

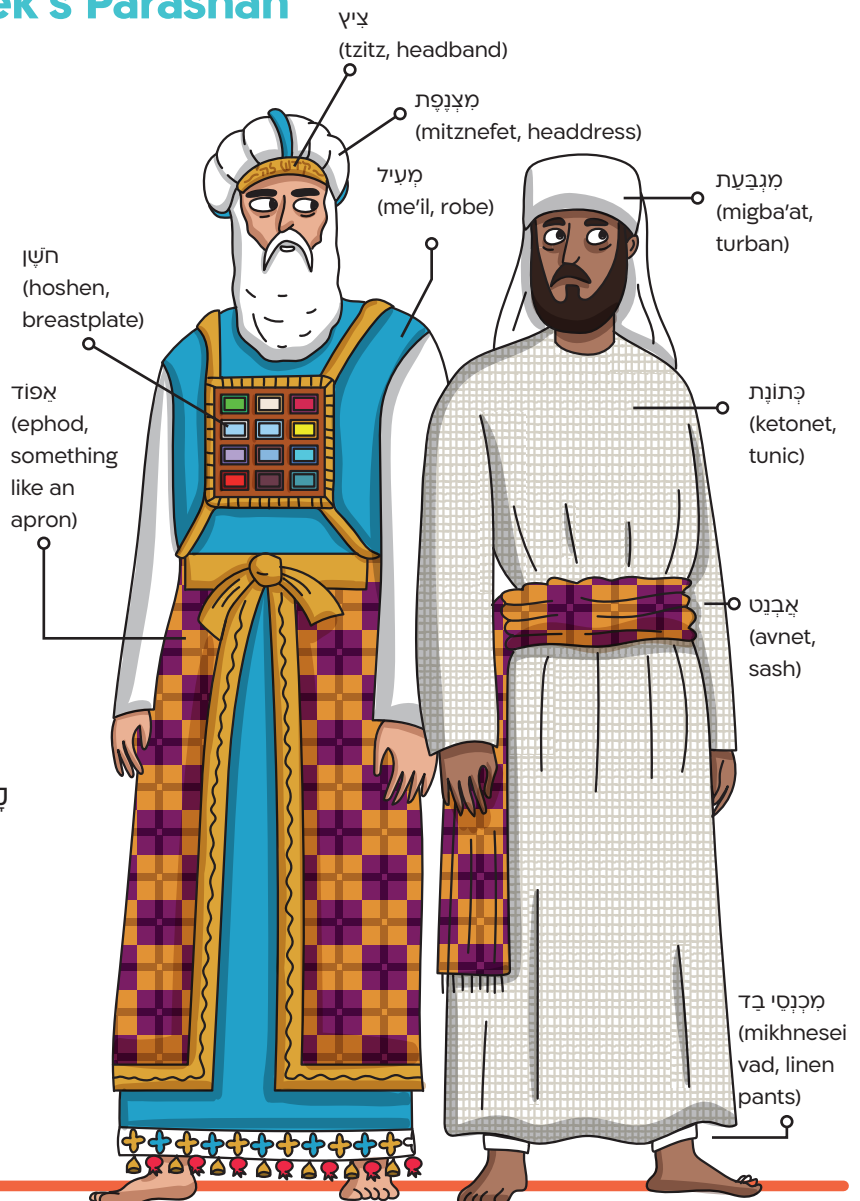


ה' - י"א אדר א' תשפ"ב February 6 - 12, 2022



• In This Week's Parashah

- ◆ This parashah introduces more rules for the מִשְׁכָּן (mishkan, sanctuary for God in the wilderness). Benei Yisrael must light the נֵר תָּמִיד (ner tamid, continuous flame) there, each evening.
- ◆ Aharon and his sons will serve as כֹּהֲנִים (kohanim, priests) in the mishkan. Every כֹּהֵן (kohen, priest) has the same uniform to wear but the כֹּהֵן גָּדוֹל (kohen gadol, high priest) has more clothing that only he wears.
- ◆ For seven days, Aharon and his sons should get ready to serve as kohanim. They are supposed to prepare special rituals and sacrifices. They are also given the instructions for the קֶרְבַּן תָּמִיד (korban tamid, daily offering).
- ◆ God gives instructions for building the מִזְבַּח הַקֶּטֶר (mizbah ha-ketoret, altar for incense spices), which would be made of pure gold and placed inside the mishkan.





