

Bamidbar Chapter 18 - Transcript

סיכום השיעור

The Leviim serve as an intermediary layer. The word **veyelavu** is a play on the name Levi — meaning "one who accompanies." They create continuity in the hierarchy: relative to the Kohen, the Levi is like a Yisrael; relative to a Yisrael, the Levi is like a Kohen. This addresses Korach directly — Korach was a Levi who, instead of serving as the protective intermediary, tried to seize the Kehunah itself.

The Leviim guard the **Ohel** (outer court) but cannot touch the **klei kodesh** or the **mizbeach** — otherwise both they and the Kohanim die. This shared vulnerability reinforces the theme: hierarchy entails mutual responsibility.

The Levi as a Gift

The Leviim are described as a **gift from the people to the Kohanim** — reframing the relationship. Instead of the people resenting that they aren't Leviim, they are **giving** the Leviim to serve the Kohanim on their behalf.

The Kehunah as Gift, Not Imposition

The Kehunah is called **avodat matanah** — a gift, not an imposition. The stranger who approaches still dies (**v'hazar hakarev yumat**), but this is framed positively, continuing the theme that Aharon is not only the one who makes things burn but also the one who makes sticks sprout — the **ketores** not only kills but saves from death.

Pesukim 18:8-19 — Matnot Kehunah (Priestly Gifts)

The logical flow is elegant: since the Kohanim work **for the people** — protecting them from the mishkan — they deserve **payment**. This is the basis for **matnot kehunah**.

Hashem tells Aharon: "I give you **mishmeret terumotai**" — the watch over the **terumah**. Just as a **zar** who approaches the **mishkan** dies, a **zar** who eats **terumah** is also prohibited — and it is the Kohen's responsibility to guard this boundary too.

Two Categories of Priestly Portions

Kodesh Hakodashim (Most Holy): Portions from **.1** **korbanot** burned on the **mizbeach** — specifically parts of the **chatat**, **asham**, and **minchah** that Kohanim eat (the **olah** is entirely burned, so — *אשר ישיבו לי* irrelevant). The **asham** is described as that which they return to Me" — reflecting that the **asham** uniquely carries an element of **repayment**, not just atonement. Some **ashamos** literally involve monetary repayment alongside them. These must be eaten in the **azarah**, and only by male Kohanim.

Summary: Bamidbar Chapter 18 (Beginning from End of Chapter 17)

Context: The Aftermath of Korach's Rebellion

The chapter follows a sequence of escalating challenges and responses. Korach was swallowed by the earth, but the people still complained ("You have killed God's people"), leading to a plague. The plague was stopped by the **ketores**. Then Aharon's staff blossomed as a further sign of his chosenness. The people finally accept that Aharon is the chosen one — but they raise a new complaint.

Pesukim 17:27-28 — The People's Final Complaint

The people's complaint represents a new stage: they accept the hierarchy but reject its extreme consequences. Their argument is essentially: "Fine, Aharon is chosen, but why must anyone who comes even slightly close to the **mishkan** die? One person dies for explicitly challenging, another dies merely for saying 'you killed God's people' — everyone is dying!" They cry "We are all dying, we are all lost" — *הן גוענו אבדנו כלנו אבדנו*.

This is a complaint not against the hierarchy itself but against the **extreme lethality** of the hierarchy — the disproportionate danger to ordinary people.

Pesukim 18:1-7 — The Response: Responsibility Falls on the Higher, Not the Lower

The critical response reframes the entire structure: **the Kohanim and Leviim bear the responsibility for protecting the people from the mishkan, not the other way around.** The people will stop dying because it becomes the Kohanim's job to ensure no unauthorized person approaches and is harmed.

This contains a profound lesson about hierarchy: when hierarchy exists, the **damage caused to lower-level people by the existence of that hierarchy is the responsibility of the higher-level people, not the lower-level people.** Without this principle, those in power would naturally blame those beneath them for any harm that results from overstepping boundaries.

The Kohanim's Dual Burden

Hashem tells Aharon: "You, your children, and your father's house will carry both the **avon hamikdash** and the **avon kehunatchem**." The phrase **avon kehunatchem** doesn't mean it's sinful to be a Kohen — it means the sin that the existence of the Kehunah **imposes on others** by their not being Kohanim. The consequences of the system fall on those who benefit from it.

