

# OHRNET

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## PARSHA INSIGHTS

by Rabbi Yaakov Asher Sinclair

### A Reason To Give Thanks

*“If he shall offer it as a thanks-giving offering...” (7:12)*

If I live to be one hundred and twenty, I don't think I will ever feel the same feeling of freedom and deliverance as thirty-three years ago on Shushan Purim, when I went into our 'sealed room' and pulled the plastic from the window. From my birthday on August 2, 1990, until the 17th of January in 1991, Iraq fired forty surface-to-surface weapons into Israel, each one of which was feared to be carrying chemical weapons, and Israel was the first country since the Second World War to issue gas masks to the entire population. In addition, we were all told to seal all our windows and 'triss' boxes with plastic sheeting and have a rag soaked in bleach ready to place against the bottom of the door or our 'sealed room' to stop chemicals from seeping under the door.

On that Shushan Purim, the day of “reversal,” we went from life-threatening danger to great joy. I felt Hashem's miraculous deliverance on that day-of-days of deliverance more strongly than on any other day so far in my life.

Another miracle happened recently in Jerusalem, just before Purim.

Six years ago, Rabbi Tzvi Kushlevsky, *rosh yeshiva* of Yeshivat Kinyan Chochma and Yeshivat Heichal Hatorah in Jerusalem, became a widower at the age of 82. He was childless. He remarried and his second wife was then around 50 years old.

On the morning of the 10th of March, Rabbi Kushelevsky, at the age of 88, celebrated the birth of his first child, a boy.

In Parshat Mishpatim, when dealing with the payment of medical damages, the Torah repeats the phrase, “v'rapoh, yerapeh,” - “And he will certainly heal...” (Exodus 21:19). This repetition teaches us that doctors are allowed to heal people. Why would I think in the first place that they could not? Because the Torah also says, “I, the L-rd, am your Healer.” Maybe only Hashem can heal us and no mortal has the right to interfere? Thus, the Torah has to tell us, “he will surely heal.” The lesson here seems needlessly convoluted. Why does the Torah set up a presumption that only Hashem can heal, “I, the L-rd, am your Healer;” and

then counter this presumption with another verse, “he will surely heal”? The answer is that another lesson is being taught here as well. Doctors have permission only to heal, but they have no permission to despair. The word “incurable” has no place in the doctor’s lexicon. A doctor may say, “We have no cure for this at the present time,” or “This case is beyond my expertise,” but the word “incurable” should never escape a doctor’s mouth. For “I, the L-rd, am your Healer.”

And so it was with Rabbi Kushalevsky. He was told that his case was “incurable.” He was told he could never have children but he never gave up hope.

What a powerful lesson this is for us! We are bogged down in a war that, so far, has had no significant results except that the State of Israel has been declared a pariah state by much of the world, and Jews are scared to walk the streets of Europe and America.

But we will not give hope. Ever.

And maybe Hashem sent us a little Purim present this year. A Divine wink to tell us that nothing is incurable. Hashem is our Healer, Hashem is our salvation. Hashem will not let us down. He will bring salvation to his holy People and will wipe the tear from every eye.

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## TALMUD TIPS

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by Rabbi Moshe Newman

**Bava Metzia 30-36**

**The Oral Torah**

*We learn in beraita: “There is no part of Torah study which is as valuable as gemara.”*

Rashi elucidates the extra-special value of *gemara* study as stemming from the fact that the *gemara* explains the *mishnayot* and reconciles any apparent conflicts between them.

