



חומש ויקרא

THE TORAH

*With an Interpolated English Translation
and Commentary Based on the Works of
The Lubavitcher Rebbe
Rabbi Menachem M. Schneerson*
וצוקללה"ה נבג"מ זי"ע

Chumash Vayikra
The Book of Leviticus

Parshat Tzav



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THE TORAH - CHUMASH VAYIKRA
WITH AN INTERPOLATED ENGLISH TRANSLATION
AND COMMENTARY BASED ON THE WORKS OF
THE LUBAVITCHER REBBE

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תצו
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Overview

Parashat Tzav appears at first blush to be rather nondescript. Its first half is essentially a continuation of the laws of the sacrifices, which formed the subject matter of the previous *parashah*, *Vayikra*. Its second half simply recounts the installation rites through which Aaron and his sons were initiated into the priesthood, the details of which we heard when these rites were first commanded, in the middle of *parashat Tetzaveh*.¹ The description in *parashat Tzav* of how these rites were performed for seven days appears to be merely a repeat of that section of *parashat Tetzaveh*, or at best, a prologue to the events that occurred on the eighth day of the installation ceremonies—described at the beginning of the next *parashah*, *Shemini*—in which some real drama occurs. But this deceptively “bland” *parashah* begins with a strikingly unconventional opening. Usually, when God communicates His commandments to us, the introductory phrase is: “God spoke to Moses, saying: ‘*Speak* [or *Say*] to the Israelites....’@” However, in a few, exceptional places, the introductory phrase is, instead: “God spoke to Moses, saying: ‘*Command* [*tzav*] the Israelites....’”² In other words, in most instances, God simply instructs Moses to tell us what He wants us to do. In a few cases, however, God is so concerned that we fulfill His will that He instructs Moses to *command* us to do it.

The opening passage of *parashat Tzav* is the first instance of such a departure from the usual formula, and the whole *parashah* takes its name from this exceptional word.

Of course, God wants us to observe all His commandments, and this desire on His part is expressed as the inner and innate desire of every Jew to fulfill God’s commandments in the best way possible. But by couching the majority of His commandments not as commandments but merely as instructions, He is understating just how much He wants us to fulfill them; His instructions do not seem so compelling that they leave us no room to exercise our free choice whether or not to obey.

In contrast, when God chooses to couch His will as an explicit *command*, He is conveying the full urgency He attaches to it. We sense that this particular instruction carries much more weight than usual, that somehow more than usual is at stake, and this evokes in us a concomitant sense of urgency in fulfilling it. In a sense, our free choice is partially taken away. We may, of course, still choose not to comply, but the unusual seriousness of the

1. Exodus 29:1-46.

2. This phrase appears a total of six times in the entire Five Books of Moses.

idiom makes this much less likely. The deeper God's wish that we fulfill His will seems to us, the deeper the chord it strikes in our soul. It reaches into the level of our consciousness where we *cannot* disobey His will, simply because in our innermost essence, His will is our will, for He and we are one.

The theme and message of *parashat Tzav* is thus that even though God as a rule phrases His desires in a relatively restrained way, we should realize that He does so solely to allow us full autonomy in exercising our free choice. In truth, however, He deeply wants us to fulfill His will, and this awareness should awaken in us a correspondingly deep commitment to fulfilling it. If we can at all times remain cognizant of how much our study of the Torah and fulfillment of its commandments mean to God, we can ensure that our observance of them will be equally as meaningful to us as well.

This idea is best expressed specifically by the fact that the content of *parashat Tzav* is *not* innovative, but apparently, as we said, merely a continuation of the content of *parashat Vayikra* and the execution of the commands already given in the middle of *parashat Tetzaveh*.



Parashat Tzav enlarges upon *parashat Vayikra* both qualitatively and quantitatively. The additional laws concerning the sacrifices that were outlined in *parashat Vayikra* add details regarding *how* to offer up those sacrifices—a qualitative supplement; the new types of sacrifices introduced increase the possibilities of *what* to offer up—a quantitative supplement.

The Torah ascribes significance both to quality and quantity. Oftentimes, we aspire to grow and develop qualitatively, to reach greater heights and deeper dimensions, but care little to do more of what we are already doing; we do not recognize the latter as progress. But in truth, quantitative increase is real growth, too, and ultimately enhances the quality as well. One halachic example of this enhancement is the *minyan* (prayer quorum), in which a group of ten men assumes a status of sanctity qualitatively greater than that of the total of its individual members.

In the existential sense, quantity and quality are analogous to the material and the spiritual. The material is measured primarily in quantity, by its dimensions or mass; spiritual entities are characterized by their qualitative depth and dimension. The Torah's vision of progress in Divine service does not focus exclusively on the spiritual; it embraces the elevation of our material resources, as well. In this sense, the involvement of the material in our Divine service also resembles quantitative increase in its effect—the transformation of the material into the spiritual expands the domain of the spiritual. Ultimately, this quantitative expansion also enhances the quality of the soul's spiritual experience.

On a broader scale, quantitative development in our relationship with God entails expanding not merely our own scope of devotion but also the circle of God's devotees: in addition to intensifying our own devotion, we endeavor to inspire others as well. The resulting aggregate devotion qualitatively enhances both our own Divine consciousness and that of those we inspire.³



We see thus how the content of *parashat Tzav*—an *addition* to *parashat Vayikra*—emphasizes that we are to take our performance of God's will seriously, constantly striving to enhance it qualitatively and expand it quantitatively.

3. Cf. Proverbs 29:13; *Temurah* 16a; Introduction to *Tanya*, 4a: "When one helps another spiritually or materially, God enlightens them both."

Similarly, the second half of *parashat Tzav*—the description of how Moses, Aaron, and Aaron's sons scrupulously fulfilled God's commandments regarding the installation rites—demonstrates just how dedicated we must be to performing the commandments precisely. The more we sense God's *command* in the commandments, His urgent desire that we perform them, the more care we will take in performing them properly, just as we take special care and go out of our way to fulfill the wishes of those we love. In this sense, *parashat Tzav* is the fullest response to the call of God, sounded from His very essence, at the beginning of *parashat Vayikra*.⁴

4. Based on *Likutei Sichot*, vol. 7, pp. 30-38; vol. 17, pp. 48-49.

— ONKELOS —

6:1 ומליל יי עם משה למימר:
2 פקד ית אהרן וית בנוהי למימר
דא אורייתא דעלמא היא עלתא
על דמתוקדא על מדבחא כל
ליליא עד צפרא ואשא דמדבחא
תהי יקדא בה:

6:1 וידבר יהוה אל-משה לאמר: 2 צו את-אהרן ואת-
בניו לאמר זאת תורת העלה הוא העלה על מוקדה על-
המזבח כל-הלילה עד-הבקר ואש המזבח תוקד בו:

— RASHI —

אם עלה ירד, ואיזה אם עלה לא ירד; שכל "תורה"
לרבות הוא בא, לומר: תורה אחת לכל העולים,
ואפלו פסולין, שאם עלו לא ירדו: הוא העלה.
למעט את הרובע ואת הנרבע וכיוצא בהן, שלא
היה פסולין בקדש, שנפסלו קדם שבאו לעזרה:

2 צו את אהרן. אין "צו" אלא לשון זרז, מיד
ולדורות. אמר רבי שמעון: ביותר צריך הכתוב לזרז
במקום שיש בו חסרון כיוס: זאת תורת העלה וגו'.
הרי הענין הזה בא ללמד על הקטר חלבים ואיברים
שיהא כשר כל הלילה, וללמד על הפסולין, איזה

— CHASIDIC INSIGHTS —

of burning up the fats on the Altar, there are both active and preventative aspects in the process of refining our pursuit of pleasure. The active aspect is performed "by day" and the preventative aspect "by night."

Metaphorically, "day" signifies those aspects of our lives that are open expressions of spiritual "light," i.e., Divine consciousness: studying God's Torah and fulfilling His commandments. "Night," in contrast, signifies all other, mundane aspects of our lives, whose Divine dimension is obscured by the "darkness" of materiality. Thus, the twofold obligation to place the fats on the Altar-fire both during the day and the night indicate that we must transmute our self-oriented pleasure into God-centered pleasure both when involved in spiritual pursuits (studying the Torah and fulfilling the commandments) as well as when engaged in our mundane affairs.

Thus, the fact that the main obligation to burn sacrificial fat is by day indicates, surprisingly, that our main, active obligation to transmute our self-oriented pleasure into God-oriented pleasure is with respect to our spiritual pursuits ("day"), rather than with respect to our mundane pursuits ("night")—despite the fact that we would intuitively assume the opposite. The reason for this seemingly inverted emphasis is because the fact that we must replace the self-oriented pleasure we experience in our mundane affairs with God-oriented pleasure is obvious; if we do not do so, indulging in mundane pursuits will only feed our own materialism.

With respect to spiritual pursuits, however, we can easily delude ourselves into thinking that as long as the commandment is being performed, there is nothing wrong with enjoying its attendant benefits. In fact, however, studying the Torah or fulfill-

ing its commandments with self-oriented motives prevents us from fully experiencing the Divine dimension of the commandment we are performing. Worse yet, it can inflate our egos no less than can indulging in material pleasures for selfish reasons. Special care, therefore, must be taken to ensure that our motives remain pure.

True, if we are not yet spiritually mature enough to hold ourselves to this ideal, then "the performance of the deed is the main thing,"⁶ and "one should always occupy oneself with the Torah and its commandments, even when not for their own sake, since by [doing so] not for their own sake, one will come to [do so] for their own sake."⁷

Furthermore, once our motives have been purged of egocentricity, the Torah itself bids us to appreciate the benefits inherent in following its dictates, as we have already discussed at length.⁸

On a deeper level, "day" and "night" are metaphors for times of spiritual "light" and "darkness," i.e., inspiration and lethargy, respectively. During periods of "daylight," when our Divine soul shines openly, transmuting self-oriented pleasure into God-oriented pleasure comes naturally, following smoothly—almost automatically—the overall subjugation of our human/animal nature (the "slaughtering of the sacrifices") that we engage in while in this state. All the pleasure we experience during these times, whether in Divine pursuits—studying the Torah and fulfilling God's commandments—or in mundane pursuits, is God-oriented, a fulfillment of King Solomon's injunction to "know Him in all your ways."⁹ During periods of "night," however, when we lose contact with our Divine soul, we must consciously ensure that we engage in both our spiritual and mundane affairs only for Divine purposes;

6. Tikunei Zohar 93b; Reishit Chochmah, introduction, Sha'ar HaKedushah 12. 7. Pesachim 50b. 8. Overview to parashat Mishpatim. 9. Proverbs 3:6.

The Ascent-Offering, continued

6:1 God spoke to Moses, saying,

2 “There are certain sacrificial procedures from which the priests derive little or no personal benefit, such as the ascent-offerings, which are totally consumed on the Altar, and the high priest’s daily grain-offering.¹ This being the case, you should convey these laws to the priests with particular emphasis, impressing upon them the importance of following them conscientiously nonetheless. Therefore, in transmitting these laws, do not just ‘speak’ to Aaron, as usual, but **command Aaron and his sons** emphatically, **saying**, ‘I previously taught you the procedure for sacrificing an ascent-offering, but only up to and including how you are to burn it up on the Altar.’² **This is the regulation** regarding how you are to treat **the ascent-offering** after having placed it on the fire atop the Altar:³ Although, after it is slaughtered, it should preferably be placed on the Altar-fire during the day, **it remains the same, valid ascent-offering** as long as it was placed **on the fire pile atop the Altar** anytime during **the whole night, until morning**, inasmuch as **the fire of the Altar will be burning on it** throughout the night.⁴

If, after the animal has been placed on the Altar to burn, it is discovered that it should not have been designated as a sacrifice, since it was disqualified for such use even before it had been brought into the Tabernacle precincts (e.g., if it had been used in an act of bestiality), then it must not be allowed to continue to burn, but be taken down from the Altar. If, however, it was discovered that it had become disqualified solely on account of some defect that it incurred *after* it had been brought into the Tabernacle precincts, it may remain on the Altar and continue to burn.

These same regulations—i.e., that the parts of the animal that must be burned up may be placed on the Altar anytime during the night, and those governing which animals, if found to be disqualified, may remain on the Altar—apply to all animal sacrifices, not only to ascent-offerings.

∞ CHASIDIC INSIGHTS ∞

2 It remains valid...until morning: Conceptually, there are two objectives in placing an animal sacrifice on the Altar to burn: (a) the active objective of completing the process that began with its slaughtering, and (b) the preventative objective of not letting the deadline for its burning pass.

With regard to the first objective, the burning must occur during the same time frame as the slaughtering, in order to express the notion that it is the direct sequel to the slaughtering. Thus, since the animal must be slaughtered by day, it must also be placed on the Altar to burn by day. Once the day is over, this active objective can no longer be accomplished. Nonetheless, the sacrifice is still placed on the Altar-

fire in order to accomplish the second objective—not to let it become disqualified from being placed on the Altar to burn, which happens only the following morning.

In our personal lives, burning an animal sacrifice on the Altar expresses how we dedicate ourselves, and particularly our pursuit of pleasure (signified by the fats placed on the Altar⁵), to God. Offering up our pleasure on God’s Altar means transmuting self-oriented pleasure—deriving pleasure from something because of its benefits for us or for the sensual gratification it gives us—into the pleasure of doing things for God.

Just as there are active and preventative aspects

1. Below, vv. 12-16. 2. Above, 1:2-17. 3. *Likutei Sichot*, vol. 17, p. 43, note 14. 4. Rashi here and on Exodus 23:18; *Sefer HaChinuch* 90. 5. See on Exodus 27:1.

— ONKELOS —

3 וְלִבְשׁ כְּהֵנָּה לְבוּשֵׁי דְבוּץ
וּמִכְנָסִין דְבוּץ לִבְשׁ עַל בְּסָרָה
וַיִּפְרֹשׂ יָת קֶטְמָא דִּי תִיכּוּל אֲשָׁא
יָת עֲלָתָא עַל מִדְבָּחָא וַיִּשְׁוֹנָה
בְּסִטֵּר מִדְבָּחָא:

3 וְלִבְשׁ הַכֹּהֵן מִדּוּ בָד וּמִכְנָסִי־בֶדֶד יִלְבֹּשׁ עַל־בְּשָׂרוֹ
וְהָרִים אֶת־הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֵלָה עַל־
הַמִּזְבֵּחַ וְשָׂמוּ אֵצֶל הַמִּזְבֵּחַ:

— RASHI —

מאותו דֶּשֶׁן יָרִים תְּרוּמָה "וְשָׂמוּ אֵצֶל הַמִּזְבֵּחַ": עַל
הַמִּזְבֵּחַ. מִצָּא אֵיבָרִים שֶׁעֲדִין לֹא נִתְּאֶבְלוּ, מִחֲזִירִין
עַל הַמִּזְבֵּחַ, לְאַחַר שֶׁחָתָה גְּחָלִים אֵילָף וְאֵילָף וְנִטַּל
מִן הַפְּנִימִיּוֹת, שֶׁנֶּאֱמָר: "אֵת הָעֵלָה עַל הַמִּזְבֵּחַ":

3 מִדּוּ בֶד. הִיא הַכֶּתֶנֶת. וּמָה תִלְמוּד לֹמֵר: "מִדּוּ"?
שֶׁתִּהְיֶה כְּמִדָּתוֹ: עַל בְּשָׂרוֹ. שֶׁלֹּא יִהְיֶה דָּבָר חוּצָץ
בֵּינֵינוּ: וְהָרִים אֶת הַדֶּשֶׁן. הִיא חוֹתָה מְלֵא מַחֲתָה
מִן הַמֵּאֲכָלוֹת הַפְּנִימִיּוֹת, וְנוֹתֵנָּן בְּמִזְרָחוֹ שֶׁל כֶּכֶס:
הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת הָעֵלָה. וְעֲשֵׂאתָה דֶּשֶׁן,

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ter that was the Jewish year 4500 (740 CE); the second "morning" was the year 5500 (1740 CE). As we know—and as Rabbi Chaim ibn Attar himself knew (he wrote these words in 5502, or 1742 CE)—the Redemption did not occur at that time. Nonetheless, the process of redemption did begin, with the dissemination of the secret insights of Kabbalah, which, as the inner light of the Torah, is a taste of the new revelations of Torah that will accompany the final Redemption. Although the dissemination of Kabbalah began to a limited extent with Rabbi Yitzchak Luria (the Arizal, 1534-1572),²¹ who expounded the teachings of Kabbalah to a small, exclusive circle of students, the process advanced and accelerated abruptly just before 1740, when the Ba'al Shem Tov (1698-1760) began teaching publicly, thereby propounding the doctrines of Chassidism, through which the insights of Kabbalah are made relevant and inspiring to people from all walks of life.²²

Following the same method of calculation, the year 5750 (1990 CE), midway through the second half of the millennium, corresponded to high noon. If the "dawn" (1740 CE) brought with it added light, starting us on the path to redemption, at this point, as we enter the radiance of the "afternoon," redemption is surely imminent. This knowledge should stoke our intense yearning for the Messiah, as well as spur us on to meaningfully prepare for his arrival through performing additional acts of goodness and kindness.²³

3-4 He must lift out the ashes: Ash, the residue of something that has been consumed in flames, is the most "physical" aspect of solid matter, which stubbornly refuses to be transformed into energy or even into more subtle states of matter. In the case of the sacrifices, whereas the parts of the animal that are burned up and ascend heavenward signify the aspects of the physical world that can be made

spiritual—i.e., those that can be used either directly or indirectly in the performance of the commandments—the residual ashes signify the mundane necessities of life that remain outside the realm of revealed holiness.

What fate awaits these ashes? The Torah provides two instructions: Once a day, the priest deposited a shovelful of ashes next to the Altar, and when, less frequently, the accumulated ashes on the Altar's surface interfered with the fire-pile, he removed them and took them outside the camp.

We have seen²⁴ how transmuting our self-oriented pleasure into God-oriented pleasure—as embodied in the rite of placing the fats of the sacrifices on the Altar—bifurcates into the complementary aspects of "know God in all your ways"²⁵ (experiencing Divinity in mundane acts) and "let all your deeds be for the sake of heaven"²⁶ (performing mundane acts without Divine consciousness but for Divine purposes). The same complementary pair of intentions applies to how we relate to those aspects of life that we do not succeed in sanctifying—as embodied in the ashes of the sacrifices.

The ashes that are taken outside the camp allegorically refer to those mundane activities for which we cannot muster enough inspiration to transform them into holy acts. These aspects of one's life will remain "outside the camp," outside the realm of holiness. Still, the Torah demands that they be brought to an undefiled place, meaning that they should ultimately be utilized for holy ends. To these aspects of our life we may apply the words of the Mishnah: "Let all your deeds be for the sake of heaven."²⁷ True, they are "your" deeds, mundane in nature, but let them serve a holy end. An example of this would be eating to satisfy hunger, but doing so with the intention that the food fuel our bodies and minds so that we can study the Torah

21. *Igeret HaKodesh* 26 (142b). 22. *Sefer HaMa'amarim* 5663, vol. 1, pp. 251 ff. 23. *Sefer HaSichot* 5750, vol. 2, p. 402; vol. 1, p. 254. *Hitva'aduyot* 5742, vol. 2, pp. 1153-1154. 24. Above, on v. 2. 25. Proverbs 3:6. 26. *Avot* 2:12. 27. *Ibid.*

Tending the Fire on the Altar

3 Every morning, a priest must be appointed to carry out the following procedure. **The designated priest must don his linen tunic, but first he must don his linen trousers directly on his flesh.** After donning his tunic, he must put on his turban and a linen sash.¹⁰ So attired, **he must**, using a rake, **lift out the innermost mass of ashes into which the fire has consumed the daily evening ascent-offering**, as well as all the other offerings, **upon the Altar**. If there are still any unconsumed portions of the sacrifices among these ashes, the priest must put them back into the fire to burn. The priest must then **deposit** these ashes **next to** the south side of **the Altar**, to the east of the ramp. Similarly, the ashes of the Inner Altar and the ashes from the burnt wicks of the Candelabrum must be deposited at this location.¹¹ All these ashes will miraculously sink into the ground there.¹² This daily removal and deposition of ashes is part of the sacrificial rite, and must therefore be performed by the priest attired in his priestly uniform, despite the risk that these garments might be sullied by the ashes—just as all the other sacrificial rites (such as slaughtering, receiving and applying blood, burning up) must be performed in the finery of the priestly uniform, despite the risk that the garments might become sullied thereby.

