



הרב הראשי עיה"ק אלעד **מרדכי מלכא שליט"א**
נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,
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Parashat Tzav Honoring One's Fellow

Questions:

1) Our *parasha* enumerates various laws relating to *korbanot*. One of them is the command to slaughter the *korbanot chatat* (sin offering) and *asham* (guilt offering) in the same place that the *olah* was slaughtered (6:17, 7:1). What is the reason for this? 2) Why does the Torah state to sacrifice the *korban ha'of* (bird offering) together with its feathers and not to cut it into two parts? (1:17) 3) Why does the Torah instruct to break the *korban mincha* (meal offering) into pieces? (2:1)

The Nature of Man

The way of the world is for man to worry about his needs, status, and honor. Many times this is even at the expense of trampling or slighting the honor of his fellow, which he feels is necessary for him to accomplish his goal. He justifies his actions by saying that the Torah teaches, "Your life comes first," and "If I am not for myself, who will be for me?" *Who will worry about me, if not me?* he asks himself. Therefore when man exerts effort towards achieving his goal, he is not sensitive about upholding his friend's honor. However, our holy Torah teaches us that the ends do not justify the means. An individual is required to understand from the Torah's ways just how great a mitzvah it is to worry that his fellow's honor should not be slighted. Even if the individual in question is a sinner, and one would think that he is not deserving of such consideration, nevertheless, the Torah teaches us just how important every man's honor is in the eyes of Hashem.

The Torah Protects Even the Sinner's Honor

Now we can explain our *parasha* and why the *chatat* and *asham* are slaughtered in the same place as the *olah*. The commentators explain that this is so that the individual's sin should not become publicized. This applies both to the *korban chatat* as well as the *korban asham*. Despite the fact that they are being offered to atone for particularly serious sins, nevertheless, they are still slaughtered in the same place as the *olah*, so that the sinner should not be disgraced before the masses. This is all due to the fact that Hashem cares about man's honor. From here, the masses can learn a lesson how they must be careful with their fellow's honor. However, man unfortunately stumbles constantly due to the pride that is hidden in his heart, thinking how he can raise his own honor even at the expense of insulting his fellow. However, if an individual is arrogant, Heaven forbid, Hashem will not dwell together with him.

The Extent to Which the Torah Cares About the Pauper

The same thing applies to the meal and bird offerings which were brought by the poor. Our *parasha* states about the meal offering (6:14), "Broken into pieces you should offer it; a satisfying aroma to Hashem." Rashi explains that this teaches that the meal offering is required to be broken into pieces. Similarly, in *Parashat Vayikra* the Torah instructs regarding the meal offering, "You should break it into pieces." R' Aharon Bakst zt"l the *Av Beit Din* of Shavell *hy"d* taught that the Torah guards even the honor of the pauper. Therefore, the Torah commands that the *mincha* offering, which is brought by the impoverished, should be broken into pieces. This way, it will appear as if the pauper brought a large *korban*, and the pan will be full. Similarly regarding the bird offering, which was also brought by the poor, the Torah states, "He shall split it, with its feathers; he need not sever it." Rashi asks why the Torah would instruct to burn the bird with its feathers – would the smell not be repugnant? Rashi answers that this was done so that "the Alter would be satiated and glorified by the *korban* of the pauper." If the feathers would be removed from the bird, it would be burned instantly, and the pauper would be anguished and jealous of the wealthy man and his *korban*. His *korban* would be an ox, which would need extensive involvement for a great deal of time. It would take a long time for it to burn as well. However, the pauper's *korban* would not require a great deal of involvement, and it would burn quickly. He would be disheartened by this. The Torah therefore instructs that the bird should not



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be split, and the feathers should not be removed. This way, it would take slightly longer for the *korban* to burn, and it would bring satisfaction to the pauper. From this, we learn a very great lesson about how Hashem's wants us to perform kindness. It is not enough to give the pauper what he lacks and that's it. Rather, one must search for ways to bring him feelings of gratification. Even if this will be embarrassing and unpleasant for the one performing the *chessed*, it is nevertheless necessary for him to do it. After all, Hashem said to sacrifice the pauper's *korban* together with the feathers, even though it is not in accordance with His honor for there to be a foul smell when it is being offered. Nevertheless, Hashem instructs this to be done to bring gratification to the pauper from his *korban*.

