

In memory of all those brutally murdered in the war on Israel and the fallen soldiers of the IDF. Praying for the safe return of all the hostages.

בס"ד

30 MARCH 2024 | 20 ADAR II 5784

VOLUME 37 | #30

# DAF HASHAVUA

צו | TZAV

## SHABBAT ENDS:

London 7.18pm  
Birmingham 7.26pm  
Cardiff 7.34pm  
Dublin 7.45pm  
Edinburgh 7.41pm  
Glasgow 7.45pm  
Hull 7.28pm  
Leeds 7.27pm  
Liverpool 7.35pm  
Manchester 7.32pm  
Nottingham 7.29pm  
Sheffield 7.32pm  
Southend 7.14pm  
Southport 7.39pm  
Jerusalem 6.35pm

Parashat Parah



*"This is the offering of Aharon and his sons... a tenth of an ephah of high-quality flour..."  
(Vayikra 6:13)*

**TZAV:**  
Artscroll p568  
Hertz p429  
Soncino p631

**MAFTIR (PARAH):**  
Artscroll p838  
Hertz p652  
Soncino p898

**HAFTARAH (PARAH):**  
Artscroll p1216  
Hertz p999  
Soncino p1194

# Sidra Summary

## **1ST ALIYA (KOHEN) – VAYIKRA 6:1-11**

The Torah adds new details about the offerings that were discussed in last week's sidra. The *olah* (elevation) offering could be left burning on the *mizbeach* (altar) throughout the night. In the morning, a *Kohen* would remove the ash. Wood needed to be added on the *mizbeach* every day as fuel for the three fires that were constantly burning (Rashi). The *mincha* (meal offering) was baked unleavened; those parts eaten by the *Kohanim* had to be consumed in the courtyard of the *Mishkan* (Tabernacle).

## **2nd Aliya (Levi) – 6:12-7:10**

A fine flour offering from a tenth of an *ephah* volume of flour was to be offered by every *Kohen* on his first day of service, half in the morning and half in the afternoon. The *Kohen Gadol* had to bring this offering every day. Like the *olah*, the *chatat* (sin) offering was slaughtered in a designated part of the *Mishkan*. The procedure for an *asham* (guilt) offering is detailed.

## **3RD ALIYA (SHLISHI) – 7:11-38**

One who survived a dangerous situation could bring a *todah* (thanksgiving) offering, which was a category of *shelamim* (peace) offering. It was accompanied by baked loaves; those parts of its meat designated for consumption had to be eaten within a specific time. One was forbidden to eat an offering in a state of ritual impurity. An offering which became impure was to be burned, not eaten. The blood of all animals and certain fats (*chelev*) of specific animals was strictly forbidden to eat. The right thigh and the chest of a *shelamim* (peace) offering were eaten by the *Kohanim*.

## **4TH ALIYA (REVI') – 8:1-13**

The Torah now details the seven-day inauguration process of Aharon and his sons, starting on 23 Adar, a week before the setting up of the *Mishkan* (on 1 Nissan), which was detailed previously in parashat Pekudei (see Rashi's

commentary). Moshe washed and dressed Aharon in the special garments of the *Kohen Gadol* and anointed his head with oil. He then dressed Aharon's sons in their designated priestly garments.

**Point to Consider:** *Why did Moshe have to tell the congregation that "this is the matter that God commanded me to do"?* (see Rashi to 8:5).

## **5TH ALIYA (CHAMISHI) – 8:14-21**

Moshe brought a bull as a *chatat* offering. Parts of this were burned on the *mizbeach*; the remainder was burned outside the camp. He then brought a ram as an *olah* offering. Aharon and his sons laid their hands upon both offerings (*semicha*).

## **6TH ALIYA (SHISHI) – 8:22-29**

A second ram, a *shelamim*, known as the 'inauguration ram', was offered. Moshe smeared some of its blood on the ears, thumbs and toes of Aharon and his sons.

