

Parsha Tzav
Shabbos HaGadol

Ohr Pinchas Parsha Sheet

in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.

KHAL BNEI YISRAEL
SPERLING ADULT LEARNING CENTER
COMMUNITY OF JEWISH FRIENDS

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(BETWEEN AVENUE H AND FOSTER AVENUE)
BROOKLYN, NY 11230

NEW TELEPHONE NUMBERS: 718-258-2004 718-338-2075

Davening will be held:

FRIDAY NIGHT – 10 MINUTES AFTER CANDLELIGHTING

SHABBOS MORNING 9:15
HOT KIDDUSH KUGEL AND CHOLENT!

HALACHAH CLASS 1/2-HOUR BEFORE MINCHAH
MINCHAH 10 MINUTES AFTER CANDLELIGHTING
FOLLOWED BY SHALOSH SEUDOS AND MAARIV

Have a great and joyous Shabbos!

In loving memory of my dear uncle, HaRav Manis Mandel z"tl
Of Yeshiva of Brooklyn, who passed away this week 22 Adar 5766
(May his sweet T'filos be accepted on High with the complete redemption.)

PARSHA TZAV 5766

- 1) Ch. 6 v. 2 "Command Avraham, etc.," The word for 'command' used here is 'tzav' which is an uncommon expression and Rashi quotes Rebbe Shimon who says this alludes to the commandment should be carried out quickly and with special diligence [z'vizus]. The reason for this forewarning is since there is a monetary expense involved, therefore the Torah forewarns us not to fall prey to our evil inclination which might lead us astray not to adhere to the commandments. Why specifically by the *olah* sacrifice is there more of a monetary expense? Or HaChaim quotes some who say the *olah* burns on the Altar all night and the Israelite who brought it derives no gain or pleasure from it. Others say the priest loses because he derives no gain or pleasure from it either, unlike other sacrifices.
- 2) Or HaChaim gives an original and historic interpretation: Tosefta Pesachim says the daily *olah* sacrifice was required to be brought first. At one point, lambs were very expensive and hard to acquire [Tr. Bava Kama 82b]. However, they were compelled to bring one every day for the *olah*. This was the, "monetary expense," referred to by Rebbe Shimon.
- 3) Ch. 6 v.2 "This is the teaching of the *Olah*..." Kli Yakar says the priests were commanded to teach their future generation the laws of *olah*. The Talmud [Nedarim 37a] says just as Hashem renders His kindness free of charge, so too one should teach Torah free of charge—therefore, *olah* was a monetary loss.
- 4) Kli Yakar gives another interpretation: Since the priests were not rich people since they had no part of the Land of Israel, therefore Hashem had to strengthen their hearts to partake in this commandment although there was no monetary gain.
- 5) Ch. 6 v.2 "This is the teaching of the *Olah*..." Baal HaTurim quotes the Sages who say whoever studies the teachings of *olah* is considered as though he brought the *olah* sacrifice. Therefore both the *olah* and Torah are referred to as 'fire'. Also, both are referred to as 'bread'—just as the world cannot exist without bread to eat, so too the world cannot exist without Torah study.
- 6) Ch. 6 v. 3 "Clothes of linen..." Baal HaTurim says in the merit of the priestly clothes, the Jewish Children won the wars against their enemies.
- 7) Ch. 6 v. 3 Rashi says there may not be anything separating the Priestly clothes and the flesh of the Priest. Or HaChaim quotes the Sages who say that any Jew who was killed for Hashem's sake, when Moshiach will come, He will inscribe from the blood of this victim, "on His clothes," when He takes revenge against our enemies. 'Vad' (linen) can also be translated as 'alone'—so the Nation that is 'alone', Israel, will be represented on Hashem's clothes.