The Role of the Leviim

simply consume the offering and finish — there is .continuity

No Nachalah for Kohanim

The kohen receives all these gifts but owns no real estate. *Uv'artzam lo sinchal v'chelek lo yihyeh lecha b'socham* — you will not inherit their land nor have a portion among them. *Ani chelkecha v'nachalasecha* — .I (Hashem) am your portion and inheritance

This is structurally essential as a response to Korach's challenge. The kohen occupies a specific position: he receives gifts, bears responsibility for the hierarchy, but holds no actual power. His dependence on gifts — which must ultimately be given voluntarily — means the kohanim must always maintain good relations with the .people

The Levi'im's Portion: Ma'aser

The Levi'im receive *ma'aser* (a tenth) in exchange for their *avodas ohel moed*. Through this arrangement, *v'lo yikrevu od bnei Yisrael el ohel moed* — the people no longer bear the dangerous responsibility of approaching. The Levi carries their sins and receives payment for this responsibility — it is not an unpaid .burden

.The Levi'im also receive no *nachalah* in the land

Terumas Ma'aser: The Levi's Obligation to the Kohen

The same hierarchical logic that makes the Levi a "kohen" relative to the Israelite makes him a "Yisrael" relative to the kohen. Just as the Israelite gives *terumah* to the kohen from his land, the Levi must give *terumas ma'aser* — a tenth of his *ma'aser* — to the kohen. Though the Levi has no land of his own, this *terumah* is counted as if it came from a threshing floor .or winepress. He gives *kol chelbo* — the best portion

Ma'aser Can Be Eaten Anywhere

The Levi's *ma'aser* may be eaten anywhere — unlike *kodesh kadashim* (eaten in the *azarah*) or *kodshim kalim* (eaten in Yerushalayim). The reason: *ki sachar hu lachem* — it is a payment for work. As payment, it is classified as *mammon kohen* (the kohen's property) rather than something the Israelites dedicated to .*Hashem, making it less *kodesh

Mutual Responsibility and Sin

If the Levi gives *terumas ma'aser* properly, *v'lo tis'u alav chet* — he bears no sin. The entire system is one of mutual responsibility: the kohen carries the sin of the Levi, the Levi carries the sin of the Israelite, and all carry responsibility for each other. But if any party fails to receive proper payment, the balance breaks and each must carry his own sin. The Levi'im must respect the *kodshei bnei Yisrael*, and the kohanim must respect the Levi'im's *kodesh* — this is the complete

Tenufat Bnei Yisrael / Terumat Matanam .2

(Wave-offerings/Gift-offerings): Items that are raised before the *mizbeach* (the *tenufa* ritual) but not burned — symbolically brought to the *mizbeach* and then taken entirely by the kohen. Unlike *kodesh kadashim*, these may be eaten by the Kohanim's families (not restricted to males) and may be eaten anywhere in Jerusalem, not only in the *azarah*. The qualifying phrase is *kol tahor beveisecha* — anyone .pure in your household

There is a meaningful distinction between *kodesh* and *tahor*: only a male kohen who performs *avodah* possesses the *kedushah* of a kohen, but a daughter of a kohen can be *tahor* — meaning if she is not in a state of impurity (per the lists in Sefer Vayikra), she may eat .these items as part of the kohen's household

This category includes: *chelev yitzhar* (oil), *tirosh vedagan* (grain and grapes) — the *reishis* (first portions) of the three main agricultural products. Also *bechor bikurim* — here seemingly referring to firstborn livestock rather than fruits, though the terms .*bikurim* and *bechorim* may overlap

Cherem

Kol cherem be-Yisrael* — anything a person simply* dedicates to the *Beis Hamikdash* or the *kehunah*, .regardless of what it is or how — also goes to the kohen

Firstborns (Peter Rechem)

Every firstborn, human and animal alike, belongs to the kohen. Humans receive *pidyon haben* — redeemed at one month old for five silver *shekalim* (twenty *gerah*). Non-kosher animals are similarly redeemed. The logic: humans cannot be eaten by the kohen, and impure animals cannot be eaten either — for opposite .*reasons — so both require *pidyon

Kosher firstborn animals (*bechor shor, kesev, o eiz*) have no *pidyon*. They are *kodesh* and become a *korban*: blood is thrown on the *mizbeach*, fats are burned, and the meat goes entirely to the kohen — like *chazeh ha-tenufa v'shok ha-yamin* from a *shelamim*, .except the kohen gets the whole animal

