



Parshas Tzav

March 23, 2018

A Taste of Torah

Loudly Expressed

by Rabbi Chaim Yeshia Freeman

In Judaism, modesty is generally the preferred way to do things; making a lot of noise, literally or figuratively, is usually best avoided. In this week's parsha, we find an exception, one that is instructive for our own conduct, as well.

One of the many *korbanos* (sacrifices) described by the Torah is the *Todah*, the Thanksgiving offering which was brought to express gratitude to Hashem for surviving a life-threatening crisis. The Talmud (Brachos 54b), based on verses in Psalms, teaches that four situations necessitate the *Todah* offering: Surviving a desert journey, imprisonment, serious illness, or a sea voyage.

The *Todah* offering has two very interesting laws. The first is in regard to the time frame allotted for its consumption. The *Todah* is a *shelamim* offering, and a personal *shelamim* offering usually allows the day it is brought as well as the following day (until sunset) for it to be eaten. The *Todah*, however, can be eaten only until the end of the night following the day it is brought. The second law is that it must be accompanied by forty loaves of bread. These two unique features of the *Todah* beg explanation.

There is a beautiful approach from the Netziv (Rabbi Naftali Tzvi Yehuda Berlin; 1816-1893), who explains that when one is coming to express gratitude to Hashem, part of that expression is to do so publicly. The Torah therefore requires this person bring an abundance of bread which must be eaten in a short amount of time to encourage the owner of the sacrifice to invite others to partake of the offering along with him.

Although typically we are encouraged to conduct ourselves in a modest fashion, when it comes to praising and thanking Hashem, we are encouraged to publicize our miracles.

This lesson is very appropriate this Shabbos, for, as the Shabbos preceding Pesach, it is known as Shabbos Hagadol, the Great Shabbos. This idea is recorded in Shulchan Aruch (Orach Chaim 430), where it states that the Shabbos before Pesach is called the Great Shabbos because of the miracle which occurred on that day. The year of the Exodus, the tenth day of Nissan fell on Shabbos. Hashem had commanded the Jewish People in Egypt to take a sheep on the tenth of Nissan for the Pesach offering that was to be offered several days later. The Jewish People obliged and dutifully prepared sheep for the Pesach offering. The Egyptians, who worshipped sheep, witnessed this and were miraculously rendered powerless to respond, even as they watched their deities being prepared for slaughter.

The commentators ask that inasmuch as the Shulchan Aruch is intended to serve as a source of Jewish law, not thought, of what practical application is there that this Shabbos has a special name? The Shulchan Aruch Harav (Rabbi Shneur Zalman of Liadi; 1745-1812) explains that the Shulchan Aruch is instructing us of our obligation to express our gratitude to Hashem for this miracle. And, as we see from the Netziv's comments regarding the *Todah* offering, that gratitude is best expressed in a public fashion. As we gather this Shabbos in our synagogues, let us utilize the opportunity to thank Hashem for His many miracles and kindnesses.

Because Torah Is for Every Jew

Stories for the Soul

Not So Simple

Rabbi Shlomo Lorincz (1918-2009), served as a Knesset member for Agudas Yisroel from 1951-1984. In 1949, while fundraising in the United States for a cause he was involved with, he met a woman who wanted to donate a huge sum for the opening of a yeshivah building in Israel in her name. He suggested she give the money to a certain well-known yeshiva in Kfar Saba. The woman seemed very interested, came to Kfar Saba to see the yeshivah, and agreed to donate the money. But first, she said, she wanted the great Chazon Ish (Rabbi Avraham Yeshaya Karelitz) to give her a blessing.

Rabbi Lorincz brought her to the Chazon Ish and introduced her. However, instead of immediately giving her a blessing, he began to interrogate her: "Who are you? Where did you come from? How did you get so much money?"

The woman replied that she worked as a nurse in a U.S. hospital, and that all her life she had saved up money, scrimping on her own needs, so that she'd have the means to open a yeshivah. "As a child, I always heard from my father that there is nothing more important than Torah study, and now the time has come to fulfill my dream," she explained.

"My advice to you," the Chazon Ish said, "is not to give all your savings to the yeshivah. Give a third, and keep the other two-thirds for yourself, in case you might need the money someday. In addition, you should ask that the portion of the property that will be built from your donation be registered in your name. If you do that, I will give you my blessing."

