

Tzav Wrap-Up

by Sammy Schaechter

Tzav means to command, and as the Parsha beings, G-d tells Moses to command Aaron and his sons about how to handel the korbanot (which we began to discuss in last week's Parshah, Vayikra) They are:

1) A fire must be constantly burning on the altar; it is the Kohen's responsibility to make sure it never goes out.

2) The Kohen must clean the ashes from the altar everymorning.

The first day that a Kohen does his service, he brings a mincha offering (of flour and oil)

3) The Kohen Gadol brings one every single day.

Parts of certain korbanot are eat-

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en by the Kohanim, but they have to be eaten in the right time and nothing is allowed to be left over.

The laws of the korbanot

that were explained in Vayikra are repeated here. This time they are mentioned directly to the Kohen what to do (Before they were just stated without being directed to anyone.)

The Parshah now tells us of how Moses initiated Aaron and his sons to become Kohanim, as G-d told him to do in Parshat Tetzaveh. First Moses put

on Aaron his special clothing, and then he poured special anointing oil on the altar and on Aaron. Then he put on the sons of Aaron their clothing. Then Aaron and his sons brought a bull as a sacrifice upon the Altar.

Aaron and his sons ate the meat from the korban.

TORAH COMICS

Hashem gives more laws for the Mishkan.



Excerpt from ANDiDREW Torah Comics. Get the book or draw your own at TorahComics.com

As Long as They Still Sacrifice

And you shall keep the charge of Hashem and you will not die (8:35)

The second Beis Hamikdash stood for four hundred and twenty years. During its final years the Romans sent mighty armies to capture the land and destroy the Beis Hamikdash, but were unsuccessful. The Romans fought against the Jews for three years. They besieged Jerusalem and tried to penetrate the wall that encircled the city. They brought huge battering rams and catapults that hurled heavy boulders at the wall. But all in vain. In the fourth year, the Roman emperor sent even more forces, this time headed by a famous general, Titus, may his name be erased.

Titus arrived in Jerusalem with his

reinforcements in the month of Nisan. Slowly the armies approached the city. Titus was certain that his weapons and soldiers would prevail against the stubborn stronghold of Jerusalem. But try as he might, he could not breach the wall.

As long as the daily sacrifices were brought, the Romans were helpless. When all of the animals inside the city walls had been used for sacrifices, or for food, the Jews bought others from the Roman soldiers. Each day, they would lower two chests full of gold over the side of the wall. The soldiers would empty out the gold and put two sheep into the chests instead. The Jews would then haul up the chests and take the two sheep for the daily sacrifice, one in the morning and one

at night.

On the seventeenth of Tammuz, however, something terrible happened. The Jews lowered the chests with gold, expecting two sheep in return. This time, however, the Romans tricked them and instead of sheep, they put two pigs into the chests. And as soon as these impure animals set their hoofs to the wall, the entire country trembled and quaked!

On that infamous day, the daily tamid sacrifice ceased to be offered. And when that stopped the Romans were able to breach the wall of Jerusalem. Finally, on the ninth of Av, they succeeded in setting fire to the Beis Hamikdash.

(Yerushalmi Tractate Berachos 4:1)

Wisdom — To What Purpose?

Let not the wise man glory in his wisdom (Haftorah Parashas Tzav Yirmiyah 9:22)

Shimon and Shmuel grew up together. As little boys, they roamed the village streets, playing with carefree abandon, as boys will. When they grew a bit older they went to cheder together, sharing one school bench and sometimes even one gemara.

Outwardly, they may have appeared to be alike, but they were very different. Shimon was an average student who grew up to be a very average person with no outstanding qualities. Shmuel, however, was gifted with a keen mind. Everything he learned remained fixed in his memory and, as he gained more knowledge, he was able to understand more and more. Aside from his natural cleverness, he was a good-natured person, always willing to do a favor for another.

The two grew up and as chance would have it, the clever lad married

the daughter of a poor man while Shimon, the average youth, married the daughter of a wealthy man; both brides came from the same city. And so the two childhood companions went to settle there in their wives' hometown.

By the nature of things, Shmuel, who had once been respected for his fine mind and good deeds, was now a nobody, the son-in-law of a pauper. It was Shimon, the simple fellow, who sat up front in the beis knesses at the eastern wall, alongside his rich father-in-law; Shimon who received the important aliyos; Shimon whom people greeted on the street and with whom they shook hands. Shmuel was pushed aside and ignored.

