

חַיְנוּ

CHAYENU

Daily Torah Study

THE WEEK OF : שבוע של
PARSHAS TZAV פרשת צו
SHABBOS HAGADOL שבת הגדול
March 22-28, 2015 ב'ח' ניסן תשע"ה

לימוד התורה בכל יום ויום נוגע בנפשות ממש,
לא לבד בנפש הלומד, כי אם גם בנפשות בני ביתו,
שאז אויר הבית הוא אויר תורה ויראת שמים

Torah study every day is crucial to life itself.

This applies not only to the soul of the one studying,
but also to the souls of his family.

For then (through Torah study) the atmosphere of the
home becomes an atmosphere of Torah and piety.

(היום יום - ד' חשוון) - *Hayom Yom, Cheshvan 4*

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חומש

Chumash

with Rashi

DEDICATED IN HONOR OF
THE 60TH BIRTHDAY OF

HERSHEL HERBST

העוסק בצרכי ציבור באמונה

*You should continue to have Yiddishe,
Chassidishe nachas from your children
and grandchildren*

CHUMASH - The Margolin Edition, By Rabbi Binyamin Moore

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** Note: In translation of Rashi's commentary, the author differentiates between translation of Rashi's actual words and additional words of commentary by formatting the latter in italic.*

For a video class of the daily portion of Chumash with Rashi, visit: www.Jewish.tv/RabbiGordon

Overview to Parshas Tzav

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Sacrifices; The Installation Rites

Leviticus 6:1–8:36

The second section of the Book of Leviticus opens as God tells Moses to command (*Tzav*, in Hebrew) Aaron and his sons to follow the procedures for offering up sacrifices. The second half of the section describes the weeklong installation rites by which the priests and the Tabernacle were inaugurated.

Parashat Tzav appears at first blush to be rather nondescript. Its first half is essentially a continuation of the laws of the sacrifices, which formed the subject matter of the previous *parashah*, *Vayikra*. Its second half simply recounts the installation rites through which Aaron and his sons were initiated into the priesthood, the details of which we heard when these rites were first commanded, in the middle of *parashat Tetzaveh*.¹ The description in *parashat Tzav* of how these rites were performed for seven days appears to be merely a repeat of that section of *parashat Tetzaveh*, or at best, a prologue to the events that occurred on the eighth day of the installation ceremonies—described at the beginning of the next *parashah*, *Shemini*—in which some real drama occurs. But this deceptively “bland” *parashah* begins with a strikingly unconventional opening. Usually, when God communicates His commandments to us, the introductory phrase is: “God spoke to Moses, saying: ‘*Speak [or Say]* to the Israelites...’” However, in a few, exceptional places, the introductory phrase is, instead: “God spoke to Moses, saying: ‘*Command [tzav]* the Israelites...’”² In other words, in most instances, God simply instructs Moses to tell us what He wants us to do. In a few cases, however, God is so concerned that we fulfill His will that He instructs Moses to *command* us to do it. The opening passage of *parashat Tzav* is the first instance of such a departure from the usual formula, and the whole *parashah* takes its name from this exceptional word.

1 Exodus 29:1-46.

2 This phrase appears a total of six times in the entire Five Books of Moses.