

CHAYUS

A Shabbos Stimulus

✧ THE EDA AND DAVID SCHOTTENSTEIN EDITION ✧

In honor of our parents, Tuvia and Lea Schottenstein and Rabbi Yisroel and Chana Sirota

Erev Shabbos Parshas Tzav – 5781 – March 26, 2021
Shabbos Hagadol

ערב שבת פרשת צו, י"ג ניסן, ה'תשפ"א
שבת הגדול

✧ כתר שם טוב ✧

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Sacrifice in Spirit

Our Sages state that “whoever occupies himself with the study of *olah* [i.e. the laws of the burnt-offering] is considered as having offered an actual *olah*.”

How can mere study equal an actual event?

When we study the words of Torah regarding the *olah* with passionate feelings of love and awe of G-d, we breathe new spiritual vitality into the Torah’s words. This does not remain as mere spoken words, because in the spiritual realms, the vitality caused by our emotions produces an effect equiva-

lent to an actual offering in the Holy Temple. In the spiritual realms, we have indeed offered an *olah*.

All the same, such an achievement does not replace a tangible offering, because a physical sacrifice introduces new spiritual vitality even to this physical world of action.

Focus: Thought, speech, and emotion are extremely powerful, but action surpasses them all.

✧ פרשת השבוע ✧

PARSHA INSIGHT

By: **Rabbi Moshe Wisniefsky** From: **Daily Wisdom #3**

Based on the works of the **Lubavitcher Rebbe**

Natural Attention to Detail

Aaron and his sons did all the things that G-d commanded through Moses. (Vayikra 8:36)

The procedures performed in the Tabernacle (and in its successor, the Temple) were so complicated that G-d provided the priests with seven days for practice. Nevertheless, Aaron and his sons succeeded in performing every detail perfectly even on the very first of the seven days.

How did they manage such a feat? King Solomon said (Proverbs 12:21): “No errors befall the righteous.” The “righteous” to whom King Solomon is referring are those who are totally absorbed and focused on G-d’s “agenda,” with no thought of their own, personal concerns. Since they are acting as G-d’s hands, so to speak, they automatically cannot deviate even slightly from G-d’s will. Aaron and his sons attained this degree of surrender to G-d.

The lesson for us here is, that we should not feel that, at least in the beginning, we can only handle the “big things”—the most serious of the commandments—while leaving the details and “minor” laws for some later time. This is indeed the case when we seek to maintain our “distance” from G-d, conscious of the distinction between our own agendas and His. When, however, like Aaron and his sons, we are focused entirely on G-d’s agenda, our will merges with His. Suddenly, attention to every detail of the Torah’s law and customs becomes natural, simple, and an integral part of our lives and the fulfillment of our Divine mission.

Hitva'aduyot 5725, vol. 3, pp. 107-112.

Be A Servant

When a servant* has more than one master, and each one is able to help him, it makes no sense for the servant to rely solely on one of his masters, because he expects to be helped by each of them. If, in fact, one of them, as a result of his greatness, is more capable than the others to help him, then the servant's reliance on that master will be stronger in accordance with his ability to help him, despite the fact that he relies on the other masters as well. All the more so if only one of them is able to help him or cause him harm. Then he will be forced to rely on him alone, because he does not expect to be helped by anyone other than him.

Similarly, when a person feels that no creation can either help him or harm him without the permission of the Creator, may He be blessed, this will cause him to cease being afraid of other people causing him harm and to cease relying on them to help him. Instead, he will rely solely on the Creator, as it says (Psalms 146:3): *Do not trust in princes, in the son of man, who has no salvation.*

Commentary

When a servant, etc. With the example of a servant with many options, the author is expressing the unique quality of trust as placing full trust in G-d alone and not thinking that there is another option (*Pat Lechem*).

An imprisoned servant does not merely choose to trust his master. Rather, he is aware that what will occur to him is solely dependent on the wishes of his master, and “no one else can help him or harm him.” The person with *bitachon* has defined his relationship with G-d in a servant-like manner, recognizing that he is in control of nothing and G-d is in control of everything. He has full faith that G-d will take care of him, and that no other being can harm him, or even help him. Such a person has no

worries, because he knows he is completely and unequivocally in G-d's hands.

