

DAF HASHAVUA

צו | TZAV

SHABBAT ENDS:

London: 7.14pm
 Birmingham: 7.22pm
 Bournemouth: 7.23pm
 Cardiff: 7.30pm
 Dublin: 7.41pm
 Edinburgh: 7.34pm
 Glasgow: 7.40pm
 Hull: 7.24pm
 Leeds: 7.24pm
 Liverpool: 7.32pm
 Manchester: 7.27pm
 Nottingham: 7.24pm
 Sheffield: 7.26pm
 Southend: 7.11pm
 Southport: 7.34pm
 Jerusalem: 7.33pm

Shabbat Hagadol

Wednesday 1st April

Latest time for eating *chametz*:

London 10.55am
 Jerusalem 10.38am

Latest time to burn *chametz*:

London 12.00pm
 Jerusalem 11.40am

(For other cities, please consult
 your local community)

Pesach begins on Wednesday night



*"Moshe took the anointing oil
 and anointed the Tabernacle
 and everything in it; thus he
 sanctified them"
 (Vayikra 8:10)*

SIDRA
BREAKDOWN

צִדְרָא
TZAV

2nd Sidra in:
וַיִּקְרָא
VAYIKRA

By Numbers:
97 VERSES
1,353 WORDS
5,096 LETTERS

Headlines:
LAWS OF
OFFERINGS

TZAV:
Artscroll p.568
Hertz p.429
Koren Sacks p.681
Soncino p.631

HAFTARAH
(HAGADOL):
Artscroll p.1220
Hertz p.1005
Koren Sacks p.1673
Soncino p.1197

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 ALIYAH (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.

HAFTARAH (MALACHI 3:4-24)

The special haftarah for Shabbat Hagadol is from the last chapter of the Prophets. God chastises Israel for neglecting to keep His laws. Eliyahu (Elijah) can come at any time, heralding a radical improvement in the nation's fortunes.



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United Synagogue Daf Hashavua

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COVENANT AND CONVERSATION

THE THANKSGIVING OFFERING

This essay is an abridged version of Rabbi Sacks' 2010 Covenant & Conversation essay. Learn more from Rabbi Sacks at www.rabbisacks.org

Among the sacrifices detailed in this week's *Parasha* is the *korban todah*, the thanksgiving offering (*Vayikra* 7:12).

Although we do not offer sacrifices today, the *korban todah* still exists in the form of the blessing known as *Hagomel*: "Who bestows good things on the unworthy", said in the synagogue, at the time of the reading of the Torah, by one who has survived a hazardous situation.

What constitutes a hazardous situation? Psalm 107, which begins with the best-known words of religious gratitude in Judaism, *Hodu la-Shem ki tov, ki le-olam chasdo*, "Give thanks to the Lord for His lovingkindness is forever", describes four situations: crossing the sea, crossing a desert, recovery from serious illness and release from captivity.

To this day, these are the occasions (many nowadays include air travel as well as a sea voyage) on which we say *Hagomel* when we come through them safely.

In his book *A Rumour of Angels*, American sociologist Peter Berger describes what he calls "signals of transcendence" - phenomena within the human situation that point to something

beyond. Among them he includes humour and hope. There is nothing in nature that explains our ability to reframe painful situations in order to laugh at them; nor is there anything that explains the human capacity to find meaning even in the depths of suffering.

These tell us that we are not random selfish genes, blindly reproducing themselves. Our bodies may be products of nature, but our minds, thoughts, emotions - all that is meant by the word "soul" - are not. There is something within us that reaches out beyond: the soul of the universe, the Divine 'You' to which we speak in prayer, and to which our ancestors, when the Temple stood, made their offerings.

Though Berger does not include it, one of the "signals of transcendence" is surely the instinctive human wish to give thanks. Someone has done us a favour, given us a gift, comforted us amid grief, or rescued us from danger. We feel we owe them something. That 'something' is *todah*, the Hebrew word meaning both 'acknowledgement' and 'thanks'.

But often we sense something more. It is not just the pilot we

want to thank when we land safely; not just the surgeon, when we survive an operation; not just the judge or politician when we are released from captivity. It is as if some larger force was operative.

God is in the good news, the miraculous survival, the escape from catastrophe. That instinct - to offer thanks to a force over and above natural circumstances and human intervention - is itself a signal of transcendence. That is what was expressed in the thanksgiving offering, and still is, in the *Hagomel* prayer.

Every day, on waking, we say: "I thank You, living and enduring God, for You have restored my life to me: great is Your faithfulness."