Bris Melach Olam

The section concludes with *kol terumas ha-kodashim* — all holy separations given by Israel to Hashem go to the kohen and his children, sealed with the phrase *bris melach olam* (an everlasting salt covenant). Salt preserves meat, and many of these gifts are meat. A regular covenant might be sealed with a meal — but the next day the meat is *pigul* (spoiled), so the covenant lasts only as long as the meal. A *bris melach* endures like salted meat. This connects to *kol korbancha melach timlach* — every *korban* requires salt on the *mizbeach*. The salt on the *mizbeach* portion (not the kohen's portion) signals that the *mizbeach* doesn't

organizational structure of who bears responsibility for
.whom and who receives payment from whom

תמלול מלא

Now, we've already seen this earlier. It's not the first time that this is said. But obviously, they didn't agree with it yet, right? Because the people are still complaining about the existence of this hierarchy, and the existence of anyone coming close, dying, any stranger, Zar [non-Kohen], and so on. So now that they've had this complaint, that they have this request, so now we have them themselves sort of responding to Aaron, and complaining to Moshe, and then getting the response, okay, you know what? For you, in order to save you, we're going to put the punishment, so to speak, on the Kehunah

The Kohanim Bear the Burden

In other words, it will be their job to protect their own status, right? So before that, people will say, okay, it's the Kehunah that are protecting their status, and therefore they don't let us go. No, it's the Kehunah protecting you from dying from the Mishkan. That's how this story frames this law, this restriction, and therefore it's something that they agreed to. It's not something that's imposed on them. And that's the answer

Hashem tells Aaron, you, your children, your family, right? The children belonging to your beit av [father's avon] **עוון המקדש** house], you will carry both the which means if, [hamikdash — the sin of the sanctuary **עוון** people act disrespectfully to the Mikdash, and the avon kehunatechem — the sin of your] **כהונתכם** which means the sin — it's not a sin to be a [priesthood Kohen, it's avon hamikdash, avon kehunatechem, sounds like it's a sin to be a Mikdash, or to be a Kohen, but the sin that is imposed on others by them not being Kohanim

A Profound Lesson About Hierarchy

So that's the important lesson in this thing. Whatever problem happens to other people because of some people being higher, is the responsibility of the higher people, not the responsibility of the lower people, as the higher people would tend to say without this lesson. So that's the important lesson in this thing

The Role of the Leviim as Intermediaries

Now, this is very explicit also, by the whole context of Sefer Bamidbar, having very much to do with the Leviim, which are the next level of protection, the next level of hierarchy after the Kohanim. So it says, not only the Kohanim will be in charge, will be carrying this sin, will take their responsibility to make this distance of the people and the Mishkan and the Kohanim, also the **Leviim**, **ואח שבט לוי תקריב אתו ונלוו עליך** [Leviim takriv oto venilvu alecha — and also the tribe of Levi

Bamidbar Chapter 18: The Kohanim's Responsibility and the Gifts of the Kehunah

Context: The Aftermath of Korach's Rebellion

So we're reading today, Bamidbar, chapter 18. As we've discussed, we're going to be starting from the end of chapter 17, which belongs to this story. Remember that there was a challenge called Machloket Korach [the Controversy of Korach]. When Korach was destroyed by being swallowed up in the earth, that didn't help. The **ה' אתם המתם את עם ה'**, people still complained. They said Atem hamitem et am Hashem — You've killed God's] And then, therefore, there was a Magefa [people [plague] — people started to die. That was solved by the Ketoret [incense]. And then Hashem created another sign. Besides the sign of Korach being swallowed up in the earth, there was another sign, which is the stick of Aharon blossoming, which showed that he was the chosen one

The People's New Complaint

So now, what happens is that the people agree. They already see that Aharon is the chosen one. But they're still not happy. They still realize that, OK, one is the chosen one, but it seems like anyone that tries to challenge it, or anyone that's not authorized, that goes even close to the Mishkan, or touches, or brings Ketoret in their own way, or anything very minor, seems to be endangered. They're not happy with this. And this is, I think, one more way of complaining. Like, this is not fair, this is not OK. OK, you know something, we agree that Aharon was chosen, but why this extreme? Like, there's something where people don't accept the extreme level of hierarchy, the extreme level of, OK, but everyone else will die if they come close. This is not OK

And this is what they say: We're all died, we're all lost, we're all being destroyed. Anyone who comes close to Hashem's Mishkan is dying. Are we finishing to die? This is going on. Everyone is dying. One is dying because he explicitly challenged, another person is dying even without explicitly challenging, just for saying, and so on

The Response: Responsibility Falls on the Higher Level

And the response, there's really two parts of the response, I think. But let's say the first response, or the main part of the response is, that you will stop to die. And I think that what this should be read as is, that this means that the people agree to this other responsibility of the Kehunah. The Kehunah have this new responsibility now, which is that it's their job to make sure not everyone else dies

