

In this newsletter, we are going to delve into the material of lecture #783 that was given on Monday in Ramat Hasharon in Midreshet Berina Yiktzoru on Haktzer Street #2 at 7:00 by Rabbi Ron Barina who is under the guidance of Gaon Rav Yaakov Edelstein Ztk"l, Rav Meir Mazuz Shlita and Rav Avraham Yosef Shlita



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A word from the editor:

It states in the beginning of the Parashah (7, 12), "If he is bringing it as a thanksgiving offering..." Rashi explains, "If he is bringing the offering to give thanks to Hashem for a miracle that happened to him, for instance, those who made a sea voyage [and returned safely] or journeyed in the desert, or those who had been imprisoned [and were subsequently released], or a sick person who recovered. All these are required to give thanks [to God], for regarding them, it is written, "They shall give thanks to the Lord for His kindness and for his wonders to the children of men. (Tehillim 107) "And they shall slaughter sacrifices of thanksgiving."

Brachot 54: Rabbi Avraham Even Ezra says "If it is on Thanksgiving" - the purpose for this sacrifice is to thank Hashem for being saved from a tragedy. Where do we learn this out from? From the verse, "וכל החיים יודוך סלה" - and all of life will acknowledge you. The letters of חיים (life) represent the words מַדְבַּר יָם מִבּוֹשׁ יְסוּרִין יָם - imprisoned, sick, sea and desert. (Tur Shulchan Aruch Orach Haim 219).

The Ketav Sofer says "One who suffers a confession sacrifice honors me" (Tehillim 50). Rav Huna in the name of Rav Acha says, "The verse does not say Yechabdeni (honors Me) rather it says Yechabdenneni - honor after honor (an extra letter nun is added). It seems that the verse wants to say that one who was in danger and was saved needs to thank Hashem for the good given to him as our sages say (brachot 54), "Four types of people need to thank Hashem". The person who is saved needs to thank Hashem for being saved. However, the person should also thank Hashem for being put in a dangerous situation because whatever Hashem does is for the good. Hashem puts us in danger in order to make us repent. Our sages say, "Just as we thank Hashem happily for the good, we should thank him the same way for the bad" (on this, David HaMelech wrote in Tehillim chapter 34, "I will bless Hashem at all times" - even in times of tragedy). Therefore, when a person brings a thanksgiving offering, he should bring it not only for being saved, but also for the tragedy itself.

This is why the verse writes the word honor with a double letter Nun; we should thank Hashem double, honor after honor, for the bad and for the good, for the danger and for the salvation. The rest of the verse of Tehillim is "And I will prepare the way; I will show him the salvation of Hashem". In most situations, a person does not know why it is good that he was put into a dangerous situation, but he believes that nothing bad comes from Hashem and what Hashem gives him is for his good. He needs to thank Hashem and bless Hashem even if it looks bad to him because Hashem will show him the salvation and he will see that the bad was really good. This is why the verse says "And I will prepare the way". Because he honored Me twice, "I will prepare the way" for him to see "the salvation of Hashem.

He will see that Hashem is his salvation and no one else but Him.

Our sages say (Pesachim page 50) the world to come is not like this world. In Iya say that in the future all the sacrifices will be nullified and the thanksgiving offering will not be nullified; all the prayers will be nullified, but thanksgiving will not be nullified as it says (Yirmiyahu 33, 11) "the sound of mirth and the sound of joy, the voice of a bridegroom and the voice of a bride, the sound of those saying, "Thank the Lord of Hosts" - this is thanking Hashem and at the end of the verse it says, "Bringing a thanksgiving offering to the house of Hashem" - this is the thanksgiving offering. And David also says (Tehillim 56, 13), "Upon me Hashem are your vows, I will pay Thanksgiving offerings to you". The verse does not say Todah - thanks but it is written as Todot (thanks in plural form) - we say thanks and bring a thanksgiving offering.

