



Parshas Tzav Parshas Parah

For the week ending 20 Adar II 5757 28 & 29 March 1997

Parsha Questions

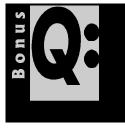
- In verse 6:2, Hashem tells Moshe, "'Tzav' (command) Aaron..." When is the word 'Tzav' used?
- 2. Until when may the fats and limbs of an *Olah* be placed on the *Mizbe'ach*?
- 3. If, while removing the ashes from the *Mizbe'ach*, the *Kohen* finds limbs that were not consumed, what must he do with them? What was the first *Korban* day?

- 6. When a is inaugurated to serve in the Beis what offering must he bring?
 7. Kohen Gadol Korban
- Minchah8. What is the difference between a "
- and a " "?
- 9. *Kohen* disqualified from eating from the (sin offering)?

- 10.earthenware vessel regarding the removing of absorbed tastes?Can an animal that has already been dedicated for
- an be replaced with by another animal? 12. *Kohanim* who may not partake of
- Asham.
- 13. *Kohanim* who have no share in *Olah* offering.
- In which 4 instances is a *Korban* brought?
- 15. *Korban* become " "?
- 16. *tamei* person who eats *Korban*? What position did Moshe fill during the seven days

of the inauguration of the ?

- 18. Yom Kippur must the Gadol separate from his family?
 What other service requires that the Kohen from his family?
 20. Korbanos
 - Parsha?



This is the law of the flour offering: The sons of "This refers to bringing the flour offering to the Altar." — Rashi

From here we see that the 'sons of Aharon,'— the *kohanim* — are commanded to bring the flour *Parsha* that the *kohen's* obligation starts only *after* the flour offering is already brought to the Altar. This implies that a non-*kohen may* bring the offering to the Altar. How can this apparent contradiction be resolved?

I Did Not Know That!

If a person feels unenthusiastic about Torah study or mitzvah

on the Altar, do not extinguish it (6:6)." Rashbaz (Thanks to Rabbi

Fishbane)

Prepared by Ohr Somayach in Jerusalem, Israel			Written and Compiled by Rabbi Reuven Subar
© 1997 Ohr Somayach International - All rights reserved.			General Editor: Rabbi Moshe Newman
D22 Shimon Hatzadik Street, POB 18103, Jerusalem Israel	2 972-2-581-0315	fax: 972-2-581-2890	🗕 ohr@virtual.co.il
In the second strength and	1-212-213-3100	fax:1-212-213-8717	RZCorlin@aol.com or estern@Aol.com
10613 Clark Avenue West, Thornhill, Ontario L4J 5V3, Canada	2 1-905-886-5730	fax:1-905-886-6065	🗕 Somayach@MSN.com

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Production Design: Lev Seltzer ∞^2

^{5.} Mizbe'ach,

Recommended Reading List

Ramhan

Ramban		Sefer Hachinuch
Minchah Laws	132	Hiding the Miracle
Korbanos	136	The Kohen Gadol's Offering
Hides of Korbanos	143	Dignity and Trust
Leavening in Korban Todah	144	The Benefits of Kashrus
Chronology of <i>Mishkan</i> Chapters		

- 8:7 Garments of the Kohanim
- 8:11 Solution to Rashi's Source
- 8:22 Role of Different Korbanos in Miluim

Answers to this Week's Questions

All references are to the verses and Rashi's commentary, unless otherwise stated

- 1. 6:2 It is used to indicate a command that urges performance now, and for future generations.
- 2. 6:2 Until morning [dawn].
- 3. 6:3 Return them to the Mizbe'ach.
- 4. 6:5 The Tamid offering.
- 5. 6:6 Two.

6:7

6:18

7:8

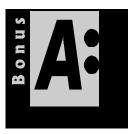
8:1

7:14

- 6. 6:13 A Korban Minchah A tenth part of an ephah of flour.
- 7. 6:13 Daily.
- 8. 6:15 The Minchas Kohen is burnt completely. Only a kometz (handful) of the Minchas Yisrael is burnt, and the remainder is eaten by the Kohanim.
- 9. 6:19 If he is tamei (spiritually impure) at the time of the sprinkling of the blood.
- 10. 6:21 In a copper vessel the absorbed taste can be removed through "scouring and rinsing" while in an earthenware vessel it can never be removed.
- 11. 7:1 No.
- 12. 7:7 a) A Tvul Yom A tamei person who has gone to the Mikveh and is awaiting sunset to become

Tahor (spiritually pure); b) A Mechusar Kipurim – A Tamei person who has gone to the Mikveh but has yet to bring his required sacrifice to become Tahor; c) An Onan – a mourner prior to the burial of the deceased.

- 13. 7:8 a) A Tvul Yom; b) A Mechusar Kipurim; c) An Onan (see answer 12 for more detail).
- 14. 7:12 a) After a safe arrival from an ocean voyage; b) After a safe arrival from a desert journey; c) After being freed from prison; d) After recovering from illness.
- 15. 7:18 The person slaughters the animal with the intention that it be eaten after the prescribed time.
- 16. 7:20 With Kares (spiritual excision).
- 17. 8:28 He served as the Kohen.
- 18. 8:34 Seven days.
- 19. 8:34 The burning of the Parah Adumah (red cow).
- 20. Olah (6:2); Minchah (6:7); Chatas (6:18); Asham (7:1); Shlamim (7:11).



Bringing the flour offering to the Altar is a mitzvah, but it is not an absolute requirement. That is to say, the offering is valid even if it is not brought to the Altar.

Only a kohen can fulfill the mitzvah of bringing the offering to the Altar. If a non-kohen brings the offering to the Altar, the mitzvah has not been fulfilled, but the offering is valid nonetheless.

Moznaim L'Torah

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