

בס"ד

# THE RASHI OF THE WEEK

Week of

# Parshas Tzav

8 Nissan, 5778 – March 24, 2018

Compiled from the works of  
**Rabbi Menachem Mendel Schneerson**  
**The Lubavitcher Rebbe**

by  
Rabbi Shmuel Mendelsohn

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**An Outline of the Rebbe's Explanation of Rashi**  
**Parshas Tzav**

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**Rashi in His Own Words**

ויקרא ז', י"ב: אם על תודה יקריבנו ונהקריב | על זבח התודה חלות מצות בלולת בשמן ורקיקי מצות משחים בשמן וסלת מרבכת חלת בלולת בשמן:

רש"י ד"ה אם על תודה יקריבנו: אם על דבר הודאה על נס שנעשה לו, כגון יורדי הים והולכי מדברות וחבושי בית האסורים וחולה שנתרפא שהם צריכין להודות שכתוב בהן (תהלים ק"ז, כ"א - כ"ב) יודו לה' חסדו ונפלאותיו לבני אדם ויזבחו זבחי תודה. אם על אחת מאלה נדר שלמים הללו, שלמי תודה הן, וטעונות לחם האמור בענין, ואינן נאכלין אלא ליום ולילה, כמו שמפורש כאן:

**Vayikroh 7:12:** If he is bringing it as a thanksgiving offering, he shall offer, along with the thanksgiving offering, unleavened loaves mixed with oil, unleavened wafers anointed with oil, and scalded flour mixed with oil.

**Rashi Heading - If he is bringing it as a thanksgiving-offering:** If (he is bringing the offering) to give thanks for a miracle that had happened to him, for instance, those who made a sea voyage, those who journeyed in the desert, those who had been imprisoned or a sick person who recovered. All these are required to give thanks, for regarding them it is written<sup>1</sup>, "They shall give thanks to the Lord for His kindness and for his wonders to the children of men. And they shall slaughter sacrifices of thanksgiving<sup>2</sup>." If on account of one of these one vowed to bring these Peace Offerings, then they are שלמי תודה Thanksgiving Peace Offerings, which require the accompanying offering of bread mentioned in this passage, and they may be eaten only on the day that they were offered and the night that follows, as is specified here.

**Synopsis**

This week's Torah portion, Tzav, continues teaching us sacrificial laws. It teaches us about the "Thanksgiving Offering," which was brought by one who was the beneficiary of a miracle. Rashi specifies which miracles obligate one to bring this offering. He teaches that it is a Peace Offering of Thanks and lets us know the various rules which

1. Tehillim 107:21 – 22.

2. We see from the chapter of Tehillim which Rashi quotes, Chapter 107, who must bring bring a Thanksgiving Offering. Travelling through the desert is told in verses 4 - 9, "They strayed in the desert, on a road of desolation; they did not find an inhabited city ... They shall give thanks to the Lord for His kindness, and for His wonders to the children of men. For He sated a yearning soul, and a hungry soul He filled with goodness." Release from prison is mentioned in verses 10 - 16, "Those who sit in darkness and the shadow of death, prisoners of affliction and iron ... They shall give thanks to the Lord for His kindness, and for His wonders to the children of men. For He broke copper doors and cut off iron bars." Recovery from an illness in verses 17 - 22, "Fools, because of the way of their transgression and because of their iniquities, are afflicted. Their soul despises all food, and they reach the portals of death ... They shall slaughter sacrifices of thanksgiving, and they shall tell of His deeds with song." A sea journey is mentioned in verses 23 - 31, "Those who go down to the sea in ships, who do work in mighty waters ... They shall thank the Lord for His kindness, and for His wonders to the children of men."

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pertain to it.