The first person to learn what thanksgiving is, was Leah as the verse says (Bereishit 29, 35) "This time I will thank Hashem, therefore she named him Yehudah..." Yehudah was given this name as his mother Leah thanked Hashem for his birth. The thanksgiving offering comes to teach us that a person should stay far, far away from being a person who fails to recognize the debt of gratitude that he owes other people as there is no other character trait as bad as this. Thank you is not just a polite word said to another person in order to bring a smile to the other person's face rather it is the attitude of gratitude that should become ingrained in a person so that he always feels he owes a debt of gratitude to those who do good for him.



Tzav - a summary of the points in the Parashah

1. The Mitzvah of a continuous fire and bringing up the limbs of the sacrifices all night on the altar.
2. Burning the ashes every day and removing the ashes when it is too much. (6, 1-6).
3. The laws of the meal offering, a fist of it for the altar and the rest gets eaten by the Cohanim (6, 7-11)
4. It is forbidden to kneed it or bake the remainder of the meal offering with Hamess.
5. The meal offering of the Cohen Gadol every day and a Cohen who is being taught the work of the Beit HaMikdash (6, 12-17).

6. The laws of a sin offering, the blood of the sin offering and the laws of the guilt offering (6, 17-23).
7. The meat of the sin offering and the guilt offering and the remains of the meal offerings (except for the meal offering of the Cohen) is eaten by the Cohen on the day it was sacrificed and the skin of the burnt offering gets divided up by the Cohanim (7, 1-10).
8. The peace offering with 40 breads for a person who had a miracle happen to him.
9. Peace offering and prohibition to eat rejected sacrificial meat and impure meat (7, 11-21)
10. The prohibition to eat fats of animals and the blood of animals and birds (7, 22-27).
11. The waving of the fat and the breast of the peace offering by the owners of the sacrifice and the Cohen.
12. The portions from the peace offering belonging to Aharon and his sons (and the thanksgiving offering) (7, 28-38).
13. The preparations and sacrifices during the seven inaugural days (8).

"Command Aharon and his sons saying..." (6, 2)

The expression **וְצַו** always denotes urging [to promptly and meticulously fulfill a particular commandment] for the present and also for future generations. Rabbi Shimon taught: Scripture especially needs to urge [people to fulfill commandments,] where monetary loss is involved. We need to understand what the connection is between these two concepts brought down in Rashi. What is the connection between the first part of Rashi and the explanation by Rabbi Shimon in the second part of Rashi for the word **Tzav** (command)? In the end of Masechet Menuchot (110) it says that we learn from the words "This is the laws of the burnt offering" that whoever toils in learning these laws it is as if he brought the burnt offering sacrifice. We learn then that in all generations when the Beit HaMikdash has not been built yet we can bring sacrifices through our learning Torah. Even when the Beit HaMikdash is built, they can learn the laws of the burnt offering and it will be as if they brought the sacrifice; however, this will cause a monetary loss for the Cohanim as they will not get the portion of the sacrifices that are meant for them.

For this reason, it is not good for the Cohanim to publicize the fact that whoever learns about the sacrifice it is as if he brought the sacrifice as they will have a monetary loss. Therefore, Hashem said to Mosheh "Command Aharon and his sons saying this is the laws of the burnt offering" so that Aharon and his sons will themselves publicize that learning about a sacrifice is as if they are bringing a sacrifice and they will not fear the monetary loss. This is why Rashi says that "Tzav" is a word that indicates urging, immediately and for generations to come. Aharon and his sons should urge them to do this immediately and in future generations. Why then does Aharon and his sons need a special commandment to teach this; don't they anyways teach everything to Bnai Yisrael? This is why Rabbi Shimon says that Aharon and his sons need to be urged to do this since they will lose out on their portion in the sacrifices as the Jews will learn about the sacrifices instead of bringing them and this will, in turn, cause monetary loss to the Cohanim. (Imrei Shefer)

What is the connection between the sacrifices and the Garments of the Cohanim

"Take Aharon and his sons with him and the garments" (8, 2)

It is written in the Gemara (Zevachim 88): Rabbi Anani son of Sasson asks why is it the Parashah of the sacrifices is placed next to the Parashah about the Cohanim's garments (Rashi)? This comes to teach you that just as the sacrifices atone so does the Cohanim's garments atone.