Shmuel felt the neglect deeply. In his heart he knew that he was far more deserving than his childhood friend. People did not give him a chance. They only looked for superficial values, for money and prestige. No one knew what a scholar Shmuel was! No one knew what a fine fellow he was! It was

very painful.

Just at this time, everyone began speaking about a famous Rav, the Sanzer Rebbe, R' Chaim.

"This is my chance," Shmuel thought. "Finally, I can gain the recognition I truly deserve. But first I must convince Shimon to join me in visiting the Sanzer Rebbe. Once we are there, everyone will see who measures up and who doesn't. The Sanzer Rebbe will not be fooled. He will know that I am the scholar, the fine fellow, while Shimon only rests upon his father-in-law's reputation and is not very special."

It took some convincing, but in the end, not only did Shimon agree to visit the Sanzer Rebbe, even his wealthy father-in-law agreed to come along.

The trip was long and tiring, but Shmuel did not mind. He kept imagining all the honor that would be his when the Rebbe merely looked at him with his keen eyes and recognized him for what he really was.

PARSHA STORIES

But Shmuel was in for a shocking disappointment. For, even in Sanz, nothing changed. It was the rich man and his son-in-law who entered first to greet the Rebbe. The Rebbe remained closeted with them for a long time. Later, the rich man and his son-in-law were seated near the Rebbe, at the head of the table; they were called up to the Torah. Poor Shmuel was relegated to the back, ignored. Even when he went in to the Rebbe, after a long wait, the latter did not acknowledge him. R' Chaim returned his "Shalom Aleichem Rebbe," with an "Aleichem Shalom," but dismissed him at once; he paid no special attention to him as he had to the wealthy pair.

Shmuel was disillusioned, crushed with disappointment. Didn't the Rebbe, at least, see what a fine man he was, what a clever scholar and good fellow he was? Why did he ignore him? Was there no truth in this world? Was everything a sham, a superficial, outward show?

The first Shabbos meal passed. Shmuel had been expecting the Rebbe to single him out any minute, to ask him to say something, to honor him with a l'chaim toast. But nothing. It was as if he did not exist.

Shmuel bided his time. There was another meal and then another. But there was no sign from the Rebbe, no acknowledgement. He was a nobody. Finally, at shalosh seudos, his patience burst.

"I can bear this no longer," he thought, rushing out of the room. No one took note of his leave, but he didn't care any more. "If there is no truth even here, by the far-sighted, all-knowing Rebbe, then it is really time for Mashiach to

come!" he muttered bitterly.

Shabbos passed and it came time to say havdalah. Shmuel could not wait to return home. He had had enough of obscurity. He wanted to get away from this place as fast as possible.

But he had a surprise waiting for him. Right after havdalah the gabbai, who had ignored him all Shabbos, came up to him and said, "The Rebbe would like to see you in his study."

His heart pounding with excitement and one final hope, Shmuel entered. R' Chaim gave him a piercing look and said, "Our people have been in exile for two thousand years. For two thousand years, ever since the Beis Hamikdash was destroyed, they have been praying for redemption, for Mashiach. Not only do we pray, even the angels in heaven pray for the ultimate geulah — redemption — for our people. Yet there are evil forces who prosecute against the Jews and ask, 'Why do the Jews really need this redemption? Do they sincerely want it? Who is it who prays for salvation? Only those with personal problems — those who fail in business, those with enemies, with hard luck, those who are sick. They pray only for their own selfish reasons.' That is the reason why our nation still suffers in exile!

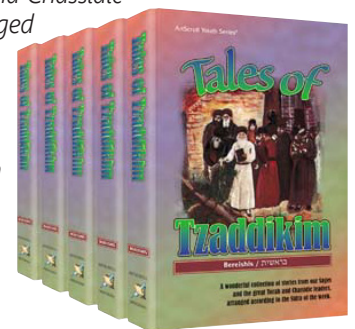
"This Shabbos happened to be a favorable time in heaven, a time of good-will. Our people were only a hairsbreadth away from the real geulah when, suddenly, a plaintiff angel spoke up and asked, 'Are they really eager for redemption? Do they really want it and need it?' And then he continued, 'Look at the learned Jew on earth, Shmuel. He has devoted his entire life to the study of Torah and good

neighborly deeds, so that he might gain recognition and honor! He sees his friend getting recognition which he thinks is undeserved. He sees his friend succeeding in life and begrudges him his popularity. That is why he prays for Mashiach to come, so that he can be honored instead of his friend.'"