We need to understand why a Thanksgiving Offering only applies to thanks for a miracle? It can mean thanks for anything. Even if it does imply a miracle, how does Rashi know that it means these four miracles? Granted, these four categories of miracles are derived from the chapter of Tehillim which Rashi quotes, however, it is possible that the chapter is only listing four examples of miracles. How does Rashi know according to Peshat that the sacrifice is only brought for these four miracles?

In order to answer these questions, we need to understand what this week's portion discusses. Primarily it explains sacrifices which were already explained in the previous portion. However, it adds details which apply to each sacrifice. The only exception to this seems to be the "קרבן שלמים - Peace Offering." It says<sup>3</sup> "and this is the law of the Peace Offering," which was explained in the previous portion. However, it then describes a Thanksgiving Offering.

In order to answer this question, Rashi tells us that the Torah is being consistent. We already discussed the Peace Offering in the previous portion. Rashi is clarifying that a Thanksgiving Offering is a type of Peace Offering with certain specific details which are being taught here, and hence is consistent with the rest of the Parshah.

Despite the fact that Rashi's main difficulty has been solved, he adds other details about the Thanksgiving Offering. Rashi is explaining why it is specifically for these four miracles.

If an offering had to be brought in order to say thank you for everything we have, we would each have to bring numerous offerings every day, which is not the case. Hence, we see that a Thanksgiving Offering need only be brought for a miracle.

Yet this also leaves us with a problem. The Jews in the desert ate, drank and were protected miraculously every single day. If an offering had to be brought for miracles, the several million Jews in the wilderness would have had to bring an individual offering every day. The obligation must only be for certain miracles.

The Torah does not tell us which miracles obligate one to offer a sacrifice, but the chapter of Tehillim which Rashi cites does. It says<sup>4</sup> that "they shall slaughter sacrifices of thanksgiving ..." and it enumerates four categories of miracles. It is thereby understood that for these miracles one must offer a Thanksgiving Offering. However, since the words are stated explicitly only regarding a sick person who was healed, Rashi lists all four categories of miracles.

### Rashi's Explanation

This week's Torah portion, Tzav, continues teaching us sacrificial laws. It teaches us about the "Thanksgiving Offering, קרבן תודה" which was brought by one who was the beneficiary of a miracle. Rashi lists four examples; those who made a sea-voyage, those who journeyed in the desert, those who had been imprisoned or a sick person who

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3. Vayikroh 7:11.

4. Tehillim 107:22.

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recovered. Rashi cites two verses from Tehillim as proof that a sacrifice must be brought. This chapter alludes to these four categories<sup>2</sup>. He concludes by telling us that if one passes through one of these circumstances vows to bring a sacrifice, it is a "Peace Offering," and is governed by specific rules, i.e. it must be brought together with certain meal offerings and be eaten on the day he brings it and the following night as the Torah describes in the following verses.

### Difficulties in Understanding Rashi

This sacrifice is called a Thanksgiving Offering. How does Rashi know that it is only thanks for a miracle? Even if it does imply exclusively giving thanks for a miracle, how does Rashi know that it only applies to the four miracles that he mentions? Perhaps he derives it from the chapter of Tehillim which he mentions. However, why would one say that according to Peshat these are the only miracles to which it would apply? Maybe these are just four examples of miracles?

Perhaps Rashi can somehow derive from Tehillim that according to Peshat the Thanksgiving Offering is only brought for these four miracles. However, why does he need to cite all four instances of miracles? Rashi is not a book of Jewish law. He could have mentioned one as an example and concluded with "etc." as he often does.

After listing these four miracles, Rashi adds that "if on account of one of these, one vowed to bring these peace-offerings, then they are “שְׁלָמֵי תוֹדָה” - Thanksgiving Peace Offerings.” That much is obvious. Rashi is explaining a Thanksgiving Offering!

The order in which Rashi mentions the four categories of miracles is surprising. He changes from the order in which they are listed in the chapter of Tehillim<sup>2</sup> and the order in which they are listed in the Talmud<sup>5</sup>.

