

Congregation Beth Israel
Torah Study

פרשת צו

שבת הגדול

Leviticus 6:1-8:36

Added Reading, Exodus 12:1-20

Haftarah: Malachi 3:4-24

“Change — Everyone Wants It, But Nobody Likes it”

April 4, 2020 • 10 Nisan 5780

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A prayer for comfort to help us through this dangerous and challenging time—

אנא בעל הרחמים — O merciful God, we seek Your comfort and protection as this disease of Coronavirus rips through our world and our individual lives. Bring רפואה שלמה, complete healing to those stricken, and give strength and courage to those who care for them. Help us so to live our lives that we are a source of healing and hope for ourselves and for others. Grant wisdom to those in authority that they may fulfill their obligations to provide for the common welfare with responsibility and compassion. Grant us strength of body, mind and spirit so that we may overcome this challenge that touches us all in so many ways.

בָּרוּךְ אַתָּה יְיָ. מְקוֹר הַחַיִּים.

Blessed are You, O Source of Life.

BLESSING FOR THE STUDY OF TORAH

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעֲסוֹק בְּדַבְרֵי תוֹרָה.

Barukh atah, ADONAI, Eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu la-asok b'divrei Torah.

Blessed are You, ADONAI our God, Sovereign of the Universe, who makes us holy through the Mitzvot, and commands us to occupy ourselves with the words of Torah.

Text #1 Leviticus 7:29-30

כִּטְ דַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הַמִּקְרִיב אֶת־זֶבַח שְׁלָמָיו לֵיָי יָבִיא אֶת־קָרְבָּנוֹ לַיָּי מִזֶּבַח שְׁלָמָיו: יָדָיו תְּבִיאֶנָּה אֶת אֲשֵׁי יָי אֶת־הַחֶלֶב עַל־הַחֹזֶה יְבִיאֶנּוּ אֶת הַחֹזֶה לְהַנִּיף אֹתוֹ תְּנוּפָה לִפְנֵי יָי:

Speak to the Israelites and say to them, The offering to ADONAI from a sacrifice of well-being must be presented by the person who offers the sacrifice of well-being to ADONAI. With his own hands shall he present ADONAI's offering by fire. He shall present the fat with the breast, the breast to be elevated as a wave offering before ADONAI.

Text #2 Rashi on Leviticus 7:29-30

ידיו תביאנה וגו'. שתהא יד הבעלים מלמעלה, והחלב והחזות נתונים בה, ויד פהן מלמטה ומניפן (מנחות ס"א):

With his own hands shall he present — This means that the owner's hand shall be above and the fat and the breasts shall be placed on it, while the priest's hand shall be beneath (that is, beneath the hand of the person offering) — and thus does he wave them (citing the Babylonian Talmud, *Menachot* 61b).

Text #3 *Kli Yakar* (17th century, Ashkenaz) on Leviticus 7:11

וזאת תורת זבח השלמים אשר יקריב לה'. לא נאמר אשר יקריב לה' בכל הקרבנות כ"א אצל השלמים אשר בלי עון ירוצון לפי שהם קרובים אל ה' יותר מכל הקרבנות הבאים על החטא, ומטעם זה כתיב בסמוך (ז כט-ל) המקריב את זבח שלמיו לה' יביא את קרבנו לה', ידיו תביאנה את אשי ה'. הזכיר בכולם לה' כי באלה חפצתי נאם ה'. והבט ימין וראה שלא הזכיר בשום קרבן שהבעל יביא בידיו חלק של גבוה כ"א בשלמים ידיו תביאנה, לפי שכל מי שיש לו כעס מן המלך ורוצה לכפר ולקנח פני רוגזו אז הוא שולח המנחה לפניו ע"י שליח כדרך שאמר יעקב (בראשית לב כ-כב) אכפרה פניו במנחה ההולכת לפני ואחרי כן אראה פניו. אבל המביא למלך איזו מתנה דרך דורון וכבוד אז הוא מביא המנחה בידיו בעצמו ולא ע"י השליח. וזהו ההבדל שבין חטאת ואשם הבאים על חטא המעשה, והעולה הבאה על חטא ההרהור, ובין השלמים. כי אותן קרבנות הבאים להסיר פני כעסו של השי"ת אינו דין שידיו תביאנה כי נראה כחוצפא כלפי שמיא לפיכך הוא משלחם ע"י הכהנים אבל השלמים שהם דורון ומתנה ידיו תביאנה.

And this is the sacrifice of well-being that one may offer to ADONAI... the words "that one may offer" are not used in reference to all the sacrifices, just to those of well-being. Because they have no taint of transgression they are preferred because they are dearer to God more than those sacrifices brought because of sin. In this regard, these words follow... "The offering to ADONAI from a sacrifice of well-being must be presented by the person who offers the sacrifice of well-being to ADONAI. With his own hands shall he present ADONAI's offering by fire" (Lev. 7:29-30). All of them mention the words "for ADONAI" because "these I desire, says ADONAI."

Look closer and you will see that in reference to no other sacrifice does the person who brings the offering do so with his own hands except for the sacrifice of well-being. This is because in cases wherein a person has angered a king and wishes to atone and assuage his anger he would send a gift to the king through an

intermediary as was the case with Jacob (when he sent gifts to Esau via messengers in Genesis 32:20-22). As Jacob said, "If I propitiate him with presents in advance, and then face him, perhaps he will show me favor." On the other hand, one who brings tribute and honor for the king brings the offering with his own hands and not by means of an intermediary. And this is the difference between a sin or a guilt offering that are brought because of sinful action or thought and one who brings an offering of well-being. Since the first two (the sin and the guilt offerings) are brought to assuage God's anger, it is not ruled that he must bring the sacrifice with his own hands as that would appear to be presumptuous towards heaven and so he sends them via the priests whereas with the sacrifice of well-being he is bringing tribute and gifts and so brings them "with his own hands."

