1. Siddur Ashkenaz, Weekday, Shacharit, Preparatory Prayers, Torah Blessings (**All 3 blessings)

(1) Blessed are You, Lord, our God, King of the Universe, Who has sanctified us with his commandments and commanded us to be involved with words of Torah.

Barukh atah Hashem Eloheinu melekh haolam, asher kideshanu bemitzvotav ve-tzivanu laasok bedivrei Torah

2. Leviticus 6:1-3

(1) The LORD spoke to Moses, saying: (2) Command - Tzav - Aharon and his sons thus: **This is the ritual/teaching of the burnt offering** - Zot Torah ha'olah: The burnt offering itself shall remain where it is burned upon the altar all night until morning, while the fire on the altar is kept going on it. (3) The priest shall dress in linen raiment, with linen breeches.
next to his body; and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and place them beside the altar.

3. Rashi on Leviticus 6:2:1

**Command**—The expression “Command …!” always implies urging on to carry out a command, implying too, that it comes into force at once, and is binding upon future generations (cf. Rashi on this passage in Kiddushin 29a). R. Simeon said: Especially must Scripture urge on the fulfilment of the commands in a case where monetary loss is involved (Sifra, Tzav, Chapter 11; Kiddushin 29a).

4. Kiddushin 29a

We found a source for this mitzva immediately, i.e., when it was given to Abraham; from where do we derive that this is the halakha (re: circumcision) for the men of all generations? The school of Rabbi Yishmael
taught that any place where it is stated: “Command,” it is nothing other than an expression of encouragement both immediately and for generations.

5. Or HaChaim on Leviticus 6:2:1

Or HaChaim on Leviticus 6:2:1

(1) אַתָּא הַחֲרֹנֶה. אָמַר בַּתּוּרָתָה הַכֹּהֵנִים (טוֹ'ּ קִידּוּשִׁים), אָמַר בַּתּוּרָתָה הַכֹּהֵנִים מִדְּבָּר בְּגֵרָיוֹת. אָמַר רֵבּוֹ שְׁמַעְתּוּ בָּיָתָה צְרִיךְ הָכִיתָב לַזְּרוֹעַ, כָּל מְקוֹם שְׁמַע בְּהָסְרִים כוֹ, דָּא. הָזָה לַתְּנוֹא קִמְמָא יִשְׁכָּנָא, בִּדְוְרִי, לַצָּאֵר מַחְּשֵׁל פְּרִיּוֹ דִּיְיִ הָעֻלָּה בָּלֵיָה, מַחְשָׁא יִשְׁכָּנוּ מְשַׁפְּטֵי דּוֹמָה לַבַּלְכָּה הַכְּרִבָּנָה, לֶדְאָה דָּזָה מִדְּכָּרְיָה לַאֲתוֹנָא זְמֵי יִתְנָהְג, כּוֹ שְׁלַמְדָּה בַּתּוּרָתָה הַכֹּהֵנִים מַפְרֵשׂ נְדוֹר, דְּכָהָּה (לָתְלָלָה כְּבָ) אֵי אֶת בְּנִי יִשְׂרָאל, יִקְוָה אֵלָרְקַזְוּ נְדוֹר הַמְּדָבָר, הַטּוֹשׁ בְּשָׁתְנוּגָה, מְשַׁפְּטֵי הַעֻלָּה הַכּוֹתְבִּי, שָׁמַרְתָּ דַּל (פֹסֵיקָתָא פֶּסֶק) אַתְּ כּוֹרְבִּי לְעָמִי בְּמַדְבָּר כְּבָ, etc. "Command Aharon, etc." Torat Kohanim comments that the expression יִצְוָה - tzav - is always one which denotes a sense of urgency covering both the present and future generations. Rabbi Shimon says that this expression is used especially when performance of the commandment involves personal expense. According to the first opinion quoted, the reason the expression יִצְוָה is justified here more than elsewhere is because the legislation involving the burnt or total-offering involves also night-time activity, something which is not the case with any of the other offerings. The priests therefore had to be impressed with a special sense of urgency. We find a parallel passage in the Torah (Leviticus 24:2) where the expression יִצְוָה is used in...
connection with the oil for the candlestick which was used primarily at night. That commandment also involved personal expense for the people contributing the oil. Aaron was commanded with those words, and the Torah reports in Numbers 8,3 that Aaron carried out the instructions to the letter. The word לדורות used by Torat Kohanim means that the rules laid down here after the word צו are not subject to change in the future. We encounter the following comment in Pessikta on our verse. "The need for the Torah to legislate with the word צו was based on the Israelites having said: 'in the past while we were wandering through the desert we used to offer daily communal burnt-offerings. Now that we have have stopped wandering, we will also discontinue the practice of these offerings.'" We see from the above that there was room for error as to the application of the daily תמידים offerings.
6. Or HaChaim on Leviticus 6:2:2

(2) As far as the cose חסרון כיס, the personal expense cited by Rabbi Shimon as the reason for the use by the Torah of the word צו in this instance is concerned, there are many interpretations as to what the Rabbi had in mind. Some say that Rabbi Shimon did not restrict his comment to when a commandment involved personal expense, but that he also referred to any commandment the fulfilment of which involved pain, discomfort, etc. to the person performing it. Others say that he included commandments which robbed the performer of his regular night's sleep or the work he would otherwise perform during that night. Others say that all the Israelites considered themselves as losing money when they observed the sacrificial animal being burned up and no one enjoying any part of it. Still others believe that Rabbi Shimon referred to the financial loss to the priest who would have preferred to officiate over a different offering, one from which he would have been able to eat at least a part. In the case of the burnt-offering the priest's share was limited to the

דברים רוחקים עטינו:
skin of the animal. I consider all these interpretations of what Rabbi Shimon had in mind with his statement as missing the mark by a wide margin.