▪ ***Bava Metzia 33a***

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# Q & A

## Questions

1. What separated the *kohen's* skin from the priestly garments?
2. How often were the ashes removed from upon the *mizbe'ach*? How often were they removed from next to the *mizbe'ach*?
3. If someone extinguishes the fire on the *mizbe'ach*, how many Torah violations has he transgressed?
4. The portion of a flour-offering offered on the *mizbe'ach* may not be *chametz*. But is the *kohen's* portion allowed to be *chametz*?
5. When a *kohen* is inaugurated, what offering must he bring?
6. What three baking processes were used to prepare the *korban* of Aharon and his sons?
7. What is the difference between a *minchat kohen* and a *minchat Yisrael*?
8. When is a *kohen* disqualified from eating from a *chatat*?
9. What is the difference between a copper and earthenware vessel regarding removing absorbed tastes?
10. Can an animal dedicated as an *asham* be replaced with another animal?
11. How does an *asham* differ from all other *korbanot*?
12. Unlike all other *korbanot*, what part of the ram or sheep may be placed on the *mizbe'ach*?
13. What three types of *kohanim* may not eat from the *asham*?
14. In which four instances is a *korban todah* brought?
15. Until when may a *todah* be eaten according to the Torah? Until when according to Rabbinic decree?
16. How does a *korban* become *pigul*?
17. Who may eat from a *shelamim*?
18. What miracle happened at the entrance of the *Ohel Moed*?
19. Other than *Yom Kippur*, what other service requires that the *kohen* separate from his family?
20. What are the 5 categories of *korbanot* listed in this *Parsha*?

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

## Answers

1. 6:3 - Nothing.
2. 6:4 -  
A) Every day.  
B) Whenever there was a lot.
3. 6:6 - Two.
4. 6:10 - No.
5. 6:13 - A *korban mincha* - A tenth part of an *ephah* of flour.
6. 6:14 - Boiling, baking in an oven and frying in a pan.
7. 6:15 - The *minchat kohen* is burnt completely. Only a handful of the *minchat Yisrael* is burnt, and the remainder is eaten by the *kohanim*.
8. 6:19 - If he is *tamei* (spiritually impure) at the time of the sprinkling of the blood.
9. 6:21 - One can remove an absorbed taste from a copper vessel by scouring and rinsing, whereas such a taste can never be removed from an earthenware vessel.
10. 7:1 - No.
11. 7:3 - It can only be brought from a ram or sheep.
12. 7:3 - The tail.
13. 7:7 - A *t'vul yom* (a *tamei kohen* who immersed in a *mikveh* yet awaits sunset to become *tahor*); a *mechusar kipurim* (a *tamei* person who has gone to the *mikveh* but has yet to bring his required offering); an *oman* (a mourner prior to the burial of the deceased).
14. 7:12 - Upon safe arrival from an ocean voyage; upon safe arrival from a desert journey; upon being freed from prison; upon recovering from illness.
15. 7:15 - a) Until morning b) Until midnight
16. 7:18 - The person slaughters the animal with the intention that it be eaten after the prescribed time.
17. 7:19 - Any uncontaminated person (not only the owner).
18. 8:3 - The entire nation was able to fit in this very small area.
19. 8:34 - The burning of the *parah adumah* (red heifer).
20. *Olah* (6:2); *mincha* (6:7); *chatat* (6:18); *asham* (7:1); *shelamim* (7:11).

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# COUNTING OUR BLESSINGS

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by Rabbi Reuven Lauffer

## BIRKAT HAMAZON (PART 19)

### BLUEPRINT OF JEWISH DESTINY

*“Anyone who recites Birkat HaMazon is blessed through it.”*  
(Zohar HaKadosh to Parshat Terumah)

The requests continue: **The Compassionate One, may He bless me (my wife/husband and my children) and all that is mine. Ours and all that is ours. Just as our forefathers Avraham, Yitzchak and Yaakov were blessed in everything, from everything, with everything. May He bless us all together with a perfect blessing. And let us say, Amen.**

One of the innumerable beauties of Judaism is that not only is it permissible to ask for material blessings, it is often recommended. Unlike so many other belief systems, Judaism teaches that there is absolutely no contradiction between living a physical life and living a spiritual life at the same time.