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in the words of the Mishnah, “Let all your deeds be for the sake of heaven.”¹³

Despite the obvious superiority of “day”-consciousness over “night”-consciousness, it is by answering the challenge of nighttime, more than that of the day, that we usher in the light of morning, the light of redemption. This is because in order for us to direct our thoughts to God when we are uninspired, we must call upon our deeper currents of spiritual connection to Him. Revealing these otherwise-hidden spiritual potentials redeems us from our own “nights,” our personal “exiles,” thereby hastening the true and final, messianic Redemption.¹⁴

All night: The fire on the Altar was kept burning throughout the night, indicating that it is possible to bring Divine light to even the darkest spiritual moments. Spiritually, the fire derived its ability to illuminate the night—thereby prevailing over the natural darkness of the night—from the Divine fire that descended upon the Altar during the preceding day to devour the sacrifices.¹⁵ Similarly, although the spirit of prophecy does not initially rest on an individual outside the Land of Israel, a prophet who began prophesying within the Holy Land can continue to do so outside the Holy Land. This was the case with the prophet Ezekiel.

Thus, although Jewish law generally views night as the first half of the following day, in the case of

the sacrifices, night is considered an extension of the previous day, in that sacrifices offered up on a specific day may continue to burn into the night.¹⁶

This, indeed, is a principle that we can bear in mind when we find ourselves in moments of “spiritual night”: we can extend the spiritual inspiration of our holy days and moments into times of darkness and “night.”¹⁷

All night until morning: In the words of the 18th-century Moroccan sage Rabbi Chaim ibn Attar: “This entire passage is a reference to exile and redemption. ‘Night’ refers to the dark night of exile, during which we suffer the pains of oppression. ‘Morning’ refers to the dawn of redemption, when God will finally reveal His glory upon us, and a new era will begin. When will that morning be? In God’s eyes, a thousand years is considered a day.¹⁸ The first half of every millennium is the night; midway through the millennium begins the day. The prophet says to God, ‘Be their strength in the mornings,’¹⁹ in the plural, meaning that a maximum of two mornings will pass once the Jews go into exile [needing God to strengthen them]; after the passage of the second one, at the latest, the Redemption will surely begin.”²⁰

The present exile began with the destruction of the Second Temple in the Jewish year 3830 (70 CE). The first “morning” (i.e., midpoint of a millennium) af-

10. Yoma 12b, 23b; Maimonides, *Commentary on the Mishnah*, Tamid 5:3. *Sefer HaSichot* 5750, vol. 1, p. 374, note 90, sub-note **.

11. Rashi on 1:16, above; *Me'ilah* 12a. 12. Rashi on 1:16, above; Yoma 21a. 13. Avot 2:12. 14. *Likutei Sichot*, vol. 3, pp. 948-952.

15. Alshich. 16. *Chulin* 83a. 17. See *Or HaTorah*, *Vayikra*, vol. 1, p. 13. 18. See Psalms 90:4. 19. Isaiah 33:2. 20. *Or HaChaim* here and on Numbers 26:19.

— ONKELOS —

4 וְשָׁלַח יָת לְבוּשׁוֹ וְלִבְשׁ
לְבוּשֵׁי אַהֲרֹן וְיָפַק יָת קִטְמָא
לְמִבְרָא לְמִשְׁרֵיתָא לְאַתְרֵי דְּכִי:

4 וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־
הַדָּשֵׁן אֶל־מִחוּץ לַמִּתְנֶה אֶל־מְקוֹם טָהוֹר:

— RASHI —

מִהֵן: וְהוֹצִיא אֶת הַדָּשֵׁן. הַצִּבּוֹר בַּתְּפוּחִי, כְּשֶׁהוּא רָכָה
וְאֵין מְקוֹם לְמַעֲרָכָה, מוֹצִיאוֹ מִשָּׁם. וְאֵין זֶה חוּבָה
בְּכָל יוֹם, אֲבָל הַתְּרוּמָה חוּבָה בְּכָל יוֹם:

4 וּפָשַׁט אֶת בְּגָדָיו. אֵין זֶה חוּבָה, אֲלָא דֶּרֶךְ אֲרָץ,
שֶׁלֹּא יִלְכְּלוּ בְּהוֹצֵאת הַדָּשֵׁן בְּגָדִים שֶׁהוּא מְשַׁמֵּשׁ
בָּהֶן תְּמִיד, בְּגָדִים שֶׁבָּשַׁל בָּהֶן קִדְרָה לְרַבּוֹ אֶל יְמוֹג
בָּהֶן כּוֹס לְרַבּוֹ, לָכֵן: "וְלָבַשׁ בְּגָדִים אֲחֵרִים", פְּחוּתִין

— CHASIDIC INSIGHTS —

We can learn from this, firstly, that the preliminary preparations for fulfilling of a commandment are themselves a bona fide part of our Divine service, no less crucial and indispensable than the fulfillment of the commandment per se. In our commendable desire to connect to God through performing His commandments, we may understandably consider fulfilling the commandment much more important than preparing for it. Nonetheless, from God's perspective, both the commandment and its prerequisite preparation are expressions of His will, and therefore, the more we are focused on purely fulfilling His will (as opposed to attaining our desire for personal spiritual advancement), the less partial we will be to fulfilling the commandment itself rather than preparing for it, approaching them both with the same joy and enthusiasm.

Secondly, we all understand that it is not enough to tend our own spiritual growth; we must help others grow spiritually, as well. However, once we reach a certain level of sophistication in our service of God or of knowledge of the Torah, we might be tempted to think that our calling is with people who are "within the camp," i.e., those who have already accepted the Torah as their guide in life and do not need to be coaxed into entering a synagogue or a yeshiva. Those who are "outside the camp" and perhaps even adverse to enter it, we may think, should be someone else's concern. The Torah therefore informs us that the very same priest who performs the sacred service at the Altar must also leave the sacred precincts to perform God's will, not only outside the Tabernacle but outside the camp altogether. Furthermore, he must put on other, lesser garments in order to do so, meaning that we must be willing to don "street clothes" in order to establish proper rapport with our brethren "outside the camp" and communicate with them. Then, we can patiently draw them into the camp, where they belong, so they join us.

Although this may entail some personal sacrifice, it is nevertheless the path that God Himself showed

us by "personally" descending into the depravity of Egypt in order to elevate His people and prepare them for the Giving of the Torah.³⁷

He must take the ashes outside the camp: Any involvement with the ashes that must be taken outside the camp—i.e., with those mundane activities that we pursue for the maintenance and enhancement of our physical lives—is an unnatural task for a Jew. We are "a kingdom of priests and a holy nation"³⁸ who belong "inside the Tabernacle," wholly absorbed in holy pursuits: praying to God, studying His Torah, performing His commandments, and revealing and experiencing His presence in creation. True, we deposit these ashes in an undefiled place—we engage in all these mundane activities "for the sake of heaven"—but even so, they force us to leave the heightened Divine consciousness of expressly holy pursuits.

The Torah therefore tells us that we must tend to these ashes only when they accumulate to the point that they impede the fire's ability to consume the offerings; as long as we can continue our Divine pursuits unhindered, there is no reason to be distracted by material concerns. The only real justification for engaging in material pursuits is in order to enable or enhance further Divine activity "inside the Tabernacle."

It is therefore imperative that we remain mentally "inside the Tabernacle" whenever we venture "outside the camp." As we have noted,³⁹ we draw the inspiration required for this feat from the Torah's account of the binding of our forefather Isaac. Recalling how his self-sacrifice transformed his very body into an offering, rendering even his "ashes" fit to remain on the Altar for all time, inspires us to transform our "ashes" as well into material fit to remain on the Altar. We can thus remain focused on the true purpose of life even while engaged in secondary pursuits. It is for this reason that we read the account of his binding as a sacrifice daily, before our morning prayers.⁴⁰

37. *Likutei Sichot*, vol. 37, pp. 5-6. 38. Exodus 19:6. 39. On Genesis 22:14. 40. *Likutei Sichot*, vol. 25, pp. 135-138.

4 Since only the innermost mass of ashes must be removed daily, the remaining ashes will eventually accumulate to the point that they impede the fire's ability to consume the offerings. When this happens, the priest appointed to perform the daily ritual of removing the ashes must then remove the rest of the ashes, as will be described presently. But since this occasional removal of ash is not a sacrificial rite but only a perfunctory maintenance task, the priestly garments worn when performing actual sacrificial procedures should not be allowed to become sullied by this task.²⁸ Accordingly, although the priest is not technically required to first change out of his usual priestly garments,²⁹ **he should** nonetheless first **remove his** usual priestly **garments and put on other** priestly **garments**, of inferior quality, **and then he must take the ashes out to a** designated ritually **undefiled place outside the camp**, i.e., neither to the place designated for depositing defiled stones³⁰ nor to a cemetery. This undefiled place will be known as "the ash depository."³¹

— CHASIDIC INSIGHTS —

and perform its commandments.

"Placing the ashes near the Altar" bespeaks a loftier way of performing mundane activities, to which we may apply the words of King Solomon: "Know Him in all your ways."³² Here, we transform the mundane activity itself into an experience of knowing God; such an experience is worthy of a place near the Altar. Still, the time for this ritual was fixed for the early morning, before the sacrificial service proper began. This indicates that as exalted as this type of service is, it must nonetheless be considered only a preparation for our true task in life: studying the Torah and performing its commandments.³³

A linen sash: The sash that the priest wore while performing the other parts of the sacrificial service was the only garment of the regular priests that contained the normally forbidden mixture of wool and linen.³⁴ When depositing the ashes next to the Altar or taking the accumulated ashes outside the camp, he wore a special sash made only of linen, like his other three garments.

As explained previously,³⁵ the prohibition against wearing a garment made out of wool and linen is intended to prevent specific varieties of Divine energy from extending into realms where their presence would be detrimental. While performing the sacrificial service, the priests ascended to such a sublime level of Divine consciousness that there was no danger of negative influences and therefore no impediment to wearing wool and linen together. This, however, was not the case when they were depositing or removing the ashes—the residue left behind from the sacrifices, which the Altar could not

consume with its holy fire but had to be discarded.

As we have just seen, the ashes removed from the camp signify our mundane activities performed "for the sake of heaven" rather than as a direct means to "know Him in all our ways." These ashes "radiate" dangerous, spirituality-resistant energy, and as such, it would be unwise to attempt to elevate the forbidden mixture of wool and linen when handling them.

The same danger does not exist in the case of the shovelful of ashes placed next to the Altar every morning, which, as we have also just seen, signify our mundane activities performed with true Divine consciousness. However, this procedure takes place in the early morning, before the intrinsically holy rites of the sacrificial service proper, implying that the Divine consciousness embodied even in mundane activities performed with true Divine consciousness is not as powerful as that embodied in studying the Torah and performing God's commandments. Therefore, when we are involved in the mundane aspect of life—even while maintaining heightened Divine consciousness—we are not yet ready to refine evil. Thus, the daily depositing of the ashes, too, was performed in simple linen garments rather than in the normal, wool-and-linen priestly apparel.³⁶

He should remove his garments and put on other garments: The same priest who performed the daily sacrificial rite of depositing the ashes at the side of the Altar was the one who, when necessary, brought the accumulated ashes outside the camp. This occasional, menial task was not delegated to a second priest.

28. *Likutei Sichot*, vol. 37, pp. 1-5. 29. *Likutei Sichot*, vol. 37, p. 1, note 2. 30. See below, 14:40. 31. Rashi on 1:16, above. 32. Proverbs 3:6. 33. *Likutei Sichot*, vol. 25, pp. 134-135. 34. Exodus 28:39-42. Below, 19:19; Deuteronomy 22:11. 35. On Exodus 28:5. 36. *Sefer HaSichot* 5750, vol. 1, pp. 374-375, note 90. See also *Likutei Sichot*, vol. 36, pp. 153-160; vol. 25, p. 137.

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5 וְאָשָׁא עַל מִדְבָּחָא תַּהִי יִקְדָּא בֵּה
לֹא תִטְפִי וְיִבְעַר עֲלֶיהָ בִּהְיָא אֶעֱיֵן
בְּצִפּוֹר בְּצִפּוֹר וְיִסְדֹּר עֲלֶיהָ עֲלֵתָא
וְיִסַּק עֲלֶיהָ תְּרַבִּי נִבְסַת קִדְשִׁיא:
6 אָשָׁא תִדְרִיא תַּהִי יִקְדָּא עַל
מִדְבָּחָא לֹא תִטְפִי:

5 וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תִּוְקַד־בוֹ לֹא תִכָּבֶה וּבִעַר עָלֶיהָ
הַכֹּהֵן יַעֲצִים בִּבְכָר בִּבְכָר וְעֵרֶךְ עָלֶיהָ הָעֶלָה וְהַקְטִיר
עָלֶיהָ חֻלְבֵי הַשְּׁלָמִים: 6 אֵשׁ תָּמִיד תִּוְקַד עַל־הַמִּזְבֵּחַ
לֹא תִכָּבֶה: ס

RASHI

וְרִבּוּתֵינוּ לְמַדּוּ מִכָּאן: "עָלֶיהָ", עַל עוֹלַת הַבֶּקֶר,
"הַשְּׁלָם" כָּל הַקְּרָבָנוֹת כָּלָם, מִכָּאן שֶׁלֹּא יִהְיֶה דָּבָר
מֵאַחֵר לְתָמִיד שֶׁל בֵּין הָעֶרְבִים: 6 אֵשׁ תָּמִיד, אֵשׁ
שֶׁנֶּאֱמַר בָּהּ "תָּמִיד", הִיא שֶׁמְדַלֵּיקִין בָּהּ אֶת הַנֵּרוֹת,
שֶׁנֶּאֱמַר בָּהּ: "לְהַעֲלֹת נֵר תָּמִיד", אִף הִיא מַעַל
הַמִּזְבֵּחַ הַחִיצוֹן תִּוְקַד: לֹא תִכָּבֶה. הַמִּכָּבָה אֵשׁ עַל
הַמִּזְבֵּחַ, עוֹבֵר בְּשָׁנֵי לְאוּיִן:

5 וְהָאֵשׁ עַל הַמִּזְבֵּחַ תִּוְקַד בּוֹ. רִבָּה כָּאן יְקִידוֹת הָרֶבֶה:
"עַל מוֹקְדָה", "וְאֵשׁ הַמִּזְבֵּחַ תִּוְקַד בּוֹ", "וְהָאֵשׁ עַל
הַמִּזְבֵּחַ תִּוְקַד בּוֹ", "אֵשׁ תָּמִיד תִּוְקַד עַל הַמִּזְבֵּחַ".
כֵּלָן נִדְרָשׁוּ בְּמַסַּכַת יוֹמָאֵי שְׁנֵחָלְקוּ רִבּוּתֵינוּ בְּמִנְיָן
הַמַּעֲרָכוֹת שֶׁהָיוּ שָׁם: וְעֵרֶךְ עָלֶיהָ הָעֶלָה. עוֹלַת תָּמִיד
הִיא תְּקָדִים. מִנֵּין שֶׁלֹּא יִהְיֶה דָּבָר קוֹדֵם עַל הַמַּעֲרָכָה
לְתָמִיד שֶׁל שַׁחַד? תִּלְמוּד לֹאֲמַר: "הָעֶלָה", עוֹלָה
רִאשׁוֹנָה: חֻלְבֵי הַשְּׁלָמִים. אִם יָבִיאוּ שָׁם שְׁלָמִים.

1. מג, ב. 2. פסחים נח, ב. 3. שמות כז, ב.

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main focused on serving God with consummate selflessness.⁴⁵

6 The fire must not go out: The fire on the Altar must be kept burning even on the Sabbath, despite the fact that starting or stoking a fire on the Sabbath is normally prohibited. In addition, we have seen⁴⁶ (and will see further on⁴⁷) how ritual defilement precludes a person from entering the Tabernacle and performing sacrificial rites. However, if no undefiled priests are available, ritually defiled priests are allowed to enter and perform the rites, including tending the fire on the Altar.⁴⁸

The Divine fire within our hearts—our enthusiastic desire to cling to God through studying His Torah, fulfilling His commandments, and revealing His presence in the world—must also be constantly stoked and kept alive. The law that the Altar-fire must be kept lit even on the Sabbath and even in times of defilement teaches us the following lessons:

We have seen⁴⁹ that the essence of the Sabbath is the ascent of consciousness from its active orientation toward transforming the world into God's home into a passive orientation toward experiencing the world as already being God's home. This is why we

are forbidden to engage in weekday work on the Sabbath: involvement in worldly affairs contravenes the higher reality of the Sabbath. Cognizant of this fact, we might think that whenever we enter into a "Sabbath" experience—i.e., whenever our minds become entranced with God's presence in our lives and we become absorbed in "basking" in this revelation—we are not only allowed to detach ourselves from the world but encouraged to do so, and we need not bother to make this ascent of consciousness have any impact on our emotional involvement in our daily observance of the Torah's laws. The Torah therefore teaches us that the fire of the heart must be kept aflame even "on the Sabbath." Our connection with God must never become a purely intellectual affair, but must always set our hearts aflame, as well. At the other end of the spiritual spectrum, we may sometimes feel so distant from the Torah's expectations of us or encumbered by negative spiritual baggage that it is hard for us to imagine how we could even begin to live in accordance with such ideals. In times of such pessimism, we are told to keep our Divine fire burning also in times of "ritual defilement," even when we feel unqualified or otherwise unable to enter realms of holiness. [continues...]

A CLOSER LOOK

[5] The last sacrifice offered up each day must be the afternoon daily offering: The only exception to this rule is the Passover offering, which is

offered up after the afternoon daily offering of the 14th of Nisan.⁵⁰

45. Ta'anit 31a. Likutei Sichot, vol. 22, pp. 7-15. 46. Above, 5:2 ff. 47. Below, 7:20, Numbers 5:1-4, 9:6-14, etc. 48. Y. Yoma 4:6; Pesachim 66b; Mishneh Torah, Biat HaMikdash 4:16. 49. On Exodus 35:1-2. 50. Pesachim 58b.

5 The fire burning on the Altar must not be allowed to **go out**, for although Divine fire descends from heaven to consume the sacrifices, you must start burning them up with fire produced by human agency.⁴¹ **The priest** chosen each day for the task **must kindle fresh wood upon it every morning, and he must arrange the** cut-up pieces of the morning daily **ascent-offering** directly **upon it**—i.e., this should be the first sacrifice offered up each morning, such that no parts of any other sacrifice intervene between it and the fresh logs placed on the fire each morning. The priests **must burn up the fats of the peace-offerings**, as well as any other sacrifices that may be offered up that day, **upon** the remains of the morning daily offering, i.e., only after the morning daily offering has been offered up. Similarly, the last sacrifice offered up each day must be the afternoon daily offering.

6 The fire that will burn upon the Altar must also serve as the source of the fire used to kindle the lamps of the Candelabrum, which must be lit **regularly**, every evening.⁴² The just-articulated prohibition against letting the Altar-fire go out is herewith repeated in order to make anyone who infringes it liable to two rounds of lashes: The fire on the Altar **must not go out**.

When the Tabernacle will be succeeded by the permanent Temple, the priests must maintain multiple fires on the Altar: at least one for burning the sacrifices and one for producing the coals used to burn incense every day on the Inner Altar, with the possible addition of two others—one for keeping wood burning in case the main fire needs to be augmented and one for burning those portions of the sacrifices that were not consumed by the main fire.⁴³ In addition, the priests must make another fire on *Yom Kippur* for producing the coals used to burn the incense used in the sacrificial rites of that day.⁴⁴

— CHASIDIC INSIGHTS —

5 The priest must kindle fresh wood upon it every morning: As mentioned previously, anyone offering up a sacrifice must intend to thereby offer up himself and draw closer to God. The different types of offerings reflect the specific aspects of the self that must be refined, elevated, and brought close to God, but the common denominator of all types of offerings is the general, all-embracing submission to God that must precede the refinement of the particulars. This underlying aspect of every offering is superior to its particular element, since our general submission to God reveals our inherent selflessness in His presence. When refining a specific aspect of the self, this inherent selflessness lies dormant, since we are, after all, focusing on and preoccupied with our self (albeit for the sake of refining it).

The submission of the total human being is expressed in the donation of the wood for the Altar, on top of which every offering was placed. In donating the wood, the donor knew that his donation would

be subordinate to the chief entity—the animal being sacrificed. Furthermore, his wood would not necessarily be used to burn his own offering; it would most likely be used to burn someone else's. The absence of the self in this offering parallels the selflessness manifest in our general submission to God.

The greatest self-effacement, however, was demonstrated by those who chopped down the trees for the wood. Unlike those who donated the wood and saw it immediately attain the holy status that made it fit for the Altar, the woodchoppers did their work long before the wood was consecrated. They did not see the logs they cut become holy and part of the Temple service, even though this was their intention. Their task, therefore, afforded the least possibility of becoming caught up in the exhilaration of achievement and thereby forgetting that true greatness and worth are achieved through serving God with complete selflessness and transparency.