Ketonet (tunic) atones for spilling blood as it says (Bereishit 37, 31) "And they slaughtered a kid and they dipped the coat in blood" (Rashi explains this is a hint to the future that spilling of blood will be atoned for by the Ketonet; dipping means atoning).

Michnasayim (pants) atones for illicit relations as it says (Shemot 28, 42) "And he made for them pants of cloth" (to cover the nakedness - Rashi explains it is a hint to the future that spilling of blood will be atoned for by the Ketonet; dipping means atoning).

Mitznefet (turban) atones for those who are haughty. How do we know this? Rabbi Chanina says something that is high should come and atone for someone haughty. The belt atones for thoughts of the heart (Rashi explains they would gird their swords around their waist at elbow height close to their heart)

Choshen (breastplate) atones for the judgments as it says (Shemot 28, 15) "And you shall make a breastplate of judgment".

Ephod (richly embroidered apronlike vestment) atones for idolatry as it says (Hoshea 3, 4) "Nor ephod nor terafim" (Rashi explains the sin of terafim (constructed images which speak and reveal hidden things) was revealed. If there is ephod there is no terafim and this is what I saw in Masechet Arachin).

Me'eel (robe) atones for Lashon Hara. Rabbi Chanina says let something that has sound (Rashi explains the bells hanging on it atones) come and atone for bad voices.

Tzitz (showplate) atones for brazenness as it says (Shemot 28, 38) "And it was on the forehead of Aharon" and about brazenness it says (Yirmiyahu 3, 3) "And a harlot's forehead you had". Rabbi Yehoshua says there are two things that have no atonement with sacrifices, but get atoned in a different way. These two things are spilling of blood and Lashon Hara. Spilling of blood gets atoned by the decapitated calf and Lashon Hara by the frankincense.

Rabbi Chanina asks how does the frankincense atone? It says (Bamidbar 17, 12) "And he will give the frankincense and it will atone for the nation (Rashi explains this was in the argument of Korach when Lashon Hara was spoken). Rabbi Yishmael asks what does frankincense atone for? On Lashon Hara. Let something hidden come (Rashi explains that the Cohanim were there alone when they brought the frankincense on the altar as it says no man should be there (parashat Yoma)) and atone for something hidden. When someone speaks Lashon Hara about another, the other person does not know who killed him by talking about him as it is done in hiding. However, when Lashon Hara takes place publicly, then the sound of the bells on the robe atones for this as this was said in a voice that everyone heard.

"Which burns on the altar from night until morning" (6, 2)

What does the burnt offering atone for? On the neglect of a positive commandment. Our sages say that there are 248 positive commandments and the Mitzvah of a burnt offering is among them. If so, then the burnt offering atones for the other 247 Mitzvot.

Rebbi Rachamim Chai Chayuta HaCohen Zt'l from Jerba writes that we have a hint to this in this verse. The last letters from each of words in this verse "ל המזבח כל הלילה עו הבקר" - is equal to the numerical value of 247. It is telling us a burnt offering atones for 247 Mitzvot (Ma'ayan Hashavua)



"This is the law of the burnt offering; that is the burnt offering (6, 2)

In Otzar Hamidrashim the words of our sages are brought down regarding the burnt offering. About the burnt offering, Hashem says, "I don't want it to be removed from the altar as this sacrifice is the dearest to me from all the sacrifices!" To what is this compared? To a king who had a joyous occasion and his household and those who loved him bought him gifts and the king praised each and every one. Then a person arrived with a basket full of special fruits. The king asked him, "Who are you?" "I", the man answered "Am the king's gardner.

I take care of the king's orchards and I brought you a gift from the fruits of the orchards". After him arrived a man with a small sheep. "Who are you?" the king asked. "I", answered the man, "take care of the king's flocks of sheep and I have brought a newborn sheep to the king as a present". Then a third person arrived with a present for the king. "Who are you?" the king asked him. "Are you also one of the people who work for me?" "I do not work for the king", the man answered. "I just brought a gift for the king in order to honor him".

"The gift that this person brought me", the king said, "will no be removed from my table".

