

א שטיקל תורה A LITTLE SLICE OF TORAH

פון פרשת דער וואָך FROM THE WEEKLY PORTION

April 12, 2025



בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעֲסוֹק בְּדַבְרֵי תוֹרָה:

"Tachometer Torah"



...read down to the red line

Parashat-haShavu'a Stats

Weekly Portion: Tzav-haGadol

Consists of: Leviticus 6:1-8:36

Sequence—

in annual Torah cycle: 25th of 54

in Leviticus: 2nd of 10



- A Salient Selection from the Portion -

Leviticus 7:1-7

Context: *Leviticus, third of the Five Books of the Torah, is a catalogue of ceremonial laws, dealing in large part with the sacrificial offerings made on God's Altar. Although named for the Levitical priests who officiated at the Altar, it defines the ritual and spiritual norms for all of Israelite society.*

Content: *Last week's portion established the various kinds of sacrificial offerings to be brought by the Israelites; this week's follow up, by describing the procedures whereby the officiating priest would present those offerings on the Altar— and, incidentally, what his emolument would be.*

7:1] - This is the ritual of the reparation-offering: it is of **the category of most sacred sacrifices**. [7:2] - The reparation-offering shall be slaughtered at the same place where the burnt-offering is slaughtered, and its blood dashed on all sides of the Altar.

7:3] - All its fat shall be offered: the broad tail; the fat that covers the entrails; [7:4] - the two kidneys, with the fat that is on them at the loins; and the lobe of the liver, which is to be removed together with the kidneys.

7:5] - The priest shall turn them into smoke on the Altar as an offering by fire to The Eternal One; it is a reparation-offering.

7:6] - Only the males in the priestly line may eat of it. **It shall be eaten in the sacred precinct:** it is of **the category of most sacred sacrifices**.

וְזֹאת תוֹרַת הָאֲשֶׁם קִדְּשׁ קִדְּשִׁים
הוּא בְּמָקוֹם אֲשֶׁר יִשְׁחֲטוּ אֶת
הָעֹלָה יִשְׁחֲטוּ אֶת הָאֲשֶׁם וְאֶת דָּמוֹ
יִזְרֹק עַל הַמִּזְבֵּחַ סָבִיב

וְאֶת כָּל חֵלְבוֹ יִקְרִיב מִמֶּנּוּ אֶת
הָאֵלִיָּה וְאֶת הַחֵלֶב הַמְכֻסָּה אֶת
הַקֶּרֶב וְאֶת שְׁתֵּי הַכְּלָיִת וְאֶת
הַחֵלֶב אֲשֶׁר עָלֶיהֶן אֲשֶׁר עַל
הַכֶּסֶּלִים וְאֶת הַיִּתְרָת עַל הַכֶּבֶד עַל
הַכְּלָיִת יְסִירָנָה

וְהִקְטִיר אֹתָם הַפֹּהֵן הַמִּזְבֵּחַ
אֲשֶׁה לַיהוָה אֲשֶׁם הוּא

כָּל זָכָר בְּכֹהֲנִים יֹאכְלֵנוּ בְּמָקוֹם
קֹדֶשׁ יֹאכַל קִדְּשׁ קִדְּשִׁים הוּא

- more over

7:7] - The reparation-offering is like the purgation-offering; the same rule applies to both— it shall belong to the priest who makes expiation by offering it.

כַּחֲטָאת כְּאֲשֶׁם תּוֹרָה אַחַת לָהֶם
הַכֹּהֵן אֲשֶׁר יִכַּפֵּר בּוֹ לֹו יִהְיֶה

ק-ד-ש “set aside, be dedicated, be sacred, be holy”

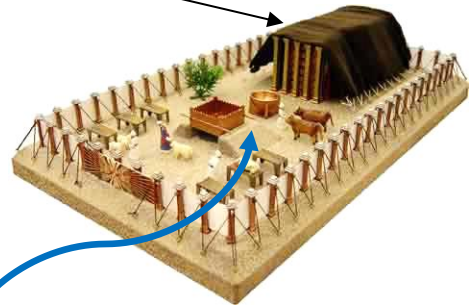
verb (III / פיעל / intensive)	קִדַּשׁ	“set aside, dedicate, sanctify, consecrate”
adjective	קָדוֹשׁ	“set aside, dedicated, sacred, holy”
noun (abstract)	קְדוּשָׁה	“distinction, sanctification, holiness”
noun (concrete)	מִקְדָּשׁ	“a sanctuary”

וְיָאֵת אֵיל הַמִּלְאִים תִּקַּח וּבִשְׁלֶתָ אֶת-בִּשְׂרוֹ
בְּמָקוֹם קָדֹשׁ

A) Exodus 29:31-32 - You are to take the ram of the ordination-offering and to cook its flesh **in a sacred place**.

