

KOLLEL AGUDATH ACHIM

Rosh Kollel

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פרשת צו

Acknowledging HA'SHEM's Kindess

Our parasha discusses the Korban Todah (17:11-15). **This** Korban one would bring during the days of the Beit HaMikdash, after having survived a life- threatening crisis. This Korban would be brought as an expression of gratitude to HaShem- and his recognition that it was indeed G-d who saved him.

Upon examining the specific requirements for this Korban we find a number of interesting details. Firstly, the Korban is composed of 40 loaves of bread, 36 of which must be eaten. Secondly, the meat of the Korban and the loaves of bread must be consumed in one night and one day. At first glance, these requirements seem to be unreasonable. How can the Torah demand of us to eat such a quantity of food in one day and night?

In trying to understand this strange requirement we need to look into the Gemara Berachot ((54b) for enlightenment. We are told that four individuals would bring a Korban Todah: One healed from a [life-threatening] illness, one released from [Gentile] prison, one who crossed the [dangerous] sea, and one who crossed a [hazardous] desert. All of these individuals bring a Korban Todah to thank HaShem for saving their lives. The Netziv explains that along with the Korban, the individual must publicize the Nes (miracle) that occurred to him. This is derived from the pasuk in Tehillim (107:21,22) "They shall give thanks to HaShem for His kindness, and proclaim His wonders to all mankind. They shall also bring sacrifices of thanksgiving and relate His deeds with joy".

To enable one to accomplish this, the Torah required one to eat 36 loaves over a one day period. Since one cannot consume this amount of bread he will be required to invite family and friends to join the Se'udah. This Se'udah will provide the perfect opportunity to publicize the Nes that occurred to him and the salvation provided by HaShem. When we experience HaShem's kindness it is incumbent upon us to share this experience with as many others as possible, thereby strengthening their faith in HaKadosh Baruch-Hu as well.

This is the source for the idea of *Pirsumei Nisa* נסֵהפְרְסוּמֵי ; publicizing G-d's miracles. We find this by Purim- when the Megillah, Megillat Esther, which extols G-d's hidden miracles- should be read to a multitude of people. To as many as possible, for ברוב עם הדרת מלך , the larger the congregation the more enhanced becomes the Mitzvah.

Likewise, by lighting candles on Chanukah. That too should be performed in front of as many people as possible. That is why the custom in Jerusalem is to kindle the Menorah outdoors, in front of the house, so that many people can see and become involved in the Mitzvah. Thus, by sharing the Mitzvah of Chanukah and Purim as well as our personal experience with a multitude of people will not only strengthen our Emunah [faith] in HaShem but in turn, will enhance and strengthen others who participate with us in their feeling of Hash'gachat HaShem

Shabbat Shalom and **Purim Shamaech** from Yerushalayim,
Rabbi Aharon Ziegler

Questions for the Week

1. If a Korban was cooked in a "kli cheres" (earthenware) the kli then had to be broken as stated in 6:21. Why?
2. Why do keilim have to be "koshered" after each korban? (Answer same major as question #1)
3. Why by a Korban Mincha does it say "נפש" and not "אדם" ?(Answer perek 2 pasuk 1)
4. Why is this parsha usually read before Pesach?
5. What kind of Korban can we accept from a non Jew?
6. Which Korban MUST contain chametz?
(Answer 7:13)
7. What is the difference between "notar" and "pigul"?