



March 13 - 19, 2022 י' - ט"ז אדר ב' תשפ"ב



## קַה בַּפָּרָשָׁה • In This Week's Parashah

- ◆ Moshe and Aharon learn what to do in order to start offering the קֶרְבָּנוֹת (korbanot, sacrifices) from last week's parashah.
- ◆ First, the כֹּהֲנִים (kohanim, priests) find out about their tasks to prepare each korban. They also hear about their job perks, like eating parts of some korbanot and keeping the hides of animals. This is how they get paid for their work.
- ◆ Second, there is a ritual to inaugurate the מִשְׁכָּן (mishkan, sanctuary for God in the wilderness). It's called מְלוּאִים (milluim, inauguration). It's sort of like a grand opening of a store, and it lasts for seven days!
  - ◆ Part of this is getting the מִזְבֵּיחַ (mizbei'ah, altar) ready for the korbanot.
  - ◆ And part of this is getting the kohanim ready for their new roles.





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

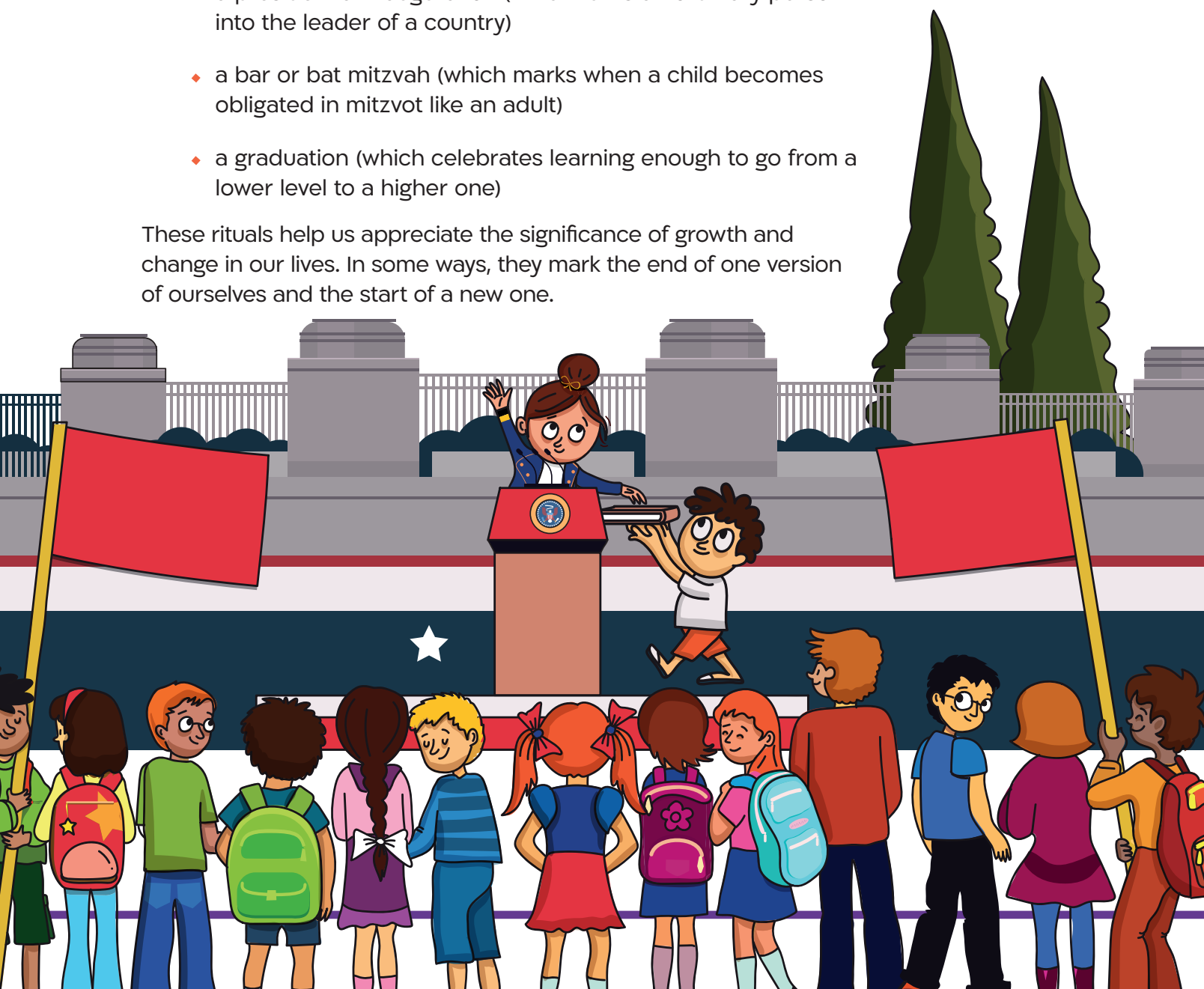
In our parashah, Aharon and his sons become the כֹּהֲנִים (kohanim, priests) for the people of Israel. It becomes official through a ceremony called מִלּוּיִם (milluim, inauguration).