The goal, then, is to be a “woodchopper”: to re-

41. Rashi on 1:7, above. 42. Exodus 27:20-21; below, 24:1-4; *Likutei Sichot*, vol. 17, pp. 54-55. 43. *Ibid.*, pp. 50-53. 44. Below, 16:12.

— ONKELOS —

7 וְדָא אוריתא דמנחתא דיקרבון
יתה בני אהרן קדם יי לקדם
מדבחה: 8 ויפריש מנה בקמצה
מסלתא דמנחתא וממשה וית
כל לבנותא די על מנחתא ויסק
למדבחה לאתקבלא ברענא
אדפרתה קדם יי: 9 ודישתאר
מנה ייכלון אהרן ובגודי פטירא
תתאכל באתר קדיש בדרת משכן
ומנא ייכלנה: 10 לא תתאפי חמיע
חלקהו ויהבית יתה מקרבני קדש
קדשין היא כחטאתא וכאשם:

7 וזאת תורת המנחה הקרב אתה בני־אהרן לפני
יהוה אל־פני המזבח: 8 והרים ממנו בקמצו מסלת
המנחה ומשמנה ואת כל־הלבנה אשר על־המנחה
והקטיר המזבח ריח ניחח אזפרתה ליהוה: 9 והנותרת
ממנה יאכלו אהרן ובניו מצות תאכל במקום קדש
בחצר אהל־מועד יאכלוה: 10 לא תאפה חמין חלקם
נתתי אתה מאשי קדש קדשים הוא כחטאת וכאשם:

— RASHI —

המנחה. שלא תהא מערבבת באהרת: ואת כל הלבנה
אשר על המנחה והקטיר. שְׁמֶלֶקֶט את לבונתה לאחר
קמיצה ומקטירו. ולפי שלא פרש בן אלא באחת מן
המנחות ב"ויקרא", הוצרך לשנות פרשה זו, לכלל
כל המנחות כמשפטן: 9 במקום קדש. ואינוהו? "בחצר
אהל מועד": 10 לא תאפה חמין חלקם. אף השירים
אסורים בחמין: כחטאת וכאשם. מנחת חוטא הרי
היא כחטאת, לפיכך קמצה שלא לשמה — פסולה;
מנחת נדבה הרי היא כאשם, לפיכך קמצה שלא
לשמה — כשרה:

7 וזאת תורת המנחה. תורה אחת לכלן, להטעין
שמן ולבונה האמורין בענין. שיכול, אין לי טעונות
שמן ולבונה אלא מנחת ישראל שהיא נקמצת,
מנחת כהנים שהיא כליל, מנין? תלמוד לומר:
"תורת": הקרב אתה. היא הגשה בקרן מערבית
דרומית: לפני ה'. הוא מערב, שהוא לצד אהל מועד:
אל פני המזבח. הוא הדרום, שהוא פניו של מזבח,
שהכש נתון לאותו הרוח: 8 והרים ממנו. מהמחבר,
שהא עשרון שלם בבת אחת בשעת קמיצה:
בקמצו. שלא יעשה מדה לקמן: מסלת המנחה
ומשמנה. מכאן שקומין ממקום שנתרבה שמנה:

4. ב, אג. שמואל

— CHASIDIC INSIGHTS —

"If the [inner] fire [of the heart] is kept burning continuously, it will extinguish all negativity."⁵⁷

But the fire can only work its magic if it is kept burning continuously; any lapse in enthusiasm is an opportunity for pessimism to creep in. An intermittent fire or the memory of recent flames is therefore not enough; we must become adept at keeping our inner fires burning no matter how our moods may vary.⁵⁸

As the source of the fire for the lamps of the Candelabrum: Even though the Candelabrum stood right next to the incense Altar, inside the Sanctuary, its lamps were lit with fire taken from the sacrificial Altar, which stood outside the Sanctuary, in the Tabernacle Courtyard.

The Sanctuary structure and the furnishings within it (including the Candelabrum) represent our inner, personal spiritual refinement, the processes through which we learn to manifest our Divine soul and ascend the ladder of our relationship with God. In contrast, the surrounding Courtyard and the furnishings within it (including the sacrificial Altar) represent how we elevate the outside

world to higher levels of Divine consciousness. The fact that the Candelabrum's lamps are lit with fire taken from the Outer Altar rather than from the Inner Altar teaches us that in order to become a "Candelabrum," a light illuminating our own spiritual journey, we must tap the resources that are only found "outside," the great Divine potentials ("sparks," in the terminology of Kabbalah) that inhere within physical reality, by revealing their Divine purpose, thereby elevating the consciousness of the "outside" to the Divine consciousness native to the "inside."

By rising to the challenges of the world "outside" the Sanctuary, far removed from Divine awareness, we can not only kindle our personal light but ensure that it remains continuous and steady, as well.⁵⁹

Although Divine fire descends from heaven: In general, any spiritual initiative on our part elicits a reciprocal response from God, just as any physical action elicits a reciprocal reaction. Logically, however, since our initiatives are limited by our human finiteness, they should only be able to elicit commensurately-finite Divine responses. Nonetheless,

57. HaYom Yom, 20-21 Adar II; Igrot Kodesh Admor Mehorayatz, vol. 4, p. 70; Or Torah, addendum 9. 58. Likutei Sichot, vol. 1, p. 217. 59. Likutei Sichot, vol. 17, p. 55-56.

Grain-Offerings, continued

7 This is the regulation of the grain-offering: It was mentioned previously⁵¹ that **Aaron's sons must bring it**, before burning it up, to the southwest corner of the Altar; in doing so, they are presenting it simultaneously **"before God,"** i.e., at the west side of the Altar, which faces the entrance to the Sanctuary, and **at the "front" of the Altar**, i.e., its south side, the location of the ramp used to ascend the Altar.

8 The officiating priest **must lift out** its memorial portion **from** the whole of it, i.e., the entire prescribed amount of flour must be present in the vessel when he removes the memorial portion from it. He must remove the memorial portion **with his actual fist**; i.e., he must not remove an equivalent amount with some implement. The priest must remove the memorial portion **from the fine wheat flour of the grain-offering as well as from its oil**, i.e., from the part of the flour where the most oil has accumulated. What was stipulated above with regard to the unbaked grain-offering⁵² applies to all grain-offerings: after removing the memorial portion of the grain and oil, the priest must remove **all the frankincense that is on the grain-offering** in order to **burn it up**, too, as the grain-offering's **memorial portion on the Altar**. Burning up the memorial portion must be done with the intention that it be **pleasing to God**.

If two or more grain-offerings become intermingled such that it is impossible to remove the memorial portion of each one separately, they are both or all invalid.

9 Aaron and his sons must eat whatever is left over from it. It must be eaten as unleavened bread in a holy place—specifically, **they must eat it in the Courtyard surrounding the Tent of Meeting**.

10 The requirement that the priests' portion be eaten unleavened is also subject to a passive commandment: **it must not be baked leavened**, even though **I have given it to them as their portion from My fire-offerings**. It is a sacrifice of **superior holiness**, meaning that it must be eaten within the Tabernacle precincts, as just stated, and it must be eaten by the end of the night following the day it was offered up;⁵³ whatever is leftover on the next day must be burned up.⁵⁴

If the grain-offering is brought to atone for sin, then, **like the** grain-offering brought as a variable **sin-offering**,⁵⁵ it is disqualified if the priest does not separate and burn up its memorial portion with the intention that it be considered a sin-offering; but if the grain-offering is brought as a voluntary offering, then, just **like the** animal **guilt-offering** is not disqualified if the priest does not slaughter it with the intention that it be considered a guilt-offering,⁵⁶ it is similarly not disqualified if the priest separates and burns up the memorial portion without any specific intention regarding its purpose.

∞ CHASIDIC INSIGHTS ∞

By keeping our enthusiasm fired even in such times, the Divine flame within us will eventually burn away all impediments to joyful, holy living. As the Maggid of Mezeritch interpreted this verse,

51. Above, 2:8. 52. Above, 2:2. 53. See Exodus 29:31; below, 7:6, etc.; Numbers 18:9-10; *Zevachim* 6:1; *Mishneh Torah*, *Ma'aseh HaKorbanot* 10:7. 54. Below, 7:17. 55. Above, 5:12. 56. Below, 7:2.

— ONKELOS —

11 כל דכורא בבני אהרן ייכלנה קים עלם לדריכון מקרבניא דיי כל דיקרב בהון יתקדש: 12 ומליל יי עם משה למימר: 13 דין קרבן אהרן ובנוהי די יקרבון קדם יי ביזמא דרביאו יתה חד מן עסרא בתלת סאין סלתא מנחתא תדירא פלוגתה בצפרא ופלוגתה ברמשא: 14 על מסריתא במשח תתעביד רביכא תיתנה תופיני מנחת בצועין תקרב לאתקבלא ברענא קדם יי: 15 וכהנא דמרבא תחזותיה מבנוהי יעבד יתה קים עלם קדם יי גמיר תתסק:

11 כִּלְיָזָר בְּבָנֵי אֶהֱרֹן יֵאבְלָנָה חֻקְעוּלָם לְדִרְתִּיכֶם מֵאִשֵּׁי יְהוָה כָּל אֲשֶׁר־יִגַּע בָּהֶם יִקְדָּשׁ: פ

◆ שני 12 וידבר יהוה אל־משה לאמר: 13 זֶה קָרְבַּן אֶהֱרֹן וּבָנָיו אֲשֶׁר־יִקְרִיבוּ לַיהוָה בַּיּוֹם הַמָּשָׁח אֹתוֹ עֲשִׂיתָ הָאִפָּה סֵלֶת מִנְחָה תָמִיד מִחֲצִיתָהּ בַּבֶּקֶר וּמִחֲצִיתָהּ בָּעֶרֶב: 14 עַל־מִחְבֹּת בִּשְׁמֹן תַּעֲשֶׂה מִרְבֶּכֶת תִּבְיָאָנָה תִּפְיֵנוּ מִנְחַת פְּתִים תִּקְרִיב רֵיח־נִיחֹחַ לַיהוָה: 15 וְהִכְהֹן הַמְּשִׁיחַ תַּחֲתָיו מִבָּנָיו יַעֲשֶׂה אֹתָהּ חֻקְעוּלָם לַיהוָה כָּלִיל תִּקְמָר:

— RASHI —

חלוטא ברותחין כל צרכה: תפיני. אפוינה אפיות הרבה, שאחר חליטתה, אופה בתנור וחזור ומטגנה במחבת: מנחת פתים. מלמד שטעונה פתיתה. ולא פתיתה ממש, בצועין ופרורין, לפי שאינה נקמצת, אלא כופלה לשנים, וחזור וכופלה לארבעה שתי וערב ואינו מבדיל, וכן מקטיר לאשים. בתורת כהנים מפרש לה: 15 המשיח תחתיו מבניו. המשיח מבניו תחתיו: כליל תקטיר. אין נקמצת להיות שיריה נאכלין, אלא בלה כליל. וכן "כל מנחת בהן" של נדבה, "כליל תהיה". "כליל" — בלה שוה לגבוה:

11 כל זכר. אפלו בעל מום. למה נאמר? אם לאכילה, הרי כבר אמור: "לחם אלהיו מקדשי הקדשים" וגו' אלא לרבות בעלי מומין למחלקת: כל אשר יגע וגו'. קדשים קלים או חלין שיגעו בה ויבלעו ממנה: יקדש. להיות כמוה, שאם פסולה, יפסלו, ואם כשרה, יאכלו כחמר המנחה: 13 זה קרבן אהרן ובניו. אף ההדיוטות מקריבין עשירית האפיפה ביום שהן מתחנכין לעבודה, אבל כהן גדול בכל יום, שנאמר: "מנחה תמיד וגו', והכהן המשיח תחתיו מבניו וגו' חק עולם" וגו': 14 מרבכת.

5. ויקרא כא, כב. 6. פסוקים ירטו. 7. פסוק 10.

— CHASIDIC INSIGHTS —

as we have seen previously,⁶⁵ God bestows upon us infinite reward for our finite initiatives. Nonetheless, our initiative must bear some semblance to the reciprocal Divine reaction we wish to elicit.

Such is also the case here: Inasmuch as the Divine fire is the visible manifestation of God's infinite presence within the finite temporal and spatial confines of the Tabernacle, the Altar-fire that elicits it must also be "infinite" in some way.

As we have seen,⁶⁶ creation is by definition finite; from God's perspective, the act of Creation was a process of contracting and limiting His infinite self-revelation in order to create specific, defined entities. Time and space are therefore inherently finite; there is no natural way we can make them infinite, either quantitatively or qualitatively (by infusing them with infinite meaning and substance). Yet, using a physical object to do something continuously and consistently evokes the sensation of eternity, of

a reality that transcends the fluctuations of relative, ephemeral existence. In this sense, consistency and continuity are the human reflection of Divine infinity. Therefore, by ensuring that our fire is consistent and continuous, we enable it to elicit the infinite Divine fire.

As we have seen, our personal Altar-fire is the enthusiasm with which we fulfill our Divine mission. Keeping this flame of enthusiasm constantly and consistently burning elicits God's infinite revelation in our lives, which in practical terms is manifest as supra-natural success in our earthly endeavors.⁶⁷

15 Given to God by the high priest: The "high priest" within each of us is the innermost aspect and quintessential core of our soul (known as the *yechidah*⁶⁸), which is immutably bound with God. This aspect of our soul is the source of our self-sacrifice, our readiness to suffer martyrdom rather than submit to idolatry—or any sham ideology or

65. On Genesis 15:1. 66. On (and preceding) Genesis 1:1. 67. *Likutei Sichot*, vol. 1, pp. 218-219. 68. Cf. *Sefer HaMa'amarim Melukat*, vol. 1, p. 248.

11 As will be seen later,⁶⁰ even if a priest has a blemish that disqualifies him from officiating in the sacrificial rites, he is still allowed to eat of the priests' portions of the sacrifices, including those of superior holiness. Moreover, **every** such **male among Aaron's descendants** is entitled to receive his own, equal portion of the priests' portions, which **he may then eat**, together with the priests who are not disqualified from officiating. This is **an eternal entitlement**, which will be in force **throughout your generations**, that such priests will receive **from the fire-offerings of God**, i.e., from those sacrifices a portion of which is burned up on the Altar.

Anything—i.e., any non-sacrificial meat or any sacrificial meat of lesser holiness—that **touches** a sacrifice of superior holiness, such as the grain-offering, and thereby absorbs some of its juice or flavor,⁶¹ **will become holy** like it, as follows: (a) it will become disqualified if the sacrifice it touched becomes disqualified, and (b) the same restrictions regarding who may eat the sacrifice of superior holiness (only priests), where this sacrifice may be eaten (only in the Tabernacle precincts), and when (by the end of the night following the day it was offered up)⁶² will apply to it, as well.'"

Obligatory Offerings of the Priests

◆ *Second Reading* 12 God spoke to Moses, saying,

13 "There is a special grain-offering that the high priest is required to offer up every day of his tenure. **This is the offering of Aaron and his descendants** for all time **that they must offer up to God** beginning **on the day when** one of them is **anointed** as high priest: **one-tenth of an ephah of fine wheat flour** as a **perpetual grain-offering**, **half** of which he must offer up **in the morning** and **half** of which he must offer up **in the evening**.

14 Each half-measure of flour is further subdivided into six portions, each of which is then kneaded into dough with a quarter of a *log* of oil. Both sets of six loaves **must be made**, i.e., fried, **in oil in a shallow frying pan**; but each loaf **must be brought** to the frying pan only after it has been first **scalded** in water and fully **baked** in an oven. Just like a regular grain-offering made in a frying pan, this **grain-offering** must be **broken into pieces**,⁶³ but each loaf of this grain-offering need only be broken into halves, not quarters. **You must offer it up** with the intention **to please God**.

15 **The priest from among his sons who is anointed** to succeed him and serve as high priest **in his stead must** likewise **prepare** this offering and offer **it up** every day of his tenure, half in the morning and half in the evening. This grain-offering is **an eternal allotment** given **to God** by the high priest on behalf of the entire community, and therefore, (a) unlike any other grain-offering brought by a priest, a 'memorial portion' is separated from it, but (b) because it is nonetheless brought by a priest, **all of it**—i.e., not only the 'memorial portion' but the rest of it, as well—**must be burned up**.⁶⁴

60. Below, 21:22. 61. See *Likutei Sichot*, vol. 27, p. 31, note 19. 62. Above, v. 9. 63. Above, 2:6. 64. *Likutei Sichot*, vol. 22, p. 24-25.

— ONKELOS —

16 וְכָל מִנְחַת כֹּהֵן דְּכֹהֵנָא גְמִיר תְּהִי
לֹא תִתְּאָכֵל: 17 וּמִלֵּיל יִי עִם
מִשָּׁה לְמִימֵר: 18 מִלֵּיל עִם אֶהְרֹן
וְעִם בְּנוֹהֵי לְמִימֵר דָּא אֹרְיָתָא
דְּחִטָּאָתָא בְּאַתְרָא דִּי תִתְּנִבְס
עֲלֵתָא תִתְּנִבְס חִטָּאָתָא קֳדָם
יִי קֳדָם קֳדָשִׁין הִיא: 19 כֹּהֵנָא
דְּמִכְפֵּר בְּדִמָּה יִיכְלֵנָה בְּאַתְר
קֳדָשׁ תִּתְּאָכֵל בְּדֶרֶת מִשְׁכָּן וּמִנָּא:
20 כָּל דִּי־קָרֵב בְּבִסְרָה יִתְקַדֵּשׁ וְדִי
יְדִי מִדְּמָה עַל לְבוּשָׁא דִּי יְדִי עֲלָה
תִתּוֹר בְּאַתְר קֳדָשׁ:

16 וְכָל־מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה לֹא תֹאכֹל: פ

17 וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: 18 דְּבַר אֶל־אֶהְרֹן
וְאֶל־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הַחֲטָאת בִּמְקוֹם אֲשֶׁר
תִּשְׁחָט הָעֹלָה תִשְׁחָט הַחֲטָאת לִפְנֵי יְהוָה קֳדָשׁ קֳדָשִׁים
הוא: 19 הַכֹּהֵן הַמְחַטֵּא אֹתָהּ יֹאכְלֶנָה בִּמְקוֹם קֳדָשׁ
תֹּאכֹל בַּחֲצֵר אֹהֶל מוֹעֵד: 20 כָּל אֲשֶׁר־יִגַּע בְּבִשְׂרָהּ
יִקְדָּשׁ וְאֲשֶׁר יִזֶּה מִדְּמָהּ עַל־הַבְּגָד אֲשֶׁר יִזֶּה עָלֶיהָ
תִכְבֶּס בִּמְקוֹם קֳדָשׁ:

— RASHI —

בְּבִשְׂרָה. כָּל דְּבַר אֲכָל אֲשֶׁר יִגַּע וְיִבְלַע מִמֶּנָּה: יִקְדָּשׁ.
לְהִיּוֹת כְּמוֹהִי: אִם פְּסוּלָה — תִּפְסָל, וְאִם הִיא בְּשָׂרָה
— תֹּאכֹל כְּחֹמֶר שְׂבֵה: וְאֲשֶׁר יִזֶּה מִדְּמָה עַל הַבְּגָד.
וְאִם הִזָּה מִדְּמָה עַל הַבְּגָד — אוֹתוֹ מְקוֹם דָּם הַבְּגָד
”אֲשֶׁר יִזֶּה עָלֶיהָ, תִּכְבֶּס” בְּתוֹךְ הָעֶזְרָה: אֲשֶׁר יִזֶּה.
יִהְיֶה נֹזֵה, כְּמוֹ: ”וְלֹא יִשָּׂה לְאַרְץ מְגִלָּם” — יִהְיֶה נְטוּי:

19 הַמְחַטֵּא אֹתָהּ. הָעוֹבֵד עֲבוּדוֹתֶיהָ שֶׁהִיא נִעֲשִׂית
חֲטָאת עַל יְדוֹ: הַמְחַטֵּא אֹתָהּ יֹאכְלֶנָה. הָרְאוּי
לְעִבּוּדָהּ, יֵצֵא טָמֵא בְּשַׁעַת זְרִיקַת דָּמִים, שְׂאִינוֹ
חוֹלֵק בְּבִשָּׂר. וְאִי אֶפְשָׁר לוֹמֵר שְׂאוּסֵר שְׂאֵר כֹּהֲנִים
בְּאִכְלֵתָהּ חוּץ מִן הַזֹּזֵק דָּמָה, שֶׁהָרִי נֶאֱמַר לְמִטָּה:
”כָּל זָכָר בְּכֹהֲנִים יֹאכֵל אֹתָהּ”: 20 כָּל אֲשֶׁר יִגַּע

8. פסוק כב. 9. איוב טו, כט.