The Rebbe looked pointedly at Shmuel and continued, "You, with your petty desires, caused the geulah to be delayed!"

Shmuel turned ashen and burst into tears. These tears washed away the crookedness in his mind, for he, suddenly, saw things in their true light. He suddenly realized that the Rebbe had seen straight through him, had seen the truth which, even he, himself, had not been willing to admit. All these years he had been studying Torah, not for its sake, but for his own sake, for his honor! That is what had brought him here to the Rebbe. But the Rebbe had seen the truth! And the Rebbe had told him that he had held up the geulah. Shmuel wept long and bitterly. He saw man's true purpose on this world. From now on he would not be guided by selfish motives. He would strive for the good of his people! He would fulfill his goal on this world, not for himself but for the sake of his people!

Tales of Tzadikim by G. Matov is a wonderful collection of stories from our Sages and the great Torah and Chassidic leaders, arranged according to the Sidra. The five-volume set is available from your favorite Jewish book store, or online at artscroll.com.



PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter
and Dovid Saleman
Answers on page 7.

EASY Qs

1. What is the punishment for eating blood?
2. What do we say today when a personal miracle happens?
3. What parts of an animal may not be eaten at all?
4. What is done to meat today since we may not eat the chelev or dam?
5. What was done with notar?
6. What anything allowed to be between the Kohen's skin and his garments?
7. Who brought a korban todah?

MEDIUM Qs

8. Normally, a korban shelamim could be eaten for two days. However, the korban todah had to be eaten in only one day. Why?
9. What do we call that which remained of a korban after the time limit?
10. Who may eat from a shelamim?
11. Why didn't the kohen wear his very best clothing when he took the rest of the ashes from the mizbe'ah and brought them outside of the camp?
12. What do we call that which remained of a korban after the time limit?

13. What is terumat hadeshen?

HARD Qs

14. With what did Moshe anoint Aharon, his sons, and all the keilim for the mishkan?
15. When a kohen is inaugurated, what offering must he bring?
16. When is a kohen disqualified from eating from a chatat?
17. Until when may a todah be eaten according to the Torah? Until when according to Rabbinic decree?
18. How does a korban become pigul?
19. How much time does the given to finish eating a shelamim?
20. What must be done with an earthenware vessel that Kodosh was cooked in?

DISCUSSION Qs

21. What must be done with a copper vessel that Kodosh was cooked in?
22. Why can't a Mincha be leavened (ie: Chametz)?
23. Why is the Chatas discussed again and specifically to the Kohanim?
24. Why are the Kohanim gifted with so many parts of Korbanos?
25. When one brings a Todah, he has the most amount of food brought for any other Korban, yet has a very short time period to eat it in. Why would this be the case?

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

1. T H is when a K C the A off the M
2. There was A a F B on the M
3. The K can E the L from certain K
4. a K M is not allowed to become CH
5. each K had a certain P where it was A to be E
6. the F, K, and L were some of the E B on the M
7. anything L O from a K past its A T is called N, must be B
8. if a P is T, and he E from a K, he gets K
9. M A A and his S with O before they S in the M

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26. Why do Aharon and his sons put the clothing on before being anointed with the oil? Wouldn't it make sense to do it in the opposite order and not get the clothing dirty?
27. What is the symbolism of leaning the hands on the animal before slaughtering it?
28. Why is Moshe doing the Avodah if he was never inaugurated? Why don't Aharon and his sons do it?
29. Why is it necessary for the inauguration period to be seven days long?

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

Answers on page 7.

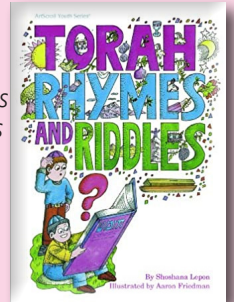
1. The offering that's all burnt up
In Hebrew is Olah.
The one from flour, oil and spice
Is called the Minchah
And the one that gives thanks to
Hashem
Is known as the _____
2. The sin offering is called Chatat

Asham takes away your blame,
I'm the korban brought for peace,
Do you know my Hebrew name?