וְאָכַל אֶהְרֹן וּבָנָיו אֶת-בִּשְׂרֵי הָאֵיל וְאֶת-
הַלֶּחֶם אֲשֶׁר בַּסֵּל פָּתַח אֶהֱל מוֹעֵד

Whereupon Aaron and his sons are to eat the meat of the ram, together with the bread from the basket, **at the entryway of the Tent of Meeting**.



לְשִׁכּוֹת הַצָּפוֹן לְשִׁכּוֹת הַדָּרוֹם אֲשֶׁר אֶל-פְּנֵי הַגִּזְרָה הֵנָּה לְשִׁכּוֹת הַקְּדוֹשׁ
אֲשֶׁר יֹאכְלוּ-שָׁם הַכֹּהֲנִים אֲשֶׁר-קְרוּבִים לַיהוָה קְדָשֵׁי הַקְּדָשִׁים

B) Ezekiel 42:13 - The northern and southern compartments adjoining the courtyard **are the consecrated chambers within which the priests are to eat those sacrifices which are of the category of most sacred** which are brought before The Eternal One.

שָׁם יִנְיָחוּ קְדָשֵׁי הַקְּדָשִׁים וְהַמִּנְחָה וְהַחֲטָאת וְהָאֲשֶׁם כִּי הַמָּקוֹם קָדֹשׁ

Therein are they to deposit those **sacrifices which are of the category of most sacred**— the *minchah* grain-offering and the purgation-offering and reparation-offering; for **that place is sacred**.

C) Leviticus 6:9 -

וְהַנּוֹתֵרֶת מִמֶּנָּה יֹאכְלוּ אֶהְרֹן וּבָנָיו
מִצּוֹת תֹּאכַל בְּמָקוֹם קָדֹשׁ

Aaron and his sons are to eat the balance [of the grain-offering]. It is to be eaten unleavened **in a sacred place**;

בְּחִצְרֵי אֶהֱל-מוֹעֵד יֹאכְלוּהָ

they are to eat it **within the courtyard of the Tent of Meeting**.

D) Leviticus 6:19 -

הַכֹּהֵן הַמַּחֲטֵא אֶתָּה יֹאכְלֶנָּה
בְּמָקוֹם קָדֹשׁ

The officiating priest who makes the purgation-offering is to eat it **in a sacred place**;

תֹּאכַל בְּחִצְרֵי אֶהֱל מוֹעֵד

it is to be eaten **within the courtyard of the Tent of Meeting**.

וְאֵת חֲזֵה הַתְּנוּפָה וְאֵת שׁוֹק הַתְּרוּמָה תֹאכְלוּ בְּמָקוֹם טָהוֹר אֶתְּהָ וּבְנֵיךָ
וּבְנֹתֶיךָ אֶתְּךָ כִּי-חֶקֶד וְחֶקֶד בְּנֵיךָ נִתְּנוּ מִזִּבְחֵי שְׁלָמֵי בְנֵי יִשְׂרָאֵל

E) Leviticus 10:14 - The breast and thigh of the *t'rumah* may be eaten by you; your sons; **and your daughters, in any clean place**— for [per Exodus 29:27] those are the portion assigned to you and your children from the offerings made by the other Israelites.

F) Leviticus 6:4 -

פָּשַׁט אֶת-בְּגָדָיו וְלָבַשׁ
בְּגָדִים אֲחֵרִים
וְהוֹצִיא אֶת-הַדָּשָׁן
אֶל-מַחוּץ לַמַּחֲנֶה אֶל-
מָקוֹם טָהוֹר

[The officiating priest] then removes his vestments and puts on other clothes to remove the ashes outside the camp to **a clean place**.

G) Leviticus 4:12 -

וְהוֹצִיא אֶת-כָּל-הַפָּר
אֶל-מַחוּץ לַמַּחֲנֶה אֶל-
מָקוֹם טָהוֹר אֶל-
שֹׁפְדַת הַדָּשָׁן וְשָׂרַף
אֹתוֹ עַל-עֵצִים בְּאֵשׁ
עַל-שֹׁפְדַת הַדָּשָׁן יִשָּׂרַף

Remove the entire carcass of the bull outside the camp, to **a clean place**— to the ash-heap— and burn it. Let it be burned with wood on the ash-heap.