That is why, after having finished a meal and whilst basking in the feeling of satiation from the delicious food we have just eaten, we ask Hashem to bless us. Ourselves. Our loved ones. Our homes. Our possessions. Because everything that we have comes from Hashem and the more often that we remind ourselves of that fact, the greater will be our feelings of gratitude.

In Tehillim (102:24), King David declares, *“Melo Ha’aretz Kinyanecha.”* The conventional translation of the verse is, “The earth is filled with Your possessions” and it is referring to the fact that Hashem has complete mastery and ownership of the universe. However, Rabbi Dov Ber of Metzrich (1704-1772) referred to simply as “The Maggid” in Chassidic circles and one of the closest disciples of the Ba’al Shem Tov and his eventual successor, would explain the verse homiletically, “Earthliness is filled [with abundant opportunities] to acquire [closeness] with You.”

Without a doubt, it is hard work trying to ensure that the desire for physicality and the pursuit of materialism does not distract us from our innate spirituality and who we really are. Sometimes, when a person takes more and more out of the physical world they are seduced into believing that there is nothing more important than material success.

Sir Moses Montefiore (1784-1885) was an enormously successful banker and one of the richest people in England. In fact, his fabled wealth gave him the ability to break through the social snobbery and pervasive antisemitism of his time. Allowing him to reach the highest levels of aristocracy and even attaining the post of Sheriff of London. But by far his greatest achievement was his never-ending concern for his fellow Jews around the world. He would travel to anywhere in order to help Jews in trouble. Capitalizing on his reputation and his social standing he was able to gain audiences with royalty and governments insisting that they alleviate the intolerable burdens that they had placed on the Jews that lived in their countries.

Once, hearing about the terrible persecution that the Jews in Russia were suffering from, he traveled to speak to the Czar and to ask for his help in lessening the cruel edicts that had been decreed against them. As always, he traveled in style using his own luxurious coach emblazoned with his personal coat of arms and accompanied by his liveried footmen. As he was passing through Warsaw a local Polish peasant ran after the coach and shouted, “Zhid! Zhid! Jew! Jew!”

Sir Moses Montefiore told his driver to stop the coach and instructed one his footmen to chase after the peasant and bring him to him. The footman easily outran the peasant and he hauled him back to the coach. By this point the peasant was so terrified that he couldn’t stop shaking from fear. Sir Moses Montefiore walked over to him and took out a one-pound note – a pound note was a lot of money in those days – and he gave it to him.

And he told him, “Back in England they call me the Sheriff of London. They call me Baronet Rothschild. They call me this. And they call me that. I have a lot of titles. But for me the most beloved title of all is the one that you just called me, Zhid – Jew. That is truly the grandest title of them all!”

Sir Moses Montefiore, was one of a rare breed of people who, as he became more and more successful, became more and more aware of his Creator and of his responsibility to look after Hashem’s Chosen Nation to the best of his ability. At the pinnacle of everything that this world has to offer – wealth, standing, respect, honor and so much more – Sir Moses Montefiore never stopped thanking Hashem for everything that He had blessed him with. And he never stopped asking for more.

*To be continued...*

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## WHAT'S IN A WORD?

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### Synonyms in the Hebrew Language

by Rabbi Reuven Chaim Klein

### Good Fat, Bad Fat

This week’s essay presents a meticulous examination of the Hebrew word *cheilev* (often translated simply as “fat” in English) and its ostensible synonyms. The word *cheilev* appears approximately 90 times throughout the Bible, with a plurality of those appearances clustered around the opening chapters of the Book of Leviticus in *Parshiyot Vayikra, Tzav, and Shemini*. The Hebrew words *cheilev, shuman, and pader* all seem to mean the same thing, as does the Aramaic word *tarba*. In this essay, we consider the various meanings of those words from their meaning in an organic/biological sense to their Halachic significance in sacrificial rituals.