3. I was dressed with special clothes,
A belt and then a robe.
Over it all was placed on me
An apron called the Ephod.

4. Moshe poured me on Aharon's
head
To make him holy, as Hashem said.
The -----

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PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

Efforts in Vain

“Command Aharon and his sons, saying” (Vayikra 6:2)

It was the Fast of Esther. The Gaon, R' Eliyahu of Vilna, was traveling the roads in one of his periods of self-imposed exile. It grieved him that he might not be able to hear a public reading of Megillas Esther, since he was far from any Jewish community.

At last, spotting a laden wagon on the road, he flagged it down and asked the driver to take him to the nearest Jewish town, where he could hear the Megillah read in a shul. The wagon driver consented.

The Vilna Gaon climbed into the wagon and seated himself atop a pile of pots. The driver continued on his way.

Suddenly, the wagon swerved violently to avoid an obstacle in the road — and tipped over. The Gaon, sitting on top, fell off the wagon and was injured. The pots, too, rolled out and

broke.

The driver was furious. To vent his anger, he began to rain blows on his bruised and bleeding passenger. He blamed the Vilna Gaon for not using his strength to keep the wagon from tilting onto its side and for causing the pots to break. |

Hurt and aching, the Gaon escaped from the irate driver. The moment he was safe, however, his thoughts turned away from his injuries and he began to hurry toward the nearest town, anxious to reach it in time for the Megillah reading. But when he entered the town he found, to his dismay, that he was too late. The reading was over.

The Gaon tried to assemble ten men in order to read the Megillah in front of them but was unsuccessful. He had no other option left but to pay ten men to form a minyan. He gave each of them two gold coins in advance.

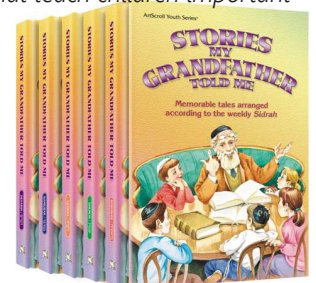
Money in hand, the hired minyan

was quick to betray him. As soon as he began to read the Megillah, they vanished. The Vilna Gaon was left alone. Despite all his efforts — efforts for which he had paid dearly, in blood and money — he had not succeeded in reading the Megillah with a minyan. He was forced to read it alone.

The Gaon felt distress over this for the rest of his life. He repeated this tale often, and whenever he did the tears would flow uncontrollably from his eyes.

Stories My Grandfather Told Me by Zev Greenwald (Author) Libby Lazewnik (Translator) and Tova Katz (illustrator) is packed with short pleasant stories that teach children important life

lessons from the weekly Parsha. The five-volume set is available from your favorite Jewish book store, or at artscroll.com.



PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

Too Late

"Command Aharon and his sons, saying" (Vayikra 6:2)

As a young yeshivah student, the Chofetz Chaim was supposed to eat his main meal at a certain household one day. But his scheduled host changed his mind and, for various reasons, refused to feed the boy. It was explained to the man that this particular yeshivah student was truly exceptional, but not even this information made any difference: The man stood firm in his refusal. Young Yisrael Meir was left without a meal that day, and was forced to learn all day long while trying to ignore his hunger pangs.

Many years later, the two men chanced to meet. By this time, Yisrael Meir had become the illustrious

Chofetz Chaim, respected even by the government authorities, and the other man had become a prosperous merchant.

The merchant had become embroiled in a legal dispute and had to stand trial. The danger of a lengthy prison sentence and a hefty fine hung over his head. In desperation, he turned to the Chofetz Chaim for his help in interceding with the authorities. The Chofetz Chaim looked at him. "Do you remember that you once refused to take a hungry boy into your house to feed him a meal?"

Searching his memory, the merchant admitted that it was possible he had done so.

"That boy, who went hungry all that day, was me!"

The man paled. Shaken and afraid, he was shamed to the depths of his soul. But the Chofetz Chaim reassured him at once. "Nevertheless, I will fulfill your request, and do everything I can to help you!"

Deeply moved, the man said, "I am prepared to pay you anything you want — if only I can have a share in your Torah."

"You are too late," the Chofetz Chaim said. "Back then, you might have had a share, had you hosted me ... but not now. Today, you can acquire your share in Torah by supporting other hungry students in need of a meal!"