Milluim lasted for seven days, and after that period, these once-ordinary people would be “filled up” with their new roles (from the Hebrew root of milluim, מ.ל.א, which means “full”). They would emerge as almost new people.

We have lots of ceremonies that mark changes of status like this. The milluim could have been like:

- ♦ a presidential inauguration (which turns an ordinary person into the leader of a country)
- ♦ a bar or bat mitzvah (which marks when a child becomes obligated in mitzvot like an adult)
- ♦ a graduation (which celebrates learning enough to go from a lower level to a higher one)

These rituals help us appreciate the significance of growth and change in our lives. In some ways, they mark the end of one version of ourselves and the start of a new one.





- ◆ Think about a time you made a big change, or started something new. Was there a ceremony or a celebration? If so, did it help with the transition?
- ◆ Can you think of ways to mark changes or new beginnings that might be coming up in your life?



## מִדְרָשׁ • Midrash

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.

### Vayikra 7:11

This is the teaching of the shlamim sacrifice that one will offer to God.

### ויקרא ז:יא

וְזֹאת תֹּרַת זֶבַח הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לָהּ:

A midrash notices something unique about this pasuk. It is written with future-tense language ("that one **will** offer to God"), and none of the other four קִרְבָּנוֹת (korbanot, sacrifices) in the parashah is described this way.

Here's a midrash that focuses on one kind of קִרְבַּן שְׁלָמִים (korban shlamim): the תּוֹדָה (todah, thanksgiving sacrifice). This midrash suggests that the future-tense language in our pasuk contains a special message about this kind of korban:

## Vayikra Rabbah 9:7

Rabbi Pinhas said in the name of Rabbi Levi  
in the name of Rabbi Yohanan in the name of  
Rabbi Menahem of Gallia:

In the future, all sacrifices will be canceled,  
but the todah sacrifice will not be canceled.

All prayers will be canceled,  
but prayers of gratitude will not be canceled.

## ויקרא רבה ט:ז

רבי פנחס ורבי לוי  
ורבי יוחנן בשם  
רבי מנחם דגליא:

לעתיד לבוא כל הקרבנות בטלין,  
וקרבן תודה אינו בטל,

כל התפלות בטלות,  
ההודאה אינה בטלה.

- ♦ The future the rabbis in this midrash are imagining is a kind of perfect world. Why do you think that, in a perfect world, there would be almost no korbanot and no prayer? What kinds of korbanot and prayers would you not need in a perfect world?
- ♦ Why is giving thanks an exception to the rule? Can you make an argument for why giving thanks is different from all the other reasons for korbanot or prayer?



## פְּרָשְׁנוֹת • Commentary

There is a time limit for eating a קָרְבַּן שְׁלָמִים (korban shelamim).  
When a person violates the time limit, the korban is called פִּגּוּל  
(piggul, a repulsive thing):

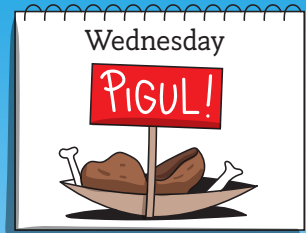
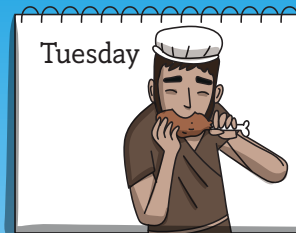
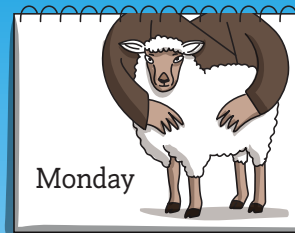
## Vayikra 7:18

If any of the sacrifice meat is eaten on the  
third day, it shall not be acceptable; it shall  
not count; it is piggul. And the person who  
eats from it shall be guilty.