- 8) Or HaChaim also says 'alone can mean the Only People that worship Hashem alone and refuse to worship any other Divinity.
- 9) Or HaChaim also says just as the priestly clothes were on the flesh, so too the truly faithful who were killed for His sake have a place in Heaven next to Hashem Himself with nothing separating them from Hashem.
- 10) Ch. 6 v. 14 "And he shall take off his clothes..." Rashi says out of respect, the priest would have another set of clothes to wear when he cleaned out the Altar [T'rumas HaDeshen]. The clothes that the servant wears while cooking for his master shall not be worn when he is mixing his beverage in his royal cup." So there were two sets of priestly clothes, one on a higher level than the other. Ramban, however, quotes the Sages [Tr. Yuma 23b] who hold that the clothes for cleaning the Altar were ordinary clothes.
- 11) Ch. 6 v. 5 Baal HaTurim says the fire on the Altar were like a ladder for the angels to ascend from the outside Altar.
- 12) Ch. 5 v. 9 "Matzos shall be eaten in the Holy Place..." Kli Yakar explains that matza represents being humble, as we find by Passover, that since the matza does not rise, this symbolizes redemption from the evil inclination; freedom in its highest level—so too Hashem longed to be with the Jewish Children because of their being humble as the Sages [Tr. Chulin 89a] derive from the verse [D'varim 7], "Hashem did not long to be with you because of your being many; but because you are less than all the nations." Less—meaning humble. One who is truly humble will fear Hashem, which will also result in the future Moshiach's times when, "Hashem will reign and adorn greatness." Only He will adorn greatness. Also, the whole purpose of the exile in Egypt was to accept the yoke of His Heavenly Kingdom. Therefore, *chametz* is burned because the fire makes the haughty lower themselves and for this reason, the Sacrifice of the *Olah* (lit. one that ascends) is completely burned.
- 13) Kli Yakar also says even the smallest amount of *chametz* is burned—since it represents haughtiness. Though all human traits are best when practiced with mediation and extremes are not good—however—not to be haughty may be practiced in an extreme way. "One must be very, very low in spirit." [Avos 4:4]
- 14) Ch. 7 v. 11 "Slaughtering of the *Sh'lamim*..." Daas Z'Keinim quotes the Sages who say the reason for the name *Sh'lamim* is that this sacrifice brings peace, 'shalom', between the Israel and their Father in Heaven—in this world and the next world.
- 15) Ch. 7 v. 11 "*Sh'lamim that he shall bring to Hashem*..." Kli Yakar points out that only by *Sh'lamim* does the Torah say, "...that he shall bring to Hashem," because it is not brought as a result of sin.
- 16) Kli Yakar also points out that *Sh'lamim* is brought by the Israelite to Hashem and the other sacrifices (*chatas*, *asham* and *olah*) are for

- 16) Kli Yakar also points out that *Sh'lamim* is brought by the Israelite to Hashem and the other sacrifices (*chatas*, *asham* and *olah*) are for forgiveness and the priest is the messenger to the King to attain forgiveness. However, when one brings a present to the King and there is no sin involved or anger on the King's part, then it is an honor for the King if the owner himself brings it to Him, not a messenger.
- 17) Ch. 6 v. 18 "In the place that the *olah* is slaughtered, the *chatas* shall be slaughtered." Commentaries explain the reason why both of these sacrifices are slaughtered in the same place is as not to embarrass the sinner who is bring the *chatas*—because this way, no one knows whether it is a *chatas* required for sins or an *olah*. Kli Yakar asks: a) When one will see it is not completely burned like the *olah*, they will know it is a *chatas*, b) *Olah* is male and *chatas* is female. So Kli Yakar explains there are two views as to why *olah* is brought: either to forgive for one's bad thought or *olah* has no connection at all with sin. Now, if the *olah* is for thoughts of sine, then since the heart desires the sin, then one acts upon the desire and the heart is on the left side therefore both are slaughtered on the north side. And if *olah* has no connection with sin, then *chatas* is slaughtered in the same place as *olah* to show that since the person repented and brought a sacrifice, he is loved by Hashem the same as one who brings *olah* which is the highest of all sacrifices.
- 18) Ch. 6 v. 21 "And the earthenware utensils, (etc.)... shall be broken." Rashi comments that this refers to all sacrifices—but still Kli Yakar asks why does the Torah teach this law while speaking of the *chatas*? He answers since earthenware is impossible to get out what is contaminated in its walls [Tr. Pesachim 30b], therefore one might think only sacrifices that are eaten for two days and one night (Kadshim Kalim), which is a long time therefore the substance is swallowed in its walls, but Sacrifices that were only contaminated for a short period of time can be washed out or burned out (i.e. Kapshim Kalim) therefore the Torah states this law here by *chatas* to teach us that it is not so.
- 19) Ch. 7 v. 37 "The slaughter of the *Sh'lamim*..." Or HaChaim explains this to the day, when Moshiach will come and Hashem will slaughter the evil Satan [Tr. Sukah 52a] by removing its holy spark and this will be the final (*Sh'lamim*, wholeness) cleansing.
- 20) Ch. 8 v. 2 "Take Aharon..." v. 3 "This is the thing that Hashem commanded to do." Or HaChaim explains, in essence, Moshe was teaching that no one may refute Aharon's position because it was given to him by Hashem Himself, not out of Moshe's choice. (Korach eventually did not adhere to this warning.)



Good Shabbos