

ד' - י' ניסן תשפ"ג March 26 - April 1, 2023



מה בַּפָּרָשָׁה • In This Week's Parashah

- ◆ Moshe and Aharon learn what to do in order to start offering the קִרְבָּנוֹת (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). 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 מִזְבֵּחַ (mizbei'ah, altar) ready for the korbanot.
- ◆ And part of this is getting the kohanim ready for their new roles.





פְּשׁוּט הַפְּסוּקִים • Understanding the Verses

Vayikra 6:5-6

The fire on the mizbei'ah (altar) shall be kept burning,
without going out.

The kohen must burn wood upon it every single morning
and arrange the olah sacrifice on it, and burn the fat of the shelamim sacrifice on it.

A "tamid" (always) fire shall be kept burning on the mizbei'ah; do not put it out.

ויקרא ו:ה-ו

וְהָאֵשׁ עַל הַמִּזְבֵּיחַ תֹּקֵד בּוֹ
לֹא תִכְבֶּה

וּבֵעֵר עָלֶיהָ הַבֹּהֶן עֲצִים בְּבֹקֶר בְּבֹקֶר
וְעֵרֶף עָלֶיהָ הָעֹלָה וְהִקְטִיר עָלֶיהָ חֶלְבֵי
הַשְּׁלָמִים:

אֵשׁ תָּמִיד תֹּקֵד עַל הַמִּזְבֵּיחַ
לֹא תִכְבֶּה:

- ◆ What do you notice? What seems to be the big idea here?
- ◆ Why might it be important for the fire on the mizbei'ah to stay burning?
- ◆ A few weeks ago, in Devash for Tetzaveh, we talked a lot about the word "tamid" and its connection to the נֵר תָּמִיד (ner tamid, continuous flame) that was part of the menorah, and the daily sacrifice called the קֹרְבַן תָּמִיד (korban tamid, continuous sacrifice). Now we see tamid again in connection to the fire on the mizbei'ah! Why do you think so many things in the mishkan were done in a way that made them regular or permanent? What can that tell us about serving God in the mishkan?
- ◆ How might it have felt to be responsible for keeping this fire going?

◆ Can you think of things in your home that need to be working all the time? Who does the work to make sure that keeps happening?



Before or after Shabbat,
scan to listen to a
discussion of these pesukim!
The Tzav episode of
TORAH TIME
will be live on
Monday, March 27, 2023.





מִדְרָשׁ • Midrash

Learning Torah is one of the most meaningful and important things we can do. Check out how powerful Torah study can be according to a midrash on our parashah.



Bzzzz
A lot of midrashim are bugged by something unusual in the Torah text

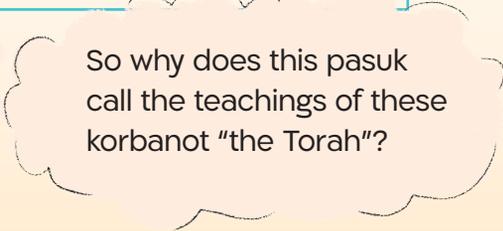
Vayikra 7:37

This is the Torah (teaching) for the olah (burnt), for the minhah (gift), for the hattat (sin), for the asham (guilt), for the milluim (inauguration), and for the shelamim (peace) offerings.

ויקרא ז:לוז

זאת התורה לעולה למנחה ולחטאת ולאשם ולמלוואים ולזבח השלמים:

“Torah” literally means “teaching.” So, in theory, any single mitzvah or group of mitzvot could be called a Torah. They all had to be taught to Benei Yisrael. But still, we know that “Torah” usually doesn’t mean a particular set of mitzvot; it means all of them—the words Moshe wrote down from God are all, as one big collection, the Torah!



So why does this pasuk call the teachings of these korbanot “the Torah”?

Bavli Menahot 110a

Rava said: Anyone who studies Torah needs **not** an olah, **not** a minhah, **not** a hattat, and **not** an asham.