## ויקרא ז:יח

וְאִם הָאָכַל יֹאכַל מִבֶּשֶׂר-זֶבַח שְׁלָמִיו  
בְּיוֹם הַשְּׁלִישִׁי לֹא יִרְצָה הַמִּקְרִיב אֹתוֹ לֹא  
יִחָשֵׁב לוֹ פִּגּוּל יִהְיֶה וְהִנֵּפֶשׁ הָאֲכָלָת מִמֶּנּוּ  
עֲוֹנָה תִּשָּׂא:

How exactly does something become piggul?



רש"י

בשעת הקרבתו  
לא מעלה זו במחשבה,  
ואם חשב, פגול יהיה.

**Rashi (France, 1,000 years ago)**

In the moment of the offering, the very idea of eating the meat late should not enter the minds of those who offer it. And if they do have this thought, the korban is piggul.

שד"ל

אם המקריב יותיר מבשר הזבח עד  
היום השלישי ולא ישרפנו, אבל יאכל  
ממנו או יאכיל לאחרים... אז לא יהיה  
קרבתו נחשב לו, אף פגול יהיה, וכל מי  
שיאכל מבשרו אפלו בתוך הזמן (ביום  
הראשון והשני) עונו ישא.

**Shadal (Italy, 200 years ago)**

If the person bringing the korban has meat left over on the third day, and doesn't burn it, but instead eats it or feeds it to others, then the korban doesn't count. It is piggul. Anyone who eats from this korban, even on the first or second day, is guilty of a sin.





According to Rashi, whose argument is based on the Talmud, the sin is **thinking**. If those offering the korban have the wrong intention in their minds, that turns the korban into piggul. Rashi connects the words **לֹא יִחָשֵׁב לוֹ** (lo yehashev lo, it shall not count) to **מַחֲשָׁבוֹת** (mahashavot, intentions or thoughts).

- ♦ Are thoughts really that powerful? Can you think of other times that having the wrong intentions can ruin the result of something?

According to Shadal, the sin is **eating the meat late**. He says the pasuk means that when you eat the meat late, that actually turns the whole korban into piggul, even the eating that took place on time.

- ♦ What do you think about this idea? Does it make sense for a sin to be able to work backwards, taking something that was ok at the time and flipping it into something not ok?



## הלכה • Halakhah

The **כֹּהֲנִים** (kohanim, priests) worked hard! In the mishkan, and later in the **בֵּית הַמִּקְדָּשׁ** (Beit Ha-Mikdash, Temple in Jerusalem), they had many jobs and altogether these are often called **עֲבוּדָה** (avodah), which can mean "work," "service," or "worship" (for example, see Shemot 38:21, Bemidbar 4:23.)

But avodah goes beyond the Beit Ha-Mikdash! The Gemara explains that avodah is also something that happens in our hearts:



→ THEN

### To Do List:

- ☐ clean the **מִזְבֵּחַ** (mizbei'ah, altar)
- ☐ prepare **קֶרְבָּנוֹת** (korbanot, sacrifices)
- ☐ offer them on the mizbei'ah
- ☐ move pieces in and out of the fire
- ☐ collect and sprinkle blood

## Talmud Bavli Taanit 2a

What is avodah that is performed in the heart?  
It must be prayer.

