

Because learning Torah is sweet

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February 18 - 24, 2024 ט' - ט"ו אדר א תשפ"ד

## בואו נדבר על זה • Tell Me More About This!



- ◆ This parashah introduces more rules for the מִשְׁכָּן (Mishkan, sanctuary for God). The מְנוֹרָה (menorah) must be lit with pure olive oil, and it will have a נֵר תָּמִיד (ner tamid, continuous flame).
- ◆ Aharon and the כֹּהֲנִים (kohanim, priests) serve in the Mishkan. Every kohen has the same uniform to wear but there is additional clothing that only the כֹּהֵן גָּדוֹל (kohen gadol, high priest) wears. **Devash this week features a close look at each piece of the בְּגָדֵי כְהֻנָּה (bigdei kehunah, priestly clothing).**

- ◆ Aharon and his children prepare to serve as kohanim with special קֹרְבָנוֹת (korbanot, sacrifices) for seven days. There are also instructions for the קֹרְבַן תָּמִיד (korban tamid, daily sacrifice).
- ◆ God commands Moshe to build the מִזְבֵּחַ הַקְּטֹרֶת (mizbah ha-ketoret, altar for incense spices), which would be made of pure gold and placed inside the Mishkan.





They shall make the ephod (apron) (Shemot 28:6)

שתי כתפות חברת יהיה לו

It shall have two **shoulder straps** attached to it (Shemot 28:7)

ולקחת את שתי אבני שהם ופתחת עליהם שמות בני ישראל: ששה משמתם על האבן האחת...

Take two shoham stones and engrave on them **the names of Benei Yisrael**. Put six names on one stone... (Shemot 28:9-10)

In this illustration, we show the straps of the ephod according to Rashi's explanation. But Rashbam (who was Rashi's grandson) thinks that the ephod was more like a tunic or a jumper, and it had fabric that covered the kohen gadol's back. Here's why:

ועשית משבצות זהב ושתי שרשרת זהב טהור

Make **settings** of gold and two **chains** of pure gold (Shemot 28:13-14)

The chains connect the ephod to the **דושן** (hoshen, breastplate). See next page!

וחשב אפדתו אשר עליו כמעשהו ממנו יהיה

The **decorated belt** that is upon it shall be made like it, of one piece with it (Shemot 28:8)



**Rashbam (France, 950 years ago)**

If they were not connected by fabric but were just two straps going up and over his shoulders... then when the kohen would be busy doing the service and would bend over, the shoulder straps would separate and fall off his shoulders.

**רשב"ם**

שאם לא היו חוברות הכתפות יחד אלא כמו שתי רצועות עולות על צוארו... אם בן בשפהזן עסוק בעבודה וכופף את צוארו למטה, יהיו נופלות הכתפות ומתפרדות.

♦ Can you think of a time you've worn something that kept slipping off? Was that distracting for you?

♦ What evidence can you find in the pesukim for Rashi?

# חֹשֶׁן • Hoshen

## וְעָשִׂיתָ חֹשֶׁן מִשְׁפָּט

Make a hoshen (breastplate) of mishpat (justice)  
(Shemot 28:15)

רְבֹעַ יְהִי כְפֹל זֶרֶת אֶרְצוֹ וְזֶרֶת רְחִבּוֹ

It shall be **square** and folded, a zeret long and a zeret wide (Shemot 28:16)

Rashbam says that a zeret is half an אַמָּה (amah, cubit). An amah is about 18 inches, so a zeret would be about 9 inches.

וְנָשָׂא אַהֲרֹן אֶת שְׁמוֹת בְּנֵי יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל לִבּוֹ

Aharon shall carry the **names of Benei Yisrael** on the hoshen of judgment on his heart (Shemot 28:29)

**How did Benei Yisrael have precious stones for the hoshen and ephod?** According to R. Shmuel bar Nahmani in a midrash (Yoma 75a), these gems fell from heaven together with the מַן (mann, miraculous food) that Benei Yisrael enjoyed in the desert!

