



TZAV

**TODAY IS THE FIRST DAY OF THE REST OF YOUR LIFE**

*Every Moment Is Creation All Over Again*

# PARSHAH OVERVIEW

## *Tzav*

G-d instructs Moses to command Aaron and his sons regarding their duties and rights as *Kohanim* (priests) who offer the *korbanot* (animal and meal offerings) in the Sanctuary.

The fire on the altar must be kept burning at all times. In it are burned the wholly consumed ascending offering; veins of fat from the peace, sin, and

guilt offerings; and the “handful” separated from the meal offering.

The *Kohanim* eat the meat of the sin and guilt offerings, and the remainder of the meal offering. The peace offering is eaten by the one who brought it, except for specified portions given to the *Kohen* (priest). The holy meat of the offerings must be eaten by ritually pure persons, in

their designated holy place and within their specified time.

Aaron and his sons remain within the Sanctuary compound for seven days, during which Moses initiates them into the priesthood.



When your daily routine starts to get to you and you feel existentially bored, what strategies do you use to make yourself feel excited once again?

# TEXT 1

*Maimonides, Mishneh  
Torah, Laws of  
Character 1:4*

הדרך הישרה היא מדה בינונית שבכל דעה ודעה מכל  
הדעות שיש לו לאדם . . . ולא יהא מהולל ושוחק ולא  
עצב ואונן, אלא שמח כל ימיו בנחת בסבר פנים יפות.

The proper path is to align one's actions along the middle of the emotional spectrum. . . . One should not be overly frivolous and laugh excessively, nor should one be sad and depressed. Rather, one should *always be joyous* and display a friendly countenance.

## TEXT 2

*Rabbi Nachman of  
Breslov, Likutei  
Moharan 2:24*

מִצְוָה גְדוֹלָה לְהִיּוֹת  
בְּשִׂמְחָה תָּמִיד.

It is a big mitzvah to  
always be joyous.

## QUESTION

It's difficult to maintain a sense of joy and excitement after something becomes routine. Yet, Judaism instructs us to be “constantly in a state of joy.” How is this possible?



# TEXT 3

*Leviticus 6:12-13*

יב. וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר.

יג. זֶה קָרְבַּן אֱהָרֹן וּבָנָיו אֲשֶׁר יִקְרִיבוּ לָהּ בְּיוֹם הַמִּשָּׁח  
אֹתוֹ, עֲשִׂי־רֵת הָאֶפֶה סֶלֶת מִנֹּחֶה תָּמִיד, מִתְּצִי־תָהּ בַּבֶּקֶר  
וּמִתְּצִי־תָהּ בָּעָרֶב.

12. G-d spoke to Moses, saying:

13. “This is the offering of Aaron and his sons that they shall offer to G-d on the day that they are anointed: one-tenth of an *efah* of fine flour as a meal offering, offered daily. They shall offer half of it in the morning and half of it in the evening.”

## TEXT 4

*Rashi, ad loc.*

"זֶה קָרְבַּן אַהֲרֹן וּבָנָיו". אַף הֵקְדִיּוֹטוֹת מִקְרִיבֵיךָ עֲשִׂירִית  
הָאֶפֶה בַּיּוֹם שֶׁהֵן מִתְחַנְכִּין לְעִבּוּדָהּ, אֲבָל כֹּהֵן גָּדוֹל - בְּכָל  
יּוֹם, שְׁנַאֲמַר: "מִנְחָה תָּמִיד וְגו' וְהִכֵּהן הַמְּשִׁיחַ תְּחִתּוֹ  
מִבָּנָיו וְגו' חֶק עוֹלָם".

The verse states, “This is the offering of Aaron and his sons.”  
The ordinary priests, too, offered a one-tenth part of an *efah* of flour on the day they were anointed into the priestly service. The High Priest, however, offered one every day, as it is said, “Offered daily, half of it in the morning, and half of it in the evening. . . . And the priest among his sons that is anointed in his stead [i.e., every High Priest] shall offer it; it is a statute forever” (Leviticus 6:13, 15).



