



# KINDER TORAH

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PARASHAS TZAV

## THANK YOU HASHEM!

"May I see the invitation list again, Malka?"

"Yes, Yehuda. Do you think we left anyone out?"

"I hope not. We need all of the guests that we can find."

"Why is that, my dear husband? Why are you so concerned with inviting so many guests to our *seudas hoda'ah*?"

"That is a very good question, Malka. The answer is that this is no ordinary *seudas mitzvah*. The food that we will be eating at this *seudah* is from the *Korbon Todah* (Thanksgiving Offering) that I will be bringing to the Beis HaMikdash. I will be bringing a nice fat cow and along with it forty loaves of bread. There will be thirty loaves of matza – ten thin *rekikim* loaves, ten loaves baked in the oven and ten *murbeches* loaves, made in a frying pan. The remaining ten loaves are *chometz*. Altogether I must bring a total of twenty *esronim* of flour (approximately 50 liters) to bake all of this bread!"

"That is a huge amount, Yehuda. However, I still do not see why we need to invite so many guests. We can have a small or medium sized *seudah*, save the leftovers, and eat them over the next few days until they finish."

"I am afraid that is impossible, Malka. The Torah commands us to eat all of it in one day – until the end (or middle) of the night of the *seudah*, as the verse states, 'Do not leave any of it until the morning' (Vayikra 7:15)."

"Hashem expects us to eat all of that food in one day and night?"

"Yes, Malka. Any left over meat, bread, or matza will become '*nosar*'. We transgress a negative commandment by allowing a *korbon* to become *nosar*. Therefore, we have to invite as many guests as we can, to help us eat up all of the *korbon*."

"I see, Yehuda. I feel that there must be a deeper reason for this huge *seudah*, other than just to finish eating the *korbon* quickly."

"Yes there is, Malka. We have to think back to the reason why I am bringing the *Korbon Todah*. I became very sick last year. My condition got worse and worse until the doctors said that the outlook was not too promising. I could not even get out of bed. They said that I needed a miracle. I took strong medications, and many people prayed for me. Then, miraculously, my situation began to turn around. My body began to fight back against the illness. Slowly I regained my strength, little by little, day by day. Then one day, I was able to sit up in bed. A

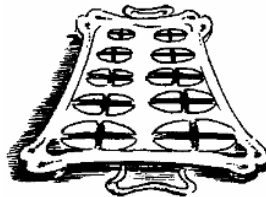
short while later, I was able to get out of bed and walk around. We all kept praying, and the disease got weaker and weaker until it finally disappeared. Today, the doctors declared that I am 100% cured. Therefore, I am bringing this *Korbon Todah* to thank Hashem for the wonderful miracle that He has performed. He rescued me from death by curing me of this dreaded illness.\*\*

"His kindness is everlasting."

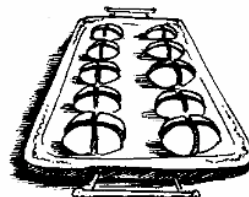
"Yes. He commands us to bring this huge offering, and He only gives us a day to finish eating it. We must invite all of our friends to help us. While we are eating, I must tell them all about the great miracle that Hashem performed for me – healing me from my deadly illness. Thus I am publicly declaring and describing His wonderful act of kindness."

"I understand, Yehuda, however, I am still a little puzzled. In general, Hashem wants us to be unassuming in serving Him, as the verse states, 'Walk humbly with

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your G-d' (Micah 6:8). Why did Hashem make this mitzvah such a public event?"

"Ultimately, we do not know Hashem's reasons for His mitzvos, Malka, however, here we find a hint from a verse in Hallel. 'To You I will offer a thanksgiving offering, and will call upon the name of Hashem. I will pay my vows to Hashem, in the presence of all His people' (Tehillim 116:17,18). The 'thanksgiving offering' refers to the *Korbon Todah*. 'Calling upon the name of Hashem' is publicizing the miracle that He performed. 'In the presence of all His people' refers to the large gathering participating in the *seudas mitzvah* of the *Korbon Todah*. Hashem specifically wants a big *tsibbur* (congregation), so that everyone will know the greatness of His acts of chessed.\*\*

"That is beautiful, Yehuda. We need to hurry. We have a lot of work to do in preparing for this *seudas hoda'ah*. Everyone will be there to hear about Hashem's infinite kindness."

*Kinderlach* . . .

*In the times of the Beis HaMikdash, the seudas hoda'ah consisted of the Korbon Todah. Nowadays, we have no Korbon Todah; however, we still make a seudas hoda'ah when we experience a miracle of Hashem's chessed. During that seudah, we*

*Speak about the miracle: how The Almighty saved us from a dangerous situation. This implants within us the middah (character trait) of hakoras hatov (gratitude), and recognition of all the good things that Hashem does for us. Kinderlach, you do not need to wait until a big miracle happens to express hakoras hatov to Hashem. You can thank Him every day for the constant miracles of keeping you alive, healthy, providing food, clothing, family, teachers, and hundreds of other chassodim. Thank Him always, kinderlach. "Thank You Hashem!"*

\* For further explanation, see Ha'amek Davar

## THE CLOTHES FIT

"The Kohen shall wear his fitted linen garment" (Vayikra 6:3). The Malbim points out that the garments were fitted exactly according to the *middos* (physical measurements) of the Kohen. When discussing the *Bigdei Kehuna* (clothing of the Kohanim) in Parashas Tetzaveh (Shemos 28:2) the Malbim explains the spiritual aspect of the *middos* of these garments. Although the Torah appears to be explaining the character and construction of the external clothing of the Kohanim, in reality it is detailing the internal garb of their souls. Those holy Kohanim who serve Hashem must clothe their souls in good *middos* (character traits), proper ideas and attitudes. The holy external garments were only a means to teach the Kohanim that they must fix up their souls and their *middos*, which are the internal garb of the soul. Then they will be truly fit to serve Hashem.

*Kinderlach* . . .

*"Middos Tovos are the measure of a person. Let's go around the Shabbos table and see how many middos tovos we can name." "Patience." "Very good Leah!" "Always telling the truth." "Excellent, Rivkah!" "Speaking softly." "That's so important Efraim." "Being organized." "That helps everything go well, Ahuva." "Not wasting anything." "I can see you appreciate what Hashem gives you Doni. Okay, let each one of us pick a middah and work on it this week. Next week we will report back with our success stories."*

Parasha Questions:

- How much of the korbon mincha goes on the mizbeach? (6:8)
- Who eats the rest? (6:9)
- What did the Kohen wear when he was clearing away the ashes from the miz-

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beach? (6:3,4)

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