"My master the king", one of the advisors asked the king, "How come this gift is more precious than all the other gifts"? "All the rest of people that brought me gifts", the king answered, "are obligated to honor me, but this person who is not one of my workers and is not a part of my household brought me a gift for the sole purpose of honoring me. Therefore, his gift is the most precious of all the gifts"!

It is the same with the sacrifices. If a person sins, he has to bring a sin offering and if he is guilty, he has to bring a guilt offering, but the burnt offering is a donation; therefore, it is the most precious to Hashem than any other sacrifice.



"This is the law for the burnt offering, for the meal offering, and for the sin offering and for the guilt offering" (7, 37)

In the Midrash (Tanchuma 14) it says, Bnai Yisrael said to Hashem, "Master of the Universe, You command us to bring all these sacrifices. In the time of the Beit HaMikdash, when a person sins he brings a sacrifice to atone for his sin. Now that the Beit HaMikdash is destroyed, how do we atone for our sins"? Hashem answered them, "Guard My Torah" and our

Sages say that anyone who toils in learning about the sacrifices it is as if he brought them. This is exactly what Mordechai did in Shushan Habirah when he heard about the decree of Haman and Achashveirosh to destroy, kill and annihilate all the Jews, men, women and children.

He gathered 22,000 children to the Beit Midrash and sat and taught them the laws of the sacrifices while they were fasting, screaming and crying... At that moment, Hashem's mercy was aroused and He sat on the throne of mercy and said, "What is this voice that I am hearing from these children screaming and crying"? Mosheh Rabeinu answered, "These are the young ones of your nation that are fasting three days and tomorrow the enemy wants to kill them, heaven forbid". At that moment, Hashem took the letters and tore them up and Achashveirosh panicked that night. This is where in the Megillah it says, "On that night, the king could not sleep". From here began the downfall of Haman and the salvation of the Jewish nation. (Midrash Rabbah Esther)



"And this is the law of the meal offering...it is holy of holies like the sin offering and the guilt offering" (6, 7&10)

We have to understand why the meal offering is holy of holies and why is the sin offering and guilt offering holy of holies. We know that the burnt offering is holy of holies as all of it is burnt on the altar, but these other ones have a portion that is given to the Kohanim just like the peace offering and the peace offering is not holy of holies? The reason is understood when we see who brings the meal offering. The poor person who has a broken heart brings the meal offering and therefore his sacrifice is very dear to Hashem so the law is that it is holy of holies. Also the sin offering and guilt offering are brought because of sins that were done and the person who brings them is broken hearted in his repentance; therefore, his sacrifice is dear to Hashem and is considered holy of holies as it says (Brachot 34), "In a place that a repentful person stands, completely righteous people do not stand".

(Abarbanel)



"And he removed his clothes and wore other clothing" (6, 4)

Rebbi Tzvi Tzimelinski teaches, "Each person should remember that sooner or later his end will come and then 'he will remove his clothes' - they will take off his clothes that he wearing, 'and he will wear other clothes' - they will dress him in white cloth, "And they will take out the ashes outside of the camp" - the body will be taken outside of the city and the soul will go up to the heavens "to a pure place" to give judgment "and a person should take to his heart" to always remember these things.

It is written in Pirkei Avot (chapter 6, mishnah 9), "When a person dies, no money and no gold and no precious stones will accompany him, only his good deeds".

Our sages give a parable about this. A person had three people he knew. The first person he loved very much and he was near him all the time.

ברינתה יקצורו

The second person he also loved, but this person was not around him as much. The third person, he was not really interested in and he did not give him much of his time. Behold one day one of the people of the kingdom receives a letter that he is invited to come before the king for a judgment. This person was terrified; he turned to the first person that the king loved dearly and asked him to accompany him to the king in order to testify before the king that he is a good citizen and he is free of any wrongdoing. However, the first person answers that he is sorry, but he cannot accompany him. As much as he begged and pleaded, the first person stood his ground. Disappointed, he turned to the second person. The second person answered that he is willing to come with him only until the door of the king's palace, but he cannot enter as he is not invited. Disappointed from this friend of the king, he turns to the third person that the king does not like so much and does not give much of his time to. To his astonishment, the third person says to him, "For sure. I will come with you and I will enter with you before the king and say good things about you to him".