מִדְרָשׁ • Midrash

The חֹשֶׁן (hoshen, breastplate) was a really impressive piece of clothing that Aharon wore for his work in the mishkan:

Midrashim are ideas or stories that explain the Torah. They often come from listening very carefully to what the Torah says and how it says it. Here, we will look for what clues this midrash sees in the Torah's words, and try to understand its messages.

Shemot 28:30

Inside the breastplate of judgment you shall place the Urim and Tummim, so that they are **over Aharon's heart** when he comes before God. Aharon shall carry this instrument of decision for Benei Yisrael **over his heart** before God at all times.

שמות כח:ל

וְנָתַתָּ אֶל־חֹשֶׁן הַמִּשְׁפָּט אֶת־הָאֲזָיִים וְאֶת־הַתֻּמִּימִים
וְהָיוּ עַל־לֵב אַהֲרֹן בְּבֹאוֹ לִפְנֵי ה'
וְנָשָׂא אַהֲרֹן אֶת־מִשְׁפָּט בְּנֵי־יִשְׂרָאֵל עַל־לֵבו
לִפְנֵי ה' תָּמִיד:



בואו נדבר על זה

Tell Me More About This!

Urim and Tummim were part of the hoshen. We don't know exactly what they were, but it seems they were a tool that was used to get God's answers to questions, or to reveal God's will.

We see them used a few times in the books of Shmuel. Once (Shmuel Alef 28:6), when King Shaul is scared of an enemy army, one of the ways he asks God for advice is through the Urim and Tummim:

וַיִּשְׁאַל שָׁאוּל בַּה' וְלֹא עָנָהוּ ה' גַּם בְּחִלְמוֹת
גַּם בְּאֲזָיִים גַּם בְּנְבִיאִים:

And Shaul inquired of God, but God did not answer him, either by dreams or by Urim or by prophet.



Rabbi Shimon bar Yohai notices how the pasuk mentions specifically that the Urim and Tummim are placed over Aharon's heart. Why would the Torah say it this way? This reminds him of another place that talked about Aharon's heart. Back at the burning bush, God told Moshe that Aharon would help him speak to Pharaoh:

Shemot 4:14

Now he is setting out to meet you, and he will be **happy in his heart** to see you.

שמות ד:יד

הִנֵּה־הוא יֵצֵא לִקְרַאתְךָ וְרָאֶךָ
וְשִׂמַּח בְּלִבּוֹ:

Rabbi Shimon bar Yohai ties these pesukim together:

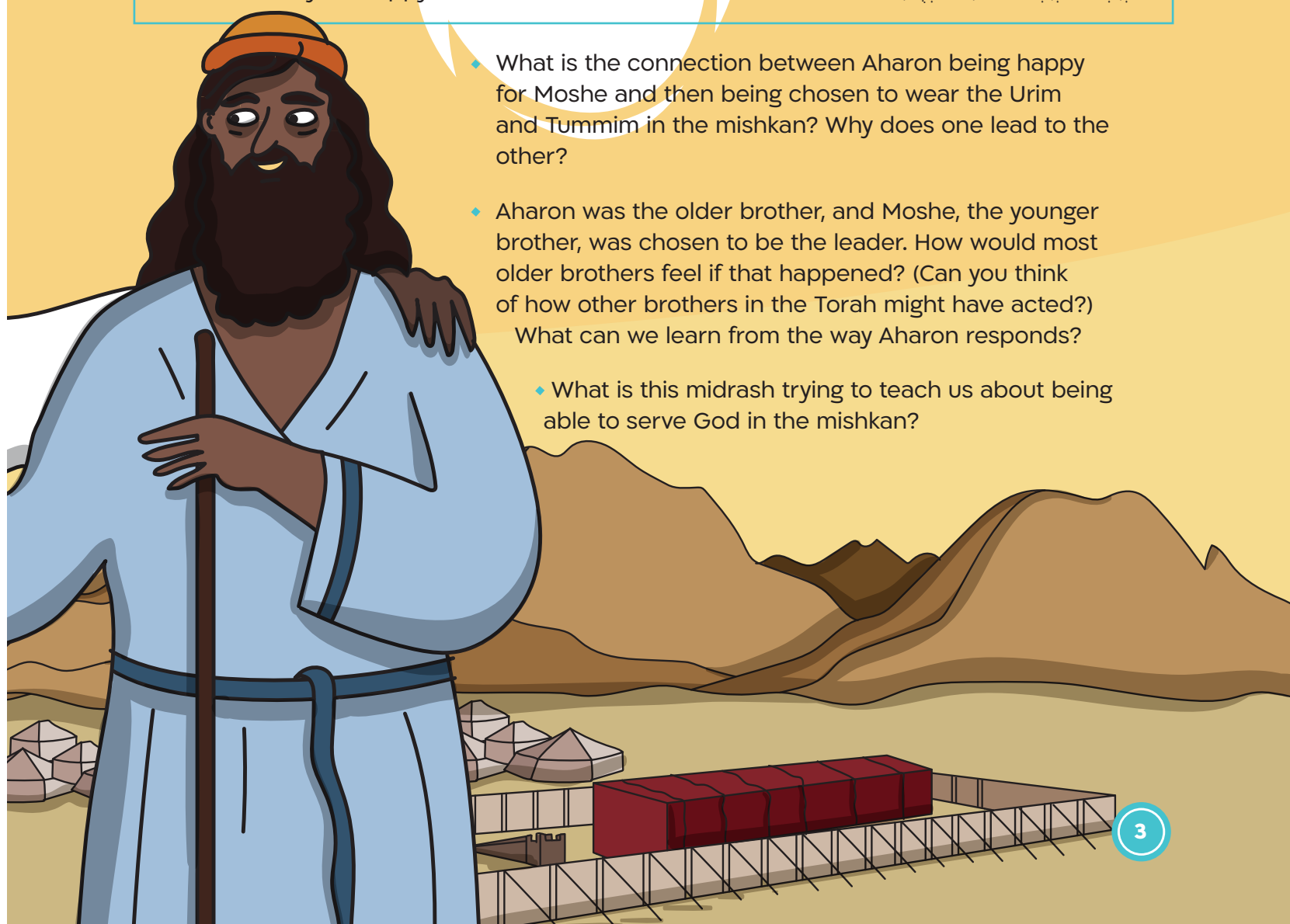
Midrash Tanhuma Shemot 27

Rabbi Shimon bar Yohai said: The heart that was happy for his brother's important role, will ultimately be happy in his own role.

מדרש תנחומא שמות כז

אָמַר רַבִּי שִׁמְעוֹן בַּר יוֹחָאי:
הַלֵּב שֶׁשִּׂמַּח בְּגִדְלַת אָחִיו, יָבוֹא
וְיִשְׂמַח וְיִלְבֵּשׁ אוֹרִים וְתַמִּים.

- What is the connection between Aharon being happy for Moshe and then being chosen to wear the Urim and Tummim in the mishkan? Why does one lead to the other?
- Aharon was the older brother, and Moshe, the younger brother, was chosen to be the leader. How would most older brothers feel if that happened? (Can you think of how other brothers in the Torah might have acted?) What can we learn from the way Aharon responds?
- What is this midrash trying to teach us about being able to serve God in the mishkan?





פְּרָשְׁנוֹת • Commentary

The Torah says that Aharon's מְעִיל (me'il, robe) has to be made with little bells all around the bottom fringe. Then, it says:

Shemot 28:35

Aharon shall wear it while working in the mishkan, **and his/its sound will be heard** when he comes into the sanctuary before God and when he goes out—that he may not die.

שמות כח:לה

וְהָיָה עַל־אַהֲרֹן לְשִׁרְתוֹ וְנִשְׁמַע קוֹלוֹ
בְּבָאוֹ אֶל־הַקֹּדֶשׁ לִפְנֵי ה' וּבְצֵאתוֹ
וְלֹא יָמוּת:

The words וְנִשְׁמַע קוֹלוֹ (ve-nishma kolo) could mean **"and its sound** will be heard," or it could mean **"and his voice** will be heard." Which is it?



