

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Tzav / Parah
March 29, 2024 / 19 Adar II 5784
Volume 29, Issue 25
Candlelighting: 7:31 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, March 29

7:31pm Candlelighting
7:35pm Mincha / Maariv

Shabbos, March 30

8:45am Shacharis
*Kiddush is sponsored by
Jim Ross*

6:55pm Laws of Pesach
7:25pm Mincha / Shalosh Seudos
8:41pm Maariv

Sunday, March 31

9:15am Parsha Class
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, April 1

8:00pm The Ten Plagues

Tuesday, April 2

8:00pm Tanna d'vei Eliyahu
(R. Stoll)

Wednesday, April 3

8:00pm Nach Still Speaks –
Tehillim (R. Stoll)

Thursday, April 4

10:15pm Parsha Class
(R. Nisenbaum)

Torah Podcast

Listen to Rabbi Nisenbaum's
"Torah Podcast" at Spotify,
Apple Podcasts, iHeartRadio,
and more, or download at
www.maverickpodcasting.com

New episodes twice a week!

Weekday Minyanim

7:00am Shacharis (M-F)
8:00am Shacharis (Sun)
10:00pm Maariv (Sun-Th)

Class Connection

R. Nisenbaum:
425-436-6200 #352171

"The Torah Podcast" weekly
at all podcast locations

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Tzav

One of the kohain's jobs in the Mishkan was to separate a heap of ashes each morning from the remains of the previous day's offerings. This was deposited on the floor near the altar. When the ashes would pile up, the kohain would don special clothes and remove the ashes outside of the camp. The

removal of ashes did not have to be done every day.

Although this cleanup had to be done anyway, the Torah gives it the status of the actual service itself. The service was not considered to be complete until everything was cleaned up, and only the kohain was allowed to do this cleanup. The intention of this was to teach that one should never feel that a mitzvah is beneath his dignity, even if it does not seem very dignified.

The kohanim were also obligated to make sure the altar had enough wood to remain burning at all times. The fire represented the Torah and its indestructibility throughout time. Indeed, the altar's fire burned throughout the existence of the Mishkan.

The Torah also explains who was allowed to eat the different sacrifices. Parts of each sacrifice, most significantly the blood and certain fats, were burnt on the altar. It is interesting to note that these parts could not be eaten anyway, so no part of the animal was

being "wasted" by offering the sacrifice. Certain sacrifices, however, such as the *olah*, or burnt offering, were completely consumed on the altar (except for the skin, which was given to the kohain as payment).

Parts of other sacrifices, such as the sin offering, the guilt offering, and the meal offerings, could only be

eaten by the kohanim and only in the Temple area. Aside from being payment to the kohain for his service in the Temple, this eating would also serve as atonement for the person bringing the sacrifice.

Other sacrifices, such as the peace offering, and the thanksgiving offering, which included forty loaves of bread, were also eaten by the family and friends of the person bringing the sacrifice, although the kohain got his share from them, too. These could be eaten anywhere in Jerusalem, by people who were ritually pure.

The latter part of the portion discusses the ceremony of inaugurating the family of kohanim for their service. The

ceremony, which involved special sacrifices, immersions in the mikveh, and the anointing of Ahron and his sons, would take place over the seven days prior to the dedication of the Tabernacle. The final inauguration of the Tabernacle took place on the first day of Nissan.

Mazel Tov

*Michael & Brenda Altose on
the birth of a grandson*

*Shmully & Dina Halpern upon
the engagement of their
daughter*

Issue Sponsored

*by Ivan Goldberg upon the
occasion of his father's
yahrzeit Moshe Yosef ben
Ahron Dovid HaLevi*

Sell! Buy!

*to sell chametz or to purchase
R. Nisenbaum's Haggadah
please call 216-659-1118*

Insights: Tzav

This is the law of the burnt offering... (Lev 6:2) Although we can no longer bring sacrifices today, the Prophet Hoshea says "Uneshalma parim sifoseinu, that our lips will take the place of bulls." Through prayer it is considered as if we brought offerings. Somebody once asked Rav Yaakov Galinsky why prayers take the place of bulls rather than other sacrifices, such as goats, sheep, or meal offerings? Rav Galinsky replied that if we can accomplish it through prayer--why should it suffice to replace lambs if it can replace bulls!? He compared it to a counterfeiter who printed bills. If he can get away with printing hundred-dollar bills, why would he print twenty-dollar bills? We should appreciate the value and power of our prayers"

Did You Know?

If one uses horseradish for marmor at the Seder, it must be raw and grated beforehand. There are different opinions whether or not one may leave the grated horseradish uncovered to weaken its strength. One must eat approximately 1 oz. of grated horseradish to fulfill the mitzvah. The marmor should be dipped into the charoses mixture, but the excess charoses should be shaken off, in order for the bitterness of the marmor to be tasted. The same halacha applies to the matza and marmor sandwich eaten afterwards. Incidentally, from the time the bracha is recited upon the matza until after the matza and marmor sandwich is eaten one should not speak unnecessarily as it is an interruption between the blessing and the fulfillment of the mitzvah

Thought for the Week: We often confuse sense with sensation. (A Candle By Day)