# TEXT 5

*Sifra, ad loc.*

"ביום המשח" — מיום שנמשח, מביא עשירית האיפה עד עולם.  
או אינו אומר "ביום המשח אותו" — ביום שנמשח מביא עשירית  
האיפה, ומפסיק? תלמוד לומר: "מנחה תמיד". הא מה אני מקיים  
"ביום המשח אותו"? ביום שנמשח מביא עשירית האיפה עד עולם.

The verse states that the High Priest brings the meal offering “on the day that he is anointed,” and it also states that it is “offered daily.” Thus, the verse means to say that he brings the meal offering *every day, beginning with* the day he is anointed.

## QUESTION

All *Kohanim* brought an offering on the very first day of their service, and the *Kohen Gadol* would offer it every day after that.

Why then, when describing the offering of the Kohen Gadol, does the Torah use the words “on the day he’s anointed” and not “*from* the day he’s anointed?”



## Communal Sacrifices:

These offerings were brought at set times and were paid for by a communal fund.

Greater than a sum of its parts, the communal sacrifice transcended a specific time and place.

## Personal Sacrifices:

These offerings were purchased by individuals on an as-needed basis for personal atonement.

# TEXT 6

*Rabbi Don Yitzchak  
Abarbanel, ad loc.*

מנחת הכהן הגדול בכל יום - ראוי לתת טעם בה. ונראה שהיא לכמה סיבות: האחת, כדי שיקשוט עצמו בכל יום שתי פעמים, וכאמרם זכרונם לברכה: "קשוט את עצמך, ואחר כך קשוט את אחרים". ויען וביען אין צדיק בארץ אשר יעשה טוב ולא יחטא, ראוי למי שעני כל ישראל עליו לכפר בעדם, ויהיה נקי תמיד מכל חטא, וזה על ידי הקרבן.

It is appropriate to explain the reason for the *Kohen Gadol's* daily sacrifice. One of the reasons was to ensure his spiritual integrity, as our sages stated, "Adorn yourself before you adorn others" (Sanhedrin 18a). This means one must ensure they are spiritually whole before tending to another's spiritual needs. Inasmuch as the *Kohen Gadol* was the representative of the entire Jewish people, and considering that even the most righteous person occasionally sins, it was appropriate for the *Kohen Gadol* to constantly bring sacrifices to atone for any potential sins he might have committed.

## TEXT 7

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Likutei  
Sichot 22, p. 28*

על פי הנזכר לעיל קען מען זאגן, אז דער תורת כהנים טוט אויף, אז יעדער טאג "עד עולם" הייסט א "יום המשח אותו" — דער "יום המשח אותו" עצמו איז נמשך, וואס דאס גיט א הסברה אין דעם גדר פון "מנחה תמיד" — אז די תמידיות באשטייט אין דעם, וואס יעדער טאג איז דער חיוב צו ברענגען דעם קרבן מנחה, ווי דאס וואלט געווען דער "יום המשח אותו".

This is what the *Sifra* means: Every day was a continuation of "the day that he was anointed." This is the meaning of "a daily offering." It was "daily" insofar as every day it was offered as on "the day he was anointed."

## ANSWER

The *Kohen Gadol's* offering was classified as a personal one. It wasn't part of one long communal continuum, rather it was a unique experience that renewed every day.

That's why the verse says “on the day he was anointed”; as far as the *Kohen Gadol's* commandment to bring an offering was concerned, every day was the day he was anointed.

## TEXT 8

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Ibid.*

ובמילא מקום לומר, אז פונקט ווי א כהן גדול טאר לכתחילה  
ניט טאן קיין עבודה ביז ער ברענגט זיין מנחת חינוך — אזוי  
איז עס בכל יום ויום, אז ער טאר ניט טאן (על כל פנים —  
לכתחילה) קיין עבודה איידער ער ברענגט די חביתין.