STORIES MY GRANDFATHER TOLD ME

A Burning Hunger for Torah

"A permanent fire shall remain aflame on the Altar; it shall not be extinguished." (Vayikra 6:6)

R' Aharon of Klivan, one of the Ba'al Snem Tov's disciples, once came to the home of R' Ze'ev Wolf of Zitomir on the night known as "Nittelnacht," when the custom is to refrain from learning until midnight. Entering the house, he was greeted effusively by R' Ze'ev Wolf, who sat at the table with him and engaged him in a discussion. Afterwards, they ate the evening meal together.

When they finished, R' Ze'ev showed his guest to a room with a bed laden with pillows and comforters, as befit such an honored guest. After R' Ze'ev went to his own room, R' Aharon began to approach his bed in order to rest on it — when he suddenly fainted.

The other chassidim tried to revive R' Aharon, but all their efforts proved

futile. Afraid that the elderly man had succumbed to some sort of illness, they decided to knock on their Rebbe's door to tell him what had happened. |

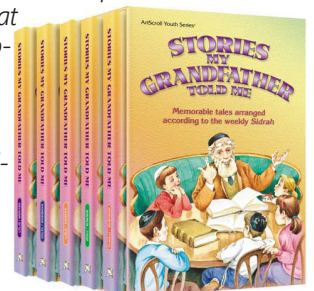
R' Ze'ev rushed to R' Aharon's room, seized his hands, and called, "R' Aharon, arise — it is midnight!"

In his wisdom and holiness, R' Ze'ev understood that his guest's fainting spell derived from no natural, physical source. Rather, R' Aharon was lacking some spiritual need. It was R' Aharon's habit to learn Torah day and night, and he knew numerous tractates of the Talmud by heart. It was most likely, R' Ze'ev believed, that R' Aharon had lost consciousness because he was unable to learn Torah during those hours. As long as he had sat together with R' Ze'ev and his host was fulfilling the mitzvah of hachnasas orchim, R' Aharon had remained strong. The mo-

ment he was left alone, however, his long- ing to learn became too powerful. Prevented from doing so by Jewish custom, his distress had become so great that he fainted.

As soon as R' Ze'ev's words reached his guest's ears, R' Aharon awoke at once. He washed his hands and began to review his mishnayos with tremendous pleasure and joy. All those present marveled at the wonderful sweetness with which the aged man reviewed the words of the beloved Torah.

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A Burning Hunger for Torah

"This is the teaching of the guilt-offering" (Vayikra 7:1)

R'Moshe Avraham Galanti once came to the Ari Hakadosh and requested, "Rebbe, give me a tikkun for my neshamah!"

"I see no tikkun for your soul," the Ari soberly replied. "On your forehead I can clearly see that you have transgressed the prohibition, 'Do not delay paying your worker's salary!'" The Ari's words shook R' Moshe Avraham pro-

foundly. Plunged into the depths of misery, he left. Upon reaching his own home, he began to search through his actions, sobbing copiously all the while. He searched his memory in an effort to recall whom he might have harmed, whose salary he might have delayed paying — but to no avail. He could not remember.

R' Moshe Avraham owned a factory. He called together all his laborers and asked each one whether he had

ever deprived him of what was rightfully his, Heaven forbid. It was only after a long and exhaustive inquiry that he finally learned that one of his workers had received two cents less than what was owed him for his labor.

R' Moshe Avraham paid the difference at once, then hurried back to see the Ari Hakadosh. Smiling broadly, the Ari welcomed him with these words: "Your sin has departed and your transgression is atoned for!"

JEWISH LEADER OF THE WEEK

Roi Klein

July 10, 1975 - July 26, 2006

Roi Klein was a Major in the Israeli Army and one of the greatest soldiers of his time.

In 2006, he took his unit on a mission during the Lebanon War. They were trying to be as quiet and as secretive

as possible.

All of a sudden a grenade landed in the middle of where he and his troops were standing. Without much time to think, Roi screamed "Shema Israel Hashem Elokeinu Hashem Echad!" and jumped onto the grenade.

The grenade exploded and killed Roi but he saved the rest of his soldiers.

Roi is one of the greatest heroes in recent Jewish history.

Roi lived in a town called Eli with his wife, Sara, and two sons, Gilad and Yoav.

