

ברוך אתה יהוה
אלהינו מלך העולם
אשר קדשנו במצותיו
וצונו לעסוק
בדברי תורה.

Barukh Atah Adonai
Eloheinu melekh ha-olam
asher kidshanu b'mitzvotav
v'tzivanu la'asok
b'divrei Torah.

Blessed are You, YHVH,
our God, eternal sovereign, who
sanctifies us in God's connecting
command to busy ourselves
in words of Torah.

path toward expansiveness
through the nuance...

Leviticus 6:1-6

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

1-2. YHVH spoke to Moses, saying – Command Aaron
and his sons, saying: This is the **Torah** of the **uplift**
[offering]. It is the **uplift** [offering] made to burn on
the altar all night until the morning, and the altar fire
will be burned in it.

ולבש הכהן מדון בד ומכנסי-בד
ילבש על-בשרו והרים את-הדשן
אשר תאכל האש את-העלה על-
המזבח ושמו אצל המזבח: ופשט
את-בגדיו ולבש בגדים אחרים
והוציא את-הדשן אל-מחוץ
למחנה אל-מקום טהור:

3-4. The priest will dress in linen garment, and he will
dress in linen breeches on his flesh. He will raise the
ashes that the fire consumed with the uplift [offering]
on the altar, and put them beside the altar. He will
strip his clothes and dress in other clothes, and take
out the ashes outside the camp to a **pure** place.

revelation
simplification

going out
without role
or protection

residue of LIFE
(transformation)

והאש על-המזבח תוקד-בו לא
תכבה ובער עליה הכהן עצים
בבקר בבקר וערד עליה העלה
והקטיר עליה חלבי השלמים: אש
תמיד תוקד על-המזבח לא תכבה:

5-6. And the fire on the altar will be burned on it: **do not put it out**. The priest will burn wood on it every morning, and lay on it the **uplift** offering, and he will burn **incense** on it [with] fat of the **shlamim**. An eternal fire will be burned on the altar: **do not put it out**.

(Kittel on HiHos)

WHY?

shlamim = sh.l.m. = wholeness

BALANCE

CEMETERY?!
versus
Holocaust

P	Pshat (פשט)	<ul style="list-style-type: none"> • “Torah” of the olah / uplift - THIS is the uplift (not the thing?) • Purpose as uplift • Constancy of the fire • Ashes can block the flow
R	Remez (רמז)	<ul style="list-style-type: none"> • Repetition of תכבה / do not put it out —> heightened importance, physical::spiritual • Consistency of the ritual // consistency-eternality of the light-fire • Strips clothes — implies that can't keep on regular clothes. • Ashes are 'holy'
D	Drash (דרש)	<ul style="list-style-type: none"> • Eternal Flame sourced from this eternal flame • Constant readiness to offer - thus can't go out. • Trust, repetition, “owning it” • Death / ash / transformation —> humility, simplicity, unadorned
S	Sod (סוד)	<ul style="list-style-type: none"> • UPLIFT that goes up – olah • LIGHT • ETERNALITY • ASH as sacred = transformation (YHVH)

Hizkuni, Lev. 6:6

immediacy

Hezekiah ben Manoah, 13th cy. modernity: teshuvah, prayer, tzedakah

אש תמיד - תמיד אף בשבת אף
בטומאה. לא תכבה. אף במסעות.

An eternal fire – Eternal! Even on Shabbat, even in
impurity, even on journeys – it will not be put out.

Aderet Eliyahu, Lev. 6:6

לא תכבה אף במסעות כבוד שמים
הוא שלא תהא כירתו בטלה מה
עושין לה כופין עליה פסכתר

Do not put it out – Even on their journeys, honoring
heaven meant cautions to not put it out. What did
they do? They covered it in a metal dome.

