Points to Ponder

Tzav/HaGadol 5780

**זֹ֥את תּוֹרַ֖ת הָֽעֹלָ֑ה This is the Torah of the Olah (6:2)** - There is no mention of the word Torah in Parshas Vayikra and it appears multiple times in this week’s Parasha. Why the difference? **Rav Wolbe ztl** explained that when it comes to the word Torah, it refers to a complete unit -- ideas AND details. The specifics of each of the Korbanos only begin here in Parshas Tzav. Parshas Vayikra only contains the general principles. Hence the word “Torah” is not found there.

**וְאֵ֥שׁ הַמִּזְבֵּ֖חַ תּ֥וּקַד בּֽוֹ And the fire of the Mizbeiach shall be lit in it (6:2) - Rav Avraham Rivlin Shlita** noted that Chazal note that a Talmid Chacham needs to be like a Mizbeiach. While he needs to be Tamim, he also needs to have a fire burning in his soul which he uses to influence others to be passionate too.

**וּכְלִי־חֶ֛רֶשׂ אֲשֶׁ֥ר תְּבֻשַּׁל־בּ֖וֹ יִשָּׁבֵ֑ר A Kli Cheres that was cooked shall be broken (6:21)** - Rashi explains that pot needs to be broken since the day later, it has the Bliya (absorbance) of something that is Nosar and thus forbidden, in it. **Rav Yosef Shaul Nathanson ztl** explained that this was possible since one of the miracles in the Beis Hamikdash was that the meat never rotted. Thus, it never became Nosein Taam L’fgam and Kashering was out of the question.

**בְּי֛וֹם הַקְרִיב֥וֹ אֶת־זִבְח֖וֹ יֵֽאָכֵ֑ל His Korban needs to be eaten on the day that he offers it (7:16)** - The Talmud (Zevachim 56a) deduces that the blood of a Korban needs to be brought on the day it is slaughtered. The blood is disquaified at sunset. **Rav Schachter Shlita** noted that even according to Rabbeinu Tam who holds that day extends until the time it takes to travel ¾ of a mil after sunset and then Bein HaShmashos for another ¾ of a mil giving the time left to the day a much added boost, agrees with this idea of blood being disqualified at Shkiya. This is  because there is a unique definition of a Korban’s day when the Torah demands YOM. This has ramifications for the need to daven mincha before Shkiyah even to those who hold of Rabbeinu Tam time. Rabbeinu Tam would probably not have davened mincha at that time since it corresponded to the Tamid which would need to be offered before Shkiyah.

**זֹ֣את הַתּוֹרָ֗ה לָֽעֹלָה֙ לַמִּנְחָ֔ה וְלַֽחַטָּ֖את וְלָֽאָשָׁ֑ם This is the Torah for the Olah, the Mincha and the Chatas (7:37)** - The Talmud (Menachos 110) notes that one who studies Torah does not need to offer an Olah, Mincha, Chatas & Asham. **The Kotzker Rebbe ztl** quipped that he always thought he would have Chassidim who would never be able to sin nor even listen to the Yetzer HaRa since they would never have time to listen to the Yetzer. He understood that this is exactly what the Gemara is saying here too -- that one who is engrossed in the study of Torah will never have any time to sin and thus, will never need to bring a Chatas, Asham or Olah.

**קַ֤ח אֶת־אַֽהֲרֹן֙ וְאֶת־בָּנָ֣יו אִתּ֔וֹ Take Aaron and his children (8:2) - Rashi** explains that you should take him and verbally encourage him. **Rav Boruch Sorotzkin ztl**. noted that not only did the Kohanim who were giving up on their rights to Eretz Yisrael in exchange for the title Kohanim but even the Kohein Gadol needed to be encouraged. Why? Because it is hard to give your life over to Ruchniyos 100% of the time. Even the Kohein Gadol needed to be encouraged that he could do it and should for the benefit of Am Yisrael.

**אֵ֣ת צִ֤יץ הַזָּהָב֙ נֵ֣זֶר הַקֹּ֔דֶשׁ He put the Turban on his head; and, upon the Turban, toward his face, he placed the golden Head-plate, the sacred diadem/crown (8:9)** – Why is the king’s crown called an Atara and the Kohein Gadol’s a Neizer? **Horav Moshe Nechemiah Kahanov, ztl,** distinguishes between these two terms in that the Kohein Gadol’s went around the head while the king’s crown engulfed it. The Kohen Gadol is supposed to be the greatest of the Kohanim. He must tower above them in learning and yiraas Shomayim. His focus, is primarily in the area of the spirit. Mundane knowledge, secular wisdom, knowledge of worldly disciples, is not his forte. He is a holy man who dedicates his life to sanctity and spiritual development. He is the one to whom Klal Yisrael looks up to for guidance and inspiration. Therefore, he wears a nezer, which represents what it covers: the mind, Torah wisdom and fear of Heaven.The king of Yisrael plays a dual role. He must be replete in Torah knowledge and a G-d-fearing person but also be worldly, well-versed, and erudite in the mundane/worldly disciplines of languages and wisdom. He represents the Jewish People to the world community. As such, he must be an individual who is comfortable outside of the confines of the Sanctuary – as well as inside. Thus, he wears an atarah, which represents a total head-covering, reflecting the roles that a king must encompass.

**Haftara : וְזָֽרְחָ֨ה לָכֶ֜ם יִרְאֵ֚י שְׁמִי֙ שֶׁ֣מֶשׁ The sun will shine for you, those who fear my name (Malachi 3:20)** - The Gemara (Nedarim 8b) notes that there will be no Gehenom in the future. Rather, Hashem will take out the special sun from its pocket and the Tzaddikim will be healed by it while the Reshaim will be judged by it. **The Steipler ztl** explained that in the future, the Torah will be primary and those who live and learn by it will be excited. On the other hand, those for whom Torah life is impossible, will not be able to live by these rules and will find it as horrible as Gehinnom.