IBN EZRA
(Spain, 900 years ago)



שְׁפָעֵמוֹנֵי זָהָב נֹקְשִׁים וּמְכִים
זֶה לָזֶה.
The golden bells (on the me'il)
knock against each other
(and make a noise).



RASHBAM
(France, 950 years ago)

וְיֵשׁ אוֹמְרִים כִּי כְאֲשֶׁר יִשְׁרֹת
בְּאַלֶּה הַבְּגָדִים, יִשְׁמַע ה' תְּפִלָּתוֹ.
Some say that when he
(Aharon) wears these clothes,
God will hear his prayers.



Rashbam says it's about the sound the me'il makes. The me'il worked kind of like a cow bell, ringing wherever Aharon went, warning people to stay away. This was important because the Torah also tells us that when Aharon would do some of his holiest tasks in the mishkan, everyone else was supposed to keep a distance (Vayikra 16:17).

- ♦ Look at the verbs (action words) in the second half of pasuk 35: do they refer to the me'il or to Aharon? Does this provide more evidence for one of these explanations?
- ♦ Prayer isn't actually mentioned very often in the description of building the mishkan. Could it make sense for that to be the topic here, like Ibn Ezra suggests? Can you think of a reason why prayer might connect to the description of Aharon's me'il?



הלכה • Halakhah



In the mishkan, the כֹּהֲנִים (kohanim, priests) wore special clothing while performing their duties. While these clothes have not been worn for a very long time, there are still many halakhot connected to our clothing today.

Shabbat clothes

Did you know that it's not only fun to dress up in your finest clothes for Shabbat, it's actually a mitzvah?

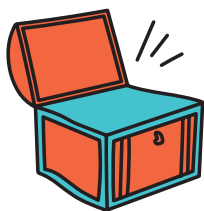
The Talmud explains that one of the best ways of showing כְּבוֹד שַׁבָּת (kevod Shabbat, honor for Shabbat) is by wearing special clothes, not whatever we wear during the rest of the week (Shabbat 113a).

In the Talmud Yerushalmi (Pe'ah 8:7), Rabbi Simlai taught that everyone should have two sets of clothing, one for weekdays and one for Shabbat. His students cried out, "We are poor and only have one garment!" Rabbi Simlai responded that, for Shabbat, they should try to beautify whatever clothing they have. One important way to do that is to ensure clothes for Shabbat are clean (Peninei Halakhah 2:4).

Fashion tips for Shabbat

- ♦ It is recommended to get dressed in festive Shabbat clothes on Friday, immediately after you bathe or shower for Shabbat. However, if your Shabbat preparations might get your clothes dirty, you should wait until after you finish your messy tasks (Shulhan Arukh, Orah Hayyim 262:3).
- ♦ If you are home alone on Shabbat, or traveling, or for some other reason celebrating Shabbat alone, you should still get dressed up for Shabbat. The point is to dress in a way that honors Shabbat itself, not to show off for the people who see you (Mishnah Berurah 262:6).





מה קורה • What's Going On Here?

The *korban tamid* (daily offering) was a sacrifice offered in the *mishkan* every day—one lamb in the morning and one lamb in the evening. According to one midrash, this mitzvah expresses the entire idea of the Torah. What's so important about the *korban tamid*?

- ♦ Sefer Ha-Hinukh says it shows us what is necessary for spiritual growth. We prepare meals for ourselves twice a day (at least!), to meet our physical needs. In the same way, we are commanded to worship God twice a day, to increase our spirituality.
- ♦ Abarbanel says it is necessary to express our gratitude for God's kindness every day. The morning sacrifice is a reminder of *matan Torah* (the giving of the Torah), which took place in the morning. The evening sacrifice is a reminder of *yetziat Mitzrayim* (the Exodus from Egypt), which took place in the evening.

What are the daily Jewish activities of your day?
How do they support your spiritual growth and help you to express gratitude?



