

## **PARSHAT TZAV**

### **PART I - QUESTIONS FOR THE 'SHABBOS TABLE'**

#### **KASHRUT TODAY & KORBANOT BACK THEN**

1. Towards the end of Parshat Tzav we find two important laws concerning Kashrut:

- 1) the prohibition against eating "chaylev" (see 7:22-25)
- 2) the prohibition against eating blood (see 7:26-27)

Considering that all of the other laws found in Parshat Tzav deal exclusively with the laws of korbanot, attempt to explain why these laws of kashrut (which apply to eating an animal that is NOT a korban) are also included in Parshat Tzav.

In your answer, relate to the phrase "from an animal which CAN BE a korban for Hashem..." in 7:25. Relate as well to the introductory sentence (see 7:22-23), i.e. the fact that these laws are directed to the entire nation (and not just for the "kohanim" as were all the laws in Parshat Tzav up until this point (see 6:1-2).

2. Recall from Parshat Vayikra that the Torah had already prohibited "chaylev v'dam" (see Vayikra 3:17, noting its context). Even though this appears to be the very same law (albeit in a more concise form) that we find in Parshat Tzav (see 7:22-27), explain the necessity for this 'repetition'.

In your answer, relate to the primary topic of each Parsha, and how the laws of "chaylev" and "dam" relate to those topics. [Note as well what specific category of korban they relate to.]

3. Next, review Vayikra 17:8-12, noting how once again we find a similar prohibition against eating blood! In your opinion, is this the same law or a different one?

- If it is the same, why do you think it is being repeated?
- If it is different, what is different about it?
- In your opinion, why is "chaylev" not mentioned here?
- Now read 17:13-14. What prohibition is being added?
- Can you explain why?

How do these psukim relate to your answer to the first part of this question? Relate to the overall topic of chapter 17, as well as to its 'location' within Sefer Vayikra.

4. Finally, see Devarim 12:13-16. In what context is the prohibition against eating blood being mentioned in these psukim?

Why do you think that it is necessary to repeat this law in that "parshia"? [In other words, what is the overall topic of the unit from 12:4-19, and how does that topic relate to the prohibition against eating blood?]

Now read Devarim 12:20-28. [i.e. the next topic in Devarim] What is the topic of this parshia?

How does this "parshia" relate to Devarim 12:4-19? How does it relate to Devarim 12:15-16?

According to this parshia, are there TWO different reasons for not eating blood, or only ONE? [Relate to 12:23 & 12:27 / is this the same reason or two different reasons?]

How does this parshia relate to Vayikra 7:22-27 and its context?

5. Based on the above questions, how does the prohibition against eating "dam v'chaylev" (which applies to this very day) relate to the laws of korbanot?

In your opinion, why would this be significant?

Relate your answers to all of the above questions to your understanding of the laws of "kashrut" that we keep to this very day?

6. For further iyun, see:

- Ramban on Vayikra 17:11 & Devarim 12:23-25;
- Chizkuni on Vayikra 3:17 & Devarim 12:16;
- Sefer ha'Chinuch - Mitzvah #147 & #148;

### **PART II - QUESTIONS FOR PREPARATION (for weekly shiur)**

[Note: these questions are (and should be) very similar to last week's questions on Vayikra. When you finish, you will probably understand why.]

1. Review chapters six and seven in Parshat Tzav, noting how these two chapters form a distinct unit that contains seven short "parshiot".

As you review the opening psukim of each 'parshia', you should notice (most of the time) the repetition of a certain phrase.

Verify your answer based on 7:37-38. Be sure that you understand why this 'summary pasuk' proves that chapters six and seven indeed form a distinct unit. Once you identify this 'opening' phrase, attempt to understand the meaning of the word "torah" in this context. Also, as you continue your study, attempt to explain why two of these 'parshiot' do not include this phrase.

2. Next, identify the primary topic of each "parshia" (a short phrase is sufficient). [The 'opening phrase' (or lack of it) will help you identify those topics.]

Then, construct a list of these topics, one short line per each "parshia", and study the progression of these topics (i.e. from one to the next).

Turn your list into an outline, by grouping its common topics together. Try to give an accurate title for the entire outline.

3. Now, scan these two chapters once again, this time noting each time that a new "dibur" begins [i.e. "vayomer Hashem el Moshe..." or similar].

Make note of those positions on your outline.

For each "dibur", note to whom these commandments are directed. Relate this to the content of each unit.

Be sure that you can explain why there are certain instances where we find a "dibur" to Bnei Yisrael, while other times only to Aharon and his sons. [In your answer, relate once again to the summary pasuk in 7:37.]

4. Based on your outline (and its title), attempt to define the overriding principle that guides the order of these parshiot in Parshat Tzav.

In what way is the order (and progression of topics) in Parshat Tzav different than the order in Parshat Vayikra?

Can you explain why?

Based on your answer, explain why each category of korbanot is repeated twice (i.e. once in each Parsha)?

As you compare the laws of each korban (in each respective Parsha), attempt to explain why certain details that are the same, and why certain details are different.

5. In your opinion, would it have been more logical for the Torah to combine all of these laws concerning korbanot into one Parsha?

Based on your outline, can you explain why each Parsha is presented separately? Relate to the opening psukim of both Parshiot Vayikra & Tzav.