## **7TH ALIYA (SHEVI') – 8:30-36**

Moshe also sprinkled inauguration oil, mixed with blood from the offerings, on Aharon and his sons, as well as on their garments. Moshe instructed them on how to eat the relevant parts of the inauguration offerings and told them not to leave the entrance to the *Ohel Moed* (Tent of Meeting) for the whole of the inauguration period.

## **MAFTIR (BEMIDBAR 19:1-22)**

The special reading for parashat Parah is taken from the beginning of parashat Chukat, in which God instructed Moshe and Aharon how to purify someone who had come into contact with a human corpse. This involved slaughtering an unblemished red heifer (*Parah Adumah*) and mixing its ashes with water.

## **HAFTARAH (YEchezkel 36:16-38)**

The prophet Yechezkel (Ezekiel) admonishes the nation for worshipping idols and desecrating God's Name. However, God will purify us, giving us a 'new heart' and returning us to the Land.



## **United Synagogue Daf Hashavua**

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# Hishtadlut Doing Your Bit



**RABBI  
MORDECHAI  
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Woodford Forest  
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Often, I come across people who are very big on *segulot* – different mystical things to say, do or procure, in order to be a good omen for one thing or another. Some are quite well-known, such as the famous red strings, or the *Chamsa* with the hand-symbol and Hebrew wording. Others are more obscure.

A wise friend once said “I know a great *segula* for *parnassa* (making a living) - Look for a job!” It might be tongue in cheek, but this very devout friend was not dismissing the role of the spiritual or mystical, but pointing out (rather obviously) the importance of *hishtadlut* – literally trying, making the effort, putting in the work to gain results. When we make the effort, we trust – and believe – that God will do His bit to help us. But we also have to do our bit. In fact, we often have to do that first.

This week’s parasha relates that

“The fire shall be kept burning on the Altar, and the Kohen shall burn wood on it every morning” (Vayikra 6:5).

The Talmud (*Yoma* 21b) points out that although a fire descended from heaven, ‘human input’ was also vital to keep that fire burning.

The very obvious question on this – whether for the Temple Service or for anything that happens in our lives – is, what does God need our work for? Surely He could do everything Himself? Probably much better than we would, in fact.

The Midrash (*Kohelet Rabba* 1:1) tells the story of Rabbi Chanina ben Dosa who was very poor but saw a huge stone which he wanted to donate to the Temple. He worked hard to cut, shine and prepare the stone, but it was too big for him to move by himself, and he could not afford to hire workers to help him. He saw a vision in which God told him to push the stone with his little finger. Rabbi Chanina ben Dosa pushed the stone and he then saw angels who

helped him bring it to the Temple.

We have the ability to tap into the infinite; we just have to ‘open the door’ and do our best. We frequently find ourselves facing overwhelming challenges. Often all God is asking from us is that we push with our ‘little finger’. When we do, we will find ourselves succeeding beyond our wildest dreams. With the help from Above, we are able to accomplish far more than we ever could by ourselves.

When that effort involves a Mitzvah or a Torah concept, not only do we evoke Divine help, but we then bring the Divine blessings into our everyday lives and the lives of those around us, and holiness and sanctity into our otherwise ordinary world. According to the *Midrash Tanchuma* (Naso 16), this is the very purpose of Creation, to create a home for God down here on earth.



In honour of Dr Alan Lyons on his second Bar Mitzvah





**DAYAN  
ELIEZER  
ZOBIN**

London  
Beth Din

Pesach is the time of year most associated with “Questions and Answers”, with the format of the Seder built around the famous “Four Questions”. Perhaps this indicates to us the role that questioning plays in enjoying the gift of Freedom which Pesach celebrates. Below, I share with you a selection of Pesach questions that I have been asked.