תלמוד בבלי מסכת מנחות דף קי עמוד א

אמר רבא כל העוסק בתורה אינו צריך לא עולה ולא מנחה (ולא חטאת) ולא אשם.

Rava thinks the sounds in our pasuk give us a clue, and hint at a different meaning!

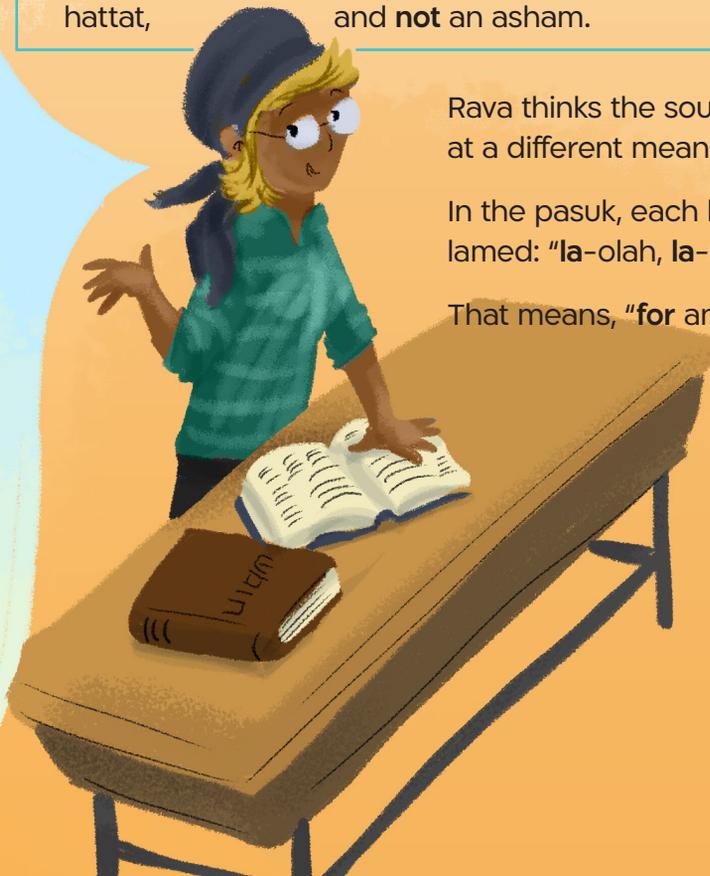
In the pasuk, each korban is introduced with the letter lamed: “**la**-olah, **la**-minhah...”

That means, “**for** an olah, **for** a minhah...”

But Rava notices it sounds a lot like: “**lo** olah, **lo** minhah...”

That means, “**not** an olah, **not** a minhah...”

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Rava teaches a new and perhaps surprising idea: Learning Torah is so powerful that it can even substitute for doing these korbanot.

- ◆ Now that we can no longer do these korbanot (because there's no Beit Ha-Mikdash), how can learning Torah help?
- ◆ Can you think of ways that Torah learning is like a korban? What sacrifices do people make for learning?



פְּרָשְׁנוֹת • Commentary

One of the korbanot described in the parashah is called שְׁלָמִים (shelamim). Unlike some other korbanot which were either totally burned on the מִזְבֵּי'חַ (mizbei'ah, altar) or eaten by the כֹּהֲנִים (kohanim, priests), a shelamim was divided—some was burned on the mizbei'ah, some was given to the kohanim, and some was eaten by the people who brought it. It was like a shared meal of roasted meat.

Someone would bring a shelamim either in the moment (often on holidays like Sukkot) or because they made a נֶדֶר (neder, promise) to bring one.

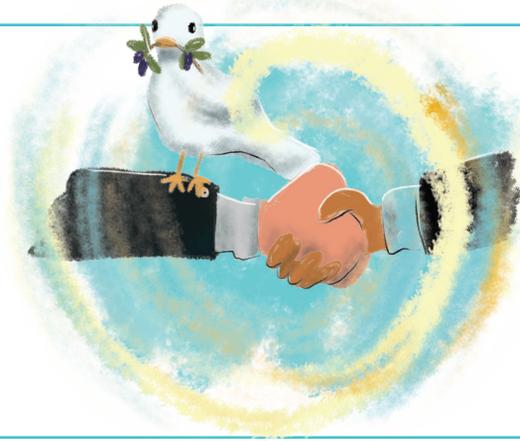
Why is this korban called shelamim? Here are two perspectives:

Rashi (France, 1,000 years ago)

They are called shelamim because they bring shalom (peace) to the mizbei'ah, and to the kohanim, and to the person bringing the korban.