H) Numbers 19:9 -

וְאָסַף אִישׁ טָהוֹר אֶת
אֶפְרַת הַפָּרָה וְהֵנִיחַ
מַחוּץ לַמַּחֲנֶה בְּ**מָקוֹם**
טָהוֹר

Let a ritually clean person then gather up the ashes of the heifer, which are to be deposited outside the camp in **a clean place**.

בְּמָקוֹם קָדוֹשׁ - הַמְקוּדָשׁ בַּקְדוּשַׁת עֲזָרָה

I) RaSHI (Shlomo Yitzchaqi, 1040-1105) on Leviticus 16:24 - “In a **sacred place**” - that is to say, in **a place which is as sacred as the forecourt of the Temple**.

וְהִיא הִיטָה בַּגַּג בֵּית הַפְּרָוָה וְכֵן ד' טְבִילוֹת הַבְּאוֹת חוּבָה לְיוֹם

In the Temple, the ensuing four immersions [of the five stipulated in the Torah for Yom Kippur] took place on the roof of [the Temple forecourt named for the Persian architect] Parvah;

אבל הראשונה היתה בחיל

but the initial immersion took place outside the sacred precincts.

מִנֵּין לַחֲמֵשׁ טְבִילוֹת וְעִשְׂרָה קִידוּשִׁין שְׁטוּבֵל כְּהֵן גְּדוּל וּמְקַדֵּשׁ בּו בְּיוֹם תְּלִמּוּד
לוֹמַר וַיָּבֵא אֶהָרֹן אֶל-אֶהָל מוֹעֵד וְרַחֵץ אֶת-בְּשָׂרוֹ בְּמַיִם בְּ**מָקוֹם קָדוֹשׁ**

J) Babylonian Talmud, Yoma 32a - How do we know of the five immersions and ten sanctifications that the High Priest underwent in the Temple on Yom Kippur? From Scripture, which juxtaposes “let Aaron come into the Tent of Meeting [Leviticus 16:23]” to “but he is to bathe his flesh in a **holy place** [ibid. 16:24].”

הא למדת שכל המשנה מעבודה לעבודה טעון טבילה

From this you can learn that **any change from one task to another calls for immersion**.

תִּיל בְּ**מָקוֹם קָדוֹשׁ** יֹאכְלוּהָ שְׁלֵא יֹאכְל עֵמָה חוֹלִין וְתֵרוּמָה בְּזִמְנָה שֶׁהִיא
מְרֻבָּה

K) Midrash Sifra, Tzav 2:12 - When Scripture says “they are to eat it in a sacred place,” it means that **they should not eat regular meat together with their t’rumah** when there is an abundance of the latter.

וַיִּיקָץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אָכֹן יֵשׁ
יְהוָה בְּמָקוֹם הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי

L) RaSHI (Shlomo Yitzchaqi, 1040-1105)
on Genesis 28:16 - “Startled awake, Jacob de-
clared: ‘For The Eternal One **is in this place**;
while I did not know!’”

שֶׁאִם יָדַעְתִּי לֹא יֵשְׁנָתִי בְּמָקוֹם קָדוֹשׁ
כִּזֶּה

What he was saying is: “**had I known**, I would
not have gone to sleep in such a sacred place
as this!”



Jacob's dream
by Raffaello Sanzio, 1518

ותמצא שאמרו ז"ל אין בודקין מן המזבח ולמעלה וכו'

M) Chayim ibn-Attar (1696-1742), Or haChayim on Genesis 3:12 - Our sages of old
declared: “one need not make investigation from **the Altar** and upward [Qiddushin 4:5].”

הרי דכל שהוחזק במקום קדוש חזקת כשרות שלימה עליו

Behold, that **anyone associated with that sacred place** has a presumptive claim to
unqualified fitness.

וּמְקוֹם קָדוֹשׁ יִהְיֶה לָכֵן

N) Midrash Ecclesiastes Rabbah 8:13 - “[I saw scoundrels going forth] from a holy
place [Ecclesiastes 8:10]”

שהלכו במקום קדוש אלו בתי כנסיות ובתי מדרשות

signifies that they were parting company from **these places of holiness: synagogues and
Torah academies**.

אני אמרתי אכלוהו במקום קדוש שתשמרו מצותי ותשארו בארץ במקום
קדוש

O) Jacob ben-Asher (1269-1343), Ba'al haTurim on Leviticus 26:13 - I have said
“eat it in a holy place”; for if you keep My commandments, **you will remain in the land**
[of Israel], **which is a holy place**.

תא חזי דיעקב אע"ג דנפקת נשמתיה במצרים לאו ברשות אחרא נפקת

P) Isaiah Horowitz (1565-1630), Sh'nei Luchot haB'rit vaY'chi 4 - The Zohar de-
clares of Jacob that, in spite of dying in exile in Egypt, he never came under the power of
others.