רגע של עברית • A Moment of Hebrew

שמות כח:

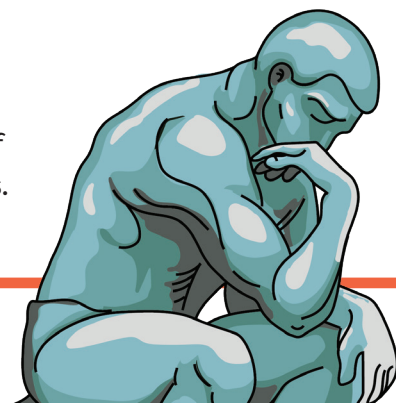
וַעֲשׂוּ אֶת־הָאֶפֶד זָהָב
תְּכֵלֶת וְאַרְגָּמָן תּוֹלַעַת שָׁנִי
וְשֵׁשׁ מְשֻׁזָּר מַעֲשֵׂה חֹשֶׁב:

Shemot 28:6

They shall make the ephod of gold, of blue, purple, and crimson wool, and of fine twisted linen, **worked into designs**.

לְחַשׁוֹב (שָׁרַשׁ ח.ש.ב.)

To think, plan, figure out (lahashov)



= מחשבון
calculator
(mahshevon)

= חשבון
math (heshbon)

= חשבון הנפש
introspection, self-examination
(heshbon ha-nefesh)

= מחשב
computer (mahsheiv)

אבלגים חסר אחת
39 kinds of
PRODUCTIVE WORK

1	21	41	61
2	22	42	62
3	23	43	63
4	24	44	64
5	25	45	65
6	26	46	66
7	27	47	67
8	28	48	68
9	29	49	69
10	30	50	70

= מלאכת מחשבת
the kind of
"work" that takes
forethought or
intention, and
is forbidden on
Shabbat (meleket
mahashevet)

Find the Word!

After Yaakov dies, Yosef assures his brothers that he isn't mad at them. He says that even though his brothers intended to harm him, it was all part of God's plan. Can you find the way Yosef uses this שורש (shores, root)—twice!—to make his point? (Hint: look at Bereishit 50:20.)



דקה של דין • One-Minute Debate

How to play:

Here is a topic for debate along with some suggested arguments, but feel free to come up with your own.

- ◆ Assign people to the "true" or "false" sides.
- ◆ Each side gets 30 seconds to make their case.
- ◆ At the end, the group votes on a winner.

Debate: what you wear matters.



True!

- ◆ When you dress nicely, you show respect to yourself and others.
- ◆ Have you ever seen the president show up to work in pajamas?
- ◆ Would you go meet the Queen of the UK wearing dirty sweats or flip flops?



False!

- ◆ You can't judge a book by its cover.
- ◆ Clothes don't define who you are, what matters is how you act.



שאלות השבוע • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. **The answers to the last three are harder and can come from anywhere in the parashah.**

aliyot:

- 1) Shemot 27:20 to 28:12
- 2) 28:13 to 28:30
- 3) 28:31 to 28:42
- 4) 29:1 to 29:18
- 5) 29:19 to 29:37
- 6) 29:38 to 29:46
- 7) 30:1 to 30:10

Good luck!

1 How many names were on each of the stones on the shoulders of the ephod?

2 What was the first stone in the third row of the חֹשֶׁן (hoshen, breastplate)?

3 What words were written on the צִיץ (tzitz, the metal plate on Aharon's forehead)?

4 Where was Moshe supposed to place the blood of the bull with his finger?

5 On which body parts of his sons did Aharon place the blood of the ram?

6 How much wine was offered with the lamb of the עֹלַת הַתָּמִיד (olat ha-tamid, the daily sacrifice)?

7 How tall was the מִזְבֵּחַ הַקֶּטֶרֶת (mizbah ha-ketoret, the golden altar used to burn incense)?

8 What three things in our parashah are described as being חֻקַּת עוֹלָם (hukkat olam, a rule for all time)?

9 What shape was the חֹשֶׁן (hoshen, breastplate)?

*
Look for the answers on page 12!

10 How many times does Moshe's name appear in our parashah?





תְּלִישָׁא-גְדוֹלָה Telisha Gedolah

Telisha gedolah is another fancy note that is somewhat unusual and only appears a few times in each parashah. It looks kind of like a lollipop pointing to the right and it is always placed at the beginning of a word, no matter where the accent is.

