

הַדְגֵבָה
יְסֻדוֹ

פרשת צו Parshat Tzav

Ashreinu | אשרינו

Enhancing your Study of the Weekly Torah Portion

שבת הגדול
Alumni Edition



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Keep the Fire Strong

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Migdal Oz

Parshat Tzav opens with Hashem de-

scribing the avodah of the korban olah:
וְהָאֵשׁ עַל הַמִּזְבֵּחַ תֹּקֵד בּוֹ לֹא תִכָּבֶה וּבֹעֵר עָלֶיהָ הַכֹּהֵן עֲצִים
בִּבְקָר בִּבְקָר וְעֵרֹד עָלֶיהָ הָעֵלָה וְהַקְטִיר עָלֶיהָ חֲלָבֵי הַשְּׁלָמִים
“And the fire on the mizbeach shall burn on it; it shall not go out. The kohen shall kindle wood upon it every morning, and upon it, he shall arrange the burnt offering and cause the fats of the peace offerings to [go up in] smoke upon it” (Vayikra 6:5)

and mundane. The Kedushat Levi writes that the reason the Shechina at Har Sinai is described as an *אש אוכלת*, a consuming fire, is to teach us that the way to please Hashem is to not just perform mitzvot, but to perform them with fire, with enthusiasm. Learning in Israel this year, I try to be aware of the necessity to approach that which becomes ordinary with the same enthusiasm I started the year with.

These pesukim appear to be somewhat repetitive. The Sfat Emet in Parshat Beha'alotecha offers a beautiful explanation for the emphasis on the *aish tamid*. He writes that the *aish tamid* teaches us the importance of maintaining the same fire that we have when we do mitzvot for the first time even when the mitzvah has already become routine

The *mashal* of the *aish tamid* goes even beyond the necessity of enthusiasm. A flame that stays lit does not maintain the same strength the whole time it burns. It flickers and fades only to suddenly flare up again. Our avodat Hashem also wanes and flickers. Some days mitzvot and *limud* Torah feel exciting and fulfilling, and other days they can feel boring and even burdensome. The *ikar*, however, is that the flame of our avodat Hashem stays lit.

It's no coincidence that we are reminded of this *mashal* with Pesach right around the corner. There is such a focus on the necessity of asking questions on *leil* haseder that the gemara writes that even two *talmidei chachamim* who are well-versed in the laws of pesach have a *chiyuv* to ask each other questions at the seder. Questions serve the function of igniting our curiosity. The whole seder is designed to ensure that we don't become jaded and disinterested in what we are celebrating.

This Pesach's sederim may be the fortieth or fiftieth seder in a person's life, and yet each year we are supposed to approach *leil* Pesach with the same enthusiasm that we did when we were little kids and everything was new. May we be *zoche* to approach our *avodat* Hashem on *leil* haseder and on every night with excitement and enthusiasm.

Its All Good

Jonathan Kogan ('22)
Yeshivat Torat Shraga

In Parshat Tzav we read about the korban todah. The pasuk says:

אִם עַל תּוֹדָה יִקְרִיבֶנּוּ

"If he is bringing it as a thanksgiving offering..." (Vayikra 7:12)

This offering was given as *hakaras hatov* for people who survived miraculous things or had miraculous things happen to them. Showing someone thanks isn't just by telling them "thank You", but rather by showing gratitude in the way you interact with that person.

Rashi (Shmot 13:18) explains that Bnei Yisrael had weapons with them while walking through the Yam Suf. The Chasam Sofer comments on this, asking why Hashem needed to perform the miracle of drowning the Egyptians in the sea if the Jews had weapons with which to fight them?

The Chasam Sofer answers that the Jews had a sense of gratitude towards the Egyptians for when they hosted Yaakov and his family when they moved down to Egypt. This gratitude prevented them from attacking the Egyptians with their weapons.

We can learn from this that despite the decades of torture and slavery, Bnei Yisrael still had gratitude to the Egyptians and ultimately to Hashem that they remained a people even after so many years of servitude. We can relate to this in our lives as well. As many hardships as we have in our own lives, whether tests from Hashem or self-driven, we need to recognize that everything is for the best and we need to show the utmost *hakaras hatov* to Hashem for always looking over and protecting us at every moment in our lives.

Spiritual Speed

Yosef Marcus ('22)
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This week's parsha opens with unusual phrasing: צוֹ אֶת אַהֲרֹן וְאֶת בְּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הוּא הָעֹלָה
"Command Aharon and his sons, saying, this is the law of the burnt offering..." (Vayikra 6:2).

Rashi understands this *lashon* of "צו" as meaning imperative and immediate action. The source for this is the gemara in Kiddushin (29a) that says that "צו" means quickness. But what does speed have to do with the *korban olah*?

Rashi also learns immediate action from another pasuk in Shmos:

וּשְׁמַרְתֶּם אֶת הַמַּצּוֹת

"And you should guard the matzot..." (Shmos:12:17).