מאי טעמא כמה דאיתמר דלא הוה מיומא דאתברי עלמא ערסא שלימתא
כהווא ערסא דיעקב

באתריה והא אוקימנא



Jacob Blesses His Children
by Gerard Hoet, 1728

In what manner is that? Because never, since the world came into being, had there ever been any death-bed like that of Jacob:

בשעתא דהוה סליק מעלמא ונשמתיה מיד אתקשר

at the moment he left this world, an immediate connection was made with his soul there where he was, and he was raised up.

מבואר הענין שיעקב אבינו מת במקום קדוש והשכינה לא זזה ממנו

The explanation of this matter is that our Patriarch Jacob died in a sacred place, so that the Divine Presence was never removed from him.

רמז בלעם ונתהי אחריתי כמהו כלומר כי בראשיתי שהוא שורש נבואתי היא במקום קדוש כמוהו

Q) Isaiah Horowitz (1565-1630), *Sh'nei Luchot haB'rit Balaq* 4 - Bil'am was hinting at something profound when he declared: "Let my end be like [that of Israel] - Numbers 23:10]. For what he was saying: "They are my beginning, in that my career of prophecy is rooted in them, and is already in a sacred place like their own.

Numbers 24:5 -
מה טובו אהליך יעקב
How goodly are your tents, O Jacob;
משפנתיה ישראל
Your dwelling-places, O Israel!

אמנם האחרית שהוא ההמשך סטרא דמסאבא אינו כמוהו כי ישראל

קדושים ועל זה התפלל שיהא כמוהו

"However, my end— which is ongoing of hidden uncleanness— is not like theirs!" For Israel are dedicated to holiness, which is why he prayed that he could be like them.

R) Pinchas Shapiro of Koretz (1725?-1791), *Nofet Tzufim* - The conclusion of Leviticus 7 summarizes: "This is the rule for the burnt-offering, for the *minchah*-offering, for the purgation-offering," and so forth.

While the Temple stood, repentance was accompanied by an offering. In our own time, however, repentance is accompanied by learning the rule of the offering that in the days of the Temple one would have been obligated to bring.

אמר רבי אלעזר מאי דכתיב כן אברכה בחיי בשמך אשא כפי

S) Babylonian Talmud, B'rachot 16b - Rabbi ElAzar asks what is meant by the text: "thus shall I praise You during my life, I will raise up my hands in Your Name" [Psalm 63:5]?

כן אברכה בחייזו קריאת שמע

- more over

“Thus shall I praise You during my life” refers to the recitation of the *Sh'ma*;

בְּשִׂמְךָ אֲשָׂא כְּפִי זֹת תִּפְלֶה

while “I will raise up my hands in Your Name” refers to the recitation of the *T'fillah*.

וְאִם עוֹשֶׂה כֵן עָלָיו הַכְּתוּב אֹמֵר כְּמוֹ חֵלֶב וְדָשֵׁן תִּשְׂבַּע נַפְשִׁי

It is of one who faithfully performs those two duties that the same [Psalm verse, 63:6a] continues: “my soul will be sated as with fat and marrow” [ref. Leviticus 3:16, which dedicates the sumptuous fat and marrow of the sacrificial animal as a dedication-gift for God’s Glory].

וְלֹא עוֹד אֵלָּא שְׂנוּחַל שְׁנֵי עוֹלָמִים הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא שְׂנֵאמֵר וְשִׂפְתַי רִנָּנוֹת יִהְלֶל-פִּי

Not only that, but one inherits thereby two worlds— this world and the World-to-Come, even as it is said: “and my mouth shall utter praises with joyous lips” [*ibid.* 63:6b].

T) Isaac ben-Moses Arama (1420?-1494), *Aqedat Yitzchaq* 58 - It is the popular perception that raising our voices in fasting and prayer is designed to make God listen to us.



To the contrary— **we are to fast and pray so that we will listen to God.**

הַמְקָרִיב אֶת-זֶבַח שְׂלָמָיו לַיהוָה

U) Leviticus 7:29-30 - **Who offers a celebration-offering to The Eternal One**

וְבִיָּא אֶת-קָרְבָּנוֹ לַיהוָה מִזֶּבַח שְׂלָמָיו

is to bring his offering to The Eternal One of their celebration-offering;

וְיָדָיו תְּבִיאֶינָה אֶת אֲשֵׁי יְהוָה

his own hands are to bring it, this fire-offering of The Eternal One.