We can then conclude that just as on the first day of his service, on which the High Priest could not engage in any service before he offered the flour offering, so too every day the High Priest should not engage in any other service before he brings the flour offering.



Through his daily sacrifice, the *Kohen Gadol* was able to access the powerful spiritual energy of his inauguration on a daily basis.



# TEXT 9

Rabbi Shneur Zalman  
of Liadi, Likutei Torah,  
Tzav, p. 8b

וזה שכתוב: "ביום המשח אותו", דלכאורה הוה ליה למימר "מיום המשח אותו", מאחר שנאמר אחר כך "מנחה תמיד" - שמיום שנמשח מביא קרבן זה בכל יום עד עולם, ואם כן - מהו "ביום המשח"?

אלא דרוצה לומר, כדי שעל ידי זה יהיה גם בכל יום ויום עד עולם גילוי בחינת ומדרגת "יום המשח אותו". כי יום הוא לשון הארה וגילוי, כמו שכתוב: "ויקרא אלקים לאור יום". . . כדי להיות בחינת "ביום המשח אותו" כו' שהוא המשכה עליונה ממדריגה מאד נעלה.

Considering the fact that the High Priest offered meal offerings every day, why does the verse say, "On the day that he was anointed," and not "From the day he was anointed?"

"Day" refers to revelation. The verse means to say that the spiritual revelation of the day he was anointed should be revealed every day.

## TEXT 10

*Siddur, Morning  
Prayers, Blessings  
before keriat Shema*

המחדש בטובו בכל יום  
מעשה בראשית.

In His goodness, G-d renews  
every day the works of Creation.

# TEXT 11

*Rabbi Shmuel  
Schneersohn, Torat  
Shmuel 5635, vol. 2, p.  
300*

שבכל יום נראה התחדשות החיות, והיינו שכמו בתחילת הבריאה כתיב: "ויהי ערב ויהי בוקר", כן כשמחשיך הלילה הנה אז אינו נראה ונגלה כלום, וביום כשמתחיל להאיר נראה כמו שמתחדש מאין ליש. וכן האדם בבוקר בקומו משינתו הרי הוא נעשה בריה חדשה, במוחין חדשים וזכים לעבוד עבודתו עבודת בוראו כו', וכן הוא בכל הנבראים.

ולכן קבעו לומר "ובטובו מחדש בכל יום", הגם כי ההתחדשות ישנו בכל רגע, והרי זה לכאורה טוב יותר גדול, ולכאורה מהראוי היה לתקן לומר "ובטובו מחדש בכל רגע מעשה בראשית"? רק מפני כי בכל רגע אינו ניכר כל כך כמו שניכר בכל יום כו', לכן קבעו לומר "בכל יום".

Why did the sages compose the blessing to say that G-d renews Creation every day? In reality, G-d renews Creation every moment—a much greater miracle! Why did they not compose the blessing to reflect the truth?

The reason is that the constant renewal of Creation every moment is not plainly observable. However, as each new day dawns, we can plainly observe how Creation is renewed. Each morning, we are refreshed and relate easily to the feeling that we are "created anew." Therefore, we bless G-d for renewing Creation each day because that is what is relatable to us.

G-d is constantly creating the universe anew.

Therefore, every moment in time stands as a distinct entity—a new beginning.

By perceiving each day as a new opportunity, we can begin to develop a genuine appreciation for every moment we encounter.



# TEXT 12

*The Rebbe, Rabbi  
Menachem Mendel  
Schneerson, Sefer  
Hasichot 5750:2, p. 598*

ועל פי זה יש לבאר טעם לבריאת האדם באופן שבכל יום צריך לישון ולמחרת נעשה "בריה חדשה" — כדי להזגיש החידוש שבעבודתו, שאף שמצד טבע הבריאה (כפי שנברא על ידי הקדוש ברוך הוא) מוכרח להיות הפסק בעבודתו בלימוד התורה וקיום המצוות, מכל מקום, כשנעשה "בריה חדשה", מתחדשת עבודתו בלימוד התורה וקיום המצוות "בכל יום . . . חדשים".

