

—Tzav—

Saturday Morning Torah Study

*Shabbat March 30, 2024*

*(Plaut pp. 781-83)*

Leviticus 6:1-6:

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב צו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת  
תֹּרַת הָעֹלָה הִוא הָעֹלָה עַל מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלֵּילָה עַד־הַבֹּקֶר  
וְאֵשׁ הַמִּזְבֵּחַ תִּקְדָּה בּוֹ: ג וְלִבֶּשׁ הַכֹּהֵן מְדוּ בֵד וּמִכְנָסִי־בֵד יִלְבָּשׁ  
עַל־בָּשָׂרוֹ וְהָרִים אֶת־הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ  
וּשְׁמוֹ אֶצֶל הַמִּזְבֵּחַ: ד וּפִשֵּׁט אֶת־בִּגְדָיו וְלִבֶּשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא  
אֶת־הַדָּשָׁן אֶל־מַחוּץ לַמִּחֲנֶה אֶל־מָקוֹם טָהוֹר: ה וְהָאֵשׁ עַל־הַמִּזְבֵּחַ  
תִּקְדָּה בּוֹ לֹא תִכָּבֶה וְבֵעֵר עָלֶיהָ הַכֹּהֵן עֲצִים בִּבְקָר בִּבְקָר וְעֹרֹךְ עָלֶיהָ  
הָעֹלָה וְהִקְטִיר עָלֶיהָ חֲלָבֵי הַשְּׁלָמִים: ו אֵשׁ תָּמִיד תִּקְדָּה עַל־הַמִּזְבֵּחַ  
לֹא תִכָּבֶה:

The Eternal spoke to Moses, saying: Command Aaron and his sons thus: This is the ritual of the burnt offering: The burnt offering itself shall remain where it is burned upon the altar all night until morning, while the fire on the altar is kept going on it. The priest shall dress in linen raiment, with linen breeches next to his body; and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and place them beside the altar. He shall then take off his vestments and put on other vestments, and carry the ashes outside the camp to a clean place. The fire on the altar shall be kept burning, not to go out: every morning the priest shall feed wood to it, lay out the burnt offering on it, and turn into smoke the fat parts of the offerings of well-being. A perpetual fire shall be kept burning on the altar, not to go out.

Commentary of Abarbanel (Don Isaac Abarbanel (1437-1508):

2. **The burnt offering itself.** “The ritual of the burnt offering” in general is described in the weekly portion of Vayikra, but now the specific rules pertaining to the regular evening offering are given.

Commentary of Rashi (Rabbi Shlomo ben Yitzhak: 1040-1105):

**צו את אהרן.** אין צו אלא לשון זרז ומיד ולדורות; אמר רבי שמעון, ביותר צריך הכתוב לזרז במקום שיש בו חסרון פיס (ספרא): **זאת תורת העלה וגו'.** הרי הענין הזה בא ללמד על הקטר חלבים ואברים שיהא פשר כל הלילה, וללמד על הפסולין אי זה אם עלה ירד, ואי זה אם עלה לא ירד, שכל תורה לרבות הוא בא, לומר — תורה אחת לכל העולים, ואפלו פסולין, שאם עלו לא ירדו (שם):

**2. Command Aaron and his sons.** “Command” is used to give an instruction that must be followed with alacrity, both immediately and in succeeding generations. Rabbi Simeon says, “The text must especially command us to act with alacrity in a matter that involves taking money out of one’s pocket.” **This is the ritual of the burnt offering.** Every time the Hebrew word *torah* is used its purpose is to indicate that the rules are worded in such a way as to give us additional information that is not specifically recorded. In this case, we learn that the fats and other parts of a sacrifice may be burned on the altar at any time during the night, and also which invalid offerings must be taken down from the altar and which must remain and be offered anyway.

Commentary of Bekhor Shor (Joseph ben Isaac Bekhor Shor 12th Century):

הוא העלה על מוקדה. כלומר, באותה עולה שצריכה להיות על מוקדה בלילה.

