SHABBAT HAGADOL
TZAV

ALIYA-BY-ALIYA SEDRA SUMMARY

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1st aliya (Vayikra 6:1-11) Instructions are given to the Kohanim: while the offerings must be done during the day, the burning of the fats and limbs continue all night. In the morning the Kohen shall take some of the ashes from the altar and place them at the side. This pile of ashes is removed to outside the Mikdash. A fire for the offerings is to burn constantly. When a Mincha flour offering is brought, part is burned on the altar, the remainder eaten by the Kohanim. It may not be chametz.

Parshat Vayikra outlined the Kohen's work; in Tzav it is the Kohen's menu. But before that, day and night of the Temple is presented. The Jewish day begins at sunset: evening and morning, one day. But not in the Temple. The day in the Temple was the opposite; day followed by night, one day. Offerings are brought during the day and burned through the night. With dawn, a new day begins.

The offerings have time limits. Most offerings must be burned and the Kohen must consume his parts in a day – meaning the day they are brought and the night that follows. Some have 2 days. And the offering we are most familiar with (as we are all the wise child of the seder), the Korban Pesach may be eaten only at night, and perhaps even only until midnight. As we learn the rules of offerings we realize how unusual the Korban Pesach is in all of its rules.

2nd aliya (6:12-7:10) A special Mincha flour offering is brought by a Kohen on the first day of his service, by a Kohen Gadol on the first day of his service and daily by the Kohen Gadol. It is boiled, then baked and completely burned. When a **Chatat**, a sin offering, is brought, it is consumed by the Kohanim in the Temple. The utensils used to cook it must be kashered; while a metal utensil can be put in water, an earthenware one must be broken. An **Asham**, sin offering, is also consumed by the Kohanim in the Temple. For an **Olah**, the Kohen receives the leather. The Kohen consumes baked **Mincha** offerings.

When and where the Kohen or owner consumes the offering varies according to the offering. The "kodesh kodashim – the holiest of holy" offerings are consumed in the Temple grounds itself. That includes the Olah, the Chatat and the Asham. These are offerings brought to express a submission to G-d; the owner does not consume any of

לעילוי נשמת
אליהו הכהן מונק ז״ל
Eliyahu Hacohen Munk z״l
On his first yahrzeit
י״ג ניסן
Missed by his wife, Greta Munk
His children, grandchildren
and great-grandchildren

it, has no personal pleasure in it. An Olah is completely burned, save the leather, which is given to the Kohanim.

Here we have the first mention of kashering utensils. Kohanim would have 3 types of utensils: milk, meat and kodshim, utensils used for offerings. Once the time limit for eating the offering expires, the utensil becomes non kosher and must be kashered. If it is earthenware, it is not able to be koshered. Earthenware is like disposables – chad paami, one time use only. Little wonder that areas in which offerings were brought are treasure troves of broken pottery for archaeologists; for those pottery utensils would be used once and never again.

3rd aliya (7:11-38) When a **Shlamim**, a peace offering is brought to express thanks, 10 mincha breads each of 4 different types are brought. One of each of these 4 types is given to the Kohen. The owner consumes the offering over 2 days. He may not be Tameh, impure. Blood and the offered fats may never be eaten. The Kohen is given the breast

May the Torah learning
from this issue of Torah Tidbits be
לעילוי נשמת
Leila Manasseh z"l
לאה מנוחה בת צבי וחיה רבקה ז"ל
On her first Yahrzeit
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and thigh of the shlamim offering.

The Shlamim is a new category of offering. It is eaten by the owner. It is not restricted to the Temple; it may be eaten anywhere in Yerushalayim. And, the owner has 2 days to consume it. The city of Jerusalem must have been filled with mikvaot, not just for the Kohanim who were going up to the Temple, but for the celebrants, bringing their shlamim, who would need to consume their offerings in a state of Tahara, purity. And there must have been hotels that had special OU Kodshim supervision – special utensils only for kodshim, for cooking offerings. Those bringing shlamim were thankful, joyful, people winked upon by G-d – my, the city of Jerusalem must have been filled with smiles.

4th aliya (8:1-13) Moshe is instructed to inaugurate the Kohanim. Moshe gathered the people and the Kohanim, pronouncing that the following has been commanded by G-d. Moshe dresses Aharon in the garments of the Kohen Gadol. With the anointing oil he anointed the Mishkan, the altar, and Aharon. He dressed the Kohanim in the Kohen garments, as commanded by G-d.

The instructions for inaugurating the Kohanim were given in Parshat Tetzaveh; the inauguration occurs here. The last 4 aliyot of this parsha all end with the same phrase: as G-d commanded. Perhaps this is to avoid accusations of nepotism. Moshe is not appointing his brother as Kohen Gadol in the way politicians hand out jobs to family and supporters. Moshe was commanded.

This phrase is also foreshadowing. Next parsha Nadav and Avihu will do something they were not commanded, a noteworthy departure from all the loyalty of Moshe and Aharon until here.

5th aliya (8:14-21) Moshe brings the inauguration offerings. The Kohanim place their hands on the Chatat, the sin offering. Moshe offers it; the blood is placed on the altar, the fats burned, the animal burned outside the camp. The ram as an Olah is offered; the Kohanim place their hands on the head, Moshe does all of the procedures for its offering.