רש"י

שְׁלָמִים נְשִׂישׁ בָּהֶם שְׁלוֹם לַמִּזְבֵּחַ
וּלְכֹהֲנַיִם וְלַבָּעָלִים.



Rashbam (France, 950 years ago)

You need to complete your neder, so it is related to the word tashlumim (completion).

רשב"ם

וְצָרִיךְ לְשַׁלֵּם אֶת נְדָרֶיךָ שֶׁהוּא
לְשׂוֹן תַּשְׁלוּמִים.



- ◆ What is particularly "peaceful" about the special ways a shelamim is brought and eaten?
- ◆ Is there a difference between bringing a shelamim in order to fulfill a promise you made a while ago and bringing it a bit more spontaneously? What were these different experiences like?
- ◆ What's the connection between peace and completion? In what way does making peace make a group of different people more complete? In what way does having peace make an individual more "complete" as a person?
- ◆ Another meaning of tashlumim is "payment." In what way can a shelamim be a payment? A payment for whom?





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) 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

haftarah for

Shabbat Hagadol:
Malakhi 3:4 to 3:24

Good luck!



1 Which two words in this aliyah make you think of Pesah?

2 What type of pot could be cleaned and reused after it was used for a קִטְאוֹת (hattat, sin offering)?

3 Which parts of a שְׁלָמִים (shelamim) sacrifice went to the כֹּהֲנִים (kohanim, priests)?

4 Where did Moshe pour שֶׁמֶן הַמִּשְׁחָה (shemen ha-mish'hah, the anointing oil)?

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

6 What was Moshe's portion of the ram that was offered as part of the מְלוּאִים (milluim, inauguration)?

7 What were Aharon and his sons told to do with any leftover meat and bread?

8 What sins in the parashah are punishable by כָּרֵת (karet, being "cut off" from the nation)?

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

10 **From the haftarah:**
There will be a big and powerful judgment day, called the Day of God. Who will be sent just before this?



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Look for the answers on page 11!