Shefa Gold, Torah Journeys, Tzav

WE ARE COMMANDED to be a nation of priests, to take responsibility for the holiness of our world, to be healers, and when necessary to **stand between Life and Death, bridging the finite and the infinite**. *Tzav* addresses the priest in us and so its blessing is in calling that priest forward. Vulnerability —> take off the clothes (pshat)

TZAV BEGINS with the instructions for keeping a perpetual fire burning on the altar. Without the constancy of this fire, all of our sacrifices, our prayer, and our holy work would cease. This fire on the altar of our hearts is the pre-requisite for all spiritual practice. *Tzav* directs us in the tending of that innermost fire. If the fire should go out, our priesthood will be worthless. YEARNING = LIVING = ENGAGING (versus passivity, merely letting life happen or filling it)

TZAV ASKS US TO ENTER WITHIN and inspect the condition of the innermost fire upon the altar of the heart. We are challenged to look at our lives and ask the serious and probing questions about what supports that fire as well as what puts it out. The fire itself speaks to me and says, "You must provide the spark. Be with the people who spark your creativity and enthusiasm. Keep reading and learning. Seek out places of beauty. Let yourself be challenged by difficult and interesting projects. Make music and colorful art. Travel to exotic places. Find reasons to celebrate." Seeing that I am listening, the fire grows bolder saying, "And I need space to burn. Spacious air. The breath of life. Spirit. Wind. Open spaces. If you schedule every minute of your day; if you fill the silence with words; **if you clutter up your life with so much stuff ... how can you expect me to have enough space to burn?**"

The fire begins to open to me and so I speak to her directly. "What will you use as fuel? What keeps you burning?" The fire flickers brightly at my question and whispers, "The love that you give and the love that you receive... that is my fuel. For love is as fierce as death... no river can sweep it away." (Song of Songs 8:6-7)

Rachel Barenblat, Pantom for Tzav

An eternal fire will be burned on the altar: do not put it out.

First you dress in linen
then scoop out the ashes.
Stop and wash with water,
then you change your garments

and scoop out the ashes.
Lather, rinse, repeat;
then you change your garments.
No one said it was easy.

Lather, rinse, repeat;
out here in the wilderness
no one said it was easy
to keep the fire burning.

Out here in the wilderness
there's little wood to scavenge
to keep the fire burning
all night until morning.

There's little wood to scavenge
and you want perpetual motion
all night until morning—
that's the ritual of the offering.

You want perpetual motion
but fires don't burn forever
and the ritual of the offering
is this lesson from the waters.

Fires don't burn forever
(except for that holy pillar)
so take a lesson from the waters
and the reeds you sludged across.

Remember that holy pillar
like a beacon in the darkness
and the reeds you sludged across
each shaky step toward freedom.

Like a beacon in the darkness
God's instructions on this are clear:
each shaky step toward freedom
keeps the fire burning.

God's instructions on this are clear.
Stop and wash with water.
Keep the fire burning.
First you dress in linen.

Leviticus 7:11-14

וזאת תורת זבח השלמים אשר יקריב
ליהו"ה: אם על-תודה יקריבנו והקריב
| על- זבח התודה חלות מצות בלולת
בשמן ורקיקי מצות משחים בשמן
וסלת מרבכת חלת בלולת בשמן:

על-חלת לחם חמץ יקריב קרבנו
על-זבח תודת שלמים: והקריב ממנו
אחד מכל-קרבן תרומה ליהו"ה לכהן:
הרק את-דם השלמים לו יהיה:

11-12. This is the Torah of the *zevah* of *shlamim* that one may offer to YHVH. If offering it in gratitude, offer it with the gratitude offering – unleavened cakes with oil, unleavened wafers spread with oil, and *halot* of choice flour with oil. **Bikkur Hametz**

13-14. This offering, with *halot* of leavened bread, will be offered with one's gratitude offering of *shalom*. From this, the person will offer one of each kind as a raising-up gift for YHVH, to the priest who sprinkle the blood of the offering of *shlamim*.

B.T. Berakhot 54b

ארבעה צריכין להודות: יורדי הים,
הולכי מדברות, ומי שהיה חולה
ונתרפא, ומי שהיה חבוי בבית
האסורים ויצא.

Four must offer [God] a gratitude offering and special blessing: Seafarers, one who travels the desert, one who recovers from illness, and one who is freed from prison. (*All appear in Psalm 107.*)

Text of Gomer Liturgy

ברוך אתה יהו"ה אלהינו מלך העולם,
הגומל לחיבים טובות שגמלני כל טוב:

Blessed are You YHVH our God, eternal sovereign, who bestows goodness on the obligated (guilty) and on me all goodness.