Courtyard. You do not have to wash the entire garment, since, unlike in the previous case, the blood is not considered to have spread instantaneously throughout the entire garment. In contrast to the previous rule, this rule applies only to the blood of sin-offerings, not to that of other sacrifices.

— CHASIDIC INSIGHTS —

lifestyle that attempts to lure us with empty promises of salvation or fulfillment.

In truth, any infringement of God’s will is in effect a form of idolatry, inasmuch as at that moment, we are serving something other than God (whether it be money, fame, pleasure, despair, etc.). When we contemplate this fact and realize that we would readily give up our lives rather than openly sacrifice our integrity by serving idols, it is impossible for us to be enticed into swerving from fulfilling God’s will—either by entertaining unholy or depressing thoughts, speaking unholy or insensitive words, or

performing unholy or destructive actions.⁸⁴

In this context, our personal “high-priestly” grain-offering is the meditative contemplation through which we manifest the *yechidah* of our souls. Like the high priest’s offering, drawing upon the power of the *yechidah* is necessary both in the “morning,” i.e., when we feel enlightened and inspired, in order to ensure that we channel our vivacity in accordance with God’s will, and in the “evening,” i.e., when we feel confused or uninspired, in order to ensure that we resist temptation.⁸⁵

84. *Tanya*, chapter 24 (30a). 85. *Hitva’aduyot* 5746, vol. 2, pp. 701-702.

16 All other priests must offer up this same grain-offering on the day they are installed as priests, but instead of offering up half of it in the morning and half in the evening, they offer up all twelve loaves at the same time.⁶⁹ Furthermore, as stated previously,⁷⁰ since these offerings are brought by the priests on their own behalf, not on behalf of the community, no ‘memorial portion’ is separated out from them, for **every grain-offering** brought by a priest on his own behalf **must be wholly** burned up as a single unit.⁷¹ No part of it **may be eaten**; however, it still requires oil and frankincense.”⁷²

Sin-Offerings, continued

17 God spoke to Moses, saying,

18 “Speak to Aaron and to his sons, saying, ‘This is the regulation of the sin-offering: The sin-offering must be slaughtered **“before God,”** i.e., within the precincts of the Tabernacle Courtyard, and specifically, as mentioned previously,⁷³ **in the same place where the ascent-offering is slaughtered,** i.e., to the north of the Altar.⁷⁴ (This requirement applies to all sin-offerings, even the variable sin-offering,⁷⁵ which, because it may be brought as grain⁷⁶—in which case there is no slaughtering—you might assume to be exempt from this requirement even if it is brought as an animal.⁷⁷) A sin-offering **is a sacrifice of superior holiness,** meaning that it must be eaten within the Tabernacle precincts by the end of the night following the day it was offered up.⁷⁸

19 Any priest who is on duty⁷⁹ when the blood is being applied to the Altar and who **is fit to offer it up as a sin-offering**—i.e., who is not defiled⁸⁰—**may be included** in the division of the priests’ portions of the meat and **eat it. It must be eaten in a holy place,** i.e., **in the Courtyard of the Tent of Meeting.** It may not be eaten before its blood has been applied to the Altar; the same applies to all sacrifices that are eaten.⁸¹

20 Any food that touches its meat and absorbs some of its juice or flavor⁸² **will become holy** like it: (a) it becomes disqualified if the sacrifice it touched becomes disqualified, and (b) the same restrictions as to who may eat the sacrifice (only priests), where it may be eaten (only in the Tabernacle precincts), and when it may be eaten (by the end of the night following the day it was slaughtered) now apply to it, as well. Even if the food only touches the meat in one place, the meat’s essence is considered to have spread throughout the entire piece of food, rendering all of it subject to the stringencies applicable to the meat. The same rule applies to food that touches any sacrifice of superior holiness.⁸³

Furthermore, **if any of its blood spurts onto a garment, you must wash** the area of the garment **onto which it spurted in a holy place,** i.e., in the Tabernacle

69. Rashi on v. 13, above. 70. Above, 2:3. 71. *Likutei Sichot*, vol. 22, p. 25. 72. Rashi on v. 7, above. 73. Above, 4:29. 74. Above, 1:5, 11. 75. Above, 5:1-13. 76. Above, 5:11-12. 77. *Likutei Sichot*, vol. 17, pp. 46-47. 78. Above, v. 10. 79. See Deuteronomy 18:6-8. 80. See 7:7, below. 81. Rashi on 19:26, below. 82. See *Likutei Sichot*, vol. 27, p. 31, note 19. 83. *Likutei Sichot*, vol. 27, p. 32.

— ONKELOS —
 21 ומן דחסף די תתבשל בה
 יתבר ואם במנא דנחשא תתבשל
 ויתמריק וישתטיף במינא: 22 כל
 דכורא בכהניא ייכול יתה קדש
 קדשין היא: 23 וכל חטאתא די
 יתעל מדמה למשכן ומנא לכפרא
 בקדשא לא תתאכל בנורא
 תתוקד: 7:1 ודא אורייתא דאשמא
 קדש קדשין הוא:

21 וכל־יִחְרֹשׁ אֲשֶׁר תִּבְשַׁל־בוּ יִשָּׁבֵר וְאִם־בְּכֵלִי נִחְשַׁת
 בְּשִׁלָּה וּמִרְק וְשִׁטְף בַּמַּיִם: 22 כָּל־זָכָר בְּבִהְיֹנִים יֹאכַל
 אֹתָהּ קֹדֶשׁ קֳדָשִׁים הִוא: 23 וְכָל־חַטָּאת אֲשֶׁר יִזְבֹּא
 מִדְּמָה אֶל־אֹהֶל מוֹעֵד לְכַפֵּר בַּקֹּדֶשׁ לֹא תֹאכַל בָּאֵשׁ
 תִּשְׂרֹף: פ

7:1 וְזֹאת תּוֹרַת הָאֲשָׁם קֹדֶשׁ קֳדָשִׁים הִוא:

— RASHI —
 21 וְיִשָּׁבֵר. לְפִי שֶׁהַבְּלִיעָה שְׂנֵבֶלְעַת בּוּ נַעֲשֶׂה נֹתֵר, וְהִוא הַדִּין לְכָל הַקָּדָשִׁים: וּמִרְק. לְשׁוֹן "תִּמְרוֹקִי הַנָּשִׁים"⁹¹. אִישְׁקוּרִימִינ"ט בְּלַעְזוֹ: וּמִרְק וְשִׁטְף. לְפָלֹט אֶת בְּלִיעֵתוֹ. אָבַל כָּלִי חָרָס, לְמִדָּה הַכְּתוּב כָּאֵן שְׂאִינוּ יוֹצֵא מִיַּד־דְּפִיו לְעוֹלָם: 22 כָּל זָכָר בְּבִהְיֹנִים יֹאכַל אֹתָהּ.

10. אסתר ב, יב. 11. נקוי מתוך סלוק הקלוד. 12. פסוק יט.

Guilt-Offerings, continued

7:1 With regard to guilt-offerings, we have only discussed so far what circumstances obligate a person to bring such an offering, but not how such an offering is to be sacrificed. **The following, then,⁹¹ is the regulation of the guilt-offering:** You will be taught later⁹² that once an animal has been designated as a sacrifice, it is forbidden to substitute another animal in its stead, and if someone nonetheless does try to substitute another animal for it, declaring that this second animal is to be sacrificed in place of the first one, the first one is still offered up and the second one acquires the status of a consecrated animal, i.e., it may no longer be used for mundane purposes. What is then done with the second animal depends on what kind of sacrifice it was attempted to substitute it for. If the original animal was designated as a guilt-offering, then the second animal is not offered up, because **it**, i.e., the original animal, retains its status of **superior holiness** and does not share this status with the second animal. However, since the second animal cannot revert to its mundane status, it must be allowed to graze until it becomes blemished; it is then sold, and other animals are purchased with the proceeds from its sale. In this way, the sacred status of the second animal is transferred to the purchased animals, which are then offered up as communal voluntary ascent-offerings when there are insufficient obligatory sacrifices to keep the Altar occupied (which can easily happen on long summer days), since it is considered somewhat disrespectful to allow the Altar to be left inactive.⁹³

91. *Likutei Sichot*, vol. 17, pp. 45-46. 92. *Below*, 27:9-10. 93. *Temurah* 3:3 (20b); *Mishneh Torah*, *Temurah* 3:1.

21 When food is cooked in a vessel, the vessel absorbs some of the food, its juice, or its flavor. Earthenware vessels and metal vessels differ with regard to how they release what they have absorbed: metal vessels can be purged of what they have absorbed by boiling them in water, but earthenware vessels cannot be purged of what they have absorbed, neither by boiling them in water nor by any other method. Therefore, when sacrificial meat is cooked in an earthenware vessel, whatever the vessel has absorbed from the offering immediately becomes impossible to ever be eaten and is therefore categorized as sacrificial food that cannot or will not be eaten within the permitted time, which must be immediately destroyed. As is the case with food that absorbs sacrificial juice by contact (as described in the previous verse), an earthenware vessel that absorbs sacrificial juice through cooking assumes its properties and is rendered forbidden in its entirety. Therefore, **any earthenware vessel in which** meat of any sacrifice of superior holiness **has been cooked must be shattered** forthwith. Once the vessel is shattered, the sacrificial juice is considered to have been eliminated, similar to how sacrificial meat that cannot be eaten within its time limit must be burned up.⁸⁶ In contrast, if sacrificial meat is cooked in a metal vessel, the vessel does not have to be shattered. Since the absorbed sacrificial juice can be released (and then consumed) if something else is cooked in the vessel, it does not transform the vessel by its very presence into a forbidden entity.

Nonetheless, **if** the meat of a sin-offering **is cooked in a copper** or other metal **vessel, it must be purged** by boiling it in water **and then rinsed with cold water** inside the Tabernacle precincts⁸⁷ in order to cause it to release the sacrificial food that it absorbed. The vessel may then be used as usual. In contrast to the previous rule, this rule applies only to vessels in which sin-offerings were cooked, not any other sacrifices.⁸⁸

22 **Every male among the priests** (who is on duty and is not defiled when the blood is being applied to the Altar, as stated⁸⁹) **may eat** of the priests' portions of the sin-offering—but only adult males, for **it is** a sacrifice **of superior holiness**, and such sacrifices may be eaten only by the priests themselves, not by their families. The priests may eat their portions only during the day on which the animal is offered up and/or the following night; whatever is leftover on the next day must be burned up.⁹⁰

23 **But any sin-offering**—or in fact, any offering whose blood is supposed to be applied to the Outer Altar—**some of whose blood was** mistakenly **brought into the Tent of Meeting in order to effect atonement in the Sanctuary** is thereby rendered invalid and therefore **must not be eaten**. Rather, **it must be burned in fire**.

86. Exodus 12:10; Below, 7:17. 87. *Mishneh Torah, Ma'aseh HaKorbanot* 8:11. 88. *Likutei Sichot*, vol. 27, pp. 29-36. 89. Above, v. 19. 90. Rashi on 7:15, below.

— ONKELOS —

2 באתרא די יכסון ית עלתא יכסון ית אשמא וית דמה יורק על מדבחא סחור סחור: 3 וית כל תרבה יקריב מנה ית אליתא וית תרבא דחפי ית גוא: 4 וית תרתין כלן וית תרבא די עליהן די על גססא וית חצרא דעל כבדא על כליתא יעדנה: 5 ויסק יתהון בהנא למדבחא קרבנא קדם יי אשמא הוא: 6 כל דכורא בכחניא ייכלנה באתר קדיש יתאכל קדש קדשין הוא: 7 בחטאתא באשמא אורייתא חדא להון כהנא די יכפר בה דילה יחי:

2 בַּמָּקוֹם אֲשֶׁר יִשְׁחֲטוּ אֶת־הָעֹלָה יִשְׁחֲטוּ אֶת־הָאֲשָׁם וְאֶת־דָּמּוֹ יִזְרֹק עַל־הַמִּזְבֵּחַ סָבִיב: 3 וְאֵת כָּל־חֻלְבּוֹ יִקְרִיב מִמֶּנּוּ אֵת הָאֵלִיָּה וְאֶת־הַחֶלֶב הַמִּכֶּסֶה אֶת־הַקָּרֶב: 4 וְאֵת שְׁתֵּי הַבָּלִיֹּת וְאֶת־הַחֶלֶב אֲשֶׁר עָלֵיהֶן אֲשֶׁר עַל־הַפְּסָלִים וְאֶת־הַיִּתְרֹת עַל־הַפֶּבֶר עַל־הַבָּלִיֹּת יִסְרְנֶה: 5 וְהַקְטִיר אֹתָם הַכֹּהֵן הַמִּזְבֵּחַה אִשָּׁה לַיהוָה אֲשֶׁם הוּא: 6 כָּל־זָכָר בְּכֹהֲנִים יֹאכְלֻנּוּ בַּמָּקוֹם קָדוֹשׁ יֹאכְל קָדֵשׁ קָדָשִׁים הוּא: 7 בַּחֲטָאת כָּאֲשֶׁם תּוֹרָה אָחַת לָהֶם הַכֹּהֵן אֲשֶׁר יִכְפֹּרֵבּוּ לוֹ יִהְיֶה:

— RASHI —

דמיו עולה לקיץ המזבח, אם שחטו סתם, אינו כשר לעולה קדם שנתק לרעהיה. ואינו בא ללמד על האשם שיהא פסול שלא לשמו, כמו שדרשו "הוא" הכתוב בחטאת, לפי שאשם לא נאמר בו "אשם הוא" אלא לאחר הקטרת אמורין, והוא עצמו שלא הקטרו אמוריו — כשר: 6 קדש קדשים הוא. בתורת כהנים הוא נדרש: 7 תורה אחת להם. בדבר זה: הכהן אשר יכפר בו. הראוי לכפרה חולק בו, פרט לטבול יום ומחסר כפורים ואונן:

2 וישחטו. רבה לנו שחטות הרבה, לפי שמצינו אשם בצבור, נאמר "ישחטו" רבים, ותלאו בעולה, להביא עולת צבור לצפון: 3 ואת כל חולבו וגו'. עד כאן לא נתפרשו אמורין באשם, לכך הוצרך לפרשם כאן, אבל חטאת — כבר נתפרשו בה בפרשת "ויקרא"⁹⁸: את האליה. לפי שאשם אינו בא אלא איל או כבש, ואיל וכבש נתברו באליה: 5 אשם הוא. עד שנתק שמו ממונו. למד על אשם שמתו בעליו, או שנתכפרו בעליו, אף על פי שעומד להיות

13. פרק ב.

such sacrifices may be eaten only by priests, not by their families, and only within the Tabernacle precincts during the day the animal is offered up and/or the following night.⁹⁸ It may not be eaten before its blood has been applied to the Altar.⁹⁹

7 The guilt-offering is like the sin-offering in that they have this same regulation: the parts of it designated as the priests' portions **belong to any priest** to eat **who is fit to effect atonement through it**. This excludes not only priests who have contracted ritual impurity and are still fully in that state,¹⁰⁰ but also any priest (a) who has contracted ritual impurity and has immersed himself in a *mikveh* but is awaiting nightfall to become rid of his impurity; or (b) who has contracted ritual impurity and has both immersed himself in a *mikveh* and awaited nightfall but is still required to bring a sacrifice in order to rid himself entirely of his impurity, or (c) whose father, mother, sister, brother, son, daughter, or wife died that day.¹⁰¹

98. Rashi on 7:15, below. 99. Rashi on 19:26, below. 100. Below, 22:2-3. 101. Rashi here and on 10:19, below.

2 They must slaughter the guilt-offering in the same place where they slaughter the ascent-offering, i.e. north of the Outer Altar.⁹⁴ Also like the ascent-offering, **its blood must be dashed upon** the lower half of the northwest and southeast corners of **the Altar** such that the blood can be considered to be **encircling** the Altar.⁹⁵ The guilt-offering is not disqualified if it is not slaughtered with the intention that it be considered a guilt-offering⁹⁶—unlike the sin-offering, which is disqualified if it is not slaughtered with the intention that it be a considered a sin-offering.⁹⁷

3 Although the guilt-offering is slaughtered in the same location as the ascent-offering and its blood is applied to the Altar in the same way as that of the ascent-offering, it is not offered up in its entirety as is an ascent-offering; rather, the priest **must offer up from it only all of its** prescribed **fat-portions: the tail; the fat covering the innards**, i.e., on the omasum and the reticulum;

4 the two kidneys; the fat that is on them; and the fat that is on the flanks. He must also **remove the diaphragm, along with the kidneys**—as stated—**along with part of the liver.**

5 The priest must burn up these fats **on the Altar**, with the intention that they be **a fire-offering to God**, i.e., destined to be consumed by fire.

It can sometimes happen that an animal designated as a guilt-offering cannot be sacrificed—for example, if its owner died before sacrificing it, or if it was lost and another animal was offered up in its stead and then the original animal was found. In such cases, the consecrated animal that now cannot be sacrificed must be put out to pasture until it becomes blemished, rendering it unfit to be sacrificed. The procedure described above is then carried out on this animal: it is sold, and other, unconsecrated animals are purchased with the proceeds from its sale. In this way, the sacred status of the original animal is transferred to the purchased animals, which are then offered-up as communal voluntary ascent-offerings when there are insufficient obligatory sacrifices to keep the Altar occupied. The original animal retains the status of a guilt-offering until it has been put out to pasture: until that time, if the priest slaughters it without any particular intention, it may not be offered up as an ascent-offering to keep the Altar active, even though its value was destined for this purpose, since **it is still considered a guilt-offering**. If, however, the priest slaughters the animal without any particular intention *after* it had been put out to pasture but before it became blemished, the animal can be offered up as an ascent-offering to keep the Altar active, for that is what was destined to happen to its value in any case.

6 Every male among the priests may eat it, and it must be eaten in a holy place, i.e., within the Tabernacle precincts, **for it is a sacrifice of superior holiness**, and

94. Above, 1:5. 95. Ibid. 96. Rashi on v. 5, below. 97. Above, 4:24, 5:9, 12.

— ONKELOS —

8 וְכִהְנָא דְמִקְרִיב יֵת עֵלַת גְּבֵר
מִשְׁךְ עֵלְתָא דִּי יִקְרִיב לְכִהְנָא
דִּילֵה יְהִי: 9 וְכָל מִנְחָתָא דִּי
תִּתְאַפִּי בְּתַנּוּרָא וְכָל דִּתְתַּעְבִּיד
בְּרִדְתָא וְעַל מִסְרִיתָא לְכִהְנָא
דְּמִקְרִיב יֵתָה דִּילֵה תְהִי: 10 וְכָל
מִנְחָתָא דְּפִילָא בְּמִשְׁחָא וְדִלָּא פִילָא
לְכָל בְּנֵי אֱהֲרֹן תְהִי גֵבֵר בְּאַחוּי:
11 וְדָא אֲוִרִיתָא דְנִבְסֵת קִדְשִׁיא דִּי
יִקְרִיב קֳדָם יְיָ:

8 וְהִכְהִינָן הַמִּקְרִיב אֶת־עֹלֹת אִישׁ עֹר הָעֵלָה אֲשֶׁר
הִקְרִיב לִכְהֵן לוֹ יִהְיֶה: 9 וְכָל־מִנְחָה אֲשֶׁר תֵּאָפֵף בַּתְּנוּרָה
וְכָל־נִעְשָׂה בַּמִּרְחֶשֶׁת וְעַל־מִחְבֶּת לִכְהֵן הַמִּקְרִיב אֹתָהּ
לוֹ תִהְיֶה: 10 וְכָל־מִנְחָה בְּלוֹלָה בְּשֶׁמֶן וְחֶרֶבָה לְכָל־בְּנֵי
אֱהֲרֹן תִּהְיֶה אִישׁ בְּאַחוּיוֹ: פ

◆ שְׁלִישִׁי 11 וְזֹאת תֹּוֹרַת זֶבַח הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה:

— RASHI —

לומר: "לכהן המקריב". הא כיצד? לבית אב של
אותו יום שמקריבין אותה: 10 בלולה בשמן. זו
מנחת נדבה: וחרבה. זו מנחת חוטא ומנחת קנאות,
שאין בהן שמן:

8 עור העלה אשר הקריב לכהן לו יהיה. פרט לטבול
יום ומחסר כפורים ואונן, שאינן חולקים בעורות:
9 לכהן המקריב אתה וגו'. יכול לו לבדו? תלמוד
לומר: "לכל בני אהרן תהיה". יכול לכל? תלמוד

14. פסוק י.