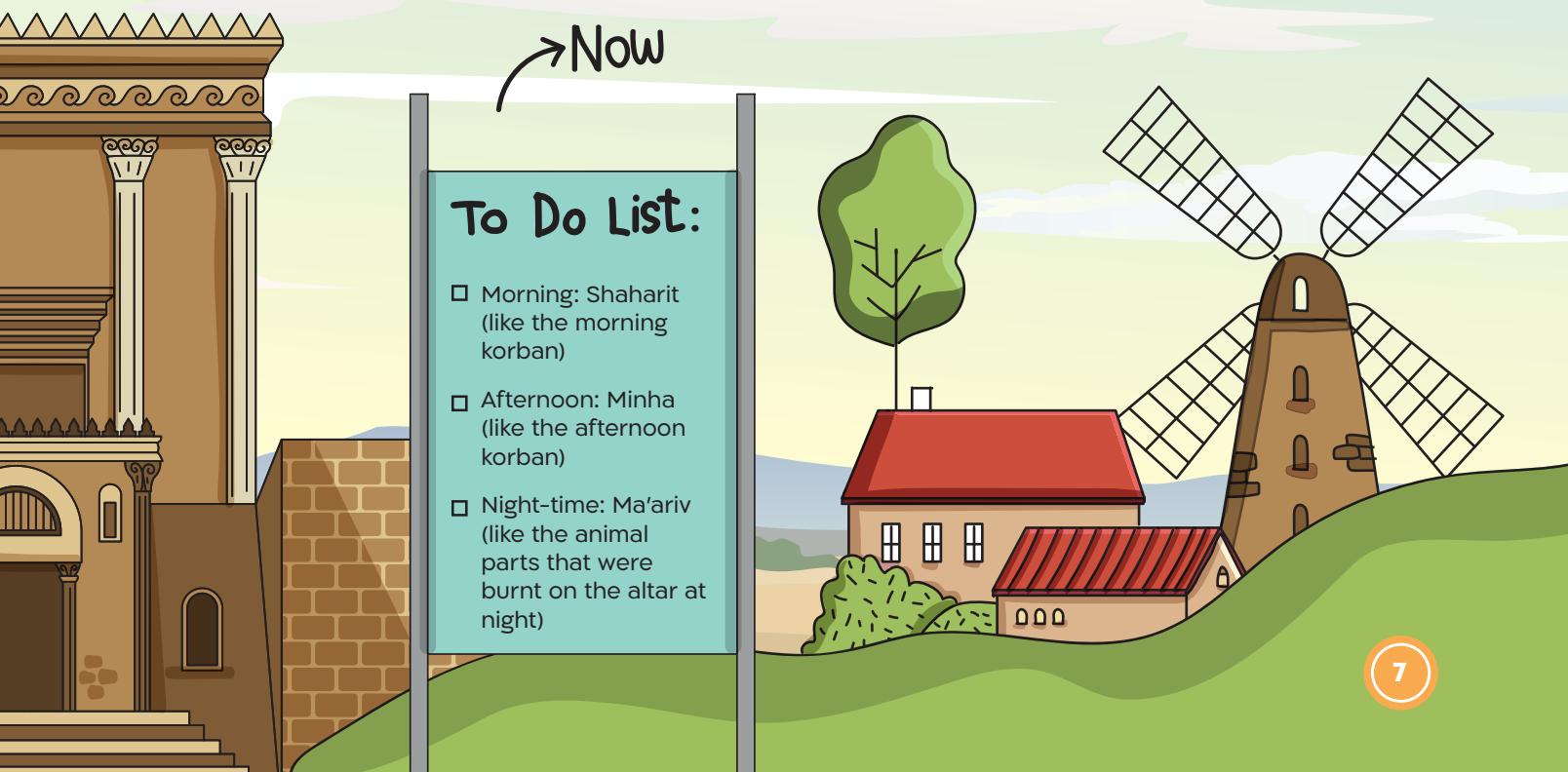
## תלמוד בבלי תענית דף ב עמוד א

איזו היא עבודה שְׁהיא בִּלְבָב?  
הָיִי אוֹמֵר זֶה תַּפִּלָּה.

### Avodah of the heart

Many aspects of Jewish prayer can be traced back to korbanot, the original kind of avodah:

- ◆ **WHEN:** Jewish prayer services happen at specific times, and these are connected to the times the korbanot were offered (Talmud Bavli Berakhot 26b).
- ◆ **WHAT:** Our prayers talk about korbanot. At the beginning of Shaharit, there's a whole section about the daily avodah in the Beit Ha-Mikdash. Look it up in a Siddur! Musaf on holidays is basically all about korbanot.
- ◆ **WHY:** Korbanot were sometimes required and sometimes voluntary, and that's true of prayer, too. Rambam says you can pray all day long, if you want. You can even say the Amidah more times than is required, as a תְּפִלַּת נְדָבָה (tefillat nedavah, voluntary prayer). But each time, you should try to change your words a bit, to highlight your specific situation (Hilkhhot Tefillah 1:9-10). And if you can't focus well on all the words, it's best not to say the Amidah more than you have to (Shulhan Arukh Orah Hayyim 107:4).





## רַגַע שֶׁל עִבְרִית • A Moment of Hebrew

### Vayikra 6:2

### ויקרא ו:ב

Command Aharon and his sons, saying: This is **the teaching** of the olah. The olah sacrifice shall remain where it is burnt upon the altar all night until morning, while the fire on the altar is kept going on it.

