel to study this Torah and I will grant them a reward as if they built it. . . ." Furthermore, Happy is the man that learns Torah and gives money so that his son learns Torah, because through this money that he gives for Torah study he will gain the Life of the World to come, as it is stated⁵ "For it is your life and the length of your days."—'Your life' means your life in the hereafter, and 'the length of your days' means the eternal life after redemption.

To further illustrate the importance of learning about the sacrifices we no longer can bring, the Midrash continues: Rabbi Asya said, Why do we begin the young child in study of Vayikra and not Bereshis?—Because all the Korbanos are listed in Vayikra and because the children are the *Tinokos Shel Bais Rabban*, the young who are still pure and unsullied by the vicissitudes of life. They study the sacrifices in purity and it is as if they actually brought sacrifices in purity⁶—"Bring the pure to come and be engaged in matters of purity", and even though the Holy Temple is destroyed and there is no longer any actual sacrifice, because of the pure study of these pure children who learn about purity, dedication and sacrifice, the world is preserved. And the Midrash Tanchuma continues—"Know you Klal Yisroel, that because of Torah study and the support of Torah study you keep the world from destruction".

This then is what is meant by *Zos Toras Haolaw*—He who is engaged in the study of Torah and the Torah of offerings will be rewarded with life in the world to come.

It is incumbent on every Jewish person to diligently encourage and support the study of Torah by children and adults as a means of preservation of the world around us now and for all time.

Great is the study of Torah that brings one to fulfillment and the observance of the Torah precepts and commandments in everyday life.

FOOTNOTES

1. Vayikra 6:2
2. Rashi ibid
3. Vayikra-section 14
4. Yechezkel Chap. 43
5. Devorim 30:20
6. Tanchuma ibid