The moral of the story: The first friend of the king who the king adores is the money and the gold. From morning until night, a person has money in mind and it is with him the whole time, but when he dies, the money stays in the safe and he cannot take it with him. The second friend is a person's relatives and household who can accompany him to his final resting place, but no further than that. The third friend whom a person does not spend as much time with is the Torah and Mitzvot and these are the only things that will accompany him to his judgment.

There is a story about the Arizal who was known for disseminating the hidden Torah. The year that the Arizal (Rav Yitzchak Luria Ashkenazi) went up from Egypt to Israel, Rav Mosheh Cordovero Zt'l (the Remak) passed away. It was the 23rd of Tamuz that the Remak passed away and a very heavy mourning came down onto the city of Tzfat. A lot of people came to participate in accompanying him to his final resting place. All the stores closed up and even the pasha of Tzfat came to participate. The Rabbis of Tzfat were at the head of the procession and following them was a great crowd. Everyone had their heads bowed in anguish until they reached the cemetery. Maran Rabbi Yosef Karo, the Rabbi of Tzfat, eulogized the Remak and pointed to his grave and said, "Here is buried the ark of Torah". Other Rabbi eulogized him as well. When they finished eulogizing, one of the Remak's students invited the Arizal to speak. A lot of people were surprised about why the Arizal was given the honor to eulogize such a great person. He just recently had moved to Eretz Yisrael and even though he was a Torah Scholar, but he was young and they could not understand why it would be his place to speak. Without a hesitation, the Arizal got up to speak and he said that the death of this righteous person is not a punishment for his sins.

The opposite, he was a person who was complete in all his ways and he went on to explain the verse "And if a person has a sin whose judgment is death and he is killed, that they hang him on a tree" (Devarim 21, 22). The word "Chet - sin" is a word that shows a lacking. We can understand this verse in this manner: If there is a person who is lacking the judgment of death, meaning he has completed his days on the earth, but he is

deserve to die, even so he will die. The reason for his death will be put onto "the tree" which is the tree of knowledge - t he sin of Adam with the tree of knowledge broguht death to the world. Also us, the Arizal continued in a broken voice, we blame the death of this righteous person on "the tree". After all the eulogies were finished and after the people dispersed, the sutdents saw through different signs that the Remak had given over to them that the Arizal is worthy to be their Rav.

WITH BLESSINGS OF TORAH
RON BARINA

Rav Ron Barina is a 30 year veteran of the air-force. Since he retired, he has served as a consultant who travels from Israel to USA to also meet with USA air force representatives in the area of engineering/technology. He now dedicates most of his time to learning, teaching and spreading the sweet Torah. He learns with the Gaonim Rav Meir Mazuz Shlita, Rav Yaakov Edelstein, and Rav Avraham Yosef Shlita. He resides with his lovely wife and children in Ramat Hasharon. If you travel to Israel, you are welcome to visit his house and drop in on a class at Hashomer Street, #8, Ramat Hasharon.

"The preparation of the heart are man's, but the answer of the tongue is from Hashem" (Mishlei 16, 1)

L'Iluv Nishmat:



My teacher, my father: Yaakov ben Rahel and Tzadok
My beloved mother: Sarah-Serach bat Simchah and Yosef
My father-in-law: Marchus Mordechai ben Rivkah and Yosef Mosheh Aharon ben Meir Yitzchak
Tzvi Aryeh ben Aba David and Miriam
Menachem Mendel ben Avraham and Tziporrah
Meir Ben Simchah : The Rabanit Mina bat Mordechai Shemuel
Yaffa Nidra bat Neima : Miriam bat Aziza : Rahel Bulur bat Miriam : Katun bat Chaviva Rabant Batsheva
Ephraim Ben Yocheved and Zion : Yaakov Yisrael ben Galit
For honor & success: Arie (leon) ben malka, Zaava bat Eto

For a complete healing:

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Due to this newsletter containing the name of Hashem, it Genizah (proper burial). Please do not throw away.