

# Parsha: Tzav - Shabbat

## HaGadol

This week's parshah is Tzav. Like the previous parshah, Vayikra, it speaks of several sacrifices. It then discusses some laws of purity and impurity and other laws of the sacrifices, culminating with the consecration of the Mishkan (the Tabernacle).

Regarding the sacrifices, the Torah speaks of what to do with the ashes of the offerings on the altar and how they are to be disposed of. Then it mentions the specific daily minchah offering of the Kohen Gadol (the High Priest), and then the Torah details the laws of the korban Asham (guilt offering).

The parshah then outlines the conditions that make a sacrifice acceptable or unacceptable. It speaks of the laws regarding the timing and place of the sacrifice, the state of it being pure or impure, and the condition of the person bringing or eating the sacrifice.

The simple reason is that not everything we do is perfect, nor is every circumstance perfect. Thus, the Torah teaches us to be diligent and take care in our timing, where we commit our acts, and the prevailing situation at that moment. Perfection is not common. Therefore, we are taught in which circumstances we can or cannot be active.

The Torah then details what should be done in order to sanctify Aharon as the Kohen Gadol and his descendants to be the family of priests and to serve in the Mishkan and Temple.

During the seven days that the Mishkan was consecrated, it was Moshe Rabbeinu who served as the Kohen Gadol. He was the individual who was able to erect the Mishkan and thus lead the Jews in their sacrifices. This is a subtle hint that our service to HaShem requires leadership—the leadership of the true tzaddik—prior to us being able to serve HaShem.

This Shabbos is Erev Pesach and is called Shabbos HaGadol (the Great Shabbat), recalling the miracles that occurred in Egypt. It was on the tenth of Nissan, which fell on Shabbos that year, that the Jews each took a sheep to offer as the Pascal Lamb. The Egyptians worshipped sheep (much as the Hindus today regard cows as sacred), and yet the Jews took their idolatry and set it aside for a sacrifice to HaShem.

This has implications even today, as many people have their own idolatries—such as human rights, animal rights, environmental rights, etc.—and totally disregard the rights of the Jews to live in peace in Israel. They champion everyone else’s rights—those of murderers, rapists, terrorists, baby killers, and so on.

We must keep our faith in HaShem despite all the uproars of the nations, especially the United Nations, and place our faith in HaShem, notwithstanding their outcries.

Then we, too, can merit an Exodus and Freedom from Terrorists, and merit a glorious Pesach and true salvation, Amen.

Have a Great Shabbat and a great Pesach.