**Q1: What is so fundamental about the story of the Exodus – why is it so significant?**

**A:** The Exodus was our birth as a nation and the beginning of our mission, which includes two categories: our relationships to other humans and our relationship to God. The Exodus is the national story of our founding. Whilst for the UK a central story might be the Battle of Hastings or the Magna Carta, for us as a nation, we came into existence as a lowly and destitute slave-caste, with all the weaknesses, limitations and failings that go with that. In all our dealings with those less fortunate than ourselves, we must remember what we are: to be a Jew means to be an ex-slave. We are exhorted over and over never to look down upon or mistreat the stranger, the needy, the vulnerable or the beggar, “for you were strangers in the land of Egypt”. The message of our bondage and subsequent delivery

# Pesach FAQ



must define our very sense of self, that God, all Powerful, cares about the course of human history, and that our origins in slavery ingrain within us compassion for all those less fortunate than ourselves.

**Q2: How do I kasher an oven for Pesach?**

**A:** Wash out any edible *chametz* with a rag soaked in a household cleaner. If you suspect that there are any inaccessible crumbs or particles of *chametz*, then clean the oven with any of the regular oven-cleaners. Heat the inside of the oven by turning the oven onto the highest temperature for about 1.5 hours (half an hour after it reaches maximum temperature. You may also need to check whether the highest temperature is on roasting or broil/grill). Oven racks should be left inside for this process and then covered with silver foil. Regular trays should not be used over Pesach.

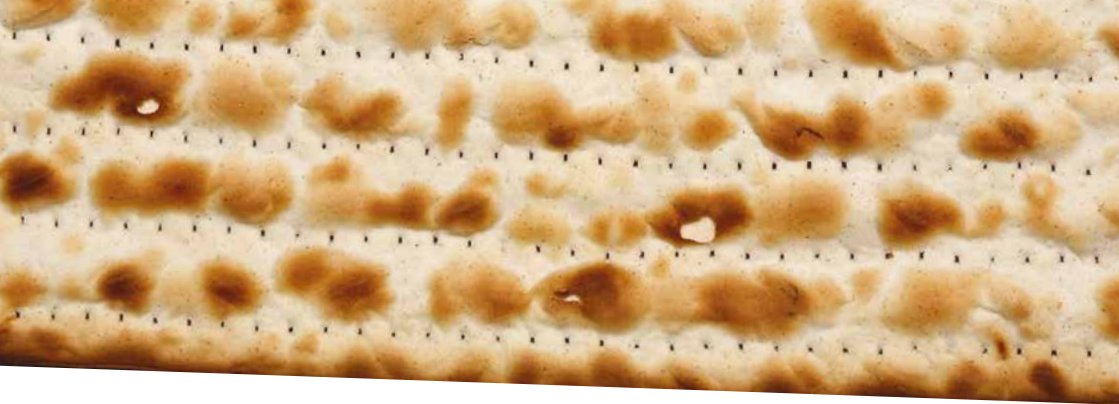
**Q3: I am one of several partners in a small business. I part own the building and company. I clear my own chametz out of my office. The company will have some communal tea, coffee and biscuits. There are also weekly lunchtime meetings where the company buys sandwiches. How do I address this?**

**A:** (a) Arrange the sale of any share of *chametz* that you own in the business via your shul rabbi and (b) state to your non-Jewish partners that you do not want to assume ownership of any *chametz* that is purchased by the company over Pesach, but are happy for them to own all such *chametz*.

**Q4: If my child (under two years old) is at childcare during Pesach, do we have to worry about them having strictly kosher for Pesach food, or are they too young for it to be an issue?**

**A:** Yes, you would need to make





arrangements so that they do not eat *chametz* over Pesach. This is for two reasons: (i) Even though children only start practicing mitzvot as they reach the appropriate educational age, one cannot allow a child to eat non-kosher food at any age, and this includes *chametz* food on Pesach. (ii) Eating aside, we may not benefit from *chametz* and so, for this reason too, we cannot allow our children to be fed *chametz*.