אמן, מי שגמלך כל טוב, הוא יגמלך
כל טוב סלה:

Amen! May the One who bestowed on you every goodness bestow on you every goodness. *Selah.*

Vayikra Rabbah 9.6b

גדול שלום שכל הברכות וטובות
ונחמות שהקב"ה מביאן על ישראל
חותמין בשלום בק"ש פורס סוכת
שלום בתפלה עושה שלום בברכת
כהנים וישם לך שלום ואין לי אלא
בברכות בקרבנות.

Peace is so great that all blessings, goodnesses and comforts that God gives Israel are sealed with peace. After the Shema, "Spread Your *sukkah* of peace"; in the Amidah, "Maker of peace"; in the Priestly Blessing, "[may God] grant you peace." All this just for blessings! [Even more for the *korbanot*.]

Midrash Tanhuma, Tzav 3

וזאת תורת זבח השלמים. זה שאמר
הכתוב: דרכיה דרכי נעים וכל נתיבותיה
שלום. כל מה שכתוב בתורה, לשום
שלום הוא נכתב ואע"פ שכתוב בתורה
מלחמות אף המלחמות לשום שלום
נכתבו: אתה מוצא שבטל ה' גזרתו
מפני השלום. אימתי, בשעה שאמר ה'
למשא כי תצור אל עיר ימים רבים וכל
אותו העניו, אמר לו ה' שיחרים אותם
שנ' כי החרם תחרים ומשא לא עשה
כו, אלא אמר עכשו אני הולך ומכה מי
חטא ומי שלא חטא. אלא בשלום אני
בא עליהם שנ' ואשלח מלאכים
ממדבר קדמות, דברי שלום, אעברה
בארצה... אמר ה', אני אמרתי... ואתה
לא עשית כן. תייד, כשם שאמרתי, כך
אני עושה שנ' כי תקרב אל עיר להלחם
עליה, וקראת אליה לשלום. לך נאמר
דרכיה דרכי נעים וכל נתיבותיה שלום.

This is the Torah of shlamim. "[Torah's] paths are pleasant and all her ways are peace." Everything in Torah is written for peace. While wars are written in Torah, even the wars are written for peace. God said to Moshe (Deut. 20:19), "When you strive against a city [to capture it, don't destroy its trees]." God even nullifies God's decree for the sake of peace: When God said to exile a city's inhabitants (Deut. 20:17), Moshe did not do this! Rather, he said: "Now I'm to go and strike those who sinned and those who did not sin? No, in *shalom* I will come to them, as in (Deut. 2:26): 'I will send messengers from the eastern desert with words of peace.'" God said, "I told you to put them under *herem* and you didn't. As you said, so will I do!" God then said (Deut. 20:10), "When you approach a city to wage war against it, first call out to it for peace." So it is said: "Her paths are pleasant, and all her ways are peace."

Vayikra Rabbah 9.6a

תני ר' ישמעאל גדול שלום ששם הגדול שנכתב בקדושה אמר הקב"ה ימחה במים כדי להטיל שלום בין איש לאשתו ר"מ הוה יתיב ודריש בלילי שבתא הוה תמן חדא איתתא יציבא ושמעה ליה תנתא מדרשא אמתנית עד דיחסל ממדרש אזלה לביתה אשכחא בוצינא טפי אמר לה בעלה אן הוית אמרה ליה אנא יתיבא ושמעה קליא דרושה אמר לה כן וכן לא אעיילת להכא עד דאזלת ורוקת באנפי דרושה יתיב שבתא קמייתא תנינא ותליתא אמרין לה מגירתא כדו אתון צהיבין אתינן עמד לגבי דרושה כיון דחמי יתהון ר"מ צפה ברוח הקודש אמר להו אית מנכוון איתתא דחכימא למילחש בעינא אמרין לה מגירתא כדו את אזלת ורוקת באנפיה ותשרי לבעלך כיון דיתבא קמי אידחילת מיניה אמרה ליה רבי לית אנא חכימא למילחש עינא אמר לה אפ"ה רוקי באנפי שבע זימנין ואנא מינשים עבדה הכין, אמר לה איזילי אמרי לבעלך את אמרת חדא זימנא ואנא רקית שבע זימנין אמרו לו תלמידיו רבי כך מבזין את התורה לא היה לך למימר לחד מינן למלחש לך אמר להו לא דיו למאיר להיות שוה לקונו דתני ר' ישמעאל גדול שלום ששם הגדול שנכתב בקדושה אמר הקב"ה ימחה על המים בשביל להטיל שלום בין איש לאשתו.