Moshe acts as the Kohen for the entire inauguration ceremony. He does the slaughter, the sprinkling of the blood, and the offering of the fats. Perhaps this is to sensitize Aharon and the Kohanim to "the other side" of the process. Experiencing what it is like to have someone bring your offering for you will allow you to perform the bringing of offerings with greater sensitivity. Because, now you know how it feels to be on the other side.

6th aliya (8:22-29) The second ram, the Inauguration Ram is brought. Moshe places its blood on Aharon's right ear, right thumb and right big toe. And does the same for the Kohanim. He offers the ram, sprinkling its blood, burning the fats and offering on the

In loving memory of our dear mother, grandmother and great-grandmother
DOROTHY WEINER a"h
On her 18th Yahrtzeit
שביעי של פסח
Rena & Zev Lewis
Heschel & Sarelle Weiner

altar one each of the matzot brought with it after Aharon and the Kohanim waved them. Moshe waved the breast, his portion in the offering.

With this offering, the position as official Kohanim of the Jewish people is inaugurated. There are no other Jews, as far as I am aware, who can trace their lineage as far back as Kohanim and Leviim. A Levi today descends from Levi, the son of Yaakov. And a Kohen descends from Aharon, brother of Moshe. That Kohen status begins at this moment in the desert, one year after the exodus from Egypt and continues, unbroken, til today.

7th aliya (8:30-36) Moshe instructs Aharon to cook the meat of the offering and to consume it and the matza. The Kohanim are not to leave the Mikdash for 7 days. This same procedure is to be done when gaining atonement. Aharon and the Kohanim did all that G-d commanded.

Our parsha outlined some of the benefits to the Kohen, due to his holy service. Support of clergy, or spiritual workers, or ritual leaders is a universal notion, crossing cultures and religions. Our Kohanim are no different in receiving such benefits. However, far more important is not what they receive, but what they do not.

Back in the Yosef story we are told how the Kohanim in Egypt, the Egyptian clergy were treated. They received public support of food. They had land. All of the land of Egypt was taken by Paro in payment for the food during the famine; save the land of the priests. The wealthiest people in Egypt were the priests. In our time, the wealth of the Vatican is vast.

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Our Kohanim, in contrast, have no land; nor do the Leviim. They receive support, albeit modest. This is another instance of the Torah's moderation; supporting the Kohanim, though modestly. The King will receive similar instructions; benefits but with limits. Leadership is serving G-d and His people, not self serving. When reading the Torah we need to notice not only what is said but what is not said; what rights are given, but more importantly what rights are not given. The Kohanim receive; but modestly.

HAFTORAH TZAV/ SHABBAT HAGADOL
MALACHI 3:4-24

The Shabbat before Pesach is referred to as *Shabbat Hagadol*, or The Great Shabbat. Though it is not absolutely certain why *Shabbat HaGadol* was given this name, some suggest that it is based on a *pasuk* at the end of the haftorah of this Shabbat.

Mazal Tov to
Dr. Harvey & Rivka Woolf and family
on the Bar Mitzvah of their son, Amitai

A day will come in the future, says that prophet, that will be *'gadol'*, or awesome. "Lo, I will send the prophet Eliyahu to you before the coming of the awesome, fearful day of the Lord." (3:23)

The message of Malachi is clear: The people have been committing various sins. He warns the people that there will be a day of reckoning. Every act, every word, we engage in is judged by God. Now is the time to return.

There is a subtle hint in the haftorah to our celebration of the Seder with the reference to the coming of Eliyahu Hanavi. The haftorah ends with a reference to Eliyhau who will come at the end of days to herald the coming of the Mashiach. An uplifting message tops off the haftorah. In the final *pesukim* the powerful notion is conveyed that just as the people of Israel were redeemed from Egypt after generations of slavery, so too will the people be redeemed with the coming of the Mashiach in the time to come.

May that day come soon be"H! ■

MITZVOT

18 mitzvot; 9 pos. and 9 prohibitions

A SHORT VORT | BY RABBI CHANOCH YERES
Rav, Beit Knesset Beit Yisrael, Yemin Moshe

In the Haftorah for Shabbat Hagadol we read from the words of the Prophet Malachi.
זכרו תורת משה עבדי אשר צויתי אותו בחורב על כל ישראל חוקים ומשפטים. הנה אנכי שולח לכם את אליה הנביא (מלאכי ג:כב-כג)

"Remember the Torah of Moshe My servant, which I commanded him in Chorev for all Israel, both statutes and judgements. Behold, I will send you Eliyahu HaNavi" (Malachi 3:22)

It would seem from the onset that Malachi, the last prophet, is ending his writing with a caution to the Israel nation to remember the Book of Moshe- the Torah, in order to merit redemption.

However, the Chofetz Chaim (Rabbi Yisrael Mayer HaCohen 1839-1933) emphasized the words used by the prophet: "for all Israel". This means that only when we ALL as one nation, UNITED together, remember the Book of Moshe – the Torah and adopt its moral and ethical ways, will G-d keep his word and usher in Elijah the Prophet who will herald in the redemption.Shabbat Shalom and Chag Kasher V'Sameach