R. Shmuel is noticing that the phrase בְּבֹקֶר בְּבֹקֶר (ba-boker ba-boker, morning after morning), appears when the Torah describes the materials donated to the Mishkan, and also when the Torah talks about the mann:

### Mishkan

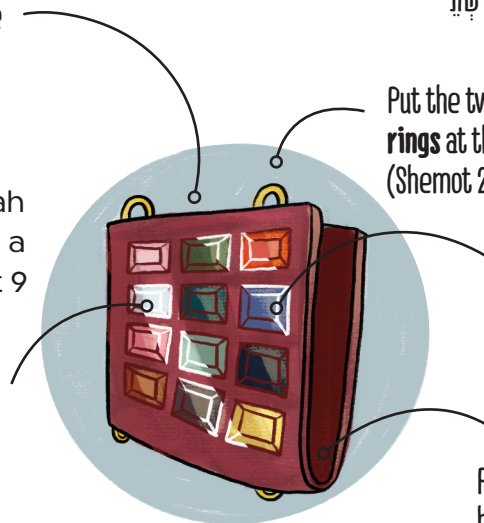
וְהֵם הֵבִיאוּ אֵלָיו עוֹד נְדָבָה בְּבֹקֶר בְּבֹקֶר (שמות לו:ג)

They brought donations to him (Moshe) **morning after morning** (Shemot 36:3)

### Mann

וַיִּלְקְטוּ אֹתוֹ בְּבֹקֶר בְּבֹקֶר (שמות טז:בא)

They gathered it (mann) **morning after morning** (Shemot 16:21)



וְנָתַתָּה אֶת שְׁתֵּי עֲבֹתֹת הַזָּהָב עַל שְׁתֵּי הַטְּבָעֹת אֶל קְצוֹת הַחֹשֶׁן

Put the two golden **cables** in the two **rings** at the edges of the hoshen (Shemot 28:24)

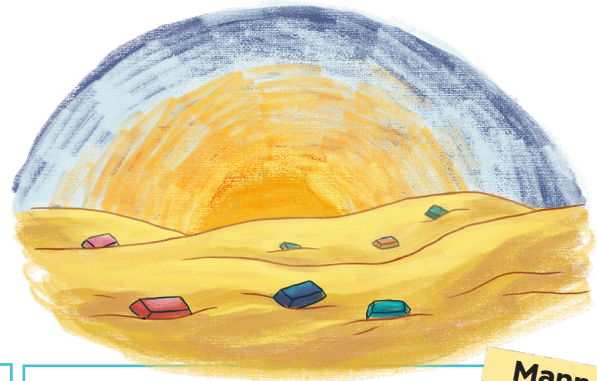
וּמְלֵאתָ בּוֹ מְלֵאת אֶבֶן אַרְבַּעַה טוּרִים

Fill it with stone filling, with four rows of stones (Shemot 28:17)

וְנָתַתָּ אֶל חֹשֶׁן הַמִּשְׁפָּט אֶת הָאוּרִים וְאֶת הַתּוּמִּים

Place the **Urim and Tummim** inside the hoshen of justice (Shemot 28:3)

According to Rashi, the Urim and Tummim was something that had God's name written on it. (For more on the Urim and Tummim, see Devash for Tetzaveh 5782.)



- ◆ Can you think of ways that the precious stones help Benei Yisrael to survive, just like mann?
- ◆ What would it be like to find precious gems falling from the sky?

ועשית את מעיל האפוד כליל תכלת

Make the me'il (robe) of the ephod of pure tekhelet (a blue dye from the hilazon snail) (Shemot 28:31)

והיה על אהרן לשרת ונשמע קולו בבאו אל הקדש לפני ה' ובצאתו ולא ימות

Aharon shall wear it while he works, so that its sound is heard when he comes into the holy space before God and when he goes out—so that he doesn't die (Shemot 28:35)



תלמוד בבלי מסכת זבחים דף פח עמוד ב

ואמר רבי עניני בר ששון למה נסמכה פרשת קרבנות לפרשת בגדי כהנה לומר לה מה קרבנות מכפרין אף בגדי כהנה מכפרין...

מעיל מכפר על לשון הרע מניין? אמר רבי חנינא יבא דבר שבקול ויכפר על קול הרע.