King David says, *Cast your burdens upon G-d, and He will sustain you* (Psalms 55:23). This can be interpreted to mean that you live your life with no worries or burdens, because they are cast onto G-d, and then He will sustain you. In other words: The trust itself that all your burdens are not yours, because G-d is taking care of you, will lead to your salvation (*Likkutei Sichot*, vol. 36, p. 4-5).

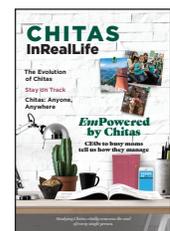
Bottom line: In order for *bitachon* to be strong, a person must realize that no one other than G-d has any power over him/her.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Tzav, 7th Aliyah
Tehillim*	Chapters 72 – 76
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A Tannery in the Temple?!

וְהִכְהִינּוּ הַמִּקְרִיב אֶת עֹרֵת אִישׁ עֹר הָעֵלָה אֲשֶׁר הִקְרִיב לִכְהֵן לוֹ יִהְיֶה

And the priest who offers a man's burnt offering shall keep the hide of the burnt offering that he offered. (Vayikra, 7:8)

The laws of the various *Karbanos* are complex and nuanced; which parts were burned, which went to the *Kohen*, and what did the owner get to eat.

This verse is teaching us what was done with the hide of a *Korban Olah* (a burnt offering). Although the entire animal was brought on the Mizbeiach (Altar), the hide belonged to the *Kohen* and he was entitled to do with it as he pleased; it was his own personal property.¹ The hide of other *Karbanos* belonged to the owners for them to do with it as they wished. The *Mishnah* in *Zevachim*² lays down the general rule:

“The hides of offerings of *Kodoshim Kalim* (sacrifices of lesser sanctity) belong to the owners; the hides of *Kodshei Kodshim* (offerings of the most sacred order) belong to the *Kohanim*.”

The *Mishnah* in *Middos*³ teaches another important detail regarding the hide: **“In the *Parvah*⁴ chamber they used to salt the hides of the animal-offerings.”**

Driving Questions:

1. Which *Karbanos* is this *Mishnah* referring to when it says they were salted in the *Beis Hamikdash* courtyard, in the *Parvah* chamber?
2. What was done with the hides that were salted in the *parvah* chamber?

1. *Zevachim*, 86a, 103b.

2. *Zevachim*, 12:3.

3. *Middos* 5:3. See *Talmud Yoma* 19a (for the correct version).

4. *Ibid*, “There were six chambers in the courtyard (of the *Beis Hamikdash*), three on the north side and three on the south side. On the south side were the salt chamber, the *parvah* chamber and the washer’s chamber.”

The owners of a *Korban* would take their part, eat it and use it accordance with the laws of the specific *Korban* that they had offered. The *Mishnah* can’t be talking about *Kodoshim Kalim* (sacrifices of lesser sanctity) whose animal hides went to the owner because why would they be salted inside the *Azarah*? This was not a place for them to process their private possessions. The *Mishnah* therefore must be referring to *Kodshei Kodshim* (offerings of the most sacred order), and it is therefore the *Kohanim* who are using the *Parvah* chamber for their own animal hides.

As mentioned, these hides were the personal property of the *Kohanim* and there were no limitations on what they could use it for. Accordingly, it would seem inappropriate for them to make shoes, belts and other personal items in such a holy place!⁵

R’ Levi Yitzchak offers a novel idea.⁶ The hides of the *Kodoshim Kalim* (lesser sanctity) were turned into *Tefillin Shel Yad* (hand Tefillin) and the hides of the *Kodshei Kodshim* (offerings of the most sacred order) which were salted and processed in the *Azarah*, were turned into *Tefillin Shel Rosh* (head Tefillin).⁷

5. Chiddushei HaGriz (R’ Yitzchak Zev Halevi of Brisk) on *Menachos* asks this question. Also *Ezras Kohanim* (R’ Yehoshua Yosef HaKohen, Warsaw, 1873) on *Middos* is puzzled by this.