The Biblical Hebrew word *cheilev* is used in reference to either animal or human “fat” or, in a borrowed sense, to something especially “fatty” or “choice.” For example, the Bible prescribes that the fat of animal sacrifices be offered on the altar and those fats are forbidden from human consumption. Similarly, *cheilev* also refers to the fat in a human body, as the Bible relates that the Moabite king Eglon was so obese that when Ehud ben Geira stabbed him, his knife was completely subsumed within Eglon’s fat belly (Judges 3:22, for another example, see Psalms 73:7).

As Rashi (to Gen. 45:18, Ps. 147:14) explains, the word *cheilev* is sometimes borrowed from its original meaning of “fat” to refer to anything that is especially “choice” and “succulent,” even when not used in reference to animal products. For example, when Pharaoh invited Joseph’s brothers to settle in Egypt, promising to give the choicest parts of the land, he said “And you shall consume the *cheilev* of the land” (Gen. 45:18), which clearly does not refer to “animal fat,” but to the fecundity of the land. Similarly, when the Levites are commanded to separate a portion from the agricultural tithes (*ma’aser*) that they receive from Israelites to give to the Kohanim (*terumat ma’aser*), the Bible refers to them separating that portion from the *cheilev* (Num. 18:29–32), even though the produce in discussion is agricultural and not carnivorous. Interestingly, one of the warriors in King David’s entourage was named *Cheilev* (II Sam. 23:29), although elsewhere his name is given as *Cheiled* (I Chron. 11:30) or *Cheldai* (I Chron. 27:15). The same trilateral root CHET-LAMMED-BET which serves as the etymon of *cheilev* also gives us the word *chalav* (“milk”), which appears close to fifty times in the Bible (according to Even Shoshan’s concordance).

In contrast to all of this, the Hebrew word *shuman* does not appear at all in the Bible, but does appear in the Mishna (Kritut 4:1). Rabbi Shlomo Aharon Wertheimer (1866–1935) points out that the post-Biblical term *shuman* clearly relates to the Hebrew root SHIN-MEN-NUN (“fatty,” “oily”), which already appears in Biblical Hebrew (especially in the form of the word *shemen*, “oil”).

What is the difference between cheilev and shuman?

Rashi (to Chullin 45b) explains that the term cheilev is a generic Hebrew term for “fat” that refers to both the forbidden fats and permitted fats, while the term shuman was coined by the rabbis to refer specifically to the “permitted fats” as a way of differentiating between those fats and the forbidden fats (which continued to be called cheilev).

In fact, from a scientific perspective, there are actually two types of fat in mammals: Visceral fats are usually large independent pieces of blubber, that are denser and harder (due to fascia compression). On the other hand, intermuscular fats are attached to muscle (meat) and are of a softer consistency. Nachmanides and Rabbeinu Bachaya (to Lev. 3:9) expand on this, explaining that the Hebrew term cheilev refers specifically to the “visceral fats” that consist of globs of fat that not attached to muscle and it is these fats that are forbidden by the Torah for human consumption. On the other hand, the Rabbinic Hebrew term shuman refers to “intermuscular fats,” which are the strips of fat that one might encounter in kosher cuts of meat and are indeed permitted by the Torah to be eaten.

In tracing these respective terms to their etymological bases, Rabbi Shlomo Pappenheim (1740–1814) in Cheshek Shlomo explains that the word cheilev derives from the word chalav (“milk”) because cheilev refers to the accrual of hard globs of fat that are typically white (like milk). On the other hand, he explains that shuman derives from the word shemen (“oil”) because it denotes a more pourable, liquid form of fat that resembles oil in its viscosity. Alternatively, we may argue that the word cheilev relates to chalav because natural milk (i.e., unskimmed milk) typically contains fatty acids (milkfats).