Talmud Bavli Zevahim 88b

R. Inini bar Sason says: Why is the section of the Torah about korbanot (sacrifices, in Vayikra 1-7) right next to the section about bigdei kehunah (priestly clothing, in Vayikra 8)? This tells us that just like korbanot bring forgiveness, bigdei kehunah also bring forgiveness...

For example, the me'il brings forgiveness for lashon hara (gossip). How? R. Hanina says: An object of sound brings forgiveness for the bad sounds.

When the kohen gadol walked around the Mishkan, the bells at the bottom of his me'il would ring, creating a holy sound.

פעמן דהב ורמון פעמן דהב ורמון על שולי המעיל סביב

A golden bell and a pomegranate, a golden bell and a pomegranate, all around the hem of the me'il (Shemot 28:34)

- ♦ What is this midrash saying about the power of holy sounds? What kinds of holy sounds can you make to counteract the sounds that cause pain?





## 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 questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.**

### 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

**Haftarah:** Yehezkel 43:10-27

Good luck!



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

2 How many gold rings did the חֹשֶׁן (hoshen, breastplate) have?

3 What words were written on the צִיץ (tzitz)?

4 What kind of sacrifice was the bull?

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

6 Other than the lamb, what items were part of the קֶרְבַּן תָּמִיד (korban tamid, daily sacrifice)?

7 Which two consecutive words are almost exactly the same—just one letter different?

8 Which Jewish holiday gets mentioned in our parashah?

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

10 **From the haftarah:** What כֹּהֵן (kohen, priest) is mentioned by name?



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\*  
Look for the answers on page 8!

ציץ • Tzitz

וְעָשִׂיתָ צִיץ זָהָב וּפְתִיחָתָ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לַיהוָה

Make a tzitz (headplate) of pure gold, and engrave upon it an inscribed seal: “Kodesh LaShem (Holy to God)” (Shemot 28:36)



וְשַׂמְתָּ אֹתוֹ עַל פְּתִיל תְּכֵלֶת וְהָיָה עַל הַמִּצְנֶפֶת

Place it on a tekhelet string on the **mitznefet** (turban) (Shemot 28:37)

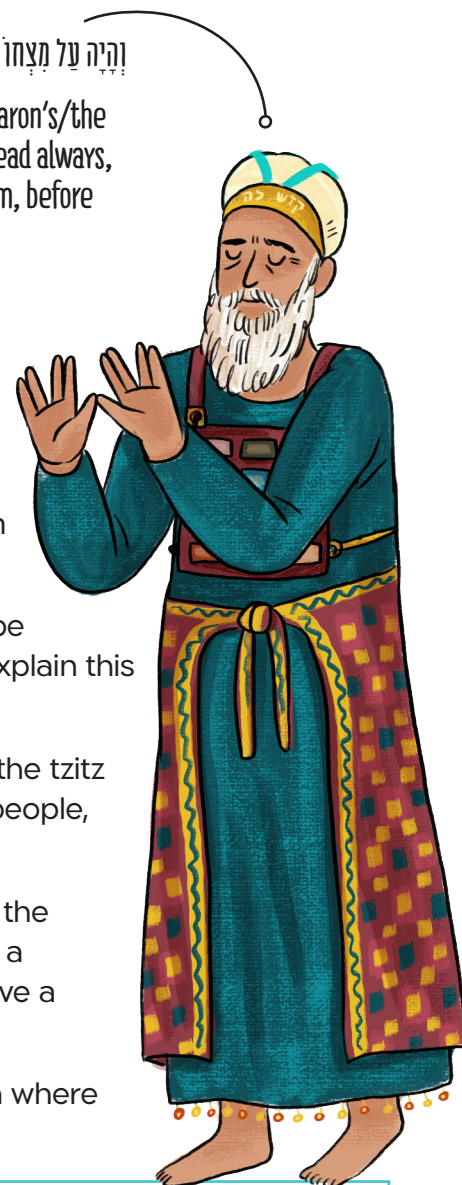
Our Sages in the Talmud (Yoma 7b) wonder: How could the kohen gadol have the tzitz on his forehead always? He would definitely have to take it off sometimes, like to go to the bathroom or to go to sleep!