רָגַעַ שָׁל עִבְרִית • A Moment of Hebrew

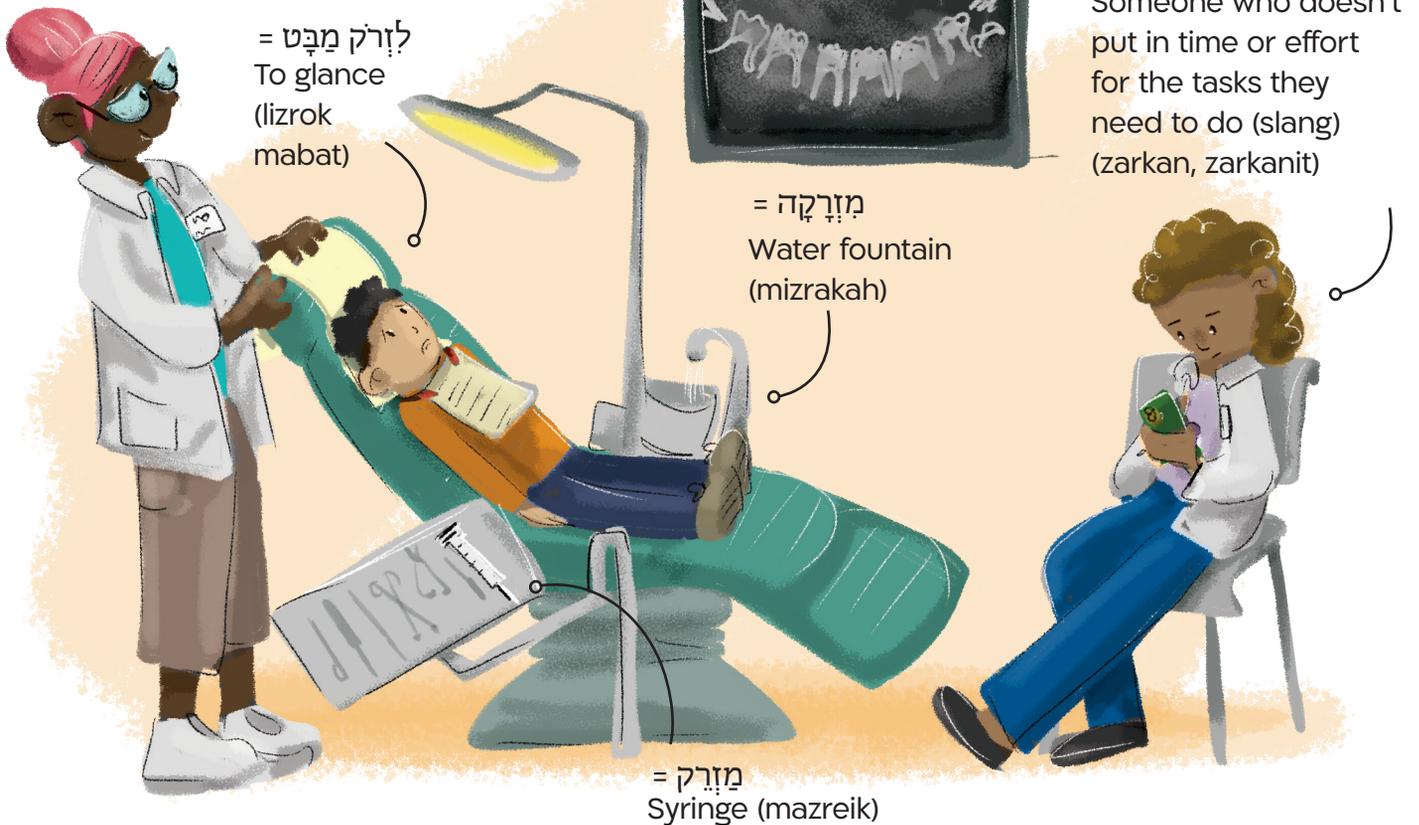
Vayikra 7:2

The asham sacrifice shall be slaughtered at the same spot where the olah sacrifice is slaughtered, and the blood **shall be thrown** on all sides of the mizbei'ah (altar).

ויקרא ז:ב

בְּמָקוֹם אֲשֶׁר יִשְׁחָטוּ אֶת הָעֹלָה יִשְׁחָטוּ אֶת הָאֲשָׁם וְאֶת דָּמּוֹ יִזְרוֹק עַל הַמִּזְבֵּיחַ סָבִיב:

לְזָרוֹק (שָׁרֵשׁ ז.ר.ק)
To throw, toss, or scatter (lizrok)



Find the Word!

One of the ten מַכּוֹת (makkot, plagues) in Egypt began with throwing soot in the air. Can you find the makkah, and the word that contains this שָׁרֵשׁ (shoresh, root)? (Hint: Look at Shemot 9:8-10.)



דְּקָה שֶׁל דִּיּוּן • One-Minute Debate

The כֹּהֲנִים (kohanim, priests) had to remove the ashes from the מִזְבֵּיחַ (mizbei'ah, altar) every day (Vayikra 6:2-4 and see Tell Me More About This! below).

Debate: It's important to clean your room every day.

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!

- ◆ Keeping your space clean is a way of showing respect.
- ◆ Small messes become big messes if they're ignored.
- ◆ If you clean a little every day it becomes a healthy habit.



Disagree!

- ◆ It's up to me how clean my room should be.
- ◆ What's the big deal if it's just a small mess?
- ◆ Everything in my room is put away exactly where I want it. (Sometimes, that just happens to be the floor!)