The first word of this prayer, *Modeh*, comes from the same Hebrew root as *todah*. So does the word *Yehudi*, 'Jew'. We acquired the name from Jacob's fourth son, Judah, whose mother Leah, on his birth, said "This time I will thank God" (*Bereishit* 29:35).

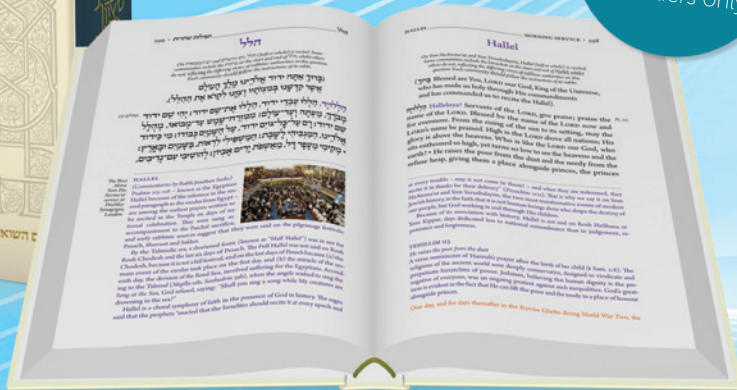
To be a Jew is to feel a sense of gratitude; to see life itself as a gift; to be able to live through suffering without being defined by it; to give hope the victory over fear. To be a Jew is to offer thanks.

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HAGGADAH INSIGHTS - PART 4

THE SEDER IN BNEI BRAK

BY: **DAVID FREI**

US Director of External and Legal Services and Registrar of the London Beth Din

The most distinguished Seder in history was undoubtedly the one in Bnei Brak which we recall in the Haggadah.

Its uniqueness is based on the five participants being among the greatest Torah scholars of all time, a 'dream team' in anyone's Torah sage equivalent of the Fantasy Premier League.

Yet there are numerous questions asked about this event.

Seder night is traditionally a family gathering, so why were the sages dining together? In particular, one participant, Rabbi Eliezer ben Hyrcanus, was known for his insistence on remaining at his home in Lod for the festivals, emphasising the family nature of the *chagim*.

Furthermore, if there was to be a conclave of Rabbinic leaders, why would they meet in the hometown of Rabbi Akiva who was, at that time, a junior member of the gathering? Rabbi Akiva was a student and disciple of two of the guests, the aforementioned Rabbi Eliezer and Rabbi Yehoshua, and etiquette would suggest that he should travel to the home of his rabbis, rather than host the event.

Rabbi Yechiel Michel Epstein (1829-1908), in his Haggadah "Leil Shimurim", offers the following explanation based on Talmudic passages in *Makkot* 24a. We are told how Rabban Gamliel, Rabbi Elazar ben Azarya

(another participant at the Bnei Brak seder) and Rabbi Yehoshua, when on a trip to Jerusalem, heard the sound of multitudes of people from Rome. When they subsequently reached Mount Scopus, overlooking the Temple Mount, they saw a fox emerge from the ruins of what had previously been the Holy of Holies, the most sacred spot on Earth.

On both occasions the Rabbis wept but Rabbi Akiva laughed.

When asked to explain his unusual reaction to these reminders of his nation's calamity, Rabbi Akiva said that he was reassured that, in the same way that the predictions by the Prophets of the Temple's destruction had been fulfilled, so he was now confident that their prophecies of the ultimate redemption would also come about. This response was a source of great comfort to these leaders, and it was Rabbi Akiva's positive and optimistic approach which led them to convene a Seder in his home.

An alternative explanation for the location of this Seder is given by Rabbi Reuven Margolies (1889-1971), who cites instances in the *Mishna* when some of the participants in this Seder travelled together by boat to Rome on missions to represent the Jewish community in Israel. He refers to an occasion when

“ The most distinguished Seder in history was undoubtedly the one in Bnei Brak which we recall in the Haggadah.

they were on board on Erev Pesach (*Maaser Sheini* 5:9) and posits that they landed that day in Jaffa and therefore need to go to the nearest location - Bnei Brak - before Yom Tov commenced.

Why was Rabban Gamliel not present at this Seder? Most commentators suggest that, in view of his position as Nasi, as both the political and religious leader of the Jews in Israel, had he participated, the other rabbis, out of respect, would not have been able to lean and he therefore absented himself.





SEFER YESHAYAHU (ISAIAH) – PART 10

CONSOLATION

BY: **PNINA SAVERY**

Ma'ayan and US Educator

The main messages transmitted in the final part of *Sefer Yeshayahu* (the Book of Isaiah) are those of comfort and consolation. In fact, the Talmud tells us that the book is “entirely consolation”.¹ This may sound confusing considering the many chapters of rebuke, as we have seen in our earlier articles. However, the Talmud is teaching us that even Yeshayahu’s rebuke comes from a place of love. Yeshayahu is trying to help the people improve and avoid punishment, and that is in itself a form of consolation.