R. Shimon and R. Yehudah think the pasuk must mean “it would be as if” the tzitz were always on the kohen gadol’s head, but they explain this in different ways.

R. Shimon thinks it’s as if he’s always wearing it because of what the tzitz would be doing: It would always be making God happy with the people, whether the kohen gadol was wearing it or not.

R. Yehudah thinks it’s as if he’s always wearing it because of how the kohen gadol would act: He would never stop thinking about it for a second. When wearing the tzitz, the kohen gadol would never have a moment of **הֶסֶח הַדַּ’אֵת** (heseh ha-da’at, losing focus).

The Gemara connects this feature of the tzitz to another mitzvah where heseh ha-da’at is not allowed:



וְהָיָה עַל מִצְחוֹ תָּמִיד לְרִצּוֹן לַיהוָה לִפְנֵי ה'

It shall be on his (Aharon’s/the kohen gadol’s) forehead always, to gain favor for them, before God (Shemot 28:38)

**Talmud Bavli Yoma 8a**

The tzitz only has God’s name on it once, and the Torah says it should be “on his forehead always”—meaning that the kohen gadol should never stop thinking about it. Tefillin contain many mentions of God’s name—all the more so (that a person should never stop thinking about them when wearing tefillin)!

**תלמוד בבלי מסכת יומא  
דף ח עמוד א**

וְיָמָה צִיץ, שְׂאִין בּוֹ אֶלָּא אֶזְכָּרָה אַחַת, אָמְרָה תּוֹרָה: “עַל מִצְחוֹ תָּמִיד” — שְׂלֵא יִסִּיחַ דַּעְתּוֹ מִמֶּנּוּ. תְּפִילִין שְׂיֵשׁ בְּהֶן אֶזְכָּרוֹת הֶרְבֵּה — עַל אַחַת כְּמָה וְכְמָה.



- ◆ Why might wearing tefillin and wearing the tzitz require so much mental focus and concentration? What does that have to do with God's name being written on them? What does that teach us about how to treat God in our lives?

This Mishnah discusses the tzitz as part of a conversation about how to do בְּרִכַּת כֹּהֲנִים (birkat kohanim, the priestly blessing).

### Mishnah Sotah 7:6

Outside the Beit HaMikdash (Holy Temple), kohanim raise their hands to shoulder height, and in the Beit HaMikdash they hold them above their heads, except for the kohen gadol (high priest), who does not raise his hands about the tzitz (on his forehead).

### מסכת סוטה פרק ז משנה ו

בְּמִדְיָנָה כֹּהֲנִים נוֹשְׂאִים אֶת יְדֵיהֶן כְּנֶגֶד כְּתֻפֵיהֶן, וּבִמְקוֹדֶשׁ עַל גְּבֵי רֵאשִׁיהֶן, חוּץ מִכֹּהֵן גָּדוֹל שְׂאִינֹו מִגְּבִיָּה אֶת יְדָיו לְמַעַלָּה מִן הַצִּיץ.

- ◆ According to this opinion in the mishnah, why should the kohen gadol not raise his hands above the tzitz? What would be the message of that practice?



## דְּקָה שֶׁל דֵּיּוּן • One-Minute Debate

### Debate: You should always stick to your routines.

#### How to play:

- ◆ Here are some arguments to get you started, but try to come up with your own. Then debate someone!
- ◆ For a true one-minute debate, give each side 30 seconds to make its best case.



#### Agree!

- ◆ Time management is hard. Having a predictable schedule can really help.
- ◆ When you don't stick to your routine, you often forget to do important things. Then you can end up hungry, bored, confused... or with your homework incomplete.



In the Mishkan, the קֶרְבַּן תָּמִיד (korban tamid, daily sacrifice) was a lamb in the morning and a lamb in the afternoon (Shemot 29:38-39).