בּוֹאוּ וְנְדַבֵּר עַל זֶה • Tell Me More About This!

Terumat ha-deshen

All the קִרְבָּנוֹת (korbanot, sacrifices) brought on the מִזְבֵּיחַ (mizbei'ah, altar) every day produced a lot of ashes. Clearing these out each day was a job for the kohanim, called תְּרוּמַת הַדֶּשֶׁן (terumat ha-deshen).

Terumat ha-deshen was more than mizbei'ah maintenance – it was a mitzvah all its own.

- ◆ What's powerful about making the clean-up a mitzvah, and not just something that has to be done in order for the "real" mitzvot to take place?

In fact, terumat ha-deshen was a really popular mitzvah! Here's a story about it from the Mishnah.

Mishnah Yoma 2:1-2

At first, whichever kohen wanted to remove the ashes from the mizbei'ah, removed them. But then there were a lot of interested kohanim, so they would have a race up the ramp of the mizbei'ah, and whoever arrived first within four amot of the top, would win the right to do it...

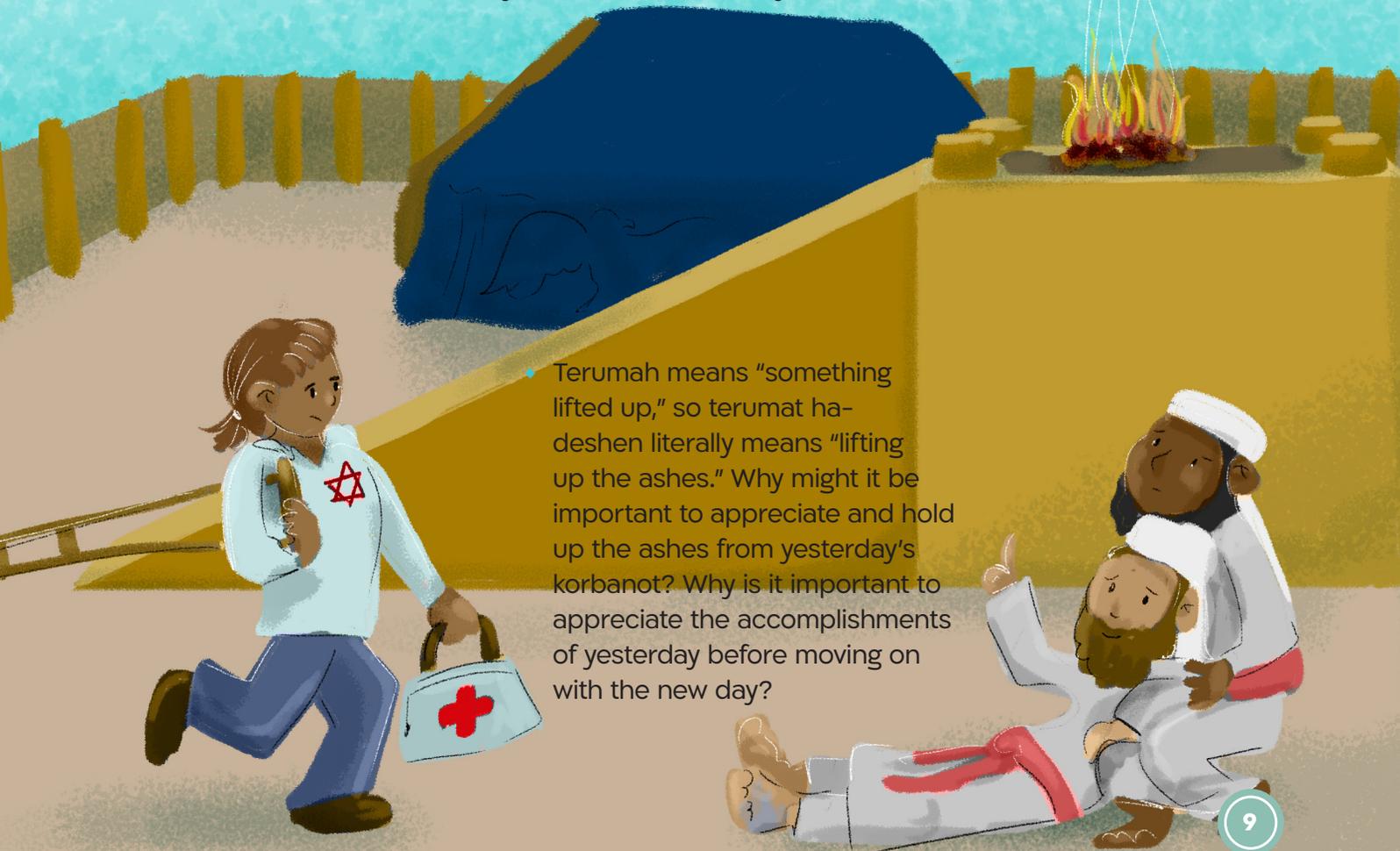
But an incident took place when there was a tie, and one pushed the other, and that one fell off and broke his leg! When the beit din (court) saw that this was getting dangerous, they decided that there would be a lottery to decide who got to do terumat ha-deshen.