**Q5: We have a canary, to which we feed seeds. The seeds we feed it are *kitniyot*, plus there have been canary biscuits in the cage throughout the year. What do we do?**

**A:** Clean the cage. *Kitniyot* may continue to be fed to pets over Pesach. Many common brands of pet foods, however, contain cereal and are therefore not suitable for Pesach. Since we may not have *chametz* in our possession over Pesach, nor may we derive benefit from it, we may not feed pets on Pesach with foods containing *chametz*, nor may we keep such food in the house. If you have pet food that may contain actual *chametz*, please see the KLBD website for non-*chametz* alternatives.

**Q6: What bone may be used for the Seder plate?**

**A:** There are a range of *minhagim*

/ common practices, but strictly speaking, any bone can be used!

**Q7: Are you allowed to do laundry on *Chol HaMoed* (the intermediate days of Pesach)?**

**A:** One should not do general laundry on *Chol HaMoed*. Clothes of small children that are regularly soiled may be washed. For older children, one should only launder their clothes if they run out.

**Q8: Does one need to check facial cosmetics, nail varnish, shampoos and hairsprays and perfume to see if they contain *chametz*?**

**A:** In general, facial cosmetics, nail varnish, shampoos, hairsprays, shower gels and soaps may be used as they are inedible. Perfumes, however, contain alcohol, which could be edible *chametz*, if derived from wheat. If the perfume is made with denatured alcohol it can be used without concern. For all these products it is best to avoid those which mention actual *chametz* in the ingredients. Please see the KLBD Pesach website ([www.passover.isitkosher.uk](http://www.passover.isitkosher.uk)) for a list of such ingredients.

**Q9: What about lipstick?**

**A:** Since lipstick comes into contact with the mouth, it is preferable to check that it does not contain *chametz*-derived ingredients. Please

see the KLBD website for a list of such ingredients.

**Q10: I am unsure regarding roasted foods on Seder night. What is the accepted practice and when does it apply?**

**A:** The prohibition is for the Seder nights only and applies to meat and chicken but not to vegetables, fish or eggs. It includes grilled, oven roast, pot roast (i.e. cooked in its own juice with minimal oil to stop sticking) etc., such that only boiled or cooked in liquid is allowed.

**Q11: Are schnitzels permitted on Seder night if fried rather than baked in the oven? What about chopped liver? And chicken casserole?**

**A:** Schnitzel is okay if deep fried, but if shallow fried i.e. oil just there to stop sticking, then it is the same as baking or roasting meat and also a problem on Seder night. Chopped liver would not be allowed since it is made by sautéing or broiling which are halachically equivalent to grilled/roasted meat and so not allowed on Seder night. Pot roast or a casserole, where it is just cooked in its own natural liquids, is the same as roasting and so, according to our minhag, not allowed on Seder night. Only if it is boiled or in significant liquid is it okay. If it is first roasted or fried and then cooked in significant liquid, that is also okay.



# Shlomo's Palace

## Sefer Melachim (Kings) I: Chapter 7



**PNINA  
SAVERY**

Ma'ayan and  
US Educator

Our chapter begins by outlining the building of Shlomo HaMelech's (King Solomon's) own palace. It is interesting that this comes in the middle of the detailed description of the building of the *Beit Hamikdash* (Temple), discussed in the previous chapter. The opening verse states that it took Shlomo thirteen years to complete his own palace. In contrast, he spends only seven years building the *Beit Hamikdash*.

Does this imply that Shlomo's palace was more important than the House of God? There are different ways to interpret this. One view is that Shlomo worked harder when building the *Beit Hamikdash*, as he wished to prioritise God's honour over his own<sup>1</sup>. After all, the entire section dealing with the building of the *Beit Hamikdash* covers 133 verses. In contrast, only 14 verses are dedicated to the building of Shlomo's palace. The text seems to indicate that Shlomo is focused predominantly on honouring God's glory.

However, it is clear from reading about Shlomo's palace that he built it with similar materials and in a similar style to the *Beit Hamikdash*.

