

Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

ISSUE 24

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TSAV

8th Adar 5775

Kohen - First Aliya:

Chapter 6, verses 1 - 10

- ✚ Hashem tells Moshe to command Aaron and his sons about the laws relating to the Korban Olah (Burnt Sacrifice) which must remain burning on the Mizbayah (Altar) all night.
- ✚ The first job for the Kohanim in the morning is to remove the ashes and prepare the Mizbayah ready for the new day's korbanos.
- ✚ When a Korban Minha (Meal Offering) is brought, The Kohen must take three fingers full of flour, and mix it into the oil, before burning it on the Mizbayah along with the frankincense. The rest of the flour can be used and eaten by the Kohen.

Levi - Second Aliya:

Chapter 6, verse 11 – Chapter 7, verse 10

- ✚ When a new Kohen is inaugurated, he must bring a special Korban Minha which must be totally saturated in oil before being totally burned.
- ✚ The leftover meat from either a Korban Hatat (Sin offering) or Korban Asham (Guilt offering) can only be eaten by a Kohen in the courtyard of the Mishkan (Tabernacle)
- ✚ If any meat of the Korban touches an object, the object itself becomes holy. If the meat is cooked in a metal pan, the pan must be Re-Koshered before reuse. If an earthenware pot was used then it must be broken. If any blood from the Korbanos stains a garment, it must be removed by washing it in a Mikvah.

Sh'lisi - Third Aliya:

Chapter 7, verses 11 - 38

- ✚ When a Korban Shlamim (Peace offering) is given, the Kohen takes the chest and right thigh portion for himself.
- ✚ The thanksgiving Korban is brought along with forty loaves of bread, made up from ten unleavened mixed with oil, ten unleavened wafers smeared with oil, 10 unleavened loaves, made from the finest flour mixed with heated oil and 10 properly leavened loaves. One of each type must be eaten by the Kohen within one day and night.
- ✚ If a person brings a Korban with improper intent, then the Korban is classed as Pigul (rejected) and must be burnt. The punishment of Karet (Spiritually Cut-off) is meted out to an impure person who eats from the korbanos or if any fat or blood of from any animal or bird was consumed.

R'VI' - Fourth Aliya:

Chapter 8, verses 1 – 13

- ✚ Hashem tells Moshe to inaugurate Aaron and his sons in front of everyone.

Chamishi - Fifth Aliya:

Chapter 8, verses 14 – 21

- ✚ Moshe bathes them in the Mikvah and dresses them in their priestly robes.
- ✚ Aaron and his sons are then anointed, along with the Mishkan itself and all of its vessels with oil.

Shishi - Sixth Aliya:

Chapter 8, verses 22 - 29

- ✚ A certain amount of Korban's are then offered up and some of the blood used is daubed upon Aaron and his Sons.

Sh'vi'i - Seventh Aliya:

Chapter 8, verses 30 - 36

- ✚ Aaron and his sons are then led to the Ohel Moed (Tent of Meeting) where they reside for seven days, concluding the inauguration.

Haftorah – SHABBAT HAGADOL: MALACHI, Chapter 3 verses 4 - 24

OVERVIEW:

- Malachi proclaims to the nation that the ultimate redemption awaits.
- He condemns the people for neglecting to pay their tithes to the Kohanim and Levi'im; expressing to them that had they honoured their obligations, Hashem would shower his blessings over them and the land of Israel would always yield abundant crops.
- Malachi finishes off his prophesy by saying the time will come when the evil and the arrogant will be destroyed and the patience of the righteous will prevail and ultimately be rewarded.

LINK TO SEDRA READING:

- The relationship of the Haftorah to this week is because it is the Shabbos before Pesach. Just as the nation was redeemed from Mitzraim over 3300 years ago, so too, Eliyahu Hanavi's imminent arrival will herald the coming of Moshiach.

WEEKLY DISCUSSION: The Four Sons

To get us in the right mood for Pesach, I thought I'll give a small insight, in relation to the four sons that are mentioned in the Haggadah.

We generally equate wisdom with knowing all of the answers, but what caused the Wise Son to become Wise? Reading some of the interesting commentaries, most Rabbi's agree that the answer is down to the Wise son's desire to know more than just the most superficial answers, which enables him to challenge his intellect to the maximum. Therefore the wise son, who has not yet become the Wise Man is asking "*what is the meaning of the statutes and laws that Hashem has commanded you to do?*" because he's thirsting for knowledge and it's up to the one leading the Seder Service to supply him with in-depth answers in order for him to achieve his goal.

In Contrast, the wicked son is just looking for the easy life. . In reality he is certainly no less intelligent than the wise son but is seeking to relieve himself of any obligatory service which would take him away from his enjoyment and pursuit of worldly pleasures. The Wicked son appreciates the great importance of having a Seder, but feels that it involves too much effort to attend one. Therefore he asking, "*What is this service to you? Do you really think that it is worth the effort? What can I physically gain from this?*" Therefore, unfortunately there is no other alternative than to chastise this son and tell him that had he been in Egypt, with that attitude, Hashem would not have taken him out of slavery and given him the Torah; in order to change his mind set and try to emulate in his brother's desires to become a better person.

The Haggadah is based on the fact that all of the sons must see changes at the Seder table from those of every other night, be it a week night, Shabbat or any other Yom Tov. The reason is that the sages want to arouse all the sons in asking questions. The simple son would never think to ask anything unless there was something that aroused his curiosity. In order to stimulate him, changes are made to the normal routine. So after witnessing all these differences, even this son would be compelled to ask "*what is going on!*". Hence; all the Haggadah's response is doing is satisfying the Simple son's curiosity. Explaining to him all of the signs and wonders that Hashem performed while we were slaves in Mitzraim (Egypt) and that these changes were made for his benefit in order to be free.

Lastly we have the son that does not respond to stimulation of change; so he's unable to ask any questions at all. Even then we don't give up hope on him. It's our duty to open his eyes and point out to him the changes made on this night to try and unlock his mind. Teaching this son that we would like to proceed with the reasons why things are differently on Pesach, but in order to do that; first he would need to be aroused sufficiently to be able to ask a question.

The Torah enumerates for us the importance of the recitation of the four sons. May it be our fortune that we only have wise children and grandchildren who chooses the path of service to Hashem and to study Torah, finding all the answers they need in order to grow.