The Reward for One Who Embarrasses Himself For the Sake of a Pauper

Rebbe Chaim of Sanz once came to a village and was walking through its streets. Suddenly, he stopped in front of one of the houses and announced, "A scent of *Gan Eden* is emanating from here. I must enter this house." This was the house of R' Pesach, who was the town's *gabbai tzedaka*. They knocked on the door and R' Pesach opened it. Immediately, Rebbe Chaim entered the house and began to walk around. He smelled each corner of the house to find the source of the scent. Finally, he came to a closet and stopped. He called out, "From this closet is emanating the scent of *Gan Eden* which I smelled." Rebbe Chaim immediately requested that the closet be opened, as his confused host stood there in astonishment. However, since this was none other than the great Rebbe Chaim of Sanz, he did not refuse and did as he was commanded. He opened the closet and began to take out everything inside, tattered clothing, rags, and the like. Suddenly, a priest's outfit fell out of the closet! Rebbe Chaim once again announced "From this outfit is emanating a scent of *Gan Eden*. Please, tell me immediately – how can a scent of *Gan Eden* be coming from these clothes?" R' Pesach was slightly frightened, because he thought that Rebbe Chaim wished to chastise him for having the clothing of a priest in his house. However, he could not refuse and therefore began his story: "I am the *gabbai tzedaka* of this town," said R' Pesach, "and I collect the required amount of money that is needed for *tzedaka*. I once collected *tzedaka*, and when I finished my work, I returned home. There I found someone sitting and waiting for me. As I walked into my house, he began to scream to me, 'R' Pesach, I am in very great distress. I am in great debt and my creditors want their money. I must immediately obtain a very large sum of money. If I do not, I am finished.' I answered him, 'My dear sir, I understand that you need the money, but what should I do for you now? Why have you come so late? I just finished going around the village and going to people's homes. Who can I go to again? Should I search for new people who will be willing to give? I do not have any idea who I would go to.' The Jew let out a bitter cry that touched my heart, 'Woe is to me!' he cried. 'I have such bad *mazal*!' I thought to myself," said R' Pesach, "that this Jew is crying so much over his poor *mazal*. What will be so bad if I make my rounds a second time? If I succeed – great, and if not – at least I tried my best. Indeed, I went a second time and visited people again. I told them, 'You are correct, I was already here, but what can I do? In my house sits a Jew who is crying incessantly over his misfortune. Should he come here himself and cry to you?' Indeed, I managed to amass a sufficient amount of money. Everybody gave; there were those who moaned, but they gave. I returned home, and when I gave the man the money, he hugged and kissed me – his joy knew no bounds. He left my house in a happy state of mind. However, ten or fifteen minutes hadn't passed before I heard knocking at my door. There stood another needy Jew. He entered and screamed, 'Please save me from my terrible trouble! It is truly a matter of life and death!' I immediately answered, 'My dear sir, now I am truly left with no options. What should I do, collect a third time on the same night? The townspeople will throw me out of their homes!' However, nothing I said helped. The man sat there moaning and groaning. My heart was breaking, and I my soul was tormented. He continued to call out to me, 'If you do not save me, know that I may fall and not rise again.' I once again tried to think of ideas, but could come up with nothing. I said to him, 'You see for yourself that I cannot help you. Tell me, can I go to the same people three times in one night? They will throw me out of each house!' But he would not relent, 'Just know one thing,' he said, 'I need urgent help; otherwise I am totally lost.' This is how our conversation