In fact, his palace was larger and, in some ways, even more grand than the *Beit Hamikdash*. One example is the "house of the Lebanon Forest" (*I Melachim* 7:2-5). *Metzudat David* (1687-1769, Prague) suggests that this large hall was filled with many pillars, so that it looked like a forest of trees. It is hard to see the purpose of a building like this, apart from Shlomo's desire to impress visitors.

I would like to suggest that overall, the palace of Shlomo is positive, especially when we consider that the glory of the Jewish king reflects the greater glory of God. Yet, the ambiguity surrounding it hints towards the dangers of being in a position of power, which can easily lead one astray.

Following this interlude, our chapter returns to the *Beit Hamikdash*. Hiram (from the Tribe of Naftali, not to be confused with King

Hiram) is summoned from Lebanon to work on the building project. The many different vessels and utensils are described. We also have the two grand and elaborate pillars built at the entrance to the *ulam* (hall). These pillars are named: *Yachin* and *Boaz*. Radak (Rabbi David Kimchi, 1160–1235, France) explains the meaning of these names: *Yachin* means that the house would last forever, and *Boaz* indicates that there is strength within the building<sup>2</sup>.

There is also a detailed description of the lavers (large basins for the washing of the Kohanim) and the stands on which these stood. It seems that they were decorated in the style of the *Merkava*, the esoteric chariot described in the opening chapter of *Sefer Yechezkel* (Ezekiel). They are adorned with lions, oxen and cherubim (*I Melachim* 7:29). As Judaism generally forbids graven images, this is puzzling. Some commentators, such as the Radak and the Raibag (Rabbi Levi ben Gershon, 1288–1344, France), explain that these images have a uniquely Jewish connection, due to the link to Yechezkel's vision. Others, such as Rabbi Yitzchak Abarbanel (1437-1508), argue that there is no kabbalistic explanation to these images; rather, they were simply part of the impressive regal decoration<sup>3</sup>.

**However, it is clear from reading about Shlomo's palace that he built it with similar materials and in a similar style to the *Beit Hamikdash*. In fact, his palace was larger. . .**

1 *Pesikta Rabbati* 6, Midrashic source.

2 Radak on *I Melachim* 7:21.

3 For a further discussion of this, see Alex Israel *Kings I, Torn in Two*, pp. 98-102.

# THE TRIBE WEEKLY

PARASHAT TZAV

29-30 MARCH | 20 ADAR II

## Expressing Gratitude



**ZAK SILVERBLATT**

Youth Director at  
Brondesbury Park  
Synagogue

In Parashat Tzav we read about the *Korban Todah* (thanksgiving offering). When someone has survived a life-threatening crisis, they bring a *Korban Todah* to express their gratitude to God – and their recognition that it is God who saved them.

The *Korban Todah* is a type of peace offering (*Korban Shelamim*), but with two key differences.

1. The *Todah* is eaten over the course of a day and a night, while a *Shelamim* is eaten over two days and the night in-between.

2. The *Todah* is accompanied by 40 loaves of bread.

Seemingly, these two points contradict each other. I would imagine that since the *Todah* involves more food, it should have more time to be eaten. How was it possible to eat 40 loaves of bread in one day?!

Furthermore, in Hallel we say that the *Korban Todah* should be offered “*negda na lechol amo*” – in the presence of all the people. Traditionally, Judaism places lots of emphasis on *Tzniut*, modesty. It’s therefore somewhat surprising to be told to go out and do something in such a public way. Why is this?

Rabbi Naftali Tzvi Yehuda Berlin (the Netziv, 1816-1893) explains in his commentary to Vayikra 7:13, that the essence of bringing a *Korban Todah* was to publicise God’s kindness that He showed by saving someone from a life-threatening situation. And

that’s exactly why there was a lot of food and not a lot of time to eat it. It’s practically impossible to eat 40 loaves of bread in one day. Instead, people would have to invite their friends and family to join with them. Through this shared experience, the person bringing the *Todah* would be able to share their experience of a potentially life-threatening situation, and be able to publicly express thanks to God for saving them. This is exactly why it should also be offered “in the presence of all the people”. The idea is that people take inspiration from other people’s expressions of gratitude and in turn they realise that they have so much for which to be grateful to God.