מסכת יומא פרק ב משניות א-ב

בְּרֵאשׁוֹנָה כָּל מִי שְׂרֹצֶה לְתָרֵם אֶת
הַמִּזְבֵּחַ, תּוֹרֵם. וּבְזִמְנֵן שֶׁהוּא מְרַבֵּיז, רָצִין
וְעוֹלִין בְּכַבֵּשׁ, וְכָל הַקּוֹדֵם אֶת חֲבֵרוֹ
בְּאַרְבַּע אַמּוֹת זָכָה...

מֵעֶשֶׂה שֶׁהָיוּ שְׁנֵיהֶם שְׂוִין וְרָצִין וְעוֹלִין
בְּכַבֵּשׁ, וְדַחֵף אֶחָד מֵהֶן אֶת חֲבֵרוֹ, וְנָפַל
וְנִשְׁבְּרָה רַגְלוֹ. וּכְיֵינן שֶׁרָאוּ בֵּית דִּין
שֶׁבָּאִין לְיַדֵּי סַכָּנָה, הִתְקִינוּ שֶׁלֹּא יִהְיוּ
תּוֹרְמִין אֶת הַמִּזְבֵּחַ אֶלָּא בְּפִיס.

- Would you and your siblings ever compete over who gets to do a clean-up job? What do you think this story tells us about the kohanim who were racing to do terumat ha-deshen?
- Can you see yourself racing to do other mitzvot? Which ones?
- What's the moral of the story in the Mishnah? Can you think of a few possible lessons?



- Terumah means "something lifted up," so terumat ha-deshen literally means "lifting up the ashes." Why might it be important to appreciate and hold up the ashes from yesterday's korbanot? Why is it important to appreciate the accomplishments of yesterday before moving on with the new day?



הַלְכָּה • Halakhah



Learn one way
the parashah
practically impacts
our lives

שְׁעוּרִים (shiurim, measurements) in Halakhah 101

When the Torah says to eat some matzah on the first night of Pesah, how much do you think you need to eat? Is it enough to put a tiny crumb of matzah in your mouth? Do you have to eat a whole box of matzah?

Actually, there's a required measurement called a shiur. It's a very old tradition that the minimum amount of food that can count as "eating" is something the size of an olive, a כֶּזַיִת (kezayit). So, just about any time the Torah says you have to eat something, it means at least a kezayit. If you ate a kezayit of matzah, you did your job; if not, not!

And the same goes for the Torah holding you responsible for eating things that are forbidden, like hametz on Pesah. Back when Jewish courts might have punished people for breaking rules, they would only have stepped in when someone actually ate an kezayit of hametz.

This conversation about shiurim connects to a pasuk in our parashah about some animal parts that we aren't allowed to eat.