Tenufa and Terumas Matanos

Then there is **Tnufa Ismene Yisrael** [*tenufas bnei Yisrael* — wave offerings from the Children of Israel]. It's called **Trimah Smatanim** [*terumas matanos* — elevated gifts]. But this is, again, **Trimah Smatanim** is in general, the *terumah*, which is a gift. All the things that they raise, like **Tnufa Ismene Yisrael**, it's not things that are burnt on the *mizbeach*, things that are — not all of them necessarily have official *tenufa*. Maybe most of them do. Maybe not all of them, but *tenufa*, the idea we've seen many times, the idea of *tenufa* is something that you sort of raise before the *mizbeach*. That's the ritual that represents this, but also some things that don't have that ritual, but they're not burnt. They're brought to the *mizbeach*, but then not like other things that some of it is burnt on the *mizbeach*, and then the *kohen* gets what's called *shirayim*, the rest. It's just brought, like symbolically brought to the *mizbeach*, and then the *kohen* takes .the whole thing

Kodesh vs. Tahor: Who May Eat

And this is not only for the male *kohanim*, it's also, as they say, for the daughters, because daughters can eat this. Also, **Kol Tahor B'Ves Chasot** [*kol tahor beveisecha* — anyone pure in your household]. There's a difference between *kodesh* and *tahor* here. If you're a holy — only a *kohen*, male *kohen*, who does *avodah*, has the *kedushah* of a *kohen*. But a woman *kohen*, a daughter of a *kohen*, can also be *tahor*. In other words, if she's not impure, if she's not like all the list of impurities that we learn in Sefer Vayikra, if she's not one of those *tumas*, then she can .eat it as long as she's part of the *kohen's* household

Agricultural Gifts: Reishis and Bikurim

And that includes **Chelev Yitzhar** [*chelev yitzhar* — the fat/best of the oil], from the oil, from **Tirosh V'dagan** [*tirosh ve-dagan* — wine and grain], from grain, from grapes, the beginnings, the *reishis* that are .given to Hashem, goes to you

Same thing, **B'Chur B'Kure** [*bechor bikurim* — firstborn firstfruits], right? These are livestock animals. Over here, that's what it seems like. We sometimes read *bikurim* as fruits also, but here it seems like there's *reishis*, which is the beginnings of the three main kinds of agriculture. And then *bikurim*, which is the beginnings of, I think, *bechor kol* [firstborn of all], like *bechorim*. I think *bikurim* and *bechorim* are the same thing, but someone took *bechorim*. So I'm not clear. In any case, also, I bring to you, this is anyone can eat it, called **Tahor B'Vaizcha** [*tahor beveisecha* — .pure in your household]

Cherem: Dedicated Items

Same thing called **Chelev Yitzhar**. **Chelev** means, we've learned, that someone just gives something to the *Beis Hamikdash*, to the *kohen*. Doesn't matter what

very clear list of all the things the Kohanim get, but all of .them work in the same way

Category One: Kodesh Hakodashim

So the first thing goes through, what's Kodesh HaKodashim [Holy of Holies — in this context, the most the korbanot ,[esh — fire] אש holy offerings], and the [sacrifices] that are burnt on the Mizbeach, the parts min] מן המנחה ומן החטאת ומן האשם ,that they gave haminchah umin hachatat umin ha'asham — from the meal offering and from the sin offering and from the these are Kodesh HaKodashim, right, the ,[guilt offering parts of a Chatat [sin offering], an Asham [guilt offering], or a Minchah [meal offering], that a Kohen eats, right, the Olah [burnt offering] does nothing to eat, asher yashivu li — that] אשר ישיבו לי ,so it's not relevant we see an Asham, it's ,[which they return to Me something that returns, that has to do with what we discussed, I remember if we had a class in Vayikra, that the difference between a Chatat and an Asham is that it's not just a korban to atone for you, it's also in some sense like a repayment, some Ashams literally have repayment going along with them, but even if not, it's something that gets paid back, in any case, that's called Kodesh HaKodashim, that's eaten, it's eaten by Kodesh HaKodashim, right, not literally in the Kodesh HaKodashim, but it has to be eaten by Kodesh, which means in the Azarah [courtyard], only the males are .allowed to eat it, so that's the first level

Category Two: Tenufah and Terumat Matanam

תנופה Then there is Tenufah [wave offering] is called but this is ,[terumat matanam — the gift-offering] מתנה again, all the things that they raise, Tenufah is not things that are burnt on the Mizbeach, things that are, not all of them necessarily have official Tenufah, maybe most of them do, maybe not all of them, but Tenufah, we've seen many times, the idea of Tenufah is something that you sort of raise before the Mizbeach, that's the ritual that represents this, but also some things that don't have that ritual, but they're not burnt, they're not .burnt