Why does Rashi list "a sick person who recovered" in the singular, while the other three are listed in the plural. Moreover, the Talmud writes "a prisoner who has been set free." Rashi changes that and writes in the plural, "those who had been imprisoned." Furthermore, recovering from an illness or being freed from prison is generally something that affects an individual, whereas going out to sea or to a desert usually affects a group. Hence it would seem more logical for those two categories alone to be written in the plural as they are in the Talmud.

### The Explanation

In order to answer these questions, we need to look at this week's Torah portion. For the most part, it discusses sacrifices which were already explained in the previous portion, Vayikroh. However, it adds details regarding each sacrifice which were not mentioned earlier. The only exception seems to be the קֶרְבַּן שְׁלָמִים or Peace Offering. It was discussed in the portion of Vayikroh. In this week's portion, Tzav, it says<sup>6</sup> "and this is the law of the Peace Offering." However, what follows is a description of a completely different offering, a Thanksgiving Offering. It would seem

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5. Talmud Berachos 54, b.

6. Vayikroh 7:11.

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that the words "and this is the law of the Peace Offering" are superfluous, because no additional laws of that sacrifice are being explained!

In order to answer this question Rashi says that "they are *שְׁלֵמֵי תוֹדָה* Thanksgiving Peace Offerings, which require ..." In the portion of Vayikroh we discussed the Peace Offering in general; Rashi is clarifying that a Thanksgiving Offering is a type of Peace Offering. Rashi is also telling us that the Torah is teaching particular details about this type of Peace Offering, which do not apply to other offerings of the same sort. They "require the accompanying offering of bread mentioned in this passage, and they may be eaten only on the day that they were offered and the night that follows, as is specified *here*." Meaning that all of these details regarding one type of Peace Offering are explained in Parshas Tzav after the Torah says "and this is the law of the Peace Offering." Hence it remains consistent with the rest of the portion.

Despite the fact that Rashi's main difficulty has been solved, he adds other things. Regarding these things, we might have made a mistake. Therefore, Rashi states them here specifically. He tells us that this sacrifice is only brought for miracles, and specifically for the four specific types of miracles listed here.

Even a small child understands that each and every one of us must constantly thank Hashem for all of the good which He bestows upon us. We all know that everything we have comes from G-d. This is true even regarding things we have acquired by way of seemingly natural means. Avrohom our forefather taught *the entire world* to "Bless the One from Whom you ate. Do you think that you ate food that was my possession? You ate the possessions of the Almighty!" We must say thank you for whatever anyone gave us; how much more so is this true of Hashem! Therefore, our Sages instituted numerous prayers and blessings with which we need to thank and praise G-d. Additionally we find numerous stories, even before we were commanded to bring the Thanksgiving Offering, of our forefathers thanking Hashem even for His promise of something good to come.

Based on this, it would seem that each and every Jew should be obligated to bring a Thanksgiving Offering numerous times every day. However, this is not so. Perhaps one may wish to say that we should all bring a Thanksgiving Offering at least once a year? If such a thing were to be true, the Torah would have said so. Therefore, even according to Peshat, even for a beginning student, it is obvious that this sacrifice must only be brought for miracles.

However, this too is not understood. We were previously told that throughout our forty years in the desert, G-d miraculously gave us food from heaven, the Manna. He miraculously gave us a well which went with us and supplied the entire Jewish nation with water. We also had "Clouds of Glory" which miraculously protected us from all of the dangers in the wilderness. This being the case, it would seem that every one of the millions of Jews in the wilderness were obligated, and therefore brought a Thanksgiving Offering every day. We know that this is not true. Hence, we know that the Thanksgiving Offering was only brought for certain miracles

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The Torah does not enumerate specific miracles for which one would offer a Thanksgiving Offering. However, in the chapter of Tehillim which Rashi cites it does. In the book of Tehillim it says<sup>7</sup> that "they shall slaughter sacrifices of thanksgiving ..." and it enumerates four categories of miracles. Therefore, it is logical to say that for miracles of this sort one must offer a Thanksgiving Offering. However, Rashi is not satisfied with merely citing the chapter of Tehillim. Therefore, Rashi enumerates all four categories in order to make sure that we realize that the offering must be brought for all of them.