We should all try and thank God for something which we may take for granted. And more than that, we should try and do it in a way which can inspire those around us to do the same.

### Parasha Wordsearch

Words can go in any direction and can share letters as they cross over each other.

**BREAD**  
**FORTY**  
**GRATITUDE**  
**HALLEL**  
**KORBAN**  
**MIRACLE**  
**NETZIV**  
**PUBLIC**  
**SACRIFICE**  
**THANKS**  
**TODAH**

S	Q	X	W	D	E	C	C	K	I	O
V	K	J	C	N	D	C	S	T	H	D
I	C	N	W	J	U	C	A	S	A	D
Z	W	F	A	E	T	I	C	E	L	N
T	O	D	A	H	I	L	R	L	L	X
E	F	X	O	F	T	B	I	D	E	R
N	M	O	O	K	A	U	F	F	L	E
X	U	R	I	B	R	P	I	O	M	X
Q	T	K	G	A	G	Q	C	E	T	O
Y	M	I	R	A	C	L	E	M	E	J
P	K	L	C	N	A	B	R	O	K	N





# THE TRIBE SCRIBE

TZAV: TAKE THE RUBBISH OUT!

HOW DO YOU BEGIN YOUR DAY? SOME PEOPLE START WITH A COFFEE, OTHERS WITH SOME EXERCISE.



IN THE TIMES OF THE **BEIT HAMIKDASH** (TEMPLE) THE **KOHANIM** (PRIESTS) WOULD BEGIN THEIR DAY BY TAKING OUT THE RUBBISH.



IN THIS WEEK'S **PARASHA** WE FIND THAT THE FIRST JOB FOR THE **KOHANIM** EACH DAY WAS SHOVELLING THE LEFTOVER ASHES OF THE **MIZBEACH** (ALTAR) FROM THE PREVIOUS DAY AND REMOVING THEM - I.E. TAKING OUT THE RUBBISH.

WE ARE TOLD THAT THIS WAS SUCH A POPULAR **MITZVAH** THAT THE **KOHANIM** WOULD FIGHT FOR THE PRIVILEGE TO BE THE ONE TO TAKE THE ASHES OUT!



COMPETING TO TAKE OUT THE TRASH? SOUNDS LIKE RUBBISH TO ME... I DON'T KNOW ABOUT YOU, BUT THERE IS NO COMPETITION TO TAKE THE BINS OUT IN MY HOUSE...

THE **KOHANIM** UNDERSTOOD THE NEED TO START EACH NEW DAY WITH A POSITIVE OUTLOOK, TO EMBRACE FRESH OPPORTUNITIES THAT THE DAY BRINGS.



HOW DO WE DO THAT? WE START BY TAKING OUT YESTERDAY'S RUBBISH. BY GETTING RID OF THE THINGS THAT HOLD US BACK, WE MAKE SPACE FOR ENDLESS NEW POSSIBILITIES.

THIS SIMPLE TASK WAS PACKED WITH MEANING. **KOHANIM** COMPETED FOR THE CHANCE TO ACT OUT AND INTERNALISE AN IMPORTANT MESSAGE.



WE CAN DO THAT TOO! WE CAN CHOOSE A ROUTINE MORNING ACTION, LIKE WASHING OUR HANDS AND USE IT TO VISUALISE DISCARDING UNHEALTHY THOUGHTS. WHEN WE WASH OUR HANDS IN THE MORNING, WE CAN REMEMBER THAT TODAY IS A FRESH START TO A NEW DAY. WE CAN WASH AWAY YESTERDAY'S BAGGAGE AND BE READY TO FACE THE WONDERS OF TODAY.



ANY VOLUNTEERS TO TAKE THE RUBBISH OUT?