The Asham and Kodesh Kadashim

HaShom HaShei Shivuli — we see **HaAsham** is something that returns. That has to do with what we discussed. I remember if we had a class in Vayikra, that the difference between **Chatas** and **HaAsham** is that **HaAsham** has the aspect of repayment. It's not just a *korban* to atone for you. It's also, in some sense, like a repayment. Some **ashamos** literally have repayment going along with them. But even if not, it's something .that gets paid back

In any case, that's called **Kodesh Kedoshim**. That's eaten — it's eaten by **Kodesh Kedoshim**, right? Not literally in the **Kodesh Kedoshim**, but it has to be eaten by *kodesh*, which means in the *azarah*, only .the males are allowed to eat it. So that's the first level

to celebrate it, that they created just to sort of make it real. But this one is **Bris Melech**, it's like you salted .meat, and that stays forever

And that's why also there's, we read, that every *korban* has to have *melach* [salt] on the *mizbeach*. Of course, in some sense, it's because like symbolically, because it doesn't taste good meat without *melach*, but it says over there also, that **B'lissash B'liss Melech Bris** [*ki bris Elokeichem* — for it is the covenant of your God], because the *mizbeach* is something, although the parts of the *mizbeach*, right, the parts of the *kohen* doesn't have to have *melach*, that's different, maybe he has to eat it with *melach*, but that's just for his taste. But the parts that go on the *mizbeach*, they also have to have salt to show that it's not the *mizbeach* doesn't eat it and it's finished. .There's something continuity in that

.So that is the *matanos* that the *kohen* gets

The Kohen Receives No Nachalah

Now, we have one more important part, and then we're going to, two more things in this chapter, but next thing is, the things that he doesn't get. So he gets this *matanos*, he gets all these gifts from *deen* [law], but he only gets gifts. He doesn't get anything that really belongs to him. In other words, he doesn't have any real .estate

This is a very important way in which the *kehunah* is structured, as we discussed, all these parts, and there, this is one of the parts of *aloch* [*halachah* — law], but it's very clear to see how it responds to the challenges before. So the response to the challenge of what did the *kohen* deserve is that the *kohen* is in a very specific state. He gets all these gifts. It's his responsibility that to watch his place in the hierarchy, and also he doesn't get any actual power. He doesn't get .any real estate

So that means that he's always going to be a gift, as we discussed. Gift means it has to be, but in reality, I mean, they can't force him. Maybe *halachically* the *kohen* could force, but the reality is that since these *matanos kehunah* are gifts, so they're going to have to always be given voluntarily, which means the *kehunah* will .always have to be nice to the people

So this way, **you will not have a part in between them, amongst them, in their real estate, in their land. I am your part. I am your inheritance.** [*Uv'artzam lo sinchal v'chelek lo yihyeh lecha b'socham. Ani chelkecha v'nachalasecha* — And in their land you shall not inherit, and a portion you shall not have among them. I am your portion and your inheritance.]

The Levi'im's Portion: Ma'aser

Now, this is for the *kehunah*. Now, earlier we learned that not only the *kehunah* have a job, have a part in

or how, that's called a *cherem*. It also gets to the .**kohen

Firstborns: Peter Rechem

And the same thing is, every firstborn goat, **Peter Rechem** [*peter rechem* — opening of the womb], both of man, both of human, both of animals, of course, the man gets *pidyon haben*, as we've already discussed. **Behemoth Tamei** [*behemah temeiah* — impure animal], the same thing. And how does it get *pidyon*? **Pen Choy de Shtiv de Berkechun** [*u-feduyav michodesh tifdeh be-erkecha* — and its redemption from one month you shall redeem at your valuation], it's amount, and it's the set amount, like *erech*. This happens to be the *erech* also, but the set .**erech*, which is five *shekalim* of silver, 20 *gerah

But kosher animals, so that's what happens for humans or non-kosher animals, who you can't eat. Of course, both of these, and for opposite reasons. A human being, you don't, you know, this *kohen* doesn't, can't eat. But an impure animal, he can't eat either. For opposite .*reasons, both of them have a *pidyon

Kosher Firstborns: No Pidyon

Watch, which ones don't have a *pidyon*? **Bechoy Shoy, the Kessevei Eys** [*bechor shor, kesev, o eiz* — firstborn ox, sheep, or goat], which are the