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continued for some time, when suddenly, a strange idea entered my head. Next to my house was a tavern. There gathered wild and reckless youth who drank themselves drunk and wasted their time playing all sorts of games. I decided to go there and try my luck – maybe I would succeed in getting some *tzedaka* money from them. I knew that maybe they would ridicule me and make fun of me. Nevertheless, I decided that no matter what would be, I must try. I will even rebuke them for wasting their time and money on frivolousness, and then explain to them that there is a suffering Jew sitting in my house who needs help. I garnered up strength and bravery. I immediately rose and entered the tavern. Instantly, I was met with drunken cheers and clapping. 'He is here again?' they asked. 'Why is he collecting *tzedaka* again?' Indeed, I had visited this tavern on my first two rounds, but then I had just come to collect from the owner of the tavern. Now, however, I had come to collect from the customers. When they were screaming at me, I paled and felt weak. At that point, one of the youth, a drunkenly cheerful boy, the son of the wealthy man in the town, said to me, 'Rebbi Pinchas, I am ready to make a deal with you. You want money, no? There was a priest who stayed by us, and left his clothing in our house. I will go and bring the clothing, and you will wear it. We will accompany you throughout all the streets of the village and bang on cans. If you do this, I will give you the entire amount that you need.' I stood and thought about what I should do. What I warped idea this was! Pesach, the *gabbai tzedaka* of the town should walk through all the streets of the town dressed like a priest, with all the degenerates following him clapping and banging on drums? *What will people say about me?* I thought. *They will say that I lost my mind.* However, I immediately thought about how unfortunate the Jew sitting in my house was, and how he was waiting for help. So what if there will be commotion and I will suffer disgrace? Isn't it worthwhile to save a fellow Jew? I told the youth that I accept the deal. The boy went to his house and brought the clothing. I then went and dressed in them. They all burst out in laughter and prepared cans and sticks. We went out into the street, with the youths singing loudly. From every corner, people came out and watched this twisted sight. They were all laughing and wondering, 'What is going on here? It is not Purim; how could this *gabbai tzedaka* do such a thing? He has certainly gone insane.' So we marched throughout the entire town. The moment we finished, the youth placed the entire sum of money on the table, saying, 'I promised to give you the money, and I will fulfill my promise. In addition, here are the clothing of the priest as a gift.' When I removed the outfit, I thought to myself, *Thanks to these clothing, I merited saving the life of a Jew. I will therefore keep them in my house and save them.*" When Rebbe Chaim heard this story, his eyes flowed with tears and he said, "Save these clothing to be your death shrouds after you live many more years. You do not need any shrouds other than these. No destructive angel will be able to approach you." So it was. After many years, when the Polish government decided to make a road through the cemetery where the *gabbai tzedaka* was buried, they were forced to dig up the bodies and move their remains to a different cemetery. When they reached his grave, however, they found him intact, apart from one leg. That leg had decomposed because the priest's clothing was missing one leg and therefore did not cover the *gabbai tzedaka's* leg. However, the rest of his body remained entirely intact (*She'al Avicha Va'yagedcha*).

Story About the Chafetz Chaim

One year, there was a tremendous shortage of *lulavim*, and in the city of Radin there was only one lulav. No one in the Chafetz Chaim's yeshiva in Radin shook the *lulav* in *Hallel* that year. At that time, R' Naftali Trop, the *Rosh Yeshiva*, was still alive, as was R' Elchanan Wasserman, who was visiting his rebbi, the Chafetz Chaim, for Succot. However, no one shook the *lulav* during *Hallel*. The Chafetz Chaim's son, R' Leib, approached his father and said, "Father, at least *you* should shake the *lulav*." He answered, "Shaking the *lulav* in *Hallel* is a holy custom established by the Prophets. However, for me to shake and no one else – this I cannot do. Perhaps, one might suggest that I should only give it to one of the Rabbis to shake and no one else? This would be a transgression of a Biblical commandment – slighting the honor of another." The possibility of slighting someone's honor was more important to the Chafetz Chaim than a custom of the Prophets (*Meir Einei Yisrael*).



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Words of Mussar

We have learned just how much the Torah cares about man's honor. It even changes the appearance of the *korban* just to guard man's honor. Even more so, it instructs to offer the bird with its feathers even though it causes a foul smell, since it protects man's honor. Indeed, this was the custom of the *Gedolei Yisrael* who were so careful not to slight anyone's honor. The ends do not justify the means. Therefore, if achievement is at the expense of offending someone, it should be avoided. Only if another's honor is as precious to him as his own, will his actions find favor in the eyes of Hashem.

Shabbat Shalom,
Rav Mordechai Malka