**2. Where it is burned.** The offering that must remain where it is burned all night is obviously the regular daily twilight offering; the reason it must remain is so that, to honor God, the altar is never empty day or night.

אל מקום טהור. נקי וצח, שאין לתת דבר שבא מלפני הק', כי אם במקום נקי, אבל באבנים מנוגעות כתוב: במקום טמא, מקום מחראות ובית הקברות, שאין דרך נושאי טהרות לבא שם שלא יטמאו בהן:

**4. To a clean place.** Though they are ashes, being brought from before the Holy One they must be disposed of in a clean place. Contrast the stones “with the plague in them,”(14:40) which must be disposed of in an *unclean* place, which those who are in a state of ritual cleanness will automatically avoid.

Leviticus 6:7-11:

ז וְזֹאת תֹּרַת הַמִּנְחָה הַקֹּרֵב אֹתָהּ בְּנֵי־אֶהֱרֹן לִפְנֵי יְהוָה אֶל־פְּנֵי  
הַמִּזְבֵּחַ: ח וְהָרִים מִמֶּנּוּ בְּקִמְצוֹ מִסֵּלֶת הַמִּנְחָה וּמִשְׁמֶנָּה וְאֶת  
כָּל־הַלֶּבֶנָּה אֲשֶׁר עַל־הַמִּנְחָה וְהַקֵּטִיר הַמִּזְבֵּחַ רִיחַ גִּיחָח אֲזַכְּרֶתָהּ  
לַיהוָה: ט וְהִנּוּתָרְתָּ מִמֶּנָּה יֹאכְלוּ אֶהֱרֹן וּבָנָיו מִצֹּת תֹּאכֹל בַּמָּקוֹם  
קֹדֶשׁ בַּחֲצֵר אֹהֶל־מוֹעֵד יֹאכְלוּהָ: י לֹא תֹאפֶה חֲמֵץ חֶלְקֶם נָתַתִּי אֹתָהּ  
מֵאִשִּׁי קֹדֶשׁ קֹדָשִׁים הוּא כַּחֲטָאת וּכְאָשָׁם: יא כָּל־זָכָר בְּבִנֵי אֶהֱרֹן  
יֹאכְלֶנָּה חֶק־עוֹלָם לְדֹרֹתֵיכֶם מֵאִשִּׁי יְהוָה כֹּל אֲשֶׁר־יִגַּע בָּהֶם יִקְדָּשׁ:

This is the ritual of the meal offering: Aaron's sons shall present it before the Eternal One, in front of the altar. A handful of the choice flour and oil of the meal offering shall be taken from it, with all the frankincense that is on the meal offering, and this token portion shall be turned into smoke on the altar as a pleasing odor to the Eternal. What is left of it shall be eaten by Aaron and his sons; it shall be eaten as unleavened cakes, in the sacred precinct; they shall eat it in the enclosure of the Tent of Meeting. It shall not be baked with leaven; I have given it as their portion from My offerings by fire; it is most holy, like the sin offering and the guilt offering. Only the males among Aaron's descendants may eat of it, as their due for all time throughout the ages from the Eternal One's offerings by fire. Anything that touches these shall become holy.

Commentary of Nachmanides (Rabbi Moshe ben Nachman: 1195?-1270):

חלקם נתתי אותה מאשי שאף לחלק אינם רשאים אלא לאחר מתנות האישים ומכאן למדנו לכל הקדשים דכתיב קדש קדשים היא (תורת כהנים פרק ג ב) לא תאפה חמץ חלקם שאף השירים אסורים בחימוץ (מנחות נה) כחטאת וכאשם לימד מה חטאת מן חולין ביום וביד ימנית אף זו מן החולין ביום וביד הימנית (תורת כהנים פ"ג ג) וכל זכר בבני אהרן שאפילו בעלי מומין במחלוקת (זבחים צח) והוסיף בכהנים וכל מנחת כהן כליל תהיה לא תאכל (ויקרא ו':מ"ז) אמר הרב במורה הנבוכים (ג מו) כי טעם בעבור שכל כהן מקריב קרבנו הוא בעצמו ואם יקריב מנחה ויאכלנה הוא בעצמו כאילו לא הקריב דבר כי מנחת יחיד לא יקריב ממנה כי אם הלבונה והקומץ ולא די מיעוט זה הקרבן אלא שיאכלנה וידמה שלא הקריב קרבן כלל ולכן ישרפו את כלה:

**10. It shall not be baked with leaven.** According to the Sages, neither mixing, kneading, or baking with leaven is permitted, each of them being punished by

lashes. **I have given it as their potion from My offerings by fire.** Rabbinically this is interpreted to mean that they are not eligible to take their portions until the offerings by fire have been made. **It is most holy.** The same applies to all the sacred offerings. Moreover, the Sage also read this verse to say, “Not with leaven have I given it as their portion”—that is, the portion left over for the priests may itself not be subsequently leavened. **Like the sin offering and the guilt offering.** Like the sin offering, the priests’ meal offering must be offered from their private means, not from temple funds; during the day; and with the right hand.

Leviticus 6:12-16:

יב וַיֹּדְבַר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יג זֶה קֹרְבַּן אֲהֲרֹן וּבָנָיו אֲשֶׁר־יִקְרְיֻבוּ לַיהוָה בַּיּוֹם הַמָּשָׁח אֹתוֹ עֲשִׂיתָ הָאֹפָה סֵלֶת מִנְחָה תִּמְדִּי מִחֲצִיתָהּ בַּבֹּקֶר וּמִחֲצִיתָהּ בָּעֶרֶב: יד עַל־מִחְבַּת בִּשְׁמֹן תַּעֲשֶׂה מִרְבֵּכַת תְּבִיאָנָה תִּפְיְגִי מִנְחַת פָּתִים תִּקְרִיב רִיח־נִיחָח לַיהוָה: טו וְהִכְהֹן הַמָּשִׁיחַ תַּחֲתֵיו מִבָּנָיו יַעֲשֶׂה אֹתָהּ חֶק־עוֹלָם לַיהוָה כָּלִיל תִּקְטָר: טז וְכָל־מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה לֹא תֹאכַל:

God spoke to Moses, saying: This is the offering that Aaron and his sons shall offer to the Eternal One on the occasion of his anointment: a tenth of an ephah of choice flour as a regular meal offering, half of it in the morning and half of it in the evening, shall be prepared with oil on a griddle. You shall bring it well soaked, and offer it as a meal offering of baked slices, of pleasing odor to the Eternal One. And so shall the priest, anointed from among his sons to succeed him, prepare it; it is God’s—a law for all time—to be turned entirely into smoke. So, too, every meal offering of a priest shall be a whole offering: it shall not be eaten.

Commentary of Abarbanel:

**13. This is the offering that Aaron and his sons shall offer... as a regular meal offering.** The Holy One wished to make sure that the High Priest would make an offering every day to make whole whatever failings there might be that day, and so that every evening and every morning there would be at least one public offering and one private offering. It is most appropriate that the private

offering be given by the holiest individual among the public, and one who would not miss a day or two, as a private individual might.

Leviticus 6:17-23:

יְיָ וַיֹּדְבַר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יַחַד דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר זֹאת  
תּוֹרַת הַחֹטֹאת בַּמָּקוֹם אֲשֶׁר תִּשְׁחֹט הָעֹלָה תִשְׁחֹט הַחֹטֹאת לִפְנֵי  
יְהוָה קֹדֶשׁ קֹדָשִׁים הוּא: יֵט הַכֹּהֵן הַמַּחֲטֵא אֹתָהּ יֹאכְלֶנָּה בַּמָּקוֹם  
קֹדֶשׁ תֹּאכַל בַּחֹצֵר אֹהֶל מוֹעֵד: כֹּל אֲשֶׁר־יִגַּע בַּבִּשָּׂרָה יִקְדָּשׁ וְאֲשֶׁר  
יִזֶּה מִדָּמָהּ עַל־הַבָּגָד אֲשֶׁר יִזֶּה עָלֶיהָ תִּכְבֵּס בַּמָּקוֹם קֹדֶשׁ:  
כֹּא וְכִלְי־חָרָשׁ אֲשֶׁר תִּבְשַׁל־בּוֹ יִשָּׁבֵר וְאִם־בְּכֵלִי נִחֲשֶׁת בִּשְׂלָה וּמִרְקָ  
וְשֹׁטֶף בַּמַּיִם: כֹּב כָּל־זָכָר בְּכֹהֲנִים יֹאכַל אֹתָהּ קֹדֶשׁ קֹדָשִׁים הוּא:  
כֹּג וְכֹל־חֹטֹאת אֲשֶׁר יוֹבֵא מִדָּמָהּ אֶל־אֹהֶל מוֹעֵד לִכְפֹּר בַּקֹּדֶשׁ לֹא  
תֹאכַל בָּאֵשׁ תִּשָּׂרֶף:

The Eternal One spoke to Moses, saying: Speak to Aaron and his sons thus: This is the ritual of the sin offering: the sin offering shall be slaughtered before the Eternal, at the spot where the burnt offering is slaughtered: it is most holy. The priest who offers it as a sin offering shall eat of it; it shall be eaten in the sacred precinct, in the enclosure of the Tent of Meeting. Anything that touches its flesh shall become holy; and if any of its blood is spattered upon a garment, you shall wash the bespattered part in the sacred precinct. An earthen vessel in which it was boiled shall be broken; if it was boiled in a copper vessel, [the vessel] shall be scoured and rinsed with water. Only the males in the priestly line may eat of it: it is most holy. But no sin offering may be eaten from which any blood is brought into the Tent of Meeting for expiation in the sanctuary; any such shall be consumed in fire.

Commentary of ibn Ezra (Rabbi Abraham ibn Ezra 1091/92-1167):

הַכֹּהֵן הַמַּחֲטֵא. טַעֲמוֹ הַזּוֹרֵק דָּם כְּאִילוֹ אָמַר הַמַּסִּיר חַטָּא הַחוּטָא וְרַבִּי הַמַּפְרִשִּׁים  
אָמְרוּ כִּי טַעַם הַמַּחֲטֵא רוּחִין אוֹ מַטְהָר וְכֵן תַּחֲטָאֲנִי בִּאֲזוּב וְאִתְהַר:

**19. The priest who offers it as a sin offering.** That is, the priest who dashes the blood against the altar. It is he who “de-sins” the person, that is removes sin from the sinner. Most of the commentators agree that this is the sense of the Hebrew verb used here, as if it said “to cleanse” or “to purify.” Compare, “*Purge* me with

hyssop till I am pure; wash me till I am whiter than snow.”(Ps. 51:9)

Commentary of Rashi:

**ישבר.** לפי שהבליעה שנבלעת בו נעשה נותר, והוא הדין לכל הקדושים:  
**ומרק.** לשון תמרוקי הנשים (אסתר ב'), אשקור"מנט בלעז: **ומרק ושטף.**  
לפלט את בליעתו, אבל כלי חרס למדה הפתוב כאן שאינו יוצא מידי דפיו  
לעולם (עבודה זרה ל"ד):

**21. An earthen vessel in which it was boiled shall be broken.** Since whatever was absorbed in it becomes a part of the sacrifice, that is “left over” beyond its allotted time. The same rule applies to any sanctified food. **Scoured and rinsed.** With a copper vessel, the scouring serves to remove whatever of the sanctified food it has absorbed. As we have seen, with an earthen vessel the taint of the food can never be removed. It is clear that the Hebrew word translated as “scoured” can have a meaning related to cleanliness from the use of another word from this root to refer to the “cosmetics” given to the young women brought to King Ahasuerus in Esther 2:3.