Vayikra 3:17

Do not eat **any** heilev (a kind of fat) or **any** blood

ויקרא ג:יז

כָּל חֵלֶב וְכָל דָּם לֹא תֹאכְלוּ

Based on what we learned above about shiurim, you might think that it's allowed to eat a tiny taste of heilev or blood.

R. Yohanan thought that actually, no, heilev and blood are different! R. Yohanan notices in our pasuk that the word כָּל (kol, any) appears twice (we bolded them). Why's that? Why not just say, "don't eat heilev and blood?" He answers: The word "kol" teaches that even the smallest amount is not ok! For heilev and blood he says that the principle is, חֻצֵי שְׁעוּר אָסוּר מִן הַתּוֹרָה, – the Torah forbids eating even less than a kezayit.





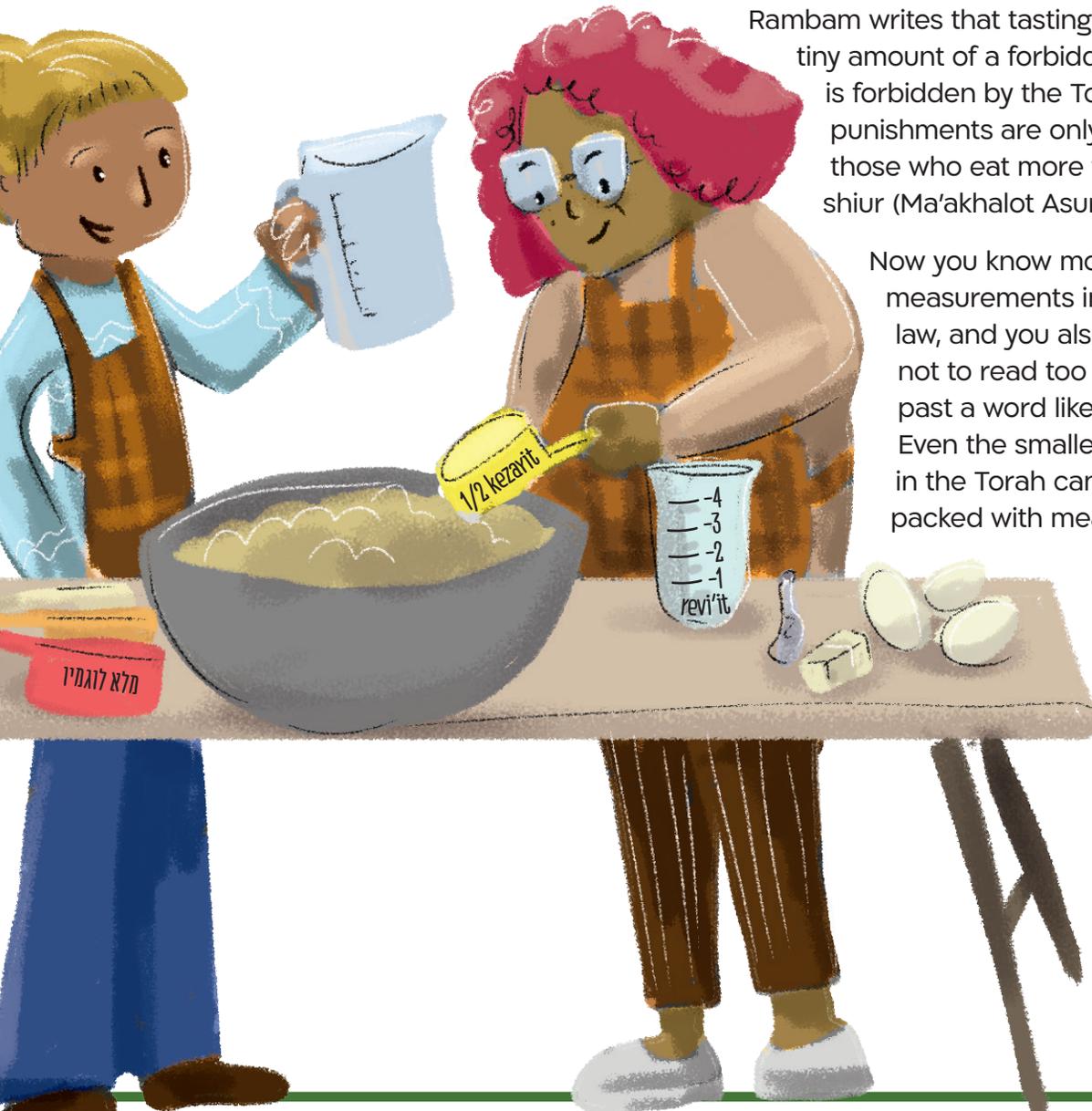
Parashah Scavenger Hunt Answers:

1. מצות (matzot, matzahs) and חמץ (hametz) – these are what we eat on Pesah and what we don't eat on Pesah (6:9,10)
2. A bronze pot (6:21)
3. The breast and the right thigh (7:31-34)
4. Over everything in the mishkan (8:10) and on Aharon's head (8:12)
5. It was burnt up outside the camp (8:17)
6. The breast (8:29)
7. Burn it (8:32)
8. Eating from a שלמים (shelamim) when you are טמא (tamei, impure) (7:20-21), eating חלב (heilev, a kind of fat) from a sacrifice (7:26), eating blood (7:27)
9. There are seven mentioned: כִּתְוֹנֶת (ketonet, tunic), אַבְנֵיט (avnet, sash), מְעִיל (me'il, robe), אֶפֻּד (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).
10. The prophet Eliyahu (Malakhi 3:23)

Reish Lakish disagreed—he thought that the Torah did not forbid such small amounts, but that they were still forbidden by Hazal.

Rambam writes that tasting even a tiny amount of a forbidden food is forbidden by the Torah, but punishments are only given to those who eat more than a shiur (Ma'akhalot Asurot 14:2).

Now you know more about measurements in Jewish law, and you also know not to read too quickly past a word like "kol." Even the smallest words in the Torah can be packed with meaning!





תְּפִלָּה • Prayer in the Parashah

The instructions for bringing a שְׁלָמִים (shelamim) sacrifice include these words: יָדָיו תְּבִיאֶנָּה (yadav tevi'edah, their hands will bring it) (Vayikra 7:30).

The Kli Yakar explains that, because the shelamim is a gift to God, you really shouldn't give it through a messenger. Yadav tevi'edah teaches us that you have to bring a shelamim in your own hands to make it a sincere gift.

We see that it isn't always a good idea to use a messenger for a mitzvah. This idea comes up in tefillah, too! Read about it here, in a 700-year-old siddur:



The Siddur of the Avuderaham (Spain, 700 years ago)

When the prayer leader gets to Modim (the thanksgiving prayer) and bows down, everyone there bends and says a small thanksgiving prayer that also starts with the word Modim. This is because, when a servant acknowledges and says, "you are my master," it's not appropriate to do that through a messenger.

אבודרהם

וּבְשִׁנְיַע שְׁלִיחַ צְבוּר לְמוֹדִים
וְכוֹרֵעַ, כֹּל הָעָם שׁוֹחֵין
וְאוֹמְרִין הוֹדָאָה קִטְנָה
הַמִּתְחַלֶּת כְּמוֹ כֵּן בְּמוֹדִים.
שְׂאִין דְרַף הָעֶבֶד לְהוֹדוֹת
לְרַבּוֹ וְלוֹמֵר לוֹ אֲדוֹנֵי אַתָּה
עַל יְדֵי שְׁלִיחַ.

Next time you're in shul for the repetition of the Amidah, when the prayer leader is saying Modim, you'll know why everyone says their own small Modim to themselves at that time. It's called מוֹדִים דְרַבְּבָנָן (Modim Derabbanan, Modim of the Rabbis).

- ◆ Why is it better to express thanks yourself, instead of having someone else do the thanking for you?
- ◆ Is there anything that's hard about thanking someone directly? Can that challenge be for a good reason?
- ◆ How do we learn and grow when we express thanks to other people and to God?
- ◆ Why is saying thank you to God similar to a servant acknowledging their master?

