

Parshas Tzav

This week's Parsha is Parshas Tzav, and in it we find a lot of commandments relating to the service of the Kohanim and the Mizbeach. We are also told of the various parts of the animal that can be eaten, and the physical (pure/impure) state that the offerings can be eaten. The parsha concludes with the inauguration and the offerings for that service.

The Haftora is read from Neviim Achronim in Yirmiyahu chapter 7:21 until 8:4 and continues to chapter 9:22-23, which is also the last posuk of the Haftora we read on Tisha B'Av. Yirmiyahu- who's prophecies was to bring the wayward Jews back on to the "right path". The Haftora touches upon the fact that the Jews insincerely offered the Olah, which is a korban from this week's parsha.

The additional last posuk that is brought from the later 9th chapter speaks volumes about what the focus of the Jewish people ought to be. "Let not the wise man glorify himself with his wisdom, and the strong man with his strength, and nor the rich man with his wealth...because this only glorifies himself but contemplating Me (Hashem) who acts kindly and with justice, this is the way to Hashem." Radak states on Posuk 23, one ought to "imitate" G-d's compassion by acting kindly and with justice, and in this way one can connect with Hashem.

Haftoras are always related to the Parsha and offer us hope and solace and connection to Hashem, even when we think we are distanced from Him. Learning the Parsha Tzav, one may think that the Korbanos are somehow distant and not

relevant at the moment (because we don't have the Beis Hamikdash)- as Rashi points out on the first posuk, that the mere "tzav"- commandment means that it is for now, i.e., when they were commanded, but also for the future generations- Rambam shares a similar sentiment, that we know what was commanded to us, so when Mashiach arrives, we will be proficient in the correct offerings.

We know according to Chassidic teachings, Korbanos aren't necessarily the physical offerings by which we connect with Hashem. There are metaphorical sacrifices, such as Mesiras Hanefesh, that we can perform today, that so to speak "fills the gap" of the lack of physical sacrifices.

And so, says Yirmiyahu, that is thematically echoed in Chassidus. If you approach Hashem with a Yesh, (ego) it will be very difficult, if truly at all, to let yourself be bound to Hashem. Whereas, if you realize that the Gashmiyus manifestations that are given to you, are because they are from Hashem, but more than that, even lacking certain "traits" one can still cleave to Hashem, and not remain distant from Him.

The Haftora therefore is telling us to connect with the Parsha, the offerings, and all that it must teach, in order for us to achieve the wherewithal, and mindset to be servants of Hashem, and with this, be Zoche to bringing up physical sacrifices on the Beis Hamikdash with Mashiach.

Good Shabbos.