

March 22, 2018

Parashat Tzav (Leviticus 6:1-8:36)

<https://www.sefaria.org/Leviticus.6.1-8.36?lang=bi>

<http://mirowitztorahreading.weebly.com/tzav.html>

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Parashat Tzav (Leviticus 6:1-8:36)

Lior, Samuel, Noah

***Lior ben Eli v'Dina; v'Shmuel Noach ben Menucha Esther v'Yonah Aharon;
v'Noah ben Yitzchak Mordechai u'Masha Hertzlia***

Leora, Adeena, Danielle, Shayna

***Leora bat Sarah Yochevet v'Yehoshua Simcha;
V'Adeena Shoshana Raya bat Rivka Hana v' Naftali;
v'Danielle bat David v'Yulia, v'Pazit bat Rachel v'Zelig***

SUMMARY

Leora: This week's Torah portion is *Parashat Tzav*, and we will be reading from *Sefer Vayikra*, the Book of Leviticus, Chapter 6, Verses 1-3. *Parashat Tzav* describes each sacrifice again but focuses on the role of the *kohanim*, the priests.

Danielle: The *kohanim* are commanded to keep the fire of the altar always burning. There will be sacrifices in the morning, afternoon, and evening. People will also make offerings when they want to say "I'm sorry" or "thank you." God gives us a rule not to eat the blood of an animal or eat the meat of an animal that has been killed by a wild animal.

Lior: God tells Moshe to prepare Aharon, the Mishkan, and Aharon's sons for holy service. This includes washing Aharon and his sons, dressing them in ritual clothing, and anointing Aharon and the Mishkan with oil. During the ceremony of ordination when Aharon and his sons become priests, Moshe makes sacrifices on the altar, and some of the blood is placed on the right ear, thumb, and big toe of Aharon and his sons. Moshe directs Aharon and his sons to boil the meat of a ram and eat it with unleavened bread--also known as *matzah*--at the entrance of the Tent of Meeting.

QUESTIONS

1) Sam: In this week's *parasha* we learn that G!d does not allow us to eat the meat of an animal that has been killed by a wild animal. Why do you think that might be? <<Shayna chooses 2>>

Noah: I wonder if maybe G!d wants us to have to work for our food--particularly when it's meat. Maybe G!d wants us to be responsible for slaughtering the animal we eat rather than just benefitting from the work of a wild animal--so we can appreciate the meat more.

Leora: I think maybe G!d doesn't want the animals we eat to suffer before they die and that's what probably happens when one animal is attacked by a wild animal. Kosher slaughter is supposed to be quick and to cause an animal as little suffering as possible.

Towards the end of our *parashah* we learn that in order to prepare *kohanim* to serve God in the *mishkan*, there are specific sacrifices to be made. Moshe is told that after the second goat sacrifice, he is to put some of the blood of the goat on Aharon's (point to parts on Leora's body) right ear, right thumb, and right big toe. Why do you think G!d told Moshe to put the blood on the ear, thumb, and big toe?

I think maybe G!d wants the *kohanim* to serve G!d in a way that connects all of these parts of the body. When we say *Sh'ma* and focus on there being one G!d a lot of people cover their eyes with their right hand--including their thumb--and this focused listening really pulls our whole attention together!

And I think putting blood from a sacrifice on the ear, thumb, and big toe of the *kohen* might make the *kohen* more sensitive to the power he has in his body. When all of these parts of his body are functioning properly, he has the power to hear, to do, and to walk. It might also sensitize him to his responsibility to serve members of the Israelite community who are physically disabled in some way.

3) Noah: Why do you think G!d might tell Moshe to put the blood just on the *kohanim*'s RIGHT ear, thumb, and big toe?

<<Adeena chooses 2>>

Sam: I think that G!d might tell Moshe to put the blood just on the right ear, thumb, and toe because *kohanim* had responsibilities to connect the Israelites with G!d through sacrifices. It was almost like half of the *kohen* had to stay grounded in the world while the other half had to be connected with G!d.