PUZZLERS ANSWERS

PARSHA CODE

1. TERUMAS HADESHEN is when a KOHEN CLEANED the ASHES off the MIZBAYACH
2. There was ALWAYS a FIRE BURNING on the MIZBAYACH
3. The KOHEN can EAT the LEFTOVERS from certain KORBANOS
4. a KORBAN MINCHA is not allowed to become CHOMETZ
5. each KORBAN had a certain PLACE where it was ALLOWED to be EATEN
6. the FATS, KIDNEYS, and LIVER were some of the EIMURIM BURNED on the MIZBAYACH
7. anything LEFT OVERS from a KORBAN past its ALLOWED TIME is called NOSSUR, must be BURNED
8. if a PERSON is TUMAY, and he EATS from a KORBAN, he gets KARES
9. MOSHE ANNOINTED AHARON and his SONS with OIL before they SERVED in the MISHKAN

TEST YOUR PARSHA KNOWLEDGE

1. Karet (Spiritual Excision)
2. Birkat hagomel.
3. Chelev (certain fats), dam (blood), and the gidhanasheh.
4. It is trimmed in a special way to remove the chelev; then it is salted and rinsed to remove all the blood.
5. It had to be burnt.
6. No.
7. a. Someone who was seriously ill and recovered. b. Someone who crossed a desert safely. c. Someone who crossed an ocean safely. d. Someone who was freed from jail.
8. 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.
9. Notar
10. Any uncontaminated person (not only the owner).
11. So that they would not get dirty from the ashes.

12. Notar
13. The kohen would remove a handful of ashes from the Mizbe'ach, at least once a day.
14. The Shemen Hamishcha. (special oil created for this purpose, described in Parshat Ki Tisa)
15. A korban mincha -- A tenth part of an ephah of flour. Known as a Minchat Chinuch
16. When he is either Tamai or a mourner
17. a. Until the morning b. Until midnight
18. The person slaughters the animal with the intention that it be eaten after the prescribed time.
19. Two days and the intervening night.
20. Earthenware must be broken, because the taste of Kodesh meat, and therefore Notar, can't be removed.
21. Boiling water can be poured into it to get rid of the Kodesh taste in the vessel. It is then rinsed thoroughly.

TORAH RHYMES & RIDDLES

1. Todah.
2. Shelamim.
3. Aharon HaCohen.
- 4.
5. The anointing oil.

Money, Yes? Shechitah, No?

Command Aharon (6:2)

R' Yisrael Salanter once stopped in an inn during his travels. The Jewish innkeeper was very impressed by his distinguished appearance, his flowing beard and stately bearing, and even before greeting him, asked, "Are you perhaps a shochet? I have an animal to slaughter. It is very difficult for me to transport it all the way to town and

back. I thought perhaps you could save me the trip by slaughtering it for me." R' Yisrael sat at his table. A few minutes later, he turned to the innkeeper and asked, "Would you perhaps have a ruble to lend me?"

"I would lend you a ruble but I don't even know you," said the innkeeper. "How do I know that you would return

it to me?" R' Yisrael's eyes glinted with indignation. "You are not ready to trust me for one single ruble, yet, only a moment ago, even before greeting me and asking my name, you were willing to trust me with slaughtering an animal, a mitzvah about which the Torah cautions us so carefully, a commandment which only experts can perform after years of study and practice."

TEFILAH TREASURES

Washing Your Hands

You're up, you're dressed, you even thanked Hashem for returning your soul—what more do we want? Wait: Did you wash your hands before getting out of bed?

Back in the times of the Beit HaMikdash, the Kohanim used to wash their hands first thing in the morning every single day before they started their day. So too we also try to be like the Kohanim and wash our hands to make sure we're as pure as can be to start our day.

Further discussion for older kids

There are a few reasons why we wash our hands in the morning.

a) During the course of the night, our souls go up to Hashem, where they "recharge"; drawing renewed life and energy for the following day. At that time, our bodies remain with only the lowest soul-powers—those that control our mechanical functions, such as the digestive and respiratory systems. The spiritual vacuum that follows allows forces of impurity to stick to the body. When we wake up in the morn-

ing we wash our hands to remove the last remaining leftovers of these foreign influences.

b) Hashem returns our souls to our bodies every morning because there is a specific mission we have to accomplish today. We were given another day to serve Hashem. In this way, we are similar to the Kohen who is about to serve in the Beit HaMikdash. Just as the Kohanim were required to wash their hands before serving Hashem, so, too, we wash our hands before beginning our day'.



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