6. In his words:

יש לומר לשבת הפרנה עצמה הוא תפארת (ושם מולחין עורות קדשים, המלח לקרבן ה' בלשבת המלח, והוא בחינת נצח פנ"ל ותפארת הוא הסמוך לנצח, לכן בלשבת הפרנה תפארת היו מולחין עורות הקדשים... והמליחה בלשבת הפרנה ה' לעבוד עורות הקדשים, זה שגד לתפארת. והוא כי עורות הקדשים מוכן שהוא עורות הקדשי קדשים, שהם לכהנים, מה שאין פו עורות קדשים קלים הם לבעלים, כדאיתא בנבחים פרק י"ב משנה ב' עיון שם.. ואיך שגד שימלחים בעורה. והנה מבואר אצלי כסייעתא דשמיא באיזה רשימה שמעורות קדשים קלים היו עושים תפילין של יד דמלכות, ומעורות קדשי קדשים תפילין של ראש, והכהנים בעבודתו היו מניחים רק תפילין של ראש כדאיתא ביומא, ותפילין של ראש נקראים פאר, כמו שכתוב פארך חבוש עליך. והקדוש ברוך הוא תפארת מניחו, והו שהיו מולחין עורות קדשים לעשות מהם תפילין של ראש בלשבת הפרנה תפארת....

7. R’ Levi Yitzchak also draws a connection between Tefillin — which are referred to as פאר (meaning beauty) — and the chamber of הפרה

There is a discussion in the *Talmud*⁸ whether *Tefillin* can be worn by a *Kohen* during the *Avodah* in the *Beis Hamikdash*, and it concludes that while the hand *Tefillin* can't, the head *Tefillin* can indeed be worn during the *Avodah*.⁹

which shares the same root letters. Many commentaries struggle with the name פְּתִיחָה which seems to be linked to some witchcraft and wonder how a holy chamber can carry such a name?! But with the above explanation it all fits beautifully.

8. Zevachim, 19a.

9. The rationale is as follows: Wearing the hand *tefillin* would constitute a *Chatzitza* (separation) between the priestly garments and the skin of the priest and this was not allowed. The head *Tefillin*, however, could be placed on the hair that was in front of their hat and would not constitute a *Chatzitza* (Ibid). For a *Kohen Gadol* (High Priest) there was a space between the hat (*Mitznefes*) and the head-plate (*Tzitz*) where he could wear *Tefillin*.

The *Kohanim*, therefore, would process the hides in the *Azara*, for the sake of making *Tefillin-Shel-Rosh* (head-*Tefillin*) that they could wear during the *Avodah*. Thus, this salting served a holy purpose.

*Toras Levi Yitzchak, Chidushim U'biurim B'shas, pg. 287*¹⁰

The Rambam (Sefer Avodah, Hilchos Klei Hamikdash 10:6) rules that a *Kohen* *may* wear head *Tefillin* if he wishes to. It would seem that while for an ordinary *Kohen* this was optional, for the *Kohen Gadol* it was standard practice. Either way, this resolves the issue, because the hides were used for a holy purpose, and thus had a place in the *Beis HaMikdash*.

10. For more on this subject, see **Yalkut Levi Yitzchak, vol. 4, chapter 120.**

גאולה GEULAH

Yalkut Moshiaich uGeulah al HaTorah
Translated by Yaakov Paley

Prepare and You Will Eat

The Torah states that the meat of a voluntary peace offering may be eaten that day and the next, but “if any of the flesh of his peace offering is to be eaten on the third day, it shall not be accepted; it shall not count for the one who offers it” (Vayikra 7:18).

The third day is an allusion to the era of redemption. If on that Third Day, the nations of the world approach G-d and offer to bring a voluntary peace offering, meaning that they state, “Give us the Torah and its *mitzvos*, and we will perform them!” – “*it shall not be accepted for them; it will not count for the one who offers it.*” A guiding principle

of the redemption – the eternal Shabbos – is to be found in the laws of Shabbos: “One who toils on *erev* Shabbos, he shall eat on Shabbos.” But one who does not exert himself in preparation before the arrival of the holy day, what shall he eat on Shabbos?!

Ramazei Rabbeinu Yoel (MiBa'alei HaTosefos)

לעילוי נשמת
ר' חיים שניאור זלמן יהודה ע"ה בן
יבלחט"א ר' אהרן לייב
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