#### Disagree!

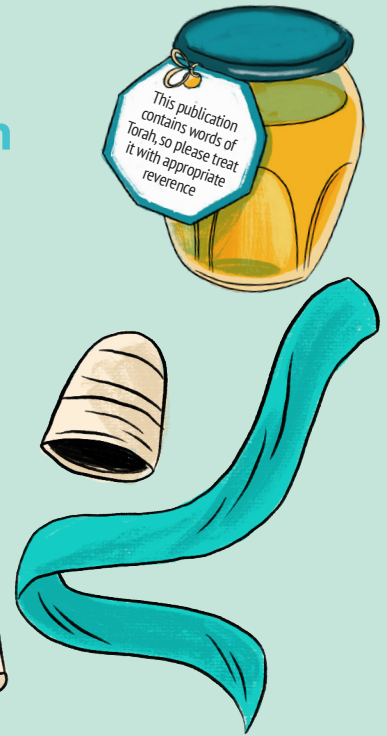
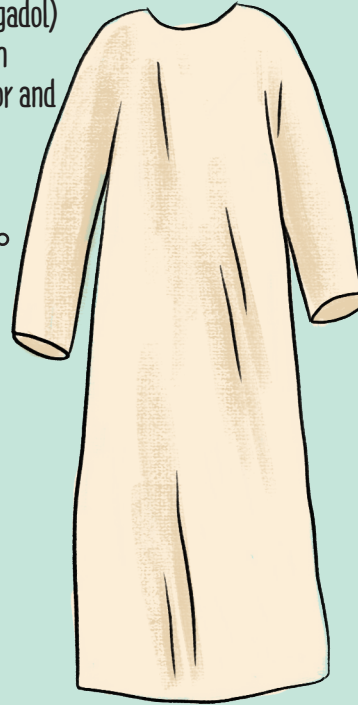
- ◆ It's good to be creative and not just do the same things all the time.
- ◆ It's fun to be surprised and experiment with new things.
- ◆ Everyone needs a break once in a while.

## בְּיָדֵי פֶּהוּ הַדְּיוֹט • Clothing for Ordinary Kohanim



וּלְבָנֵי אַהֲרֹן תַּעֲשֶׂה כְּתָנִת וְעִשִׂיתָ לָהֶם  
אַבְנֵיטִים וּמִגְבָּעוֹת תַּעֲשֶׂה לָהֶם לְכַבוֹד  
וּלְתִפְאֵרֶת

For the sons of Aharon (who were kohanim, but not the kohen gadol) make **tunics**. And make them **sashes** and **turbans** for honor and splendor. (Shemot 28:40)



וְעִשֶׂה לָהֶם מְכַנְטֵי-בֵד

Make them **linen pants**  
(Shemot 28:42)

These four pieces of clothing would be worn both by a בְּהֵן הַדְּיוֹט (kohen hedyot, ordinary priest) and also by a בְּהֵן גְּדוֹל (kohen gadol, high priest).

- ◆ According to Rashi, the מִגְבָּעַת (migba'at, turban) described here for a kohen hedyot is the same thing as the מִצְנֶפֶת (mitznefet, turban) worn by the kohen gadol (p. 5).
- ◆ There are different opinions about the אַבְנֵיט (avneit, sash). The kohen gadol wore one avneit year-round, and had a special one for Yom Kippur. Rabbi thinks that a kohen hedyot's avneit was like the kohen gadol's year-round avneit. R. Elazar thinks that a kohen hedyot's avneit was like the one that the kohen gadol wore on Yom Kippur (Yoma 12b).

This publication contains words of Torah, so please treat it with appropriate reverence

### Parashah Scavenger Hunt Answers:

1. Six (28:10)
2. Two (28:23)
3. קֹדֶשׁ לַיהוָה (kodesh LaShem, holy to God) (28:36)
4. קֶרְבַּן חַטָּאת (korban hattat, sin/purification offering) (29:14)
5. Earlobe, thumb, big toe (29:20)
6. Flour mixed with oil, and wine (29:40)
7. לְבָתִּים לְבָדִים (levatim levadim, as holders for the poles) (30:4)
8. Yom Kippur (30:10)
9. Zero! This is the only parashah in the books of Shemot, Vayikra, or Bemidbar that doesn't mention Moshe by name
10. Tzadok (Yehezkel 43:19)