

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Tzav

April 11, 2025 / 13 Nissan 5785

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Candlelighting: 7:44 pm

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

Friday, April 11

7:44pm Candlelighting
7:45pm Mincha / Maariv

Shabbos, April 12 Erev Pesach

7:15am Shacharis

10:50am Stop eating chometz
<12:08pm Dispose chometz & bitul

7:35pm Mincha
8:54pm Maariv

>9:04pm Candle (60 min)

1:26am Chatzos

Sunday, April 13 Pesach Day 1

9:00am Shacharis

7:50pm Mincha
8:47pm Maariv – Omer #1

>9:05pm Candle (60 min)

1:26am Chatzos

Monday, April 14 Pesach Day 2

9:00am Shacharis

7:50pm Mincha
8:56pm Maariv – Omer #2
[v'sein bracha]

SEE PESACH SECHDULE
FOR THE REMAINDER OF THE WEEK

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.

Insights: Pesach

It is a Pesach offering to Hashem Who skipped (posach) over the houses of the Children of Israel... (Ex 12:27)

There was a wealthy Jew in Plonsk who would buy all his holiday needs at the gentile stores to save a few dollars rather than give the business to his Jewish brethren. The town's rabbi, Rav Tzvi Yechezkel once met him and greeted him, "Good morning, Reb Pesach!" The fellow turned in surprise, "Rabbi, you know my name isn't Pesach!"

"Oh really?" said the rabbi. "I thought your name was Pesach because you also skip over all the Jewish stores and only frequent the non-Jewish establishments!"

"No, my name is Avraham." The man insisted, somewhat miffed.

"Well, that also makes sense," explained Rav Tzvi, "Hashem changed Avram's name to Avraham because he would be an *av* a father and patron to *hamon goyim*, the multitudes of the nations. You must feel that you have a greater responsibility to patronize the other nations more than the Jews!"

Did You Know?

The four cups of wine at the Seder must contain at least 3 and 4 fluid oz. Preferably one should drink the entire cup within a couple of minutes, without interruption but at the very least, a majority of the cup must be drunk each time, within a few minutes. If one uses a larger cup, some authorities hold that a majority of the cup must still be drunk. One should preferably drink red wine for the four cups, but white wine is acceptable. If one cannot drink wine, or even a wine-grape juice mixture, grape juice may be substituted.

Thought for the Week: "Giving our children more freedom" is more often a matter of giving more freedom to ourselves.. (A Candle By Day)