R. Yishmael taught: Peace is so great, that even if the Great Name is written with holiness, God said to erase it in water to make peace among spouses. R. Meir sat teaching on Shabbat evenings, and a certain woman would frequently listen to him. Once, his teaching lasted a long time and she waited until his teaching was finished. She went home and saw that the spark went out of her marriage. Her husband said to her, "Where were you?" She said to him, "I was listening to a teacher." He said to her, "I will not let you back until you go and spit in the face of the teacher." She left. A week passed, two and three. Her neighbors said to her, "Are you still angry at one another? Let us go with you to the teaching." When R. Meir saw them, he saw with holy spirit what had transpired. He said to them [needfully], "Is there a woman among you adept at making an incantation over an eye?" The neighbors said to her, "If you go and spit in his face you will release your husband from his vow." When she sat in front of him she grew afraid and said to him, "Rabbi, I am not adept at making an incantation over an eye." He said to her, "Despite that, spit in my face seven times and I will be cured." She did so. He said to her, "Go and tell your husband, 'You told me to do it once, but I spat seven times!'" His students said to him, "This is how people should abuse Torah? We could have made an incantation for you." He said to them, "It would not be enough for even Meir to be equal to his Creator. It is as R. Yishmael taught: Peace is so great, that even if the Great Name is written in holiness, God said to erase it in water to make peace among spouses.

Psalm 92

מְזֹמֵר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ: לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ וְאַמּוֹנָתְךָ בַּלַּיְלוֹת: עָלֶי-עֲשׂוֹר וְעָלֶי-נָבֵל עָלֵי הַגִּיּוֹן בְּכִנּוֹר: כִּי שִׁמְחַתֵּנִי יְהוָה בְּפַעֲלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרֹנָן: מֵה-גִּדְלוֹ מַעֲשֵׂיךָ יְהוָה מֵאֵד עָמְקוֹ מִחֻשְׁבֹּתֶיךָ: אִישׁ בַּעַר לֹא יָדַע וְכֶסֶל לֹא-יָבִין אֶת-זֹאת: ... וְתָרַם כְּרָאִים קָרְנֵי בַלְתֵּי בְשִׁמּוֹן רַעְנָן: ... צִדִּיק כַּתְּמָר יִפְרָח כַּאֲרוֹ בַּלְבָּנוֹן יִשְׁגֶּה: שְׁתוּלִים בְּבַיִת יְהוָה הַבְּחֻצוֹת אֶל-הַיְנוֹן יִפְרִיחוּ: עוֹד יִנוּבּוֹן בְּשִׁיבָה דְשָׁנִים וְרַעֲנָנִים יִהְיוּ: לְהַגִּיד כִּי-יִשָּׁר יְהוָה צוּרֵי וְלֹא-עֲוֹלָתָהּ בּוֹ:

A Psalm Song for Shabbat. It is good to thank YHVH, to sing praises to Your Name most high! To declare Your loving kindness in the morning, and Your faithfulness at night. On an instrument of ten strings, and the harp, to the melody of the lyre. For You, God, delight me by Your work; I triumph by the works of Your hands. YHVH, how great are Your works! And Your thoughts are very deep! The dumb do not know; a fool cannot understand. ... You raise up my pride like the horn of a free ox; **I am immersed in fresh oil**, singing.... The righteous flourish like the palm tree, growing like a cedar in Lebanon. Those planted in the house of YHVH will flourish in the courts of our God. They will still bring forth fruit in old age, full and flourishing, proclaiming that YHVH is upright – My Rock without flaw.