Though it sounds very similar to last week's note (the telisha ketanah), the telisha gedolah is more flexible. It can end a musical phrase and it can be followed by a whole range of different notes. And though it isn't very common, it appears seven times in just one chapter in our parashah. Here's one of them:

שמות כח:
זָהָב תְּכַלֵּת וְאַרְגָּמָן

Shemot 28:6

Gold, blue, and purple



Quick Facts

1

How many times does it appear in the Torah?

269—Unusual
Approximately every 22 pesukim

2

Does it end a phrase?

Yes

3

Is it above or below the word?

Above

4

Where is it placed on the word?

The beginning

Can you find the rest of them in our parashah?



בואו נדבר על זה • Tell Me More About This!

This week's parashah is all about clothes. Many of us stuff closets and drawers full of clothes, wear different clothes every day, or have a whole bunch for fancy occasions or daily use or sports... We have underwear, dresses, shirts, pants, skirts, socks, hats, t-shirts, button-downs... So many clothes! But as we saw with Rabbi Simlai's students in the הלכה/Halakhah section (p. 5), most people throughout history didn't even have two sets of clothes! They would more or less spend every day in the same ones.

You can see this in some traditions about how valuable clothes are. Imagine you were on a hike and you came to a bunch of thorns that would rip up the bottoms of your pants. You'd probably think, "Better that my pants get ripped than the thorns hurt me, I can always just replace the pants!"

But that is not what Rav Hisda thought:

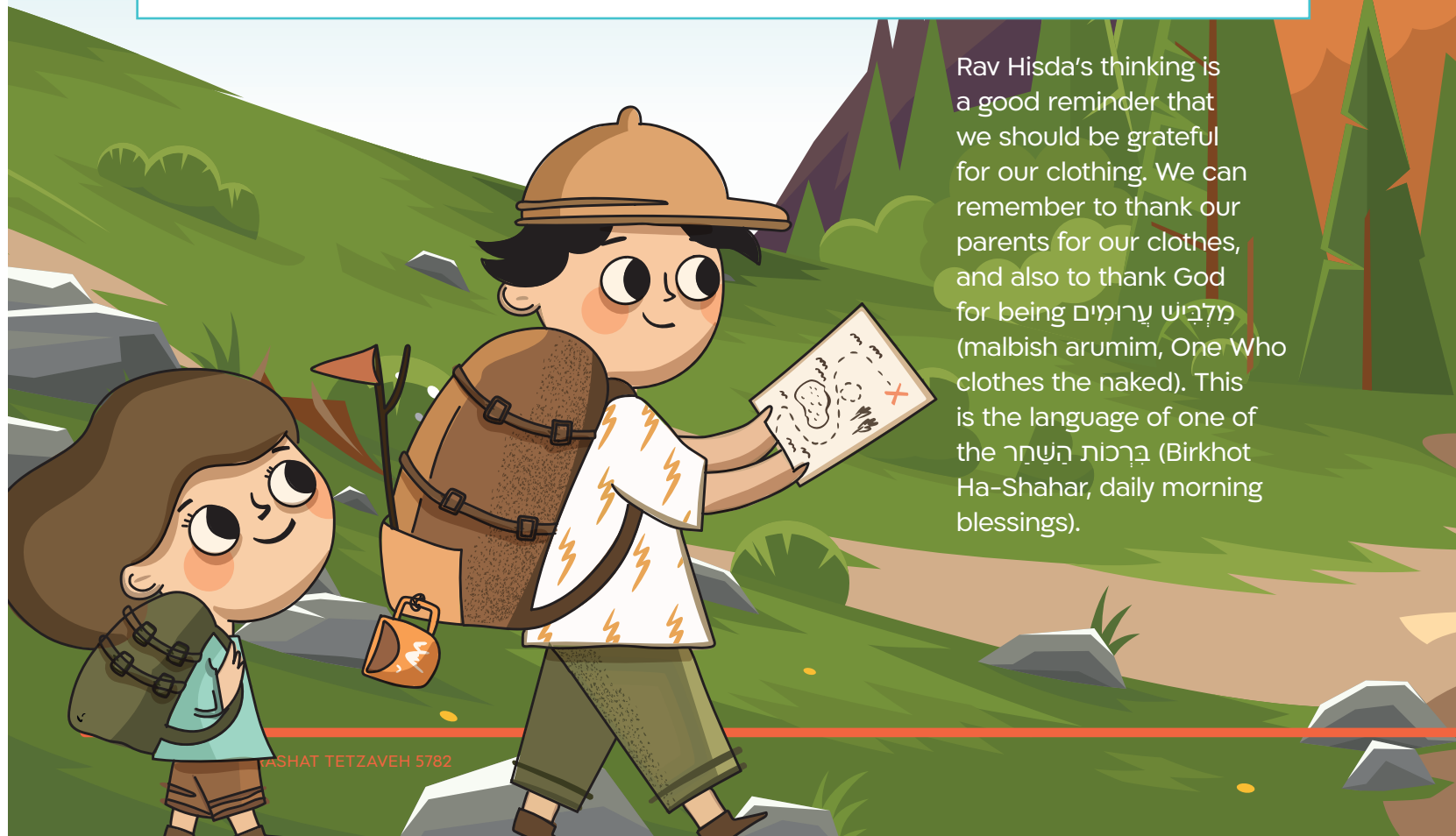
Talmud Bavli Bava Kama 91b

When Rav Hisda would walk among thorns and shrubs, he would lift up his clothes, saying, "This (my skin) will heal, but this (my clothes) will not heal."

תלמוד בבלי בבא קמא דף צא עמוד ב

ורב חסדא, כד הוה מסגי ביני היזמי
והיגא, מדלי להו למאניה,
אמר: זה מעלה ארוכה וזה אינו
מעלה ארוכה.

Rav Hisda's thinking is a good reminder that we should be grateful for our clothing. We can remember to thank our parents for our clothes, and also to thank God for being מלביש ערומים (malbish arumim, One Who clothes the naked). This is the language of one of the ברכות השחר (Birkhot Ha-Shahar, daily morning blessings).





• **Who Were Our Sages?** • כִּי הָיוּ הַחֲכָמִים

Rabbi Shimon ben (or: bar) Yohai or, as he is often called, **Rabbi Shimon**, was one of Rabbi Akiva's main students and one of the rabbis, called Tannaim, that created the Mishnah. He appears hundreds of times in the Mishnah, Tosefta, and midrashim—including in this week's מִדְרָשׁ/ Midrash section (p. 2). He even has a book of midrash named after him: the Mekhilta of Rabbi Shimon. Many Jews today consider him one of the founders of Jewish mysticism, and his life is celebrated every year on Lag Ba-Omer.

The Talmud portrays him as someone who loves the Torah above all else and who has a hard time seeing the value in everyday life. After he said something bad about the Romans, he ended up having to run away with his son, Rabbi Elazar, to a cave. There, they sat in the sand for years, eating only bread and carob fruit—so they could spend all day long learning Torah (Shabbat 33b).



Parashah Scavenger Hunt Answers:

1. Six (28:10)
2. לְשֵׁם (leshem, sometimes called a jacinth in translation) (28:19)
3. קֹדֶשׁ לַיהוָה (kodesh Lashem, holy to God) (28:36)
4. קַרְנוֹת הַמִּזְבֵּחַ (karnot ha-mizbei'ah, the corners of the altar) (29:12)
5. Earlobe, thumb, big toe (29:20)
6. 1/4 of a הֵינ (hin, this equals a bit more than a quart) (29:40)
7. 2 אַמּוֹת (amot, this equals about 3 feet tall) (30:2)
8. נֵר תָמִיד (ner tamid, continuous flame; 27:20-21); בְּגָדֵי כְהוֹנָה (bigdei kehunah, the special clothes for the kohanim; 28:43); the priesthood of Aharon's descendants (29:9)
9. Square (28:16)
10. Zero! This is the only parashah in the books of Shemot, Vayikra, or Bemidbar that doesn't mention Moshe by name



Shabbat Shalom!

~ שבת שלום ~



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