While listing various types of miracles for which a person must give thanks, it is important to begin with one which concerns the person himself; if there is more than one, it should be listed in chronological order. When the Jewish people were commanded to bring a Thanksgiving Offering, they were in the wilderness. Having left Egypt, the first thing they did was pass through the Red Sea, therefore Rashi lists "those who made a sea voyage" first, because it was the first of the four that the nation experienced. From there we began wandering in the desert, hence Rashi lists "those who journeyed in the desert" second. Once those over twenty years old were sentenced to remain in the wilderness, and to die there without entering Israel, we became prisoners in the wilderness. Therefore, Rashi next lists "those who had been imprisoned." Since these are things that all of the Jews experienced, Rashi lists them all in the plural. He saves "a sick person who recovered" for last, because that did not concern any of us personally; he therefore writes it in the singular.

### **A Deeper Lesson from Rashi**

As long as a Jew is in Egypt, meaning in exile<sup>8</sup>, no matter how much goodness he has received from Hashem, he is languishing in prison, to the extent that is comparable to "those who dwell in darkness" who should be obligated to bring a Thanksgiving Offering. For as long as one is in exile, G-dliness does not shine upon him in a revealed manner. The G-dliness which is within him is imprisoned, as so to speak. Consequently, it is understood the extent to which we must await the coming of Moshiach. He will take us out from our spiritual and physical prison and lead us to redemption!

*(Adapted from talks given throughout the month of Nissan 5728)*

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7. Tehillim 107:22.

8. As our Sages tell us, "All exiles are called Mitzrayim - Egypt."

**DEDICATED IN HONOR OF  
the Lubavitcher Rebbe**

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**IN HONOR OF  
Chaim and Aiden Oded שיקחי Morris**

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**DEDICATED BY THEIR PARENTS  
Rabbi & Mrs. Menachem M. and Chaya Mushka שיקחי Morris**

\* \* \*

**IN LOVING MEMORY OF OUR MOTHER  
Mrs. Brocha bas Reb Tzvi Nechemiah Hacoהן ע"ה Cohen  
Passed away on 8 Shevat, 5778  
May Her Soul be bound in the Eternal Bond of Life**

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**DEDICATED BY HER FAMILY**

\* \* \*

**IN HONOR OF  
Mr. Sholom Moshe Hacoהן ben Tzivia ש' Cohen  
For a complete and speedy recovery**

\* \* \*

**DEDICATED BY  
Hatomim Moshe Shlomoh Zohar ש' Mars**

\*

May he merit to be a Chossid, a Yerei Shomayim and a Lamdon

**מוקדש לזכות**  
**כ"ק אדמו"ר נשיא דורנו מליובאוויטש**

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**לזכות**  
**חיילי "צבאות השם" חיים ועדן עודד שיחיו מאריס**  
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**נדפס ע"י הוריהם**  
**הרה"ת ר' מנחם מענדל וזוגתו מרת חי' מושקא שיחיו מאריס**  
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**לעילוי נשמת**  
**מרת ברכה בת ר' צבי נחמי' הכהן ע"ה כהן**  
**נפטר ביום ח' שבט, ה'תשע"ח**  
**ת. נ. צ. ב. ה.**  
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**נדפס ע"י בני משפחתה שיחיו**  
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**לזכות**  
**ר' שלום משה הכהן בן צבי' שי' כהן**  
**לרפואה שלימה וקרובה**  
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**נתרם ע"י**  
**הת' משה שלמה זהר שי' מארס**  
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יהי רצון שיזכה להיות חסיד, ירא שמים, ולמדן