Rashi says that we guard them in order that they do not become chametz. Then he quotes the Mechilta where Rabbi Yoshia reads matzos as mitzvos. Just like we should be careful not to let

the matzah become chametz by letting it rise, we must also be careful not to let a mitzvah become spoiled. When an opportunity rises, we must do the mitzvah immediately and not let it pass.

However, not all mitzvos are time-based, so why would Rashi connect matzah, which is extremely time sensitive, to every mitzvah?

The Maharal explains that by doing mitzvos with alacrity, we express our desire to transcend our metaphysical reality. As humans we exist in a world governed by time, space, and matter, but by doing mitzvos we attempt to connect to Hashem on a deeper level than our world. Mitzvos are our way to ascend above physical boundaries and express our desire to have a true, meaningful connection with Hashem.

In fact, Pesach is all about time. Our first mitzvah was to control our time through the sanctification of the new moon. Once we were able to control our time we could become Hashem's people. We rushed out of Egypt with such speed that our matzos didn't have time to rise. Once we mastered speed, we could finally become the nation we were always meant to be.

Every time we do any mitzvah, time-based or not, we should feel as if we are entering into a new and spiritual realm. By doing mitzvos, we are breaking through our physical world and connecting to Hashem.

Just as when the *korban olah* was commanded, which is completely burnt and only for Hashem, we were commanded to do it with alacrity, so too every mitzvah we have to perform with speed so we can deeply connect to Hashem.

Spiritual Servant

Chana Schandelson ('22)
Michlala

In this week's parsha, Parshas Tzav, we learn about the responsibilities of Aharon and his

sons and the various details surrounding the procedure of offering korbanos in the Beis Ha-Mikdash.

In the third pasuk of Parshas Tzav we read:

וְלִבְשׁ הַכֹּהֵן מְדוּ בָד וּמְכַנְסֵי בָד יִלְבֹּשׁ עַל בְּשָׂרוֹ וְהָרִים אֶת
הַדָּשֵׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת הָעֵלָה עַל הַמִּזְבֵּחַ וְשָׂמוּ אֵצֶל
הַמִּזְבֵּחַ

“And the kohen shall don his linen tunic, and he shall don his linen trousers on his flesh. And he shall lift out the ashes into which the fire has consumed the burnt offering upon the altar, and put them down next to the altar” (Vayikra 6:1).

When you step back and look at this pasuk in the context of the rest of the parsha, it almost seems out of place! Hashem is about to tell Moshe the nitty gritty details of *korbanos*, but the Torah stops to go in depth about the proper dress to wear? Furthermore, this pasuk is talking about the cleaning of the ashes from the *korban*, so why should the kohanim be wearing specific clothing for doing what seems like a mundane task?

Rabbeinu Bechaye gives us a relatable insight into the understanding of this pasuk. Rabbeinu Bechaye starts by pointing out that the special clothing that the kohanim are required to wear show, *davka*, the important role removing the ashes plays in the sacrificial service. He continues to explain that the clothing required of the kohanim was only to enhance Hashem's honor. Rabbeinu Bechaye is reminding us of the power our clothes have. He stresses the importance of dressing *b'kavod* for certain times like davening or learning Torah.

There is a popular allegory that helps us understand this idea a little better. Imagine you were getting ready to go to the king's palace. You would be sure to dress in proper clothing that shows the utmost respect not only to the king, but also yourself. So too, each day when we get ready to daven or learn in our classes we are en-

tering Hashem's palace. We have the incredible opportunity to connect to the *Ribono Shel Olam* and our clothes have a great impact on the way we view that opportunity.

Rabbeinu Bechaye continues with a new idea that ties in beautifully to the theme of Pesach. Rabbeinu Bechaye explains that:

אינו נקרא עבד עד שיהיה לו אדון, ואין שם האדון ראוי אלא למי שיש לו
עבד

“One cannot be considered a “servant” unless they have a master, and the word master does not have meaning unless there is a servant.”

The two cannot exist without each other. But what does it mean to be a servant of Hashem?

Rav Yehoshua Hartman explains that when Am Yisrael left Mitzrayim they were commanded to do two mitzvos: offer a korban Pesach and have a *bris milah*. What's the connection between these two mitzvos?

The Maharal answers our two questions by explaining that on the night we left Mitzrayim we established our Jewish identity. There are two aspects of our *avodas Hashem*: עובד and עבד. The *bris milah* represents the , because it is one single act that inaugurates a Jewish baby into Klal Yisrael as an *eved* Hashem. However, the korban Pesach represents עובד because it renews our status of being an *oved* Hashem and was an active part of our *avodas* Hashem.

One of the major themes of Pesach is the theme of freedom, which is why Pesach is also known as *Zman Cheruseinu*. At first glance you might think, how could this be freedom? We went from being slaves to Pharaoh in Mitzrayim to becoming servants of Hashem at Har Sinai becoming bound by Torah and mitzvos. Being a true servant of *HaKadosh Baruch Hu* means to internalize that Hashem has set out a beautiful path for us to follow through Torah and mitzvos.

Im yirtzeh Hashem, this Pesach we should come to embrace a true love for Torah and mitzvos and continue to strengthen our *avodas* Hashem! Have a Good Shabbos and Chag Kasher V'Sameach!

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