Text #4 Maimonides, *Guide for the Perplexed*, III:32

It is simply impossible to go suddenly from one extreme to another. According to human nature it is impossible to discontinue everything to which people have been accustomed. So, God sent Moses to make the Israelites a kingdom of priests and a holy nation (Exod. 19:6) by means of knowing God. Consider this, "It has been clearly demonstrated to you that ADONAI alone is God" (Deut. 4:35); and this, "Know therefore this day, and keep it in mind, that ADONAI is God" (Deut. 4:39).

The Israelites were commanded to devote themselves to God's service, as it states, "serving Him with all your heart and soul" (Deut. 10:12); and this, "serving ADONAI your God with all your heart and soul" (Exod. 23:25); plus, "and you shall serve Him" (Deut. 10:12). But prevailing custom among all people in those days, and the general mode of worship in which the Israelites were brought up, consisted of sacrificing animals in temples containing certain images and to bow down to those images, as well as to burn incense before them. Religious and pious people in those days were the people that were devoted to the service in those temples erected to the celestials, as has been explained by us.

It was in accordance with the wisdom and plan of God, as displayed in all of Creation, that He did not command us to give up and discontinue all these manners of service. Obeying such a commandment would have been contrary to human nature, as a person generally clings to that to which one is accustomed. In those days it would have made the same impression as a prophet would make today if he called us to the service of God and told us in His name, that we should not pray to Him, not fast, not seek His help in time of trouble; that we should serve Him in thought, and not by any action.

For this reason God allowed these kinds of worship to continue. He transformed the ways people worshiped created beings and things that were imaginary and unreal into to His service and commanded us to serve Him in the same manner. That is, to build a sanctuary to Him as it states, "And let them make Me a sanctuary that I may dwell among them" (Ex. 25:8). And to have an altar erected in His name as it is written, "Make for Me an altar of earth" (Ex. 20:21) to offer

sacrifices to Him as it say, "When anyone of you bring an offering of cattle to ADONAI" (Lev. 1:2). So, too, to bow down to Him and to burn incense before Him. He has forbidden to do any of these things to any other being as it states, "Whoever sacrifices to any god other than ADONAI alone, shall be proscribed" (Exod. 22:19), "For you must not worship any other god" (Ex. 34:14).

God selected priests for the service in the sanctuary as we read, "anoint them, and ordain them and consecrate them to serve Me as priests" (Ex. 28:41). He made it obligatory that certain offerings (designated as the offerings for the Levites and the priests), should be assigned to them for their maintenance while they are engaged in the service of the sanctuary and its sacrifices. By means of this Divine plan all traces of idolatry were blotted out, and the truly great principle of our faith — that is, the Existence and Unity of God, —was firmly established. This result was achieved without confusing the minds of the people by the abolition of the forms of worship to which they were accustomed and which was the only one familiar to them.

Text #5 Babylonian Talmud, *Berakhot* 26b

וְתַנְיָא בְּוֹתִיָּה דְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מִפְּנֵי מָה אָמְרוּ תְּפִלַּת הַשַּׁחַר עַד חֲצוֹת שְׁהַרִי תְּמִיד
שֶׁל שַׁחַר קָרַב וְהוֹלֵךְ עַד חֲצוֹת. וְרַבִּי יְהוּדָה אוֹמֵר: עַד אַרְבַּע שָׁעוֹת שְׁהַרִי תְּמִיד שֶׁל
שַׁחַר קָרַב וְהוֹלֵךְ עַד אַרְבַּע שָׁעוֹת.

And it was taught in a baraita in accordance with the opinion of Rabbi Yehoshua ben Levi that the laws of prayer are based on the laws of the daily offerings: Why did the Rabbis say that the morning prayer may be recited until noon? Because, although the daily morning offering is typically brought early in the morning, it may be sacrificed until noon. And Rabbi Yehuda says: My opinion, that the morning prayer may be recited until four hours into the day, is because the daily morning offering is sacrificed until four hours.

וּמִפְּנֵי מָה אָמְרוּ תְּפִלַּת הַמִּנְחָה עַד הָעֶרֶב הֵיא שְׁהַרִי, תְּמִיד שֶׁל בֵּין הָעֶרְבִים קָרַב וְהוֹלֵךְ
עַד הָעֶרֶב. רַבִּי יְהוּדָה אוֹמֵר: עַד פְּלֹג הַמִּנְחָה, שְׁהַרִי תְּמִיד שֶׁל בֵּין הָעֶרְבִים קָרַב וְהוֹלֵךְ
עַד פְּלֹג הַמִּנְחָה.

And why did the Rabbis say that the afternoon prayer may be recited until the evening? Because the daily afternoon offering is sacrificed until the evening. Rabbi Yehuda says that the afternoon prayer may be recited only until the midpoint of the afternoon because, according to his opinion, the daily afternoon offering is sacrificed until the midpoint of the afternoon.

וּמִפְּנֵי מָה אָמְרוּ תְּפִלַּת הָעֶרֶב אֵין לָהּ קִבְעָה הֵיא שְׁהַרִי אֲבָרִים וּפְדָרִים שְׁלֹא נִתְעַבְלוּ
מִבְּעֶרֶב, קָרְבִים וְהוֹלְכִים כָּל הַלַּיְלָה.

And why did they say that the evening prayer is not fixed? Because the burning of the limbs and fats of the offerings that were not consumed by the fire on the altar until the evening. They remained on the altar and were offered continuously throughout the entire night.