The seven *haftarot* of consolation, which are read on the seven Shabbatot following Tisha B’Av, all come from these later chapters of *Yeshayahu*. They are full of beautiful prophecies for a better future. It is true that many of these chapters seem to be speaking about the destruction of Jerusalem in the future and Yeshayahu’s generation have not yet experienced this. However, even during his own lifetime, the people suffer greatly. They witness the Assyrian exile of the Northern Kingdom, which effectively split our nation in two in a way that we have not recovered from until this very day. Many towns and villages of the southern kingdom also are destroyed, and the people

of Jerusalem are besieged, expecting defeat at any moment. The people are terrified and the prophet comes to encourage them. We see that the role of Yeshayahu is not just to rebuke the people for their sins, but also to reassure them that things can, and will, improve.

An automatic response when someone experiences hardships is to feel cut off and abandoned by God. This is how the people feel. For example, the *haftarah* of *Parashat Eikev* begins with an accusation that God has neglected His people: “Zion said: ‘God has abandoned me and God has forgotten me’. The prophet responds with a meaningful analogy: “Can a woman forget her baby, or not have mercy for the child of her womb? Even those may forget, but I will not forget you” (*Yeshayahu* 49:14-15). The prophet is trying to show the people that God has not given up on them. This is the main consolation.

These chapters include many different topics, from prophecies about the downfall of our enemies to the future redemption at the end of days. The theme of righteousness and justice, as we have already discussed many times, comes up again and again. We see the need to serve

“ The main messages transmitted in the final part of *Sefer Yeshayahu* (the Book of Isaiah) are those of comfort and consolation. In fact, the Talmud tells us that the book is “entirely consolation”.¹

God properly alongside these messages of consolation.

Rabbi Binyamin Lau sums up the power of Yeshayahu with the following beautiful words: “Throughout his career, even when he sought to shatter the illusion of financial security and peace, Isaiah never ceased to believe in his city and his people. Even the bleakest of his prophecies, those that warn of destruction and decimation, always contain some grain of hope which will one day bring forth new life. Perhaps this perpetual hope is what transformed Isaiah into the most beloved of prophets.”²

The messages of Yeshayahu are eternal, as with all our biblical works. May we be able to take his messages into our own lives and communities today.

¹ Babylonian Talmud *Bava Batra* 14b.

² Binyamin Lau, *Isaiah: The Prophet of Righteousness and Justice*, p. xxii.

THE TRIBE WEEKLY

PARASHAT TZAV

27-28 MARCH | 10 NISAN

SACRIFICES AND THEIR RELEVANCE TODAY



BY: **ABI MENNESSON**

Tribe gap year student

Burnt offerings, wine libations, sacrifices - what does it all mean? Multiple *parashiot* in Vayikra go into detail about sacrifices which formed a big part in our service of God in Temple times. However, this concept is so far removed from the world we live in that it is hard to relate to. Despite this, many commentaries and sources try to explain its current relevance.

The Talmud in *Menachot*, for

instance, cites the opinion of Reish Lakish who explains that when the Torah writes: "This is the law of the burnt offering, of the meal offering, and of the sin offering, and of the guilt offering, and of the consecration offering, and of the sacrifice of peace offerings" (*Vayikra* 7:37), it is teaching that anyone who engages in Torah study to learn about these sacrifices, it is considered as though they sacrificed a burnt offering, a meal offering, a sin offering, and a guilt offering.

Furthermore, when explaining the ritual of the burnt offerings, God explains that: 'The burnt

offering itself shall remain where it is burned upon the altar all night until morning' (*Vayikra* 6:2). On this, the *Midrash Tanchuma* expounds that since we are not able to give sacrifices nowadays, the Rabbis replaced these offerings with prayers. And just as the burnt offering had to remain upon the altar all night, so too the evening prayer can be said until the morning. These examples show how, though we are no longer able to bring sacrifices, through learning Torah and praying, we are still able to reach a similar level of connection to God.

Parasha Wordsearch

Find these words in the grid. The words can go in any direction and can share letters as they cross over each other.

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

SHABBAT HAGADOL
FOREFATHERS
KOHANIM
MINCHA
MEAT
SHELAMIM
ASHAM
THREE ANIMALS
TABERNACLE
OLAH
COMMANDMENTS
COMMAND
CHATAT
LAMBS
TZAV





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TZAV: CHARGE!



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