צו את־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר  
זֹאת תוֹרַת הָעֹלָה הוּא הָעֹלָה עַל  
מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה  
עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תִּקְדַּח בּוֹ:

#### להורות (שָׂרַשׁ י.רה.)

- ◆ To teach or instruct
- ◆ To point out (le-horot)

= אֶצְבַּע מוֹרָה  
Pointer finger  
(etzba morah)

= תוֹרָה  
A teaching (torah)

= הוֹרָאוֹת  
Instructions (hora'ot)

= מוֹרָה / מוֹרָה  
Teacher (moreh/morah)

= מוֹרֵה דֶרֶךְ  
Tour guide  
(morei derekh)

### Find the Word!

How many times does the word תוֹרָה (torah) appear in this week's parashah, and in connection to which קִרְבָּנוֹת (korbanot, sacrifices)?



## דִּקְהָה שֶׁל דִּיחַ • 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: it would have been fun to be a kohen in the mishkan!**



### True!

- ◆ Their job was so important.
- ◆ They got to wear such special and beautiful clothes.
- ◆ They got to eat so much meat! Delicious.



### False!

- ◆ Too much responsibility! What if you made a mistake?!
- ◆ All that blood? No thanks!





## 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) Vayikra 6:1 to 6:11
- 2) 6:12 to 7:10
- 3) 7:11 to 7:38
- 4) 8:1 to 8:13
- 5) 8:14 to 8:21
- 6) 8:22 to 8:29
- 7) 8:30 to 8:36

*Good luck!*

- 1 What did the כֹהֵן (kohen, priest) have to do right before taking the דֶשֶׁן (deshen, ashes) out of the camp?

- 2 If you cooked a חֲטָאת (hattat, sin offering) in a clay pot, what would you have to do to the pot?

- 3 If you were bringing a שְׁלָמִים (shelamim) as a נֶדֶבָה or נֶדֶר (neder or nedavah, freewill sacrifice)—not as a תּוֹדָה (todah, thanksgiving sacrifice)—how many days did you have to eat the meat?

- 4 How many times did Moshe sprinkle oil on the מִזְבֵּחַ (mizbei'ah, altar)?



- 5 What happened to the skin and meat of the bull brought as part of the מְלוּאִים (milluim, inauguration)?

- 6 On what body parts did Moshe place the blood of the second ram?

- 7 How long did Aharon and his sons have to stay in the אוֹהֶל מוֹעֵד (ohel mo'ed, tent of meeting)?

- 8 Can you name all the special pieces of clothing worn by Aharon in our parashah?

- 9 How many times does the phrase קֹדֶשׁ קְדָשִׁים (kodesh kodashim, holy of holies) appear in our parashah?

- 10 What two words in our parashah might make you feel like singing Mah Nishtanah?

\*  
Look for  
the answers  
on page 12!





## Shalsholet

שִׁלְשֹׁלֶת

This week, we get to enjoy a very special and rare note, the shalsholet. It only appears four times in the Torah and this is the last time we'll see it this year! Shalsholet always appears at the beginning of a verse and really stands alone from all the other words around it. Shalsholet means chain, but also refers to the number three—שָׁלֹשׁ (shalosh). It sounds like a chain looping back on itself, going up and down three times. Here is where it appears in our parashah:

Vayikra 8:23

He slaughtered

ויקרא ח:בג  
וַיִּשְׁחָט



## Quick Facts

1

How many times does it appear in the Torah?

4—Rare

2

Does it end a phrase?

Yes

3

Is it above or below the word?

Above

4

Where is it placed on the word?

On the accent

Some people have suggested that the shalsholet's unusual sound captures a feeling of hesitation, where the character is unsure how to proceed. In our parashah, it appears on the word וַיִּשְׁחָט (vayish'hat, he slaughtered), which talks about when Moshe prepared the final ram as part of the מִלּוּיִם (milluim, inauguration) ceremony for Aharon to become the כֹּהֵן גָּדוֹל (kohen gadol, high priest). Until now, Moshe had been very involved in all of the sacrifices; from now on, his brother would be in charge of that. Can you understand why it might have been hard for Moshe to let go of that special job? Try to think about how he felt when you hear the note!