INNER DIMENSIONS

[continued...] "Sea travel" refers to *chochmah*, for the vast expanse of Divine wisdom is called a "sea."¹⁰⁸ The experience of Divine insight carries with it the danger of "drowning" in the experience, thereby forgetting to process it in the intellect so that it can eventually affect and remake the emotions.

"Illness" refers to *binah*. As we have seen,¹⁰⁹ the numerical value of the word for "patient" (חולה) is 49, alluding to a person who perceives 49 of the 50 "gates of understanding" and is therefore "lovesick" for the 50th gate.

"Prison" refers to the *midot* being trapped, so to speak, in the throat, and are blocked from manifesting themselves in the heart. The orderly development of the *midot* from the intellect can be blocked if we lack sufficient *da'at*. *Da'at* reveals the relevance of the intellect to our lives, enabling us to experience an emotional reaction to what we know intellectually. The passageway connecting the intellect, located in the head, to the emotions, located in the heart, is reflected physically by the narrowness of the throat.¹¹⁰

"The desert" refers to *malchut*. *Malchut* compris-

es our faculties of expression, which, when properly inspired, can inspire others. In the words of the sages, "Words that issue from the heart [of the speaker] enter the heart [of the listener]."¹¹¹ When our faculties of expression are superficial, not rooted in our hearts, they are "barren," and do not bear fruit. Such emasculated expression is symbolized by the barrenness of the desert.

Accordingly, these four situations encompass the entire spectrum of the *sefirot*, as well as the corresponding facets of the human soul. If we survive or recover from all four of these dangers—by not drowning in the sea of *chochmah*, by progressing to the 50th gate of understanding, by manifesting the emotions born of our intellect, and by successfully communicating our inspiration to others—we thereby rectify our entire complement of soul-powers.

Yet, even after completing our full self-rectification, we must still acknowledge that God's infinity transcends our capability to conceive, and that therefore there remain before us an infinite number of rungs on the ladder of spiritual ascent.¹¹²

108. *Kehilat Yaakov*, s.v. *Yam*. 109. See on Genesis 18:1. 110. See on Genesis 40:2-3; *Torah Or* 58b. 111. Based on *Berachot* 6b; Rabbeinu Tam, *Sefer HaYashar* 13, quoted in *Shnei Luchot HaBrit*, *Sha'ar HaOtiot*, Kaf; Rabbi Moshe ibn Ezra, *Shirat Yisrael* (Lipsia, 1924), p. 156. 112. *Reshimot* 11, pp. 5-7.

Ascent- and Grain-Offerings

8 Likewise, with regard to **any priest who is similarly fit to offer up a person's ascent-offering: that priest is included in the division of the hide of any ascent-offering that he or any other priest has offered up; he receives a portion of it.**

9 With regard to **any grain-offering baked in an oven or any grain-offering made in a deep frying pan or in a shallow frying pan, the priest who is fit to offer it up is included in its division; he receives a portion of it.**

10 However, not all fit priests are included in the division of the priests' portions: **any grain-offering, whether it must be mixed with oil** (referring to all the voluntary grain-offerings) **or be dry** (referring to the grain-offering of a sinner, or, as will be described later, that of a suspected adulteress, to which oil must not be added) **will belong to all the sons of Aaron** assigned to serve that day, **each individual priest receiving a portion like the other.**

Thanksgiving-Offerings

- ◆ *Third Reading* 11 As stated previously,¹⁰² a person may offer up a peace-offering as a way of drawing close to God by praising Him for some reason. If a person survived either¹⁰³ (a) a transoceanic voyage, (b) a trip through the desert, (c) captivity in prison, or (d) an illness that caused him to be bedridden for at least three days (and from which he has now completely recovered¹⁰⁴), he is required¹⁰⁵ to offer up a special type of peace-offering, as an expression of thanks to God for his survival, as follows: **This is the regulation governing the special¹⁰⁶ peace-promoting feast-offering that he must bring to God**

— CHASIDIC INSIGHTS —

11 If a person survived: Although our souls are eternal, in order to for us to remain alive physically, they must remain bound with our bodies. In this context, the four situations that occasion a thanksgiving-offering can be seen as four types of danger to life as reflected in the degree of the soul's manifestation in the body:

Prison: Confinement per se does not compromise the connection of the soul to the body; any danger to the inmate's life or health is only from associated causes, which may be anything from the conditions of imprisonment to the threat of a death sentence.

Illness: Here, the danger lies in the body's own lack

of vitality. Still, this lack of bodily vitality does not necessarily weaken the link between the body and the soul (although it can lead to this); we can continue to feel fully alive even while sick.

Desert travel: Here, the danger is the potential shortage of food and drink. Hunger and thirst weaken the connection between the soul and the body; the person might eventually faint, which results from a temporary lack of manifestation of the soul within the body.

Sea travel: The danger here is the possibility of drowning; in death, the soul is disconnected from the body and leaves it.¹⁰⁷

— INNER DIMENSIONS —

[11] If a person survived either... In Hebrew, the word for "to give thanks" (להודות) also means

"to acknowledge." In this context, each of these four situations reflects a specific spiritual danger.

¹⁰². Above, 3:1. ¹⁰³. Psalms 117:8, 15, 21, 31; Rashi there and on vv. 10, 17, and 23. ¹⁰⁴. *Likutei Sichot*, vol. 12, p. 25, note 33. ¹⁰⁵. *Likutei Sichot*, vol. 12, p. 22, note 10. ¹⁰⁶. *Likutei Sichot*, vol. 17, pp. 45-46. ¹⁰⁷. *Reshimot* 11, pp. 5-7.

ONKELOS

12 אם על תודתא יקרבנה ויקריב
על נכסת תודתא גריצן פטירין
דפילן במשח ואספוגין פטירין
דמשיחין במשח וסלתא רביקא
גריצן דפילן במשח: 13 על גריצן
דלחם חמיע יקריב קרבנה על
נכסת תודת קדושה:

12 אם על-תודת יקריבנו והקריב | על-זבח התודה
חלות מצות בלולת בשמן וריקקי מצות משחים בשמן
וסלת מרפכת חלת בלולת בשמן: 13 על-חלת לחם
חמין יקריב קרבנו על-זבח תודת שלמיו:

RASHI

ארבעה מיני לחם, חלות וריקקין ורבוכה — שלשה
מיני מצה, וכתיב: "על חלת לחם חמין" וגו', וכל
מין ומין עשר חלות. כך מפרש במנחות. ושיעורן
חמש סאין ירושלמיות שהן שש מדבריות, עשרים
עשרון: מרבכת. לחם חלוט ברותחין כל צרכו:
13 יקריב קרבנו על זבח. מגיד, שאין הלחם קדוש
קדשת הגוף לפסל ביוצא וטבול יום ומלצאת לחלון
בפדיון, עד שישחט הזבח:

12 אם על תודה יקריבנו. אם על דבר הודאה על
נס שנעשה לו, כגון: יורדי הים, והולכי מדבריות,
וחבושי בית האסורים, וחולה שנתרפא — שהם
צריכין להודות, שכתוב בהן¹⁵: "יודו לה' חסדו
ונפלאותיו לבני אדם ויזבחו זבחי תודה", אם על
אחת מאלה נדר שלמים הללו, שלמי תודה הן,
וטעונות לחם האמור בענין, ואינן נאכלין אלא ליום
ולילה, כמו שמפרש כאן: והקריב על זבח התודה.

15. תהלים קז, כאכב. 16. פסוק יג. 17. עז, א.

CHASIDIC INSIGHTS

the same lines, we will no longer need to pray for
our needs: we will lack nothing, illness and poverty
will be matters of the past, and harmony and spiri-
tual sensitivity will become the hallmark of society.
Prayer, in its conventional sense of beseeching God,
will become obsolete, and only its thanksgiving-as-
pect will live on, as we continuously acknowledge
God's benevolence and wonders.

From this functional perspective, the endurance of
the thanksgiving-offering and thanksgiving prayer
is merely circumstantial. From a deeper perspec-
tive, both the consumption of the sacrifices in the
ascending Divine flames and the soul's passionate
aspirations to dissolve in Godliness through prayer
serve to disentangle us from our mundane trap-
pings, drawing us nearer to God ("closeness" being
the literal meaning of the word for "sacrifice," קרבן)
and connecting us to Him ("connectedness" being

תפלה) the literal meaning of the word for "prayer." Since the physical realm is currently the lowest spiri-
tual rung of existence, we strive to rise above it and
cleave to our Divine source. In the messianic era,
however, the physical realm will be saturated with
Godliness no less than the loftiest spiritual realms —
and in fact, even more so; even the supernal angels
will draw inspiration from the physical realm.¹²² As
a result, we will not need to rise above our milieu,
and the sacrifices and prayers will become obsolete.

But thanksgiving will persist, for rather than the en-
deavor to reach a higher consciousness, thanksgiv-
ing is the experience of that consciousness, the recog-
nition and awe of God's presence in our lives. As our
Divine awareness perpetually heightens, our exul-
tation in its experience will intensify accordingly.¹²³

INNER DIMENSIONS

[12] In order to give thanks: In Kabbalistic
terms, the purpose of the sacrifices is to elevate
the worlds of *Beriah*, *Yetzirah*, and *Asiyah* to the
level of the world of *Atzilut*, and to unite *Z'eir
Anpin* and *Nukva* of *Atzilut*. In the messianic fu-
ture, the three lower worlds will have risen per-
manently to the level of *Atzilut*, and the union
between *Z'eir Anpin* and *Nukva* will be constant,
just as the union between *Abba* and *Ima* is now.

Hence, the majority of sacrifices will be obsolete.

The purpose of the thanksgiving-offering, in
contrast, is to acknowledge the preeminence of
the spiritual levels higher than *Atzilut*, particu-
larly God's transcendent creative light (*sovev kol
almin*), thereby infusing the union of *Abba* and
Ima with new inspiration. This process will con-
tinue in the messianic era.¹²⁴

122. *Torah Or* 97a. 123. *Or HaTorah, Vayikra*, p. 23; *ibid.*, *Tehilim*, p. 369; *ibid.*, *Nach*, pp. 963-964. 124. *Or HaTorah, Tehilim* and *Nach*, *ibid.*

12 if he is bringing it in order to give thanks for one of the four just-mentioned reasons:¹¹³ **he must bring—along with** the animal he brings as a peace-offering, which in this case is known as **the thanksgiving feast-offering**—40 grain-offerings, made out of a total of two *ephahs* of fine wheat flour and half a *log* of oil.¹¹⁴ One *ephah* of flour (and the entire half-*log* of oil) are to be used to prepare 30 unleavened breads, as follows: 10 **unleavened loaves**, each made out of 1/30 of an *ephah* of flour **mixed with** 1/80 of a *log* of oil;¹¹⁵ 10 **flat unleavened cakes**, each made out of 1/30 of an *ephah* of flour and then **smeared with** 1/80 of a *log* of oil;¹¹⁶ **and** 10 unleavened **loaves**, each made out of 1/30 of an *ephah* of **flour mixed with** 1/40 of a *log* of **oil**, first **scalded** (i.e., kneaded with boiling water), then baked in an oven, and finally fried in a frying pan, similar to the previously-described obligatory offering for the priests.¹¹⁷

13 He must bring his offering consisting of 30 unleavened loaves **along with** 10 **loaves of leavened bread**, each made out of one-tenth of an *ephah* of flour (kneaded without any oil), **together with his peace-promoting feast-offering of thanksgiving**. Thus, each loaf of leavened bread will be three times the size of each loaf of unleavened bread.¹¹⁸

Type of Grain-Offering	Amount of Flour Used	Amount of Oil Used
unleavened loaves mixed with oil	10 x 1/30 <i>ephah</i> = 1/3 <i>ephah</i>	10 x 1/80 <i>log</i> = 1/8 <i>log</i>
flat unleavened cakes smeared with oil	10 x 1/30 <i>ephah</i> = 1/3 <i>ephah</i>	10 x 1/80 <i>log</i> = 1/8 <i>log</i>
scalded unleavened flour	10 x 1/30 <i>ephah</i> = 1/3 <i>ephah</i>	10 x 1/40 <i>log</i> = 1/4 <i>log</i>
leavened bread	10 x 1/10 <i>ephah</i> = 1 <i>ephah</i>	0
total	2 <i>ephahs</i>	1/2 <i>log</i>

Figure 1. The Loaves Brought with the Thanksgiving Offering

The *value* of the loaves becomes consecrated as soon as they are designated as offerings, and thus, from that point on they may no longer be used for mundane purposes unless redeemed monetarily. In contrast, the loaves *themselves* do not become consecrated until the animal is slaughtered, and thus, only from that point on may they not be redeemed monetarily, and only from that point on do they become disqualified as offerings if they are taken out of the area in which they must be eaten (in this case, the three desert camps, or later, the Temple city¹¹⁹) or touched by a defiled person.

CHASIDIC INSIGHTS

12 In order to give thanks: In the messianic era, communal sacrifices will continue to be offered up,¹²⁰ but there will no longer be more personal sacrifices, with the sole exception of the thanksgiving-offering. Similarly, we are taught that in the messianic era, all forms of prayer will cease except for prayers of thanksgiving.¹²¹

The purpose of personal sacrifices (other than the

thanksgiving-offering) is to orient the animal soul toward Divinity. (In certain cases, this involves atoning for sin.) Since in the messianic era this process will have been completed—and we will no longer sin—these types of sacrifices will become superfluous. Only the thanksgiving-offering, whose function is to express our acknowledgement of our dependence upon God, will remain. Along

113. *Likutei Sichot*, vol. 12, pp. 20-27. 114. *Menachot* 89a; *Mishneh Torah*, *Ma'aseh HaKorbanot* 9:20. 115. Above, 2:4. 116. *Ibid.* 117. Above, 6:14. *Tosefta*, *Menachot* 7:7. 118. *Menachot* 8:1 (76b-77b). 119. See Deuteronomy 12:5-18. 120. *Yefei To'ar* and *Matnot Kehunah* on *Vayikra Rabbah* 9:7. 121. *Vayikra Rabbah* 9:7; *Tanchuma*, *Emor*.

ONKELOS

14 ויקרב מנה חד מכל קרבנא
אפרשותא קדם יי לכהנא דיוק
ית דם נכסת קדשיא דילה יהי
15 ובסר נכסת תודת קדשוהי
ביום קרבנה יתאכיל לא יצנע
מנה עד צפרא: 16 ואם נדרא
או נדבתא נכסת קרבנה ביומא
דיקריב נכסתה יתאכיל וביומא
דבתרוהי ודישתאר מנה יתאכיל:
17 ודישתאר מבסר נכסתא ביומא
תליתאה בנורא יתוקד: 18 ואם
אתאכלא יתאכיל מבסר נכסת
קדשוהי ביומא תליתאה לא יהי
לרענא דמקריב יתה לא יתחשב
לה מרחק יהי ואנש דייכול מנה
חובה יקבל:

14 והקריב ממנו אחד מכל־קרְבָן תְּרוּמָה לַיהוָה לַפֹּהֶן
הַזֶּרֶק אֶת־דָּם הַשְּׁלָמִים לוֹ יִהְיֶה: 15 וּבִשְׂרֹזֶבֶת תּוֹדַת
שְׁלָמָיו בְּיוֹם קִרְבָּנוֹ יֹאכֵל לֹא־יִנִּיחַ מִמֶּנּוּ עַד־בֹּקֶר:
16 וְאִם־נִדְרָא אוֹ נִדְבָתָה זֶבֶת קִרְבָּנוֹ בְּיוֹם הַקִּרְיָבוֹ אֶת־
זִבְחוֹ יֹאכֵל וּמִמַּחֲרֹת וְהַנּוֹתֵר מִמֶּנּוּ יֹאכֵל: 17 וְהַנּוֹתֵר
מִבִּשְׂרֹזֶבֶת בְּיוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשְׂרָף: 18 וְאִם הָאֶכֶל
יֹאכֵל מִבִּשְׂרֹזֶבֶת שְׁלָמָיו בְּיוֹם הַשְּׁלִישִׁי לֹא יִרְצֶה
הַמִּקְרִיב אוֹתוֹ לֹא יִחָשֵׁב לוֹ פְּגוּל יִהְיֶה וְהִנֵּפֶשׁ הָאֶכֶלֶת
מִמֶּנּוּ עֹנָה תִשָּׂא:

RASHI

טעונה לחם, ונאכלת לשני ימים, כמו שמפרש
בענין: וממחרת והנותר ממנו. בראשון — "ואכל".
וי"ו זו יתרה היא, ויש כמוה הרבה במקרא, כגון:
"ואלה בני צבעון ואיה וענה"²⁰, "תת וקדש וצבא
מרמס"²¹: 18 ואם האכל יאכל וגו'. במחשב בשחיתה
לאכלו בשלישי הכתוב מדבר. יכול אם אכל ממנו
בשלישי נפסל למפרע? תלמוד לומר: "המקריב
אתו לא יחשב" — בשעת הקרבה הוא נפסל ואינו
נפסל בשלישי. וכן פרושו: בשעת הקרבתו לא
תעלה זאת במחשבה, ואם חשב — פגול יהיה:
והנפש האכלת ממנו. אפלו בתוך הזמן, "עונה תשא":

14 אחד מכל קרבן. לחם אחד מכל מין ומין, וטל
תְּרוּמָה לכהן העובד עבודתו, והשאר נאכל
לבעלים. ובשרה לבעלים, חוץ מחזה ושוק שבה, כמו
שמפרש למשה¹⁸ תנופת חזה ושוק בשלמים, והתודה
קריה "שלמים": 15 ובשר זבח תודת שלמיו. יש כאן
רביין הרבה, לרבות חטאת ואשם ואיל נזיר וחגיגת
אֶרְבָּעָה עָשָׂר, שיהיו נאכלין ליום ולילה: ביום קרבנו
יאכל. וכזמן בשרה — זמן לחמה: לא יניח ממנו עד
בקר. אכל אוכל הוא כל הלילה. אם כן, למה אמרו:
עד חצות? כדי להרחיק האדם מן העברה: 16 ואם
נדר או נדבה. שלא הביאה על הודאה של נס, אינה

18. פסוקים כטלב. 19. ברכות פ"א מ"א. 20. בראשית לו, כד. 21. דניאל ח, יג.

A CLOSER LOOK

[15] **He must take special care:** Based on this nuance in the phraseology of the verse, the sages decreed that the thanksgiving-offering be eaten by midnight following the day it was offered up.¹³⁷

[16] **A vow or a dedication:** A sacrificial *vow* is a promise made to offer up a specific *type* of sacrifice (an ascent-offering or a peace-offering, but

not a sin-offering or guilt-offering, which can only be obligatory, not voluntary). A sacrificial *dedication* is the expression of the intent to offer up a specific *animal* as a sacrifice. Thus, if the animal with which the person intended to fulfill his promise dies or is stolen, a substitute animal must be offered up in its place only if the promise was a *vow*, but not if it was a *dedication*.¹³⁸

137. Rashi here, *Berachot* 1:1. 138. Rashi on 22:18, below; *Kinim* 1:1; *Mishneh Torah*, *Ma'aseh HaKorbanot* 14:4-5; *Nedarim* 1:2.

14 From these 40 loaves, **he must bring one of each** type of bread-offering as a **raised-offering for God**, but rather than being burned up on the Altar, they must be given **to the priest who dashes the blood of the peace-offering** upon the Altar; these four loaves **will be his** to eat. The other 36 loaves are to be eaten by the offerer and his party.

15 The flesh of the thanksgiving-offering, too, is to be eaten by the offerer and his party, except for the portions specified for the Altar¹²⁵ and the priests.¹²⁶ **The flesh of his thanksgiving peace-offering** may not be eaten before its blood has been applied to the Altar,¹²⁷ and then, **it must be eaten during the day it is offered up** and/or the following night; **he must** take special care¹²⁸ **to not leave any of it over until morning**. The same time-restriction applies to the loaves brought with the sacrifice. Although this time-restriction generally applies only to sacrifices of superior holiness, the fact that it is here imposed on the thanksgiving peace-offering does not elevate it to this category; it remains a sacrifice of lesser holiness, which may be eaten by non-priests and may be eaten anywhere within any of the three camps (or later, within the Temple city).¹²⁹ Whatever is left over on the next day must be burned up.

16 But if his sacrifice is not a thanksgiving-offering, but just a regular peace-offering brought to fulfill a sacrificial **vow or a sacrificial dedication**, no accompanying loaves are required, and **it may be eaten on the same day he offers up his sacrifice**, and in addition, **whatever is left over from it may be eaten on the next day** as well, until sunset.¹³⁰

17 However, **whatever is left over from the flesh of the sacrifice on the third day must be burned up in fire**. If, nonetheless, it is not burned up, or even if the offerer or his party eats some of the flesh past the prescribed time-limit, this does not invalidate the sacrifice. Similarly, the flesh of any sacrifice that was not eaten (or cannot or will not be eaten¹³¹) within its prescribed time must be burned up.¹³²

18 In contrast, if, when the peace-offering is slaughtered, the slaughterer articulates¹³³ his intent that **some of the flesh of his peace-offering be eaten on the third day**, the offering **will not be accepted** by God; **it will not count for the one who offers it**; rather, **it will thereby become contemptible, and the person who eats of it will bear his sin**—he will suffer excision¹³⁴ (i.e., he will die prematurely and childless¹³⁵)—even if he does not actually eat the flesh of the peace-offering on or after the third day, but eats it all within the prescribed two-day limit. (The same rule regarding a thanksgiving-offering will be given later.¹³⁶)

125. Above, 3:3-4. 126. Below, vv. 31-32. 127. Rashi on 19:26, below. 128. *Likutei Sichot*, vol. 27, pp. 37-41. 129. *Sifra* on 7:6, above, quoted by Rashi *ad loc.* 130. *Mishneh Torah*, *Ma'aseh HaKorbanot* 10:6. 131. *Likutei Sichot*, vol. 27, pp. 34-35. 132. *Mishneh Torah*, *Pesulei HaMukdashin* 19:1. 133. See Deuteronomy 17:1. 134. *Mishneh Torah*, *Pesulei HaMukdashin* 18:6. 135. Rashi on 17:9, 20:20, and 23:30, below. 136. Below, 22:29-30.

— ONKELOS —

19 ובסר קדשא די יקרב בכל
מסאב לא יתאביל בגורא יתוקד
ובסר קדשא כל די דכי לקדשא
זיכול בסר קדשא: 20 ואנש
דייכול בסרא מנכסת קדשיא די
קדם זי וסאובתה עלוהי וישתיצי
אנשא ההוא מעמה: 21 ואנש
ארי יקרב בכל מסאב בסאובת
אנשא או בבעירא מסאבא או
בכל שקצא מסאב זיכול מבסר
נכסת קדשיא די קדם זי וישתיצי
אנשא ההוא מעמה: 22 ומליל זי
עם משה למימר: 23 מליל עם בני
ישראל למימר כל תרב תור ואמר
ועזא לא תיכלון: 24 ותרב נבילא
ותרב תבירא יתעבד לכל עבדתא
ומיכל לא תיכלנה:

19 והבשר אשר יגע בכל-טמא לא יאכל באש ישרף
והבשר כל-טהור יאכל בשר: 20 והנפש אשר-תאכל
בשר מזבח השלמים אשר ליהוה וטמאתו עליו
ונכרתה הנפש ההוא מעמיה: 21 ונפש כִּי-תגע בכל-
טמא בטמאת אדם או בבהמה טמאה או בכל-שקץ
טמא ואכל מבשר-זבח השלמים אשר ליהוה ונכרתה
הנפש ההוא מעמיה: 22 וידבר יהוה אל-משה לאמר:
23 דבר אל-בני ישראל לאמר כל-חלב שור וכשב ועז
לא תאכלו: 24 וחלב נבלה וחלב מרפה יעשה לכל-
מלאכה ואכל לא תאכלהו:

— RASHI —

אשר יגע בכל טמא" וגו'.¹⁴⁵ ואזהרת טמא שאכל את
הטהור אינה מפרשת בתורה, אלא חקמים למדוה
בגזרה שנה: שלש כריתות אמורות באוכלי קדשים
בטמאת הגוף, ודרשוה רבותינו בשבועות¹⁴⁶: אחת
לכלל, ואחת לפרט, ואחת ללמד על קרבן עולה
ויוורד שלא נאמר אלא על טמאת מקדש וקדשיו:
24 יעשה לכל מלאכה. בא ולמד על החלב, שאינו
מטמא טמאת נבלות: ואכל לא תאכלהו. אמרה
תורה: יבוא אסור נבלה וטרפה ויחול על אסור
חלב, שאם אכלו, יתחייב אף על לאו של נבלה, ולא
תאמר: אין אסור חל על אסור:

19 והבשר. של קדש שלמים, "אשר יגע בכל טמא
לא יאכל": והבשר. לרבות אבר שיצא מקצתו,
שהפנימי מת: כל טהור יאכל בשר. מה תלמוד
לומר? לפי שנאמר: "ודם ובחיה ושפף וגו' והבשר
תאכל", יכול לא יאכלו שלמים אלא הבעלים? לכה
נאמר: "כל טהור יאכל בשר": והבשר כל טהור יאכל
בשר. כלומר: כל מה שאסרתי לך בחטאת ואשם,
שאם יצאו חוץ לקלעים — אסורין, כמו שכתוב:
"בחצר אהל מועד יאכלוה", בבשר זה אני אומר לך:
"כל טהור יאכל בשר", אפלו בכל העיר: 20 וטמאתו
עליו. בטמאת הגוף הכתוב מדבר, אבל טהור שאכל
את הטמא אינו ענוש כרת, אלא אזהרה: "והבשר

22. דברים יב, כז. 23. ויקרא ו, ט. 24. פסוק יט. 25. ז, א.

died by any means other than ritual slaughter) and the fat of a ritually slaughtered animal with a fatal disease or injury does *not* impart ritual defilement, and therefore may be used for any type of work.

Nonetheless, even though you may *use* such fats, **you must not eat them**, both because (a) it is forbidden to eat sacrificial fat, as above, and because (b) it is forbidden to eat any part of carrion or of a fatally injured or diseased animal.

— CHASIDIC INSIGHTS —

19 The [sacrificial] flesh that touches anything defiled must not be eaten. It must be burned in fire. According to the sages,¹⁴⁵ one of the reasons defiled meat must be burned is so that other people not confuse it with permitted meat and inadvertently eat it. In other words, even if we are certain that we will not eat, use, or even touch the meat, we must

burn it so that others will not come to transgress. The Torah here demonstrates how deeply we ought to be concerned with our fellows' safety and the pains we ought to take to spare them any wrongdoing. As we see here, God Himself instructs us to destroy His holy offerings completely so that no one be adversely affected by them.¹⁴⁶

145. Rashi, *Shabbat* 25a, s. v. *Mitzvah Lisrof*; *Sefer HaYashar*, end of *Temurah*. 146. *Hitva'aduyot* 5746, vol. 1, p. 104.

19 The flesh of a peace-offering **that touches anything defiled must not be eaten. It must be burned in fire.** Even if something defiled touches only part of the flesh, it defiles all the flesh, and none of it may be eaten.

In contrast, if part of **the flesh** of a sacrifice is taken out of the area in which it is required to remain (i.e., for sacrifices of superior holiness, the precincts of the Tabernacle; for sacrifices of lesser holiness, the Israelite camp), thereby being rendered unfit for consumption, the rest of the flesh, which remained within the prescribed area, remains fit for consumption: **anyone** normally qualified to eat this flesh and **who is not ritually defiled may eat this flesh.**

Whereas the flesh of ascent-offerings is not eaten at all, and the flesh of sin-offerings and guilt-offerings may be eaten only by priests, with regard to **the flesh** of peace-offerings, **anyone who is not ritually defiled may eat the flesh.**

20 But with regard to a person who eats the flesh of a peace-offering whose fat was offered up **to God** (or any other consecrated meat¹³⁹ **while he is ritually defiled**, this is forbidden, and **that person will be cut off from his people**—he will die prematurely and childless.¹⁴⁰

21 A person who touches anything ritually defiled—whether the source of defilement be a human corpse, the carcass of a spiritually-defiled animal, or the carcass of any spiritually-defiled loathsome creature—and then deliberately **eats of the flesh of a peace-offering** whose fat was offered up **to God** (or any other consecrated meat), or enters the Tabernacle precincts, **that person will be cut off from his people**, i.e., he will die prematurely and childless. If, however, he inadvertently ate consecrated meat or entered the Tabernacle precincts while he was ritually defiled, then he must atone for having done so with a sin-offering, as described previously:¹⁴¹ if he originally knew that he was defiled but then forgot, and committed the sin while unaware that he was defiled, he must bring a variable sin-offering; if he had not originally been aware that he was defiled when he committed the sin, he must bring a regular sin-offering.

In contrast, an undefiled person who eats defiled sacrificial meat is punished with lashes rather than with excision.¹⁴²

Forbidden Fat and Blood

22 God spoke to Moses, saying:

23 “Speak to the Israelites, saying: ‘As you recall,¹⁴³ **you may not eat any** of the types of **fat** that constitute sacrificial fire-offerings, whether such fat be **from an ox** (or other bovine), **a sheep, or a goat**, and even if the specific animal is not offered up as a sacrifice but simply slaughtered to be eaten.

24 Furthermore, it will be explained later¹⁴⁴ that when a permitted animal dies by any means other than properly performed ritual slaughter, or is discovered after slaughtering to have been suffering from a disease or injury from which it would have died had it not been slaughtered first, the *flesh* of this dead animal imparts ritual defilement. In contrast, **the fat of carrion** (i.e., of a permitted animal that

139. Below, 22:3. 140. Rashi on 17:9, 20:20, and 23:30, below. 141. Above, 5:2-3. 142. Above, v. 19. 143. Above, 3:17. 144. Below, 11:39.

— ONKELOS —

25 אָרִי כָּל דִּיכּוּל תִּרְבָּא מִן
בְּעִירָא דִּי יִקְרִיב מִנָּה קִרְבָּנָא קֳדָם
יְיָ וְיִשְׁתַּיְצִי אֲנָשָׁא דִּיכּוּל מִעֲמֻהָ:
26 וְכָל דְּמָא לֹא תִכְלוּן בְּכָל
מוֹתְבִיכּוֹן דְּעוּפָא וְדִבְעִירָא: 27 כָּל
אֲנָשׁ דִּי יִכּוּל כָּל דְּמָא וְיִשְׁתַּיְצִי
אֲנָשָׁא הָהוּא מִעֲמֻהָ: 28 וּמִלִּיל יְיָ
עִם מֹשֶׁה לַמִּימָר: 29 מִלִּיל עִם בְּנֵי
יִשְׂרָאֵל לַמִּימָר דְּמִקְרִיב יֵת נִכְסֵת
קִדְשׁוֹהִי קֳדָם יְיָ יְיָ יֵת קִרְבָּנָה
קֳדָם יְיָ מִנְכֶּסֶת קִדְשׁוֹהִי: 30 יְדוּהִי
יִתְּנִן יֵת קִרְבָּנָא דִּי יֵת תִּרְבָּא עַל
חֲדָא יִתְּנָה יֵת חֲדָא לְאַרְמָא יִתְּנָה
אַרְמוּתָא קֳדָם יְיָ: 31 וְיִסַּק כְּהֵנָּא יֵת
תִּרְבָּא לְמִדְבָּחָא וְיִתְּנִי חֲדָא לְאַהֲרֹן
וּלְבָנָיו: 32 וְיֵת שְׂקָא דִּמִּינָא
תַּתְּנִן אַפְרָשׁוּתָא לְכְּהֵנָּא מִנְכֶּסֶת
קִדְשִׁיכוֹן:

25 בִּי כָּל־אֹכֶל חֵלֶב מִן־הַבְּהֵמָה אֲשֶׁר יִקְרִיב מִמֶּנָּה
אִשָּׁה לִיהוָה וּנְכֹרֶתָהּ הִנֵּפֶשׁ הָאֹכֶלֶת מֵעַמִּיהָ: 26 וְכָל־
דָּם לֹא תֹאכְלוּ בְּכָל מוֹשְׁבֵיתֵיכֶם לְעוֹף וּלְבְּהֵמָה:
27 כָּל־נֶפֶשׁ אֲשֶׁר־תֹּאכֵל כָּל־דָּם וּנְכֹרֶתָהּ הִנֵּפֶשׁ הִהוּא
מֵעַמִּיהָ: פ

28 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: 29 דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל לֵאמֹר הַמִּקְרִיב אֶת־זֹבַח שְׁלָמָיו לִיהוָה יָבִיא
אֶת־קִרְבָּנּוֹ לִיהוָה מִזֹּבַח שְׁלָמָיו: 30 יָדְיוֹ תִבְיֵאֲנָה
אֶת אֲשֵׁי יְהוָה אֶת־הַחֵלֶב עַל־הַחֹזֶה יִבְיֵאֲנּוּ אֶת הַחֹזֶה
לְהִנִּיף אֹתוֹ הַתְּנוּפָה לִפְנֵי יְהוָה: 31 וְהַקְטִיר הַכֹּהֵן אֶת־
הַחֵלֶב הַמִּזֹּבְחָהּ וְהָיָה הַחֹזֶה לְאַהֲרֹן וּלְבָנָיו: 32 וְאֵת
שׁוֹךְ הַיָּמִין תִּתְּנוּ תְרוּמָה לַכֹּהֵן מִזֹּבְחֵי שְׁלָמֵיכֶם:

— RASHI —

לְמִטָּה, וְהָיוּ שְׁנֵאֲמָרֵם: "וַיִּשְׁימוּ אֶת הַחֲלָבִים עַל
הַחֹזוֹת, וַיִּקְטֹר הַחֲלָבִים הַמִּזְבְּחָהּ". לְמַדְנּוּ, שֶׁשְּׁלֹשָׁה
כֹּהֲנִים זָקֻקִין לָהּ. כֹּף מִפְרֵשׁ בְּמִנְחוֹתֵי: אֵת הַחֵלֶב
עַל הַחֹזֶה יִבְיֵאֲנּוּ. וְאֵת הַחֹזֶה לָמָּה מְבִיא? לְהִנִּיף
אוֹתוֹ הוּא מְבִיא, וְלֹא שֶׁיֵּהָא הוּא מִן הָאֲשִׁים. לְפִי
שְׁנֵאֲמָר: "אֵת אֲשֵׁי ה' אֵת הַחֵלֶב עַל הַחֹזֶה", יָכוֹל
שֶׁיֵּהָא אֵף הַחֹזֶה לְאֲשִׁים, לְכֹף נֶאֱמָר: "אֵת הַחֹזֶה
לְהִנִּיף" וְגו': 31 וְהַקְטִיר הַכֹּהֵן אֶת הַחֵלֶב. וְאַחֵר כֹּף:
"וְהָיָה הַחֹזֶה לְאַהֲרֹן". לְמַדְנּוּ שֶׁאֵין הַבָּשָׂר נֶאֱכָל
בְּעוֹד שֶׁהָאֲמוּרִים לְמִטָּה מִן הַמִּזְבֵּחַ: 32 שׁוֹךְ. מִן
הַפֶּרֶק שֶׁל אֲרֻכָּה הַנִּמְכָּרֶת עִם הָרֹאשׁ עַד הַפֶּרֶק
הָאֲמֻצִּי, שֶׁהוּא סָבֵף שֶׁל רֶגֶל:

26 לְעוֹף וּלְבְּהֵמָה. פֶּרֶט לָדָם דָּגִים וְחִגְבִּים: בְּכָל
מוֹשְׁבֵיתֵיכֶם. לְפִי שֶׁהִיא חֹבֶת הַגּוֹף וְאֵינָה חֹבֶת
קֶרֶק, נוֹהֶגֶת בְּכָל מוֹשְׁבוֹת. וּבְמִסְכַּת קִדּוּשִׁין בְּפֶרֶק
א' מִפְרֵשׁ לָמָּה הֶצֶרֶךְ לומר: 30 יָדְיוֹ תִבְיֵאֲנָה וְגו'.
שֶׁתֵּהָא יָד הַבְּעָלִים מִלְמַעְלָה, וְהַחֵלֶב וְהַחֹזוֹת נִתְּנוּ
בָּהּ, וְיָד כְּהֵן מִלְמִטָּה, וּמִנִּיפִן: אֵת אֲשֵׁי ה'. וְמֵה הֵן
הָאֲשִׁים? "אֵת הַחֵלֶב עַל הַחֹזֶה": יִבְיֵאֲנּוּ. כְּשֶׁמְבִיא
מִבֵּית הַמִּטְבָּחִים נוֹתֵן הַחֵלֶב עַל הַחֹזֶה, וּכְשֶׁנוֹתְנוּ
לְיָד הַכֹּהֵן הַמִּנִּיף, נִמְצָא הַחֹזֶה לְמַעְלָה וְהַחֵלֶב
לְמִטָּה. וְהָיוּ הָאֲמוּר בְּמָקוֹם אַחֵר: "שׁוֹךְ הַתְּרוּמָה
וְחֹזֶה הַתְּנוּפָה, עַל אֲשֵׁי הַחֲלָבִים יִבְיֵאוּ לְהִנִּיף" וְגו'.
וְלֵאחֵר הַתְּנוּפָה נוֹתְנוּ לַכֹּהֵן הַמִּקְטִיר, וְנִמְצָא הַחֹזֶה

26. ל, א. 27. ויקרא י, טו. 28. ויקרא ט, כ. 29. טב, א.

is again on top of the breast and thigh.¹⁵⁷ The third priest must then put down the meat, ascend the Altar with the fat, and **burn up the fat on the Altar**, and only after it is burned up **will the breast and thigh be permitted to Aaron and his sons to eat.**

32 Together with the breast, **you must give the middle section of the right thigh to the priest, as a raised-offering taken from your peace-promoting feast-offerings,** as described above.

¹⁵⁷ See below, 9:10.

25 For with regard to **whoever eats such fat from animal species from which sacrifices are brought as fire-offerings to God, the person who eats it will be cut off from his people**—he will die prematurely and childless.¹⁴⁷

In contrast, fat from animal species that are not offered up as sacrifices, i.e., of wild animals that are permitted to be eaten, is permitted to be eaten.¹⁴⁸

26 As you further recall,¹⁴⁹ **you must also not consume any blood in any of your dwelling places**, even outside the Land of Israel.¹⁵⁰ This prohibition applies to the blood of **fowl and to that of animals**; the blood of permitted fish and grasshoppers, however, is permitted.

27 As is the case with forbidden fat, with regard to **any person who consumes any blood, that person will be cut off from his people**—he will die prematurely and childless.’”

Peace-Offerings: The Priests’ Perquisites

28 God spoke to Moses, saying:

29 “Speak to the Israelites, saying: ‘When someone brings his peace-promoting feast-offering to God, he must bring, from his peace-promoting feast-offering, his sacrifice to God—i.e., those parts of the animal that are to be burned up on the Altar (the fat¹⁵¹) and those parts that are to be given to the priest (the breast and the right thigh¹⁵² [i.e., the middle section of the right hind leg¹⁵³])—together, in the following manner:

30 His own hands must bring the fire-offerings of God, i.e., the fat, which the priest must bring from the slaughtering place, placed on top of the breast and the thigh. The priest brings the breast and thigh, not to burn them up on the Altar but to wave them with the offerer as a wave-offering before God, as follows: A second priest takes first the fat and then the breast and thigh from the first priest and places them in the hand of the offerer, such that the breast and thigh are now on top of the fat.¹⁵⁴ The second priest then places his hand under the offerer’s hand, and the offerer and the second priest, while standing in one place, together “wave” the fat, the breast, and the thigh—i.e., move them to the north and back to the starting position, then to the south and back, then to the east and back, and then to the west and back—and then raise them and lower them to the starting position, and finally lower them and raise them back to the starting position.¹⁵⁵

If the offerer is a woman, the priest waves and raises and lowers the fat and meat by himself on her behalf.¹⁵⁶

31 The second priest then takes first the breast and thigh and then the fat from the hand of the offerer and places them into the hand of a third priest, such that the fat

147. Rashi on 17:9, 20:20, and 23:30, below. 148. Rashi on Deuteronomy 12:22. 149. Above, 3:17. 150. *Likutei Sichot*, vol. 17, pp. 248-249, note 7. 151. Above, 3:3-5, 9-11, 14-16. 152. Exodus 29:27-28. 153. *Mishneh Torah, Ma’aseh HaKorbanot* 9:10. 154. See below, 10:15. 155. Rashi on v. 34, below; Exodus 29:27; Rashi on *Menachot* 62a, s.v. *Molich uMeivi*. 156. *Mishneh Torah, Ma’aseh HaKorbanot* 9:16.

ONKELOS

33 דמקריב ית דם נכסת קדשיא
 וית תרבא מבני אהרן דילה תהי
 שקא דימינא לחלק: 34 ארי
 ית חדיא דארמותא וית שקא
 דאפרשותא נסיבית מן בני ישראל
 מנכסת קדשיוהו ויהבית יתהו
 לאהרן כהנא ולבנוהי לקים עלם
 מן בני ישראל: 35 דא רבות אהרן
 ורבות בנוהי מקרבניא דיי ביומא
 דיקרבון יתהוון לשמשא קדם יי:
 36 די פקד יי למתן להוון ביומא
 דרבי יתהוון מן בני ישראל קים
 עלם לדריהוון: 37 דא אורייתא
 לעלתא למנחתא ולחטאתא
 ולאשמא ולקרבניא ולנכסת
 קדשיא: 38 די פקד יי ית משה
 בטורא דסיני ביומא דפקד ית
 בני ישראל לקרבא ית קרבניהו
 קדם יי במדברא דסיני: 39 ומליל
 יי עם משה למימר: 2 קריב ית
 אהרן וית בנוהי עמה וית לבושיא
 וית משחא דרבותא וית תורא
 דחטאתא וית תרין דכרין וית סלא
 דפטיריא:

33 המקריב את־דם השלמים ואת־החלב מפני אהרן
 לו תהיה שוק הימין למנה: 34 כי את־חזה התנופה
 ואת־שוק התרומה לקחתלי מאת בני־ישראל מזבחי
 שלמיהם ואתנ אֹתם לאהרן הכהן ולבניו לחק־עולם
 מאת בני ישראל: 35 זאת משחת אהרן ומשחת בניו
 מאשי יהוה ביום הקריב אתם לכהן ליהוה: 36 אשר
 צוה יהוה לתת להם ביום משחו אתם מאת בני
 ישראל חקת עולם לדרתם: 37 זאת התורה לעלה
 למנחה ולחטאת ולאשם ולמלואים ולזבח השלמים:
 38 אשר צוה יהוה את־משה בהר סיני ביום צותו
 את־בני ישראל להקריב את־קרבניהם ליהוה במדבר
 סיני: פ

◆ רביעי 8:1 וידבר יהוה אל־משה לאמר: 2 קח את־
 אהרן ואת־בניו אתו ואת הבגדים ואת שמן המשחה
 ואת־פר החטאת ואת־שני האילים ואת־כל המצות:

RASHI

פרשה זו נאמרה שבעת ימים קדם הקמת המושכן,
 שאין מקדם ומאחר בתורה: קח את אהרן. קחנו
 בדברים ומשכחו: ואת פר החטאת וגו'. אלו האמורים
 בענין צנאת המלואים ב"ואתה תצוה", ועכשו ביום
 ראשון למלואים חזר ודרשו בשעת מעשה:

33 המקריב את דם השלמים וגו'. מי שהוא ראוי
 לזריקתו ולהקטיר חלביו. יצא טמא בשעת זריקת
 דמים, או בשעת הקטר חלביו, שאינו חולק בבשר:
 34 התנופה. התרומה. מוליך ומביא, מעלה ומוריד:
 37 ולמלואים. ליום חנוך הכהנה: 2 קח את אהרן.

CHASIDIC INSIGHTS

mineral — can affect and elevate the world at large.¹⁶⁴

2 Take Aaron: Aside from the sacrifices they offered up on behalf of the rest of the nation, the priests offered up a number of sacrifices for themselves. These sacrifices can be divided into two categories:

- (a) Those that were brought on a regular basis: twice daily in the case of the high priest, and one time only, on the day of initiation into the priesthood, in the case of regular priests. These sacrifices are spoken of in the first half of this *parashah*.¹⁶⁵
- (b) Those that were brought especially and only as part of the installation rites. These are discussed in the second half of this *parashah*.

These two categories of sacrifices express the two inherent qualities in the priests that qualify them

as the people's representatives before God. The first category expresses the priests' unique status, which they received in reward for refusing to serve the Golden Calf.¹⁶⁶ The second category, in contrast, was (at least partially) intended to *atone* for the sin of the Golden Calf, in which Aaron was involved.

The priests' loyalty to God even in the face of the rest of the nation's apostasy is highly commendable, but it merely protects the priest from evil. This quality cannot, on its own, atone for the rest of the nation's sins. In contrast, with the second set of sacrifices, the priests were enabled to delve deeper into themselves, in order to reveal their innate ability to not only overcome darkness with light but actually transform it. Only then could they atone for the worshippers of the Golden Calf.¹⁶⁷

164. *Hitva'aduyot* 5742, vol. 2, pp. 1137, 1145-1146. 165. Above, 6:12-16. 166. Exodus 32:29. 167. *Likutei Sichot*, vol. 7, pp. 39, 46-47.

33 Any of the sons of Aaron who is fit to offer up the blood of the peace-offering when it is sprinkled and the fat when it is burned up—i.e., is not defiled at these times—**will have a share in the breast and the middle section of the right thigh.** These entitlements may not be eaten before the animal's blood has been applied to the Altar.¹⁵⁸

34 Then address the Israelites in My name, in the first person: **'For I have taken the breast used as the wave-offering and the thigh used as the raised-offering from the Israelites, i.e., from their peace-promoting feast-offerings, and I have given them to Aaron the priest and to his sons, as an eternal entitlement from the Israelites.'** (Since both the breast and the thigh are waved and raised, the terms "wave-offering" and "raised-offering" apply to both.¹⁵⁹)

35 Then continue addressing them directly, referring to Me in the third person: **'This is what is due to the priests from the fire-offerings of God, by virtue of Aaron's anointment and his sons' anointment on the day that He brought them near to Him to be priests for God,**

36 which God commanded to give them from the Israelites on the day that He anointed them. This perquisite will not only be Aaron's and his sons', but will be an eternal entitlement for all priests throughout all their generations.'"

37 The above is the regulation for the ascent-offering, the grain-offering, the sin-offering, the guilt-offering, the installation-offerings, and the peace-offering,

38 concerning which God commanded Moses at the foot of¹⁶⁰ Mount Sinai on the 1st of Nisan, the day He commanded the Israelites to offer up their sacrifices to God in the Sinai Desert.

The Installation Rites

- ◆ *Fourth Reading* 8:1 The Torah previously recounted¹⁶¹ how God commanded Moses to install the priests over the course of the full week preceding the 1st of Nisan, 2449. It will now recount how, when the time to begin these rites arrived, God repeated His command to Moses to perform them—since it is always proper to remind a person of what was previously discussed when the time arrives to do it—and then how Moses performed these rites as he had been commanded.

On the 23rd of Adar, 2449, God spoke to Moses, saying,

2 **"Take Aaron, together with his sons, the priestly garments, the anointing oil, the sin-offering bull, the two rams, and the basket of 30 loaves of unleavened bread, as I instructed you to six months ago,**¹⁶²

∞ CHASIDIC INSIGHTS ∞

37 **The regulation for the ascent-offering:** The sages teach us that someone who studies the laws of a given sacrifice is considered as if he had offered it up.¹⁶³ But if the study of the laws of a sacrifice accomplish es the same thing as offering it up, why should we bother with the sacrifice itself?

The difference between the "virtual" sacrifice and the actual one is their respective effect on the world. A sacrifice "offered up" via studying its laws can elevate the person but not the world around him. Only the physical sacrifice, which includes all aspects of creation—human, animal, vegetable, and

158. Rashi on 19:26, below. 159. See Exodus 29:27. 160. *Likutei Sichot*, vol. 17, p. 279, note 24. 161. Exodus 29:1-37. 162. Ibid. 163. *Menachot* 110a.

— ONKELOS —

3 וְיָתָּה כָּל כְּנִשְׁתָּא כְּנִשׁ לְתַרְע
מִשְׁכָּן זְמָנָא: 4 וְעָבַד מִשָּׁה כְּמָא
דִּי פִקֵּד יִי יְתָה וְאַתְּכִנְיִשְׁתָּ כְּנִשְׁתָּא
לְתַרְע מִשְׁכָּן זְמָנָא: 5 וְאָמַר מִשָּׁה
לְכִנְשְׁתָּא דִּין פְּתִיגָמָא דִּי פִקֵּד יִי
לְמַעַבְד: 6 וְקָרִיב מִשָּׁה יִתְּ אַהֲרֹן
וְיָתָּה בְּנוֹהִי וְאַסְחִי יְתָהוֹן בְּמִנְיָ:
7 וְיַהֲב עֲלוּהִי יִתְּ כִתּוּבָא וְחִרְי
יְתָה בְּהִמְנָא וְאַלְבֵּשׁ יְתָה יִתְּ
מַעֲלִיא וְיַהֲב עֲלוּהִי יִתְּ אֶפֻּדָא
וְחִרְי יְתָה בְּהִמְנָא אֶפֻּדָא וְאַתְּקֵן
לָהּ בַּה: 8 וְשׁוּי עֲלוּהִי יִתְּ חוּשְׁנָא
וְיַהֲב כְּחוּשְׁנָא יִתְּ אֹרִיָא וְיָתָּה תְּמִנְיָ:
9 וְשׁוּי יִתְּ מִצְנֶפֶתָא עַל רִישָׁהּ וְשׁוּי
עַל מִצְנֶפֶתָא לְקַבֵּל אֶפֻּדָא יִתְּ
צִיצָא דְּהִבָּא כְּלִילָא דְּקִדְשָׁא
כְּמָא דִּי פִקֵּד יִי יְתָה מִשָּׁה: 10 וְנִסְיב
מִשָּׁה יִתְּ מִשְׁחָא דְּרִבּוּתָא וְרִבִּי
יִתְּ מִשְׁכָּנָא וְיָתָּה כָּל דִּי בַּה וְקִדִּישׁ
יְתָהוֹן: 11 וְאִדִּי מִנָּה עַל מִדְּבָחָא
שְׁבַע זְמָנִין וְרִבִּי יִתְּ מִדְּבָחָא וְיָתָּה
כָּל מְנוּהִי וְיָתָּה כִּיּוּרָא וְיָתָּה בְּסִיסָה
לְקִדְשׁוֹתָהוֹן: 12 וְאִרִּיק מִמִּשְׁחָא
דְּרִבּוּתָא עַל רִישָׁא דְּאַהֲרֹן וְרִבִּי
יְתָה לְקִדְשׁוֹתָהוֹן: 13 וְקָרִיב מִשָּׁה יִתְּ
בְּנֵי אַהֲרֹן וְאַלְבֵּשׁוֹן כְּתוּבִין וְחִרְי
יְתָהוֹן הִמְיָנִין וְאַתְּקֵין לְהוֹן בּוּכְעִין
כְּמָא דִּי פִקֵּד יִי יְתָה מִשָּׁה:

3 וְיָתָּה כָּל־הָעֵדָה הִקְהֵל אֶל־פֶּתַח אֹהֶל מוֹעֵד: 4 וַיַּעַשׂ
מִשָּׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַתִּקְהַל הָעֵדָה אֶל־פֶּתַח
אֹהֶל מוֹעֵד: 5 וַיֹּאמֶר מִשָּׁה אֶל־הָעֵדָה זֶה הַדָּבָר אֲשֶׁר־
צִוָּה יְהוָה לַעֲשׂוֹת: 6 וַיִּקְרַב מִשָּׁה אֶת־אַהֲרֹן וְאֶת־בָּנָיו
וַיִּרְחֹץ אֹתָם בַּמַּיִם: 7 וַיִּתֵּן עָלָיו אֶת־הַכִּתְנֶת וַיַּחְגֹּר אֹתוֹ
בְּאַבְנֵט וַיִּלְבֹּשׂ אֹתוֹ אֶת־הַמַּעֲלִיל וַיִּתֵּן עָלָיו אֶת־הָאֶפֻּד
וַיַּחְגֹּר אֹתוֹ בַּחֹשֶׁב הָאֶפֻּד וַיֹּאפֹד לוֹ בּוֹ: 8 וַיִּשֶׂם עָלָיו
אֶת־הַחֹשֶׁן וַיִּתֵּן אֶל־הַחֹשֶׁן אֶת־הָאוּרִים וְאֶת־הַתְּמִיּוֹם:
9 וַיִּשֶׂם אֶת־הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וַיִּשֶׂם עַל־הַמִּצְנֶפֶת
אֶל־מֹול פָּנָיו אֶת צִיץ הַזָּהָב גִּזְרֵה הַקֹּדֶשׁ כַּאֲשֶׁר צִוָּה
יְהוָה אֶת־מֹשֶׁה: 10 וַיִּקַּח מֹשֶׁה אֶת־שֶׁמֶן הַמִּשְׁחָה
וַיִּמְשַׁח אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וַיִּקְדֹּשׁ אֹתָם:
11 וַיִּזֵּן מִמֶּנּוּ עַל־הַמִּזְבֵּחַ שֶׁבַע פַּעֲמִים וַיִּמְשַׁח אֶת־
הַמִּזְבֵּחַ וְאֶת־כָּל־בָּלָיו וְאֶת־הַכִּיֹּר וְאֶת־כָּנּוֹ לְקִדְשָׁם:
12 וַיִּצֹק מִשְׁמֵן הַמִּשְׁחָה עַל רֹאשׁ אַהֲרֹן וַיִּמְשַׁח אֹתוֹ
לְקִדְשׁוֹ: 13 וַיִּקְרַב מֹשֶׁה אֶת־בְּנֵי אַהֲרֹן וַיִּלְבֹּשֶׂם כְּתֹנֶת
וַיַּחְגֹּר אֹתָם אֲבֵנֵט וַיַּחֲבֹשׁ לָהֶם מִגְּבָעוֹת כַּאֲשֶׁר צִוָּה
יְהוָה אֶת־מֹשֶׁה:

— RASHI —

פְּתִילֵי תְכֵלֶת הַקְּבוּעִים בְּצִיץ נָתַן עַל הַמִּצְנֶפֶת,
נִמְצָא הִצִּיץ תְּלוּי בַּמִּצְנֶפֶת: 11 וַיִּזֵּן מִמֶּנּוּ עַל הַמִּזְבֵּחַ.
לֹא יָדַעְתִּי הֵיכָן נִצְטָוָה בְּהִזְאוֹת הַלָּלוּ: 12 וַיִּצֹק.
וַיִּמְשַׁח. בְּתַחֲלָה יוֹצֵק עַל רֹאשׁוֹ, וְאַחֲרָיִךְ נוֹתֵן בֵּין
רִיסֵי עֵינָיו, וּמוֹשֵׁף בְּאַצְבָּעוֹ מִזָּה לָּזֶה: 13 וַיַּחֲבֹשׁ.
לְשׁוֹן קִשְׁיָרָה:

3 הִקְהֵל אֶל פֶּתַח אֹהֶל מוֹעֵד. זֶה אֶחָד מִן הַמְּקוֹמוֹת
שֶׁהֶחֱזִיק מַעֲט אֶת הַמִּרְבֶּה: 5 זֶה הַדָּבָר. דְּבָרִים
שֶׁתִּקְרְאוּ שְׂאֵנֵי עוֹשֶׂה לְפָנֶיכֶם — צוּנֵי הַקֹּדֶשׁ בְּרוּךְ
הוּא לַעֲשׂוֹת, וְאֵל תֹּאמְרוּ לְכַבֹּדִי וּלְכַבֹּד אַחֵי אֲנִי
עוֹשֶׂה. כָּל הָעִנְיָן הַזֶּה פֶּרֶשְׁתִּי בִּ"וְאֵתָה תִּצְוֶה": 8 אֵת
הָאוּרִים. כֶּתֶב שֶׁל שֵׁם הַמִּפְדָּשׁ: 9 וַיִּשֶׂם עַל הַמִּצְנֶפֶת.

12 He poured some of the anointing oil upon Aaron's head and anointed him, to sanctify him.¹⁷²

13 Moses brought Aaron's sons forward and dressed them in trousers, tunics, girded them with sashes, and put on their headdresses, as God had commanded Moses.¹⁷³

171. Exodus 30:17-21. 172. Ibid. 29:7. 173. Ibid. 29:8-9.

3 and assemble the entire community at the entrance to the Tent of Meeting. You shall officiate as the high priest, offering up all the sacrifices. For this purpose, wear a simple, white tunic.”¹⁶⁸

Component	Role	Distribution of Parts
young bull	sin-offering	blood applied to protrusions of Altar, rest of blood spilled onto base of Altar; fat burned up on Altar; flesh burned up outside camp
ram #1	ascent-offering	blood applied to opposite corners of Altar; fat and flesh burned up on top of Altar
ram #2	installation-offering	blood applied to priests, rest of blood applied to opposite corners of Altar, then sprinkled on priests and their garments; fat and right thigh burned on Altar; breast eaten by Moses; rest of flesh eaten by priests
10 regular loaves of unleavened bread	grain-offering	1 burned up on Altar, the rest eaten by priests
10 scalded loaves of unleavened bread	grain-offering	1 burned up on Altar, the rest eaten by priests
10 flat unleavened cakes	grain-offering	1 burned up on Altar, the rest eaten by priests

Figure 2. The Installation Offerings

4 Moses did as God commanded him, and the entire community miraculously assembled in the very limited space **at the entrance of the Tent of Meeting.**

5 Moses said to the community: “This procedure, which you are about to witness, is what God has commanded me to do. I am not doing this for my own glory or for that of my brother Aaron, but only because God commanded me to do it.”

6 Moses brought Aaron and his sons forward and immersed them in the water of a mikveh.

7 He dressed Aaron with the trousers, placed the Tunic upon him, girded him with the Sash, clothed him in the Robe, placed the Ephod upon him, girded him with the belt of the Ephod by tying its two ends together, and adorned him with it.

8 He placed the Breastplate upon him and inserted the *urim* and the *tumim*¹⁶⁹ **into the Breastplate.**

9 He placed the Turban on his head, and he placed the golden Forehead-plate—the holy diadem—suspended by a cord placed over the Turban, resting on his head below the front of the Turban, as God had commanded Moses.

10 Moses took the anointing oil¹⁷⁰ **and anointed the Sanctuary and everything in it, and thereby sanctified them.**

11 He sprinkled some of it upon the Altar seven times, and he anointed the Altar and all its vessels and the Laver and its base,¹⁷¹ **to sanctify them.**

168. Rashi on 8:28; *Likutei Sichot*, vol. 32, pp. 28-34. 169. Exodus 28:30. 170. Ibid. 30:22-33.

— ONKELOS —

14 וְקָרִיב יֵת תּוֹרָא דְחֻשָּׁאָתָא וְסִמְךְ אֶהָרֵן וּבְנוּהִי יֵת יִדְיָהוֹן עַל רִישׁ תּוֹרָא דְחֻשָּׁאָתָא: 15 וְנָכְס וְנָסִיב מִשָּׁה יֵת דְּמָא וִיהֵב עַל קֶרֶת מִדְּבָחָא סְחוּר סְחוּר בְּאַצְבָּעָה וְדָכִי יֵת מִדְּבָחָא וְיֵת דְּמָא אָרִיק לִיסוּדָא דְּמִדְּבָחָא וְקִדְשָׁה לְכַפָּרָא עֲלוּהִי: 16 וְנָסִיב יֵת כָּל תְּרַבָּא דִּי עַל גֹּאז וְיֵת חֲצֵר כְּבָדָא וְיֵת תְּרַמִּין כְּלָן וְיֵת תְּרַבְּהֵן וְאַסֵּק מִשָּׁה לְמִדְּבָחָא: 17 וְיֵת תּוֹרָא וְיֵת מִשְׁכָּה וְיֵת בִּסְרָה וְיֵת אוּכְלָה אוּקֵד בְּנוֹרָא מִבְּרָא לְמִשְׁרִיתָא כְּמָא דִּי פִקְדֵּי יֵת מִשָּׁה: 18 וְקָרִיב יֵת דְּכָרָא דְעֻלְתָּא וְסִמְכוּ אֶהָרֵן וּבְנוּהִי יֵת יִדְיָהוֹן עַל רִישׁ דְּכָרָא: 19 וְנָכְס וְזָרַק מִשָּׁה יֵת דְּמָא עַל מִדְּבָחָא סְחוּר סְחוּר: 20 וְיֵת דְּכָרָא פִּלְגֵּי לְאַבְרֹהִי וְאַסֵּק מִשָּׁה יֵת רִישָׁא וְיֵת אֲבָרִיא וְיֵת תְּרַבָּא: 21 וְיֵת גֹּאז וְיֵת כְּרַעֲיָא חֲלָל בְּמִיָּא וְאַסֵּק מִשָּׁה יֵת כָּל דְּכָרָא לְמִדְּבָחָא עֲלֵתָא הוּא לְאַתְקַלָּא בְּרַעֲזָא קְרַבְנָא הוּא קֹדֶם יֵת כְּמָא דִּי פִקְדֵּי יֵת מִשָּׁה: 22 וְקָרִיב יֵת דְּכָרָא תְּנִינָא דְּכָרָא קְרַבְנָא וְסִמְכוּ אֶהָרֵן וּבְנוּהִי יֵת יִדְיָהוֹן עַל רִישׁ דְּכָרָא: 23 וְנָכְס וְנָסִיב מִשָּׁה מִדְּמָה וִיהֵב עַל רוּם אֲדָנָא דְּאֶהָרֵן דְּיִמְיָנָא וְעַל אֲלִיּוֹן יְדָה דְּיִמְיָנָא וְעַל אֲלִיּוֹן רְגִלָּה דְּיִמְיָנָא: 24 וְקָרִיב יֵת בְּנֵי אֶהָרֵן וִיהֵב מִשָּׁה מִן דְּמָא עַל רוּם אֲדָנִיָּהוֹן דְּיִמְיָנָא וְעַל אֲלִיּוֹן יִדְיָהוֹן דְּיִמְיָנָא וְעַל אֲלִיּוֹן רְגִלָּהוֹן דְּיִמְיָנָא וְזָרַק מִשָּׁה יֵת דְּמָא עַל מִדְּבָחָא סְחוּר סְחוּר: 25 וְנָסִיב יֵת תְּרַבָּא וְיֵת אֲלִיָּתָא וְיֵת כָּל תְּרַבָּא דִּי עַל גֹּאז וְיֵת חֲצֵר כְּבָדָא וְיֵת תְּרַמִּין כְּלָן וְיֵת תְּרַבְּהֵן וְיֵת שְׂקָא דְּיִמְיָנָא:

◆ חמישי 14 וַיֵּנֶשׂ אֶת פֶּר הַחֲטָאֹת וַיִּסְמְךְ אֶהָרֵן וּבְנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ פֶּר הַחֲטָאֹת: 15 וַיִּשְׁחֹט וַיִּקַּח מִשָּׁה אֶת־הַדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב בְּאַצְבָּעוֹ וַיַּחֲטֵא אֶת־הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ וַיִּקְדְּשׁוּהוּ לְכַפֵּר עָלָיו: 16 וַיִּקַּח אֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב וְאֵת יִתְרַת הַכֹּהֵן וְאֶת־שְׁתֵּי הַכֹּהֲלִית וְאֶת־חֻלְבֵּהֶן וַיִּקְטֹּר מִשָּׁה הַמִּזְבֵּחַ: 17 וְאֶת־הַפֶּר וְאֶת־עֵרוֹ וְאֶת־בִּשְׁרוֹ וְאֶת־פְּרָשׁוֹ שָׂרַף בְּאֵשׁ מְחִוּץ לְמַחֲנֶה כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: 18 וַיִּקְרָב אֶת אֵיל הָעֹלָה וַיִּסְמְכוּ אֶהָרֵן וּבְנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵיל: 19 וַיִּשְׁחֹט וַיִּזְרֹק מִשָּׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב: 20 וְאֶת־הָאֵיל נָתַח לְנִתְחָיו וַיִּקְטֹּר מִשָּׁה אֶת־הָרֹאשׁ וְאֶת־הַנֶּתְחִים וְאֶת־הַפָּדִר: 21 וְאֶת־הַקֶּרֶב וְאֶת־הַכְּרָעִים רָחִץ בַּמַּיִם וַיִּקְטֹּר מִשָּׁה אֶת־כָּל־הָאֵיל הַמִּזְבֵּחַ עָלָה הוּא לְרִיח־נִיחֹחַ אֲשֶׁה הוּא לַיהוָה כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

◆ שישי 22 וַיִּקְרָב אֶת־הָאֵיל הַשְּׁנִי אֵיל הַמִּלֻּאִים וַיִּסְמְכוּ אֶהָרֵן וּבְנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵיל: 23 וַיִּשְׁחֹט וַיִּקַּח מִשָּׁה מִדָּמוֹ וַיִּתֵּן עַל־תֵּנוּךְ אֲזֶן־אֶהָרֵן הַיְּמָנִית וְעַל־בֶּהֶן יְדֹ הַיְּמָנִית וְעַל־בֶּהֶן רִגְלוֹ הַיְּמָנִית: 24 וַיִּקְרָב אֶת־בְּנֵי אֶהָרֵן וַיִּתֵּן מִשָּׁה מִן־הַדָּם עַל־תֵּנוּךְ אֲזֶנָּה הַיְּמָנִית וְעַל־בֶּהֶן יָדָם הַיְּמָנִית וְעַל־בֶּהֶן רִגְלָם הַיְּמָנִית וַיִּזְרֹק מִשָּׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב: 25 וַיִּקַּח אֶת־הַחֵלֶב וְאֶת־הָאֵלִיָּה וְאֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב וְאֵת יִתְרַת הַכֹּהֵן וְאֶת־שְׁתֵּי הַכֹּהֲלִית וְאֶת־חֻלְבֵּהֶן וְאֵת שׁוֹךְ הַיְּמִין:

— RASHI —

לְכַד הַכֹּהֵן, שֶׁהִיא נוֹטֵל מֵעֵט מִן הַכֹּהֵן עִמָּה: 22 אֵיל הַמִּלֻּאִים. אֵיל הַשְּׁלָמִים, שְׁמִלּוּאִים לְשׁוֹן "שְׁלָמִים", שְׁמִמְלָאִים וּמְשָׁלִימִים אֶת הַכֹּהֲנִים בְּכֹהֲנֵתָם:

15 וַיַּחֲטֵא אֶת הַמִּזְבֵּחַ. חֲטָאוּ וְטָהְרוּ מִזֹּרוֹת לְכַנֵּס לְקִדְשָׁה וַיִּקְדְּשׁוּהוּ. בְּעִבּוּדָה זֹאת לְכַפֵּר עָלָיו. מֵעֵתָה, כָּל הַכִּפּוּרוֹת: 16 וְאֵת יִתְרַת הַכֹּהֵן. "עַל הַכֹּהֵן"³⁰,

- ◆ **Fifth Reading 14** He brought the sin-offering bull in front of the Tent of Meeting, and Aaron and his sons leaned their hands forcefully upon the head of the sin-offering bull.

15 Moses slaughtered it, and Moses took the blood, ascended the ramp of the Altar, and placed some of the blood on the Altar's four protrusions with his finger as he walked around it, and thus purified the Altar. He then descended the ramp and poured the rest of the blood on the base of the Altar, and thus sanctified the Altar as an instrument upon which to effect atonement.

16 He ascended the Altar again, and took all the fat that is on the innards, i.e., on the abomasum (or alternatively, on the small intestine); the diaphragm along with part of the liver; the two kidneys; and their fat. Moses burned them up on the Altar.

17 He burned the rest of the the bull—i.e., its hide, its flesh, and its waste matter— outside the camp, as God had commanded Moses.¹⁷⁴

18 He brought forth the ascent-offering ram, and Aaron and his sons leaned their hands forcefully upon the head of the ram.

19 He slaughtered it and, standing on the ground next to the Altar, Moses dashed the blood upon the northwest and southeast corners of the Altar such that the blood was considered to be encircling the Altar.¹⁷⁵

20 He cut up the ram into its constituent pieces, and, after again ascending the Altar, Moses burned up the head, the other pieces of the ram, and the fat on the Altar.

21 But before he ascended the Altar, he first washed the innards and the legs in water, and only afterward did Moses burn up the entire ram on the Altar. He burned it up with the intention that it be a pleasing ascent-offering and fire-offering to God, as God had commanded Moses.¹⁷⁶

- ◆ **Sixth Reading 22** He brought forth the second ram, i.e., the installation ram, and Aaron and his sons leaned their hands forcefully upon the ram's head.

23 He slaughtered it, and Moses took some of its blood on his finger and placed it on the middle ridge of Aaron's right ear, on the middle joint of Aaron's right thumb, and on the big toe of Aaron's right foot.

24 He brought Aaron's sons forward, and Moses placed some of the blood on the middle ridge of their right ears, on the middle joint of their right thumbs, and on the big toes of their right feet. Moses then, standing on the ground, dashed the remaining blood onto the Altar at its northeast and southwest corners such that the blood was considered to be encircling the Altar.¹⁷⁷

25 He took the fat covering the innards (i.e., on the omasum and the reticulum), the fatty tail, all the fat that was on the innards (i.e., on the abomasum, or alternatively, on the small intestine), the diaphragm, along with part of the liver, the two kidneys together with their fat, and the right thigh.

174. Exodus 29:10-14. 175. Above, 1:5. 176. Exodus 29:15-18. 177. Above, 1:5.

— ONKELOS —

26 ומסלא דפטי'ריא די קדם יי נסיב גריצתא פטי'רמא חדא וגריצתא דלחם משח חדא ואספוג חד ושו' על תרביא ועל שקא דימנא: 27 ויהב ית כלא על ידי אהרן ועל ידי בנויה וארים יתהון ארמא קדם יי: 28 ונסיב משה יתהון מעל ידיהון ואסיק למדבחה על עלתא קרבניא אנון לאתקבלא ברענא קרבנא הוא קדם יי: 29 ונסיב משה ית חדיא וארימא ארמא קדם יי מדבר קרבניא למשה הוה לחלק כמא די פקד יי ית משה: 30 ונסיב משה ממשחא דרבותא ומן דמא די על מדבחה ואדי על אהרן על לבושהו ועל בנויה ועל לבושי בנויה עמה וקדיש ית אהרן ית לבושהו וית בנויה וית לבושי בנויה עמה: 31 ואמר משה לאהרן ולבנויה בשילו ית בסרא בתרע משכן זמנא ותמן תיכלון יתה וית לחמא די בסל קרבניא כמא די פקדי' למימר אהרן ובנויה ייכלנה: 32 ודישתאר בבשרא ובלחמא בנורא תוקדון: 33 ומתרע משכן זמנא לא תפקון שבועא יומין עד יום משלם יומי קרבניכון ארי שבועא יומין יקריב ית קרבניכון: 34 כמא די עבד ביומא הדין פקד יי למעבד לכפרא עליכון:

26 ומסל המצות אשר | לפני יהוה לקח חלת מצה אחת וחלת לחם שמן אחת ורקיק אחד וישם על החלבים ועל שוק הימין: 27 ויתן את־הכל על כפי אהרן ועל כפי בניו וינגף אתם תנופה לפני יהוה: 28 ויקח משה אתם מעל כפיהם ויקטר המזבחה על־העלה מלאים הם לריח ניחח אשה הוא ליהוה: 29 ויקח משה את־החזה ויניפהו תנופה לפני יהוה מאיל המלאים למשה היה למנה כאשר צוה יהוה את־משה:

◆ שביעי 30 ויקח משה משמן המשחה ומן־הדם אשר על־המזבֶּחַ ויז על־אהרן על־בגדיו ועל־בגיו ועל־בגדי בניו אתו ויקדש את־אהרן את־בגדיו ואת־בניו ואת־בגדי בניו אתו: 31 ויאמר משה אל־אהרן ואל־בניו בשלו את־הבשר פתח אהל מועד ושם תאכלו אתו ואת־הלחם אשר בסל המלאים כאשר צויתִי לאמר אהרן ובניו יאכלו: 32 והנותר בבשר ובלחם באש תשרפו:

◆ מפטיר 33 ומפתח אהל מועד לא תצאו שבעת ימים עד יום מלאת ימי מלאיכם כי שבעת ימים ימלא את־ידיכם: 34 כאשר עשה ביום הזה צוה יהוה לעשת לכפר עליכם:

— RASHI —

34 צוה ה' לעשת. כל שבעת הימים. ורבותינו וכוונם לברכה³², דרשו: "לעשת" — זה מעשה פרה, "לכפר" — זה מעשה יום הכפורים. וללמד שכוון גדול טעון פרישה קדם יום הכפורים שבעת ימים, וכן הכוון השורף את הפרה:

26 וחלת לחם שמן. היא רבוכה, שהיה מרבה בה שמן בנגד החלות והרקיקין. כך מפרש במנחות³¹: 28 ויקטר המזבחה. משה שמש כל שבעת ימי המלוואים בחלוק לבן: על העלה. אחר העלה. ולא מצינו שוק של שלמים קרב בכל מקום, חוץ מזה:

31. עח, א. 32. יומא ג, ב.

— CHASIDIC INSIGHTS —

during the original seven days of Creation. Thus, the Hebrew word for "installation rites" (מלוואים) literally means "completion," alluding to the fact that these days saw the world return to its original state

of completeness and holiness.¹⁸⁰

Actually, however, these seven days brought the world to an even greater level of completion than

26 He took one loaf of regular unleavened bread, one scalded loaf of “oil bread,” (so called because these loaves were made using the same amount of oil as the other two types of bread combined) **and one flat unleavened cake out of the basket of unleavened bread that was before God, and he placed them on top of the fats and the right thigh.**

27 Then he placed it all on Aaron’s palms and on his sons’ palms, put his hands underneath theirs, **and** thus, together with them, **he waved** the fats, the right thigh, and the loaves, i.e., moved them forward and backward in all four directions, and then upward and downward, thus making it all into a **wave-offering before God.**

28 Moses took the fats, the thigh, and the loaves **from their hands and burned** them **up on the Altar along with the ascent-offering.** He burned them up with the intention **that they be pleasing installation-offerings and a fire-offering to God.**

29 Moses took the breast of the installation ram **and waved it** in the same way that he waved the burnt portions, making it a **wave-offering before God.** It then **belonged to Moses as his portion to eat from the installation ram, as God had commanded Moses.**¹⁷⁸

- ◆ *Seventh Reading* **30 Moses took some of the anointing oil and some of the blood that was on the Altar. He sprinkled it on Aaron, on his garments, on his sons, and on his sons’ garments, and he thereby sanctified Aaron, his garments, his sons, and his sons’ garments with him.**

31 Moses said to Aaron and to his sons, “Since the installation-offerings are sacrifices of superior holiness, **cook the meat** inside the Courtyard and east of **the entrance of the Tent of Meeting and eat it there,** along with **the bread that is in the basket of the installation offerings, as I have commanded, saying, ‘Aaron and his sons must eat it** in this location, on the day they are offered up, in order to be installed into the priesthood.’

32 You must burn whatever part of the meat and the bread that is left over the following morning.

- ◆ *Maftir* **33 You must not leave the entrance of the Tent of Meeting, i.e., the Courtyard, for seven consecutive days, until the end of the day that completes your installation days, i.e., the seventh day, for He will install you in the priesthood by having you undergo these rituals for seven days.**

34 As He has done on this day, so has God commanded me to do to you for the next six days, as well, to atone for you for anything you may have done in the past that would be inconsistent with your priesthood.

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33 For seven days: As we have seen,¹⁷⁹ the Divine Presence originally rested on earth, but the misdeeds of successive generations banished it to further and further spiritual realms. This process was

reversed by Abraham, and was consummated by the construction of the Tabernacle.

Thus, the seven days of installation rites brought the Divine Presence back down to earth, as it was

¹⁷⁸ Exodus 29:19-26. ¹⁷⁹ On Genesis 3:8, 4:7, 4:26, 6:5, 11:4, 12:12, 13:13, 25:8, 38:23, 49:33, Exodus 1:6, 6:18, 6:20, 40:35. *Bereishit Rabbah* 19:7; *Shir HaShirim Rabbah* 5:1. ¹⁸⁰ *Likutei Torah* 2:10d.

— ONKELOS —

35 ובתרע משכן זמנא ויתבון
ימם ולילי שבועא יומין ותטרון
ית משרת מיקרא דיי ולא תמותון
ארי בן אתפקדיית: 36 ועבד אהרן
ובגודי ית כל פתגמאי די פקד יי
בידא דמשה:

35 וּפְתַח אֶהֱל מוֹעֵד תִּשְׁבוּ יוֹמָם וְלַיְלָה שְׁבַעַת יָמִים
וּשְׁמֵרְתֶּם אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא תָמוּתוּ כִּי־בֶן צִוִּיתִי:
36 וַיַּעַשׂ אֶהֱרֹן וּבָנָיו אֶת כָּל־הַדְּבָרִים אֲשֶׁר־צִוָּה יְהוָה
בְּיַד־מֹשֶׁה:

צ"ו [צ"ז] פסוקים. צ"ו סימן.

— RASHI —

שלא הטו ימין ושמאל:
חסלת פרשת צו

35 וְלֹא תָמוּתוּ. הָא אִם לֹא תַעֲשׂוּ כֵן, הָרִי אֶתֶם
חִיָּבִים מִיתָה: 36 וַיַּעַשׂ אֶהֱרֹן וּבָנָיו. לְהַגִּיד שְׁבָחוֹ,

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God's will without even the most minor deviation.

The lesson for us here is that some people feel that, at least as a start, it is enough to do just the "big things"—the most serious of the commandments—while leaving the myriad details and "minor" laws for some later time. The Torah therefore points out that Aaron and his sons, even during the educational days of setting up the Tabernacle, were careful not to veer at all from God's express will. Every detail was by God's explicit instruction, making its exact fulfillment crucial to their task. The same is true of every detail of Jewish law, and even every Jewish custom, for they too are integral elements of our Divine mission.¹⁸⁵

By saying that they veered "neither to the right nor the left," Rashi is telling us that they did not deviate even if they thought that a specific situation warranted a change "to the right," i.e., to increase

holiness, or "to the left," i.e., as a further protection against negative influences. Rather, they fulfilled everything exactly as they heard it from Moses, without regard to their own appraisal of the situation.

The lesson in this case is twofold: Firstly, we should fulfill all of God's directions without regard to our own appraisal of the situation, even if we mean well.

The second, more subtle lesson is that it is only Aaron and his sons who are praised for not having changed anything at all, for they were at the time in an environment of sublime spirituality, in which extra caution was not warranted. In our dangerous times, however, there is a need for both types of deviation: to go beyond the letter of the law ("veering to the right") and to avoid even permissible activities ("veering to the left"), if such activities might lead to dangerous consequences.¹⁸⁶

185. *Sichot Kodesh* 5725, vol. 1, pp. 498-502. 186. *Hitva'aduyot* 5748, vol. 1, pp. 523-524.

35 You must therefore stay day and night for seven days at the entrance to the Tent of Meeting, i.e., in the Courtyard. You must keep God's watch, in order that you not die, for I was thus commanded, i.e., that not complying with this installation ritual is a capital offense."¹⁸¹

36 Aaron and his sons did all the things that God commanded them through Moses.

The *Haftarah* for *parashat Tzav* is on p. 239.

If it is *Shabbat Zachor*, the *Maftir* and *Haftarah* for *Shabbat Zachor* (p. 272) are read instead of the *Maftir* and *Haftarah* for *parashat Tzav*.

If it is *Shabbat Parah*, the *Maftir* and *Haftarah* for *Shabbat Parah* (p. 276) are read instead of the *Maftir* and *Haftarah* for *parashat Tzav*.

If it is the 14th of Nisan, the *Haftarah* for the 14th of Nisan (p. 260) is read instead of the *Haftarah* for *parashat Tzav*.



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did the seven days of Creation, inasmuch as the Divine revelation that accompanied the construction of the Tabernacle was able to overcome the spiritual darkness that had spread throughout the world in the wake of the original, progressive departure of the Divine Presence.¹⁸²

36 Aaron and his sons did all the things that God commanded through Moses: It is self-understood that Aaron and his sons did what God expressly told them to do, so the import of this verse, as Rashi explains, is rather that "they veered neither right nor left" from God's instructions. This does not mean that they did not intentionally make any changes in anything that God had instructed,¹⁸³ for this, too, is self-understood. Rather, this statement should be understood in light of the fact that God considered the Tabernacle rites so complicated that He provided the priests with seven days for prac-

tice and preparation. In this context, this verse is praising Aaron and his sons for not veering at all from the proper procedure even during preparatory these days, managing to fulfill every detail properly as God had commanded.

How did they manage such a feat? King Solomon stated:¹⁸⁴ "No wrongdoing shall befall the righteous." By "wrongdoing" he cannot mean sin, even unintentional sin, for someone who is susceptible to sin cannot be termed "righteous." Rather, the righteous referred to by King Solomon are those who are in tune with the Divine energy informing whatever it is they are doing, and thus, they are automatically protected from even the slightest deviation from God's will—even one that would not be considered a wrongdoing for an average person. Aaron and his sons reached such a degree of surrender to God; their bodies were naturally attuned to fulfilling

¹⁸¹. Exodus 29:31-35. ¹⁸². *Sefer HaSichot* 5748, vol. 1, p. 363. ¹⁸³. Hence Rashi does not use the term "change," as he does in Numbers 8:3. ¹⁸⁴. Proverbs 12:21.

Dedicated in honor of our children

**Nathan, Yitzchok,
Moshe Lev,
and Gilana**

*May you continue to grow in the ways
of our holy Torah*

Yuri and Deana Pikover