Why were human beings created in a way that we have to sleep every night to become refreshed for the next day? It is to emphasize the renewal in our Divine service. On the one hand, we are compelled by nature to put a pause on our Torah study and performance of *mitzvot* in order to go to sleep. However, the sense of renewal we attain by sleeping, in turn, infuses our Torah study and mitzvah observance with a sense of renewal on the following day.

## TEXT 13A

*Rabbi David  
Abudraham, Birchot  
Hashachar*

ועתה נהגו בשחר "על נטילת ידיים" ו"אשר  
יצר", בין עשה צרכיו בין לא עשה צרכיו.

Presently the custom is to recite *al netilat yadayim* and *asher yatzar* every morning regardless of whether one relieved themselves.

## TEXT 13B

*Rabbi Shneur Zalman  
of Liadi, Shulchan  
Aruch HaRav, Orach  
Chayim 6:1*

לְפִי שֶׁבְּכֹל יוֹם נִעֲשֶׂה הָאָדָם בְּרִיָּה חֲדָשָׁה,  
לָכֵן שִׁיר לְבָרָךְ בְּכֹל יוֹם וַיּוֹם "אֲשֶׁר יָצַר אֶת  
הָאָדָם בְּחָכְמָה".

Every day, a person is “created anew.”  
Thus, every day, it’s appropriate to  
recite a blessing that praises G-d for  
“forming humans with wisdom.”



The morning prayers  
of *Modeh Ani* and  
*asher yatzar* help us  
acknowledge the  
renewal and rebirth of  
our own lives.



# TEXT 14

*Talmud, Shabbat 153a*

רַבִּי אֱלִיעֶזֶר אוֹמֵר: שׁוֹב יוֹם אֶחָד לְפָנַי מִיְתְּתָהּ. שְׂאֵלוֹ  
תְּלַמִּידָיו אֶת רַבִּי אֱלִיעֶזֶר: וְכִי אָדָם יוֹדֵעַ אֵיזָהוּ יוֹם  
יָמוּת? אָמַר לָהֶן: וְכָל שָׁכֵן, יָשׁוּב הַיּוֹם, שְׂמָא יָמוּת  
לְמַחֵר, וְנִמְצָא כָּל יָמָיו בְּתַשׁוּבָה.

Rabbi Eliezer says, “Do *teshuvah* one day before your death.” Rabbi Eliezer’s students asked him, “But does a person know the day on which they will die?” He said to them, “All the more so: one should do *teshuvah* every day lest they die tomorrow; and consequently, one will spend their entire life in a state of *teshuvah*.”

## TEXT 15

*Rabbi Shneur Zalman of  
Liadi, Tanya, Igeret  
Hateshuvah, ch. 11*

ומשום שצריך להיות כל ימיו  
בתשובה עילאה שהיא בשמחה רבה.

One must always experience an advanced level of *teshuvah*, which is marked by great joy.

## QUESTION

How is it possible to maintain a constant sense of joy?

## ANSWER

When we make as if each day is our last chance to do *teshuvah* and embrace the opportunity to strengthen our relationship with G-d, every day will be invigorated with joy and purpose.



## KEY POINTS

1. The High Priest brought a unique offering each day in the morning.
2. There were two types of sacrifices in the Temple, communal and individual.
3. The High Priest's sacrifice was of the latter category. Thus, each day was like his first.
4. The High Priest was able to tap into the spiritual energy of his inauguration every day.
5. We, too, can tap into the spiritual energy that is renewed each moment, or at the very least, each day.

## KEY POINTS

6. There are various prayers and meditations in our rituals that evoke this truth.
7. We can, and should, approach every day as if it's our last, but in a positive, empowering way: to take action and joyously not miss any opportunities.