Rabbi Lorincz left the Chazon Ish's home completely bewildered. Why

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Kollel Happenings

RABBI REISMAN WEEKLY IN DENVER

Join thousands around the globe in listening to the renowned weekly Navi shiur of Rabbi Yaakov Reisman! Rabbi Reisman's weekly Motzoei Shabbos class is shown at Beth Jacob High School, 5100 W. 14th Ave., this week at 9:30 pm. For sponsorships and info, contact info@denverkollel.org. Class will resume following Pesach break.

THE M.B. GLASSMAN FOUNDATION GOLD LUNCH & LEARN PROGRAM

The M.B. Glassman Foundation GOLD Program is a division of the Denver Community Kollel dedicated to bringing Torah study to seniors in the community. Don't miss a great Lunch and Learn class on the weekly parsha at the East Side Kosher Deli, 499 S. Elm St. at 12:00 am. There is no charge for the lunch or the learning! Transportation can be arranged. For more information, contact rmf@denverkollel.org or call 303-820-2855. Class will resume following Pesach break.

A DEEPER LOOK AT THE PARSHA WITH RABBI SOMMERS

Join Rabbi Shachne Sommers as he discusses a number of difficulties encountered in the weekly Torah portion and develops a comprehensive approach to resolve the issue, simultaneously conveying a deeper understanding of the material being discussed. Tuesday nights at Aish Denver (lounge area), 8:15-9 pm, for men and women. Class will resume following Pesach break.

Increase Your Jewish IQ

By Rabbi Yaakov Zions

Last week we asked: How is it possible that through the action (not speech) of one Jew, he or she is forbidden to eat the food item involved, but others are still permitted to do so? **A:** 1. If a Jew intentionally (*b'meizid*) cooks an item on Shabbos, they alone are forbidden to partake of that item forever. Others may partake of the item once Shabbos is over. 2. One may not intentionally nullify a forbidden item in a mixture (i.e. adding a minute amount of pork to a dish where it would be less

than 1/60 and halachically permitted). If one did nullify a forbidden item in food belonging to them, they, and those who they intended the food for, may never partake of that item. For all others, the food is permissible to eat. (Sources: 1. Shulchan Aruch, O.C. 318:1. See Mishne Berura 318:7 who quotes the more lenient opinion of the Vilna Gaon. 2. Shulchan Aruch Y.D. 99:5)

This week's question: When is smelling something prohibited by Halacha?

To submit an answer to Rabbi Zions, email ryz@denverkollel.org.

Lives of Our Torah Leaders

Rabbi Yonasan Eybeschutz - Part XII

As has too often been the case in Jewish history, disputes between great people get out of hand when their followers get involved and people take sides. Tragically, many people

jumped into the fray, and a dispute that could have perhaps been dealt with efficiently and quickly grew into a monster that consumed the Jewish communities of Europe.

Stories for the Soul

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didn't the Chazon Ish allow the woman to donate the entire sum for the building? Why had he advised the woman to have her portion registered in her name, rather than in the name of the yeshivah? Rabbi Lorincz was so perplexed, he returned that very evening to the Chazon Ish to discuss the matter with him.

The Chazon Ish looked at him and said, "What? Didn't you understand? That woman came to ask for a blessing, but I didn't want the blessing to be in vain. For a blessing to be fulfilled, it must have something on which it can take effect. She wanted to donate all that money, but I don't believe she is capable of going through with it. An ordinary person is not capable of parting with every penny of his fortune, even for the most exalted purpose.

"I saw that she truly wanted to donate the money, and I wanted to give her a blessing; after all, she was asking for a blessing for something good. I also wanted to help the yeshivah; therefore, I tried to find a way to make the donation easier for her. If she

would give only a third, and if that third would be registered in her name, maybe she'll be able to follow through. When a person gives, but somehow feels that he still has a measure of control over the money, this makes it easier to part with the money.

"Nevertheless," the Chazon Ish concluded, "I'm afraid she won't be capable of giving even a third. I hope that my blessing will be fulfilled..."

Ultimately, the woman did not give any money to the yeshivah. They went several times to the American consulate so that she could sign over her Israel Bonds on behalf of the yeshivah, but whenever the time came for her to put pen to paper, she started feeling heart palpitations and needed her medication. In the end, she returned to the United States without donating any money.

In this week's parsha, Rashi points out that Moshe was commanded to encourage Aharon to be vigilant regarding the service of the sacrifices, for one must be especially vigilant when financial costs are involved.