\*To learn more about the words cheilev, shuman, pader, and tarba, please visit us online at: [http://ohr.edu/this\\_week/whats\\_in\\_a\\_word/](http://ohr.edu/this_week/whats_in_a_word/) and read the full version of this article

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## TAAMEI HAMITZVOS

### Reasons behind the Mitzvos

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by Rabbi Shmuel Kraines

*“Study improves the quality of the act and completes it, and a mitzvah is more beautiful when it emerges from someone who understands its significance.” (Meiri, Bava Kama 17a)*

### LEFTOVER OFFERINGS

Mitzvos #143 #144 and #215; *Vayikra* 7:17-18

The offerings are a means of communicating with Hashem, and each offering has its own meaning and regulations. Some offerings are completely incinerated on the Altar, while others have certain parts that are eaten either by the Kohanim or the owners. The Torah sets a time limit for the consumption of these parts, after which any remaining meat becomes classified as “nosar” (leftover). This meat must be burned and cannot be consumed, but the offering itself remains valid. If an animal is offered with the intention of eating it after the designated time limit, it is called “pigul” (repulsive). Not only does the meat become prohibited, but the entire offering becomes invalidated.

Hashem commands us with these mitzvos so that we will treat the service in the Beis HaMikdash with the utmost respect. Meat starts to rot over time, so we must eat it before that happens, hence the time limit. If the time limit passes, we must burn it so that the sacred meat does not undergo the disgrace of being a cause of disgust (Chinuch). Because of the great respect due to the offerings, even the mere thought of eating them outside their timeframes suffices to invalidate them (Moreh Nevuchim).

Another reason why the Torah attaches great importance to the intention at the time of the service is that this is the offering's primary element, as the Sages say, "Hashem desires the heart." Thus, we find that when the Beis HaMikdash was destroyed and the offerings ceased, the Sages enacted for us to communicate to Hashem the intentions of our hearts through prayers, as a partial substitute for the offerings. Therefore, even if the offering is physically perfect and the service is performed flawlessly, a corrupt intention can invalidate it entirely (Ralbag, Chinuch, and Rav Menachem HaBavli). Due to the great sacredness of the otherwise valid offering, one who intentionally eats it in a defiled state of pigul is punished with spiritual excision (Emes L'Yaakov; see also Rav Hirsch).

On a deeper level, when an offering is brought, a Divine light shines throughout the day of the service, imbuing the offering with sanctity. When that sanctity departs the following day, that Divine light departs from the offering, leaving a void of holiness. Forces of impurity converge to fill that void, just as they attach themselves to a dead body that has become emptied of its soul. Even the intention to eat an offering after its set time can cause a similar negative spiritual effect to the offering, and its consumption is therefore prohibited (Recaniti to Vayikra 7:15 and Ramchal, Sharashei HaMitzvos §29).

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## PARSHA OVERVIEW

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The Torah addresses Aharon and his sons to teach them additional laws relating to their service. The ashes of the *korban olah* – the offering burned on the Altar throughout the night – are to be removed from the area by the *kohen* after he changes his special linen clothing. The *olah* is brought by someone who forgot to perform a positive commandment of the Torah. The *kohen* retains the skin. The fire on the Altar must be kept constantly ablaze. The *korban mincha* is a meal-offering of flour, oil and spices. A handful is burned on the Altar and a *kohen* eats the remainder before it becomes leaven. The Torah portion describes the special *korbanot* to be offered by the *Kohen Gadol* each day and by Aharon's sons and future descendants on the day of their inauguration. The *chatat*, the *korban* brought after certain accidental transgressions, is described, as are the laws of slaughtering and sprinkling the blood of the *asham* guilt-*korban*. The details of *shelamim*, various peace *korbanot*, are described, including the prohibition against leaving uneaten until morning the remains of the *todah*, the thanksgiving-*korban*. All sacrifices must be burned after they may no longer be eaten. No sacrifice may be eaten if it was slaughtered with the intention of eating it too late. Once they have become ritually impure, *korbanot* may not be eaten and should be burned. One may not eat a *korban* when he is ritually impure. Blood and *chelev* (certain animal fats) are prohibited to be eaten. Aharon and his sons are granted the breast and shank of every *korban shelamim*. The inauguration ceremony for Aharon, his sons, the Mishkan and all of its vessels is detailed.

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