



PARSHA PAGES



To subscribe, email ParshaPages54@gmail.com or follow @ParshaPages on Twitter
Created by Adele Nemirov

TZAV - יצ

WHAT HAPPENS IN THIS WEEK'S PARSHA?

Parshas Tzav begins with Hashem teaching Moshe the laws of the burnt offering, **olah**, which is completely burned on the altar, **Mizbeach**, overnight. In the morning, the **Cohen** would collect and dispose of the ashes. The fire of the altar would burn continually and the Cohen would add wood to it every morning. Then, the Torah describes the process of the meal-offering, **mincha**, a combination of flour, oil, and spices that is partially burned on the altar and partially eaten by the Cohanim. This offering cannot contain any leaven, and only the male Cohanim can eat it. Hashem describes the offering that the Cohanim brought on the day of their anointment: flour mixed with oil, which was entirely burned on the altar. More details are added to the laws of the atonement offering for accidental sins, **chatas**, and the guilt-offering, **asham**, including that any vessel that touches the meat of a **korban** becomes holy and must be treated appropriately. Next, the Torah teaches the laws of the well-being offering, **shelamim**, which is one of the thanksgiving offerings, **todah**. This offering contains a kosher animal, and leavened and unleavened cakes made of flour and oil. The flesh of the animal is eaten by the Cohanim and the individual who brought the offering on that day. A vow-offering, **neder**, or a voluntary offering, **nedava**, can be consumed that day and the day after. For all of these offerings, any leftovers are burned on the altar the following day. Additionally, any ritually impure person cannot eat from the offering. Hashem tells Moshe that the Jews cannot eat any of the fat, **chelev**, of an animal, or an animal that died from injuries, **treifa**, or the blood of an animal. The Torah details the parts of the offering that were burned, specifically the fat, and which parts were given to the Cohanim to eat. Then, Hashem tells Moshe to gather Aharon and his sons to **inaugurate** them as the first Cohanim, in front of the people. Moshe ritually washes them and dresses them in their priestly garments. Then, he anoints them and the altar with the anointing oil. Moshe brings the first offering, a bull, on the altar, followed by two rams. He then anoints the garments of the Cohanim with oil. He commands Aharon and his sons to eat the meat of the offerings along with unleavened bread and to burn the leftovers. He requires them to stay in the **Mishkan** for seven days.

THINK ABOUT IT:

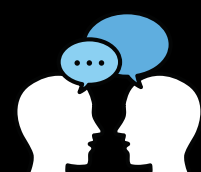
There are many reasons to bring an offering. Look at the different types of offerings, and how they are consumed: either burnt on the altar, eaten by the Cohen, or eaten by the individual who brought the offering. What can the way an offering was consumed teach us about that offering?



THE HOLIEST JANITOR

The first thing that a Cohen did in the morning was cleaning out the ashes from the offerings that had burnt overnight on the altar. This process is called **Terumas HaDeshen**, or removing the ashes. **Rabbi Bachya Ibn Pequda** (1050-1120, Spain) explains that this first step of the day represents our entire service of Hashem! Early in the morning, with no one watching, the Cohen wakes up and cleans the altar, showing his discipline, respect, and devotion to Hashem with a seemingly mundane task. **Rabbi Samson Rafael Hirsch** (1808-1888, Germany) teaches that although this was the first step of a new day, it actually was the conclusion of the previous day of work. This idea of connecting yesterday to today represents the connection of the past of Jewish history to the present, throughout the generations!

DISCUSS:



Think of a part of Judaism that seems repetitive or mundane. Why is that action valuable? Can it connect you to past generations? How? How do these ideas connect to Passover?



וְלִבְשׁ הַכֹּהֵן מְדוּ בַד וּמְכַנְסֵי בַד יִלְבָּשׁ
עַל בְּשׂוּרוֹ וְהָרִים אֶת הַדָּשֵׁן אֲשֶׁר
תֹּאכַל הָאֵשׁ אֶת הָעֵלָה עַל-הַמִּזְבֵּחַ
וְשָׂמוּ אֶצֶל הַמִּזְבֵּחַ: וּפָשַׁט אֶת בְּגָדָיו
וְלִבְשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת
הַדָּשֵׁן אֶל מְחוּץ לַמִּחֲנֶה אֶל מְקוֹם
טָהוֹר: (ויקרא ו:ג-ד)

The priest shall dress in linen raiment, with linen breeches next to his body; and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and place them beside the altar. He shall then take off his uniform and put on a different uniform, and carry the ashes outside the camp to a clean place.

SHABBOS HAGADOL - THE BIG SHABBOS

The Shabbos before Passover is called **Shabbos HaGadol**, the **big** shabbos. There are a few reasons for this name:
TO COMMEMORATE THE BIG MIRACLE: On the Shabbos right before the Jews left Egypt, the Jewish people were commanded to take a lamb, one of the Egyptian gods, and tie it to their bedposts. Miraculously, even though it was done very publicly, the Egyptian people didn't attack the Jewish people while they fulfilled this task.
IN HONOR OF THE BIG SPEECHES: Traditionally, Shabbos HaGadol is the week where the rabbis of communities delivered long speeches about the laws of Passover.

THINK

Why do you think the Shabbos before Passover was so important? This year, when Passover begins on Saturday night, how is this Shabbos different? How is it special? What is one thing that you can do this Shabbos get in the mindset of Passover?