6. Based on your outline and study thus far, review once again each of the "diburs" in the unit of chapters 6->7 and attempt to explain the necessity of each one. Can you explain why (all of the sudden) there is a new "dibur" in 7:22? Explain as well why this "dibur" is given to Bnei Yisrael, and not only to the kohanim, as was the case with each of earlier ones.

How do these laws enhance your understanding of the laws of Kashrut today?

7. Finally, note that 7:28 also begins with a new "dibur" to Bnei Yisrael. Based on the content of that "parshia", can you explain why?

Based on these two sources (i.e. these two "dibur"s), could you 'redefine' your title of Parshat Tzav (to make it a bit more precise)? In your answer, relate to 7:34-36.

### PART III - PARSHANUT

#### ZOT 'TORAT HA'MILUIM'

1. What is the glaring problem with pasuk 7:37? [If you prepared the questions in Part II, you most probably already noticed this problem.]

Note how this pasuk 'almost' summarizes the entire unit that began in 6:1-2 with "zot TORAT ha'Olah..." etc.]

In your opinion, what does the word "miluim" (in 7:37) refer to? Does it relate to any topic in chapters 6 thru 7?

Does it relate to the primary topic of chapter 8?

Does it relate in any way to the Korban Shlamim?

Now, let's see how the commentators (on 7:37) related to these questions:

2. See Rashi: What does he mean by "yom chinuch kehunah"?

Does this refer to 6:12-14?

Why would this be referred to as "miluim"?

Relate to Shmot 29:9, Vayikra 21:10!

In your opinion, what 'forces' Rashi to prefer this interpretation?

3. Next see Ibn Ezra: [see Chizkuni as well]

Why does Ibn Ezra refer to Shmot chapter 29?

Can you find the word "miluim" (or something similar) in that chapter? What is its context?

How does that chapter relate to Vayikra chapter 8?

How is Ibn Ezra's pirush different than Rashi's?

In your opinion, what is the underlying reason for the "machloket" between them?

Relate to the similarity between the special laws of the "ayil ha'miluim" (that was offered each day during the 7 day miluim ceremony /see 8:22-29) and the laws of the korban shlamim [i.e. in regard to the "chazeh v'shok"]?

In your opinion, could the "ayil ha'miluim" be considered a 'prototype' of the korban shlamim? If so, how would this help us understand the problem 7:37?!

#### WHEN THESE LAWS WERE GIVEN

4. Now, read 7:38.

According to this pasuk, WHEN and WHERE were these mitzvot (i.e. the "torot" in chapters 6 thru 7) given to Moshe Rabeinu:

If on Har Sinai, then was this during the first or last 40 days?

If from the Mishkan (at the foot of Har Sinai), in your opinion were these laws given before or after the laws in Parshat Vayikra? [Attempt to support your answer.]

Would it make sense that the laws in Parshat Tzav would need to have been given before the Mishkan was dedicated? Explain why.

How would your answer to these questions be affected by the principle of "ein mukdam u'm'uchar ba'Torah"?

Now, see Ramban on 7:38.

Why does Ramban quote (here) the statement by Chazal that ALL of the mitzvot were given first from Har Sinai, and then repeated from the Ohel Moed?

What problem would this solve?

What doesn't Ramban himself accept this interpretation?

How does Ramban explain this pasuk?

How do both of these pirushim relate to Vayikra 1:1?

Relate to Ramban's pirush to 8:1!

5. Next, see Ibn Ezra [ & Chizkuni] on 7:38:

What specific point concerning 7:38 does this Ibn Ezra deal with? How does this relate to the above Ramban?

Why does Ibn Ezra quote the pasuk from Amos?

6. Read 8:1-8 (and if possible, review the entire chapter).

Note how this is the first 'narrative' in Sefer Vayikra.

Note also that it is the fulfillment of God's commandment to Moshe in Shmot chapter 29.

[Review also Shmot chapter 40 (in case you forgot it), as well as Vayikra 1:1 and 7:37-38.]

Now, try to determine the chronological order of these events. - In other words, when did the 7 day miluim ceremony take place (on what day of what month)?

On what day did the SHCHINA first dwell on the Mishkan?

[Relate to Shmot 40:34-37.]

On what day were the mitzvot of Parshat Tzav given?

Now, see Rashi on 8:2. Why does Rashi state immediately at the beginning of this parshia his principle of "ein mukdam u'm'uchar"?

How and why does Rashi arrive at his conclusion of the date of the 23rd of Adar. [Relate to Shmot 40:1-2.]

Finally, see Ramban on 8:2!

How and WHY does Ramban disagree with Rashi?

Is Ramban able to keep Sefer Vayikra in chronological order? [In order to do so, what assumptions must he make?]

Towards the end of this Ramban, he agrees that a certain set of laws in Parshat Tzav is indeed 'out of order', but explains why. Which 'parshia' is this, and why does Ramban 'move' specifically this one? [See also Ramban on Shmot 40:1.]

Relate your answer to the first Ramban of Sefer Shmot!

Based on this Ramban, can you explain when (and why)

Ramban does employ the principle of "ein mukdam u'm'uchar"?

[See also Shmot 16:30-36 for similar example.]

[See also second part of the Ramban on Vayikra 25:1!]

b'hatzlacha,  
menachem