7. Midrash Tanchuma Buber, Tzav 2:2

(2) Another interpretation (of Lev. 6:2 [9]): **THIS IS THE TORAH OF THE BURNT OFFERING.** Why is it named a BURNT OFFERING ('olah, rt.: 'LH)? Because it is the highest (rt.: 'LH) of all the offerings. It is that which ascends ('olah, rt.: 'LH). You should know that when someone brings a sin offering, the priest takes it and likewise the grain offering (mincha). Moreover, the peace offerings belong to their owners and a guilt offering belongs to the priest. In the case of the burnt offering, however, no creature tastes it. Rather all of it belongs to the Holy One. Therefore, it is called BURNT OFFERING ('olah, rt.: 'LH), because it ascends ('olah) to the Holy One, who is < the > Most High (rt.: 'LH).
8. Or HaChaim on Leviticus 6:2:20

The word זאת, the word is an exclusion. The people are to be aware that there will not be an ascent comparable to the one mentioned in this paragraph. The Torah repeats who it is that will experience this ascent, i.e. הוא העולה, a reference to Song of Songs 3,6: 'who is this that ascends from the desert?' "the ones who were burned up on the site for burning, on the altar;" The Torah refers to two details here; 1) that we are knowledgeable in Torah, i.e. זאת התורה העולה, something that does not exist amongst the nations of the world; 2) that we have endured many afflictions both by being in exile and by being impoverished. The word מוקדהת is a reference to Torah, seeing Torah is often compared to fire; young Torah scholars are described in Taanit 4 as "we have to make allowances for the angry young Torah scholars as it is the fire of the Torah which causes their anger." When the Torah continues על המזבח, this is a

(כ) זאת התורה העולה, אמר ויאמר זאת לעמען כל העילית שאין כומתו עילית, והחר ופורש Миי דאת, אמרו זאת העולה כבר ד淡定ם (שה"ש ג) Миי דאת עילית ממדבר על מוקדהת על המזבח ביום ברטום שאנו בחר, לא' שאנו בני תורה מח挈יך כל האומות, ויהי שאנו מיוסרים בגלות ויוסרי ודלות, כנני התורה אמר על מוקדהת שממשלה התורה לארץ, וכןتم ראמו דלי (תענית ד) ויאיר כנני מרבני דרחת אורייתא וזכי, וכנני הגלת ענפיי אמר על המזבח כי הסורים מתיימם לוח שם מזבח להיווסם כפרה, וכנא בלשון חכמים (ברכות ה). והודיע можете בכאמץ עב' דברי תורה עלילתנוも多くת הבלבולות المملות משנות לשתב השבחים אשר לא היה לא יזה.
reference to exile and all that is connected with it. The afflictions the Jewish people suffer in exile achieve for us what the sacrifices achieved on the altar, i.e. atonement for our sins. We find that the Talmud in Berachot 5 uses similar language to describe the purpose of עונם, afflictions. The Torah therefore informs us here that there are two elements which will ensure our ascent to untold heights of good fortune, honor, etc.


We have a Midrash which expresses a similar sentiment when the author writes that the words "העולה היא", “it is the burnt-offering” (Leviticus 6,2), are a reference to a nation which is totally אדומה, wrapped up in earthly concerns, and which elevates itself as is written in Ovadiah 4, “even if you rise as high as the eagle I will bring you down, על המקדשת, on the site of the altar where the fire is burning.” The word is a reference to the fires of Gehinom in the hereafter. The words of Daniel 7,11 apply to such people ויהיה לקדשה אשר.
10. Midrash Tanchuma Buber, Tzav 2:1

WITH A BURNT OFFERING.
So when do you present a burnt offering so that I accept it? When your hands are clean of robbery.

11. Psalms 24:3-4
(3) Who may ascend the mountain of the LORD? 
mi yaaleh b'har Hashem -Who may stand in His holy place? Mi yakum bimkom kodsho — (4)
He who has clean hands - neki kapayim - and a pure heart - bar levav, who has not taken a false oath by My life - lo nasa lashav nafshmi - or sworn deceitfully - lo nishba le'mirmah.

12. Leviticus 6:4-6
(4) He shall then take off his vestments and put on other vestments, and carry the ashes outside the camp to a clean place.
(5) The fire on the altar shall be
kept burning, not to go out: every morning the priest shall feed wood to it, lay out the burnt offering on it, and turn into smoke the fat parts of the offerings of well-being. (6) A perpetual fire shall be kept burning on the altar, not to go out.

13. Tikkunei Zohar 74a:2

(2) One older person stood up from behind a wall, and said: Rebbe my teacher, The Holy Light, come and light candles, for that is a Mitzva (commandment), on that it is said: An everlasting fire shall be kept burning on the altar, it should not be extinguished. And, on that it is also said: To light the eternal flame. This is surely the light of the divine, the light that shines within the soul of every person. Come, light it with her.