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

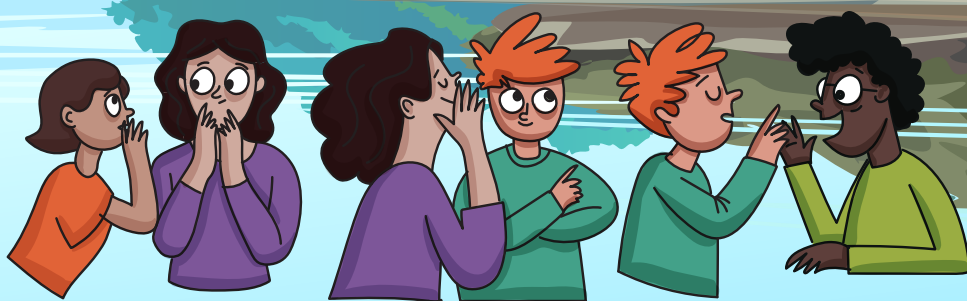
This week's מדרש/Midrash section (p. 3) featured a tradition from Vayikra Rabbah that was quoted in the names of **four** different rabbis who lived in Eretz Ysrael at the time of the Talmud. It worked like this: Rabbi Menahem taught it to Rabbi Yohanan, who taught it to Rabbi Levi, who taught it to Rabbi Pinhas. At the end, Rabbi Pinhas quoted **all** these teachers when teaching his students—and it was this tradition that ended up in the midrash.

This is a great example of the importance of memory in learning. The Talmud calls students with a really strong memory, who retained traditions from the past, by special names: either a הַר סִינַי (Har Sinai, Mount Sinai) or a בּוֹר סוּד (bor sud, a plastered cistern). This was the kind of learning that was prized in Eretz Yisrael.

But in the other center of Torah at this time, Bavel, they valued a different aspect of learning: creativity, quick-thinking, and impressive logic. The top students in Bavel also had special nicknames: they could be called an עוֹקֵר הָרִים (oker harim, one who uproots mountains) or מַעְיָן הַמִּתְגַּבֵּר (ma'ayan ha-mitgaber, an ever-flowing spring).

In Bavel, the way you proved your intelligence was by coming up with new arguments and explanations, challenging the logic of an opposing view, and defending the logic of your own. As long as your arguments were sound, you could even support absurd positions: the Talmud (Eruvin 13b) talks about someone who could give 150 reasons for why a bug should be kosher! (Don't worry, they're still not kosher!)

The two different ways of learning, memory versus logic, is why teachings from Eretz Yisrael often have these long lists of names, while this rarely happens to teachings from Bavel.



Send us your thoughts or questions from learning the parashah. We'll write back to you, and some will get published in future issues of Devash!  
Write to us at [devash@hadar.org](mailto:devash@hadar.org)

- ♦ What do you think about these learning styles? Which do you prefer? Which seems more impressive or important to you?





## מה קרה • What's Going On Here?

Every day, the כֹּהֵן גָּדוֹל (kohen gadol, high priest) brought a קֶרְבַּן מִנְחָה (minhah sacrifice)—half in the morning, and half in the evening (Vayikra 6:13). Abarbanel offers many reasons why the kohen gadol brought this korban. Here are a few:

- Minhah was the most affordable korban because it was made from flour, not an animal. The kohen gadol brought a minhah to make sure that people who were poor would feel confident bringing this kind of sacrifice. After all, it was good enough for the kohen gadol!
- Sometimes, people might have felt embarrassed when they had to bring a korban, especially if it was related to a sticky personal situation. Seeing the kohen gadol offering his own sacrifice every day would make others more comfortable bringing theirs.
- The kohen gadol needed to secure God's forgiveness before he could help others to get forgiveness. (Like on an airplane, when the instructions are to put on your own oxygen mask before trying to help other people!)



## Parashah Scavenger Hunt Answers:

1. Change clothes (6:4)
2. Smash it! (6:21)
3. The day it was offered and one more day (7:16)
4. Seven (8:11)
5. It was burnt up outside the camp (8:17)
6. The right ears, thumbs, and big toes of the כֹּהֲנִים (kohanim, priests) (8:23-24)
7. Seven days (8:33-35)
8. There are seven mentioned: כֵּתוֹנֶת (ketonet, tunic), אֲבֵנֶת (avnet, sash), מְעִיל (me'il, robe), אֶפֹּד (ephod, vest), חֹשֶׁן (hoshen, breastplate), מִצְנֶפֶת (mitznefet, cap), צִיץ (tzitz, headband) (8:7-9). He also wore an 8th piece of clothing: מִכְנָסָיִם (mikhnasayim, pants) (see Shemot 28:42-43).
9. Five (6:10, 6:18, 6:22, 7:1, 7:6)
10. חָמֵץ (hametz) (6:10 and 7:13) and מַצָּה (matzah) (8:26)



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