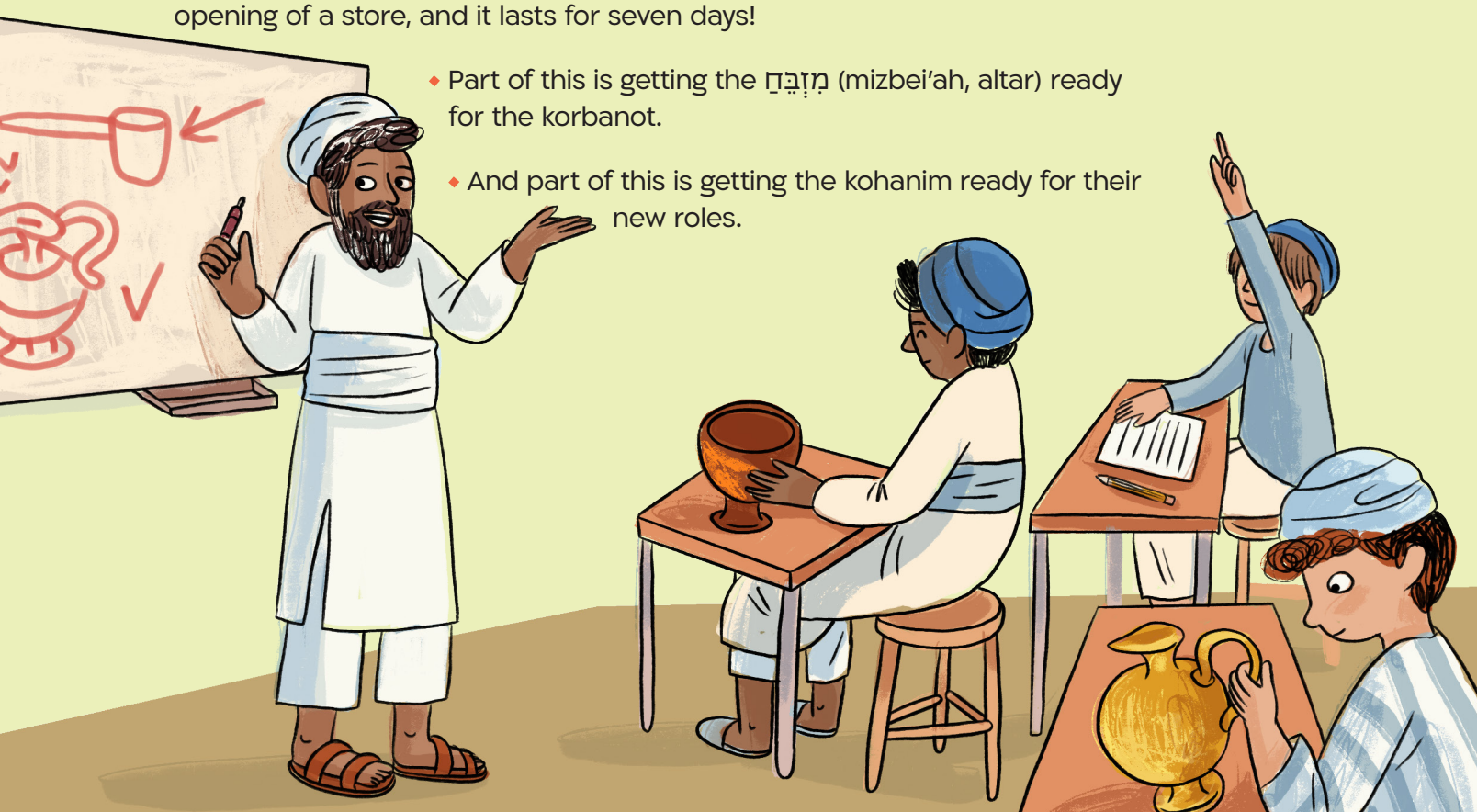


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מָה בַּפָּרָשָׁה • In This Week's Parashah

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



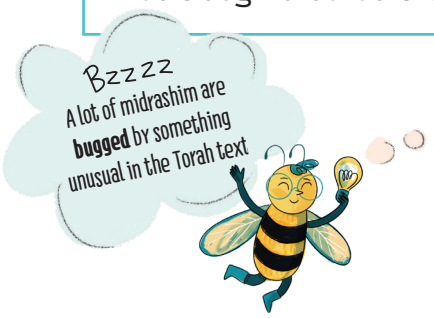
מִדְרָשׁ • Midrash

Vayikra 6:18

Speak to Aharon and his sons and say: This is how to offer a hattat. In the same spot where an olah is slaughtered, that's where a hattat should be slaughtered before God. It is most holy.

ויקרא ו:יח

דַּבֵּר אֶל אַהֲרֹן וְאֶל בָּנָיו לֵאמֹר
זֹאת תּוֹרַת הַחַטָּאת בִּמְקוֹם אֲשֶׁר
תִּשָּׁחֵט הָעֹלָה תִּשָּׁחֵט הַחַטָּאת
לִפְנֵי ה' קֹדֶשׁ קָדָשִׁים הִוא:



This is a little confusing. Couldn't the Torah just tell us where the hattat is slaughtered without having to mention the olah? Why does the Torah go out of its way to group these two sacrifices together?

Vayikra Rabbah 32:6

Reish Lakish said: It's in order not to publicize who sinned.

ויקרא רבה לב:ו

אָמַר רֵישׁ לָקִישׁ... כְּדֵי שֶׁלֹּא
יִתְפַּרְסְמוּ הַחַטָּאִים.

Bringing a hattat meant you had done a sin. So it might have been embarrassing to bring that korban in public. Reish Lakish suggests that God made the place of the hattat the same as the olah so that nobody would be able to tell which korban you were bringing, and nobody would know if you had sinned.

- Why would God want to protect the feelings of people who sinned? What does this teach us about how God wants people to be treated?
- When might shame prevent a person from setting things right? What would you tell someone who was feeling embarrassed about their actions?



מִשְׁנָה • Mishnah

There were lots of different קָרְבָּנוֹת (korbanot, sacrifices) that you could bring to the Mishkan. Some were more expensive than others. For example, large animals like cows were much more expensive than birds, which were much more expensive than something made of flour.

Does that mean the more expensive ones were better or more desired by God?

Mishnah Menahot 13:11

משנה מנחות יג:יא

The Torah calls an olah of an animal: "a fire offering with a pleasing smell" (Vayikra 1:9).
And it calls an olah of a bird: "a fire offering with a pleasing smell" (Vayikra 1:17).
And it calls a minhah (flour offering): "a fire offering with a pleasing smell" (Vayikra 2:2).

נֶאֱמַר בְּעוֹלַת הַבְּהֵמָה "אִשֶּׁה רֵיחַ נִיחֹחַ" (ויקרא א:ט),
וּבְעוֹלַת הָעוֹף "אִשֶּׁה רֵיחַ נִיחֹחַ" (ויקרא א:יז),
וּבַמְּנָחָה "אִשֶּׁה רֵיחַ נִיחֹחַ" (ויקרא ב:ב),

This is to teach that it doesn't matter if you bring a more or less expensive korban—as long as you direct your mind to Heaven.

לְלַמֵּד שֶׁאֶחָד הַמַּרְבֶּה וְאֶחָד הַמַּמְעִיט וּבִלְבַד שֶׁיְּכַוֵּן אָדָם אֶת דַּעְתּוֹ לַשָּׁמָיִם.

- Why wouldn't more expensive korbanot be better? What does this mishnah teach us about the Jewish view of serving God?
- What does this say about the purpose of korbanot? What are other ways to direct your mind to God in your daily life?



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דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate



Debate: It's the thought that counts.



How to play:

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



Agree!

- When someone tries to do something kind for me, but it doesn't work out the way they planned, I still feel great that they tried.
- See the mishnah on the previous page! It doesn't matter how much you give. What matters is having the right intention.



Disagree!

- It's not enough to just think about doing mitzvot. You have to actually do them.
- Haven't you heard about a road that's paved with good intentions? It leads somewhere bad.
- I say I didn't mean to every time I get in trouble. Doesn't seem to work.





דִּקְדּוּק • Grammar

Check out this word from our parashah:

(ויקרא ז:בד)

תֹּאכְלֻהוּ׃

The letter vav with a dot in the middle is considered a long vowel, and it's a **שורוק (shuruk)**.

The three dots under the lamed is considered a short vowel, and it's a **קיבוץ (kibbutz)**.

This word is pronounced to-khi-loo-hoo, and it means "you shall eat it." But even though in the English letters, the sound "oo" appears twice—in the Hebrew, you can see two different vowels.

Both shuruk and kibbutz tell you something about how you shape your mouth when you make the "oo" sound. The word "shuruk" is related to the word for whistling, and "kibbutz" means gathering something together, in this case your lips. Feel your lips move as you say תֹּאכְלֻהוּ (tokhiloohoo)! Today, many people call this a kubbutz because then the name starts the way it sounds.

This is another pair of vowels that make the same sound! (We saw this with holam and kamatz katan a couple months ago in Parashat Bo.) So what's the difference?

Well, one difference is that a word can't end with a short vowel. So if you have an "oo" sound at the very end of a word, it must be a shuruk. But in the middle of a word, it's usually just fine to use the short vowel kibbutz.



בּוֹאוּ נְדַבֵּר עַל זֶה • Tell Me More About This!

Korbanot are divided into two categories: קָדְשֵׁי קָדָשִׁים (kodshei kodashim, holiest sacrifices) and קָדָשִׁים קַלִּים (kodashim kalim, lighter sacrifices). What's the difference between these?

KODSHEI KODASHIM

- The most serious korbanot: עוֹלָה (olah), חַטָּאת (hattat), אָשָׁם (asham)
- Only offered in the northern section of the עֲזָרָה (azarah, courtyard of the Mishkan or Beit HaMikdash)
  - If any part of it can be eaten, it must be that day or that night
  - Can only be eaten by כֹּהֲנִים (kohanim, priests)
- Can only be eaten within the azarah
  - The rules of מְעִילָה (me'ilah, theft of Temple property) apply once an animal has been dedicated as kodshei kodashim



KODASHIM KALIM

- The most common korbanot: שְׁלָמִים (shelamim)—e.g. קָרְבַּן תּוֹדָה (korban todah, gratitude sacrifice), קָרְבַּן חֲגִיגָה (korban hagigah, holiday sacrifice), קָרְבַּן פֶּסַח (korban pesah, Passover sacrifice)
- Can be offered anywhere in the azarah
- Like kodshei kodashim, the todah and pesah only have one day and one night to be eaten, but other shelamim can be eaten for two days (and the night in the middle)
- Any person who is טָהוֹר (tahor, ritually pure) can eat them
- Must be eaten within Yerushalayim, but outside the Beit HaMikdash is okay
- Me'ilah applies only after the blood of the animal has been sprinkled on the מִזְבֵּחַ (mizbe'ah, altar)



- Do the details of kodshei kodashim seem to fit? What about the laws of kodashim kalim?
- In the midrash on p. 2, we learned that the Torah made a hattat (for a sin) very similar to an olah. Why would a sin offering be one of the holiest kinds of sacrifices? What does this teach us about the holiness of teshuvah (repentence)?
- What's holier about eating inside the Beit HaMikdash as opposed to out in the city? What might it mean to have a snack or meal that's so holy? How can you eat in a way that's holy?

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שְׁאֵלוֹת הַשָּׁבוּעַ • Parashah Scavenger Hunt

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

haftarah for Shabbat Parah: Yehezkel 36:16 to 36:38

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. The answers to questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.

Good luck!



1. What did the כֹּהֵן (kohen, priest) have to do right before taking the דֶּשֶׁן (deshen, ashes) out of the camp?

2. What kind of pot can be cleaned after being used for a חַטָּאת (hattat) sacrifice?

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

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

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

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



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

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

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

10. **From the haftarah:** Will God save Benei Yisrael for their own sake?

* Look for the answers on page 8!

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הַפְטָרָה • Haftarah

Shabbat this week is called שַׁבַּת פָּרָה (Shabbat Parah, Shabbat of the cow). That's because we read a מַפְטִיר (maftir, additional Torah section) about how the ashes of a פָּרָה אֲדֻמָּה (parah adumah, red cow) could be used by people who were טָמֵא (tamei, impure) to become טָהוֹר (tahor, pure) again (Bemidbar 19:1-22).

We read this maftir because Pesah is coming. In order to be able to give a קָרְבַּן פֶּסַח (korban pesah, Passover sacrifice), people who were tamei had to take the necessary steps to become tahor.

Our haftarah also talks about purity and impurity.

Yehezkel 36:25-26

I (God) will sprinkle pure water upon you, and you shall be purified.
I will purify you from all your impurity and from all your idols.

I will give you a new heart and put a new spirit into you.
I will remove the heart of stone from your body and give you a heart of flesh.

יחזקאל לו:בה-בו

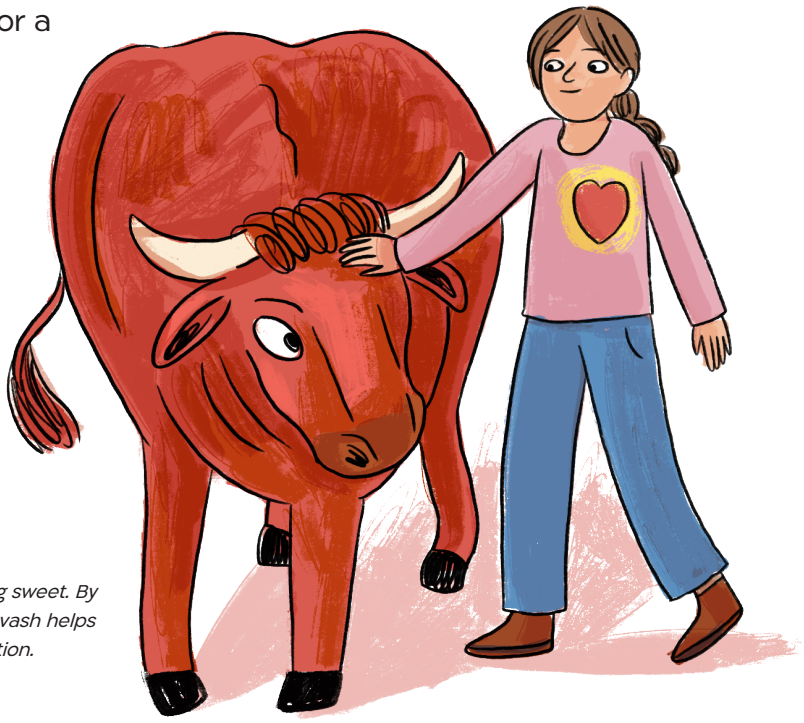
וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם
מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם
אֲטַהֵר אֶתְכֶם:

וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה
אֶתֵּן בְּקִרְבְּכֶם
וַהֲסִרֹתִי אֶת לֵב הָאֶבֶן מִבְּשַׂרְכֶם
וְנָתַתִּי לָכֶם לֵב בָּשָׂר:

In the maftir, impurity and purity are technical ideas. You become impure through contact with a dead body, and you become pure through the ashes of the parah adumah.

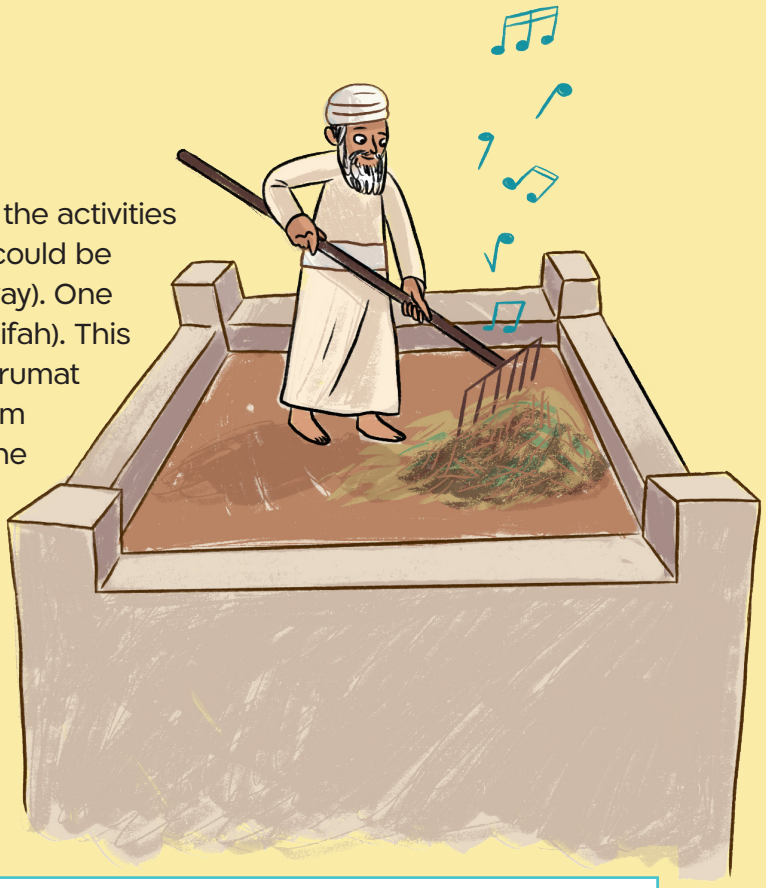
In the haftarah, impurity and purity seem to be more spiritual. For example, in the pesukim above, impurity is connected to idols, and to having a "heart of stone." Purity has to do with having a "new heart" or a "heart of flesh."

- How do you understand these different kinds of hearts? What could they represent?
- In the haftarah, Yehezkel also connects impurity to exile, and purity to a return to Eretz Yisrael. Can you find where Yehezkel makes these connections?
- What can we do in our lives to become more pure?



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מִדְרָשׁ • Midrash



The Mishnah (Tamid 3:8) talks about some of the activities that happened in the Beit HaMikdash which could be heard all the way in Yeriho (about 18 miles away). One of them was the sound of the מַגְרֵיפָה (magreifah). This was a rake that was used for תְּרוּמַת הַדֶּשֶׁן (terumat ha-deshen), the job of cleaning the ashes from the מִזְבֵּחַ (mizbe'ah, altar) which appears at the beginning of this week's parashah (Vayikra 6:3-4).

According to Rashi, the magreifah doubled as a musical instrument! So all the way in Yeriho, it wasn't just the sound of scraping from terumat ha-deshen that could be heard. It was also beautiful music that came out of this magreifah. This is based on the following tradition:

Talmud Bavli Arakhin 10b-11a

Rabbah bar Shila said that Rav Mattnah said that Shmuel said: There was a magreifah in the Beit HaMikdash. There were 10 holes in it, and each hole could produce 10 types of song. It turned out that in total it could produce 100 types of song!

תלמוד בבלי ערכין דף י עמוד ב - דף יא עמוד א

אָמַר רָבָא בַּר שֵׁילָא אָמַר רַב מַתְּנָה אָמַר שְׁמוּאֵל מַגְרֵיפָה הָיְתָה בַּמִּקְדָּשׁ עֲשָׂרָה נְקָבִים הָיוּ בָּהּ כָּל אֶחָד וְאֶחָד מוֹצִיא עֲשָׂרָה מִינֵי זֶמֶר נִמְצֵאת כֻּלָּהּ מוֹצִיאָה מֵאָה מִינֵי זֶמֶר.

- If a rake designed to take out dust and trash made beautiful music, what is Shmuel trying to tell us about the everyday—and dirty!—tasks of the Beit HaMikdash?
- What are some chores or acts of kindness that might be very dirty, but also very important and beautiful for what they accomplish? What kinds of tasks can you do—even dirty ones!—that can produce "music" for our lives?
- Ashes are created by fire as it destroys something. We usually don't think of destroyed things as having much use or hope. But this gemara is suggesting that the ashes in the Beit HaMikdash could still be used for 100 types of song! What can this teach us about situations that look like they're already lost or hopeless in our lives?

Parashah Scavenger Hunt Answers:

1. Change clothes (6:4)
2. A copper pot (6:21)
3. The breast and the right thigh (7:31-34)
4. Seven (8:11)
5. It was burnt up outside the camp (8:17)
6. The right ears, thumbs, and big toes of the כֹּהֲנִים (kohanim, priests) (8:23-24)
7. Burn it (8:32)
8. Eating from a שְׁלָמִים (shelamim) when you are טָמֵא (tamei, impure) (7:20-21), eating חֵלֶב (heilev, a kind of fat) from a sacrifice (7:26), eating blood (7:27)
9. Five (6:10, 6:18, 6:22, 7:1, 7:6)
10. No! Yehezkel emphasizes that God is saving Benei Yisrael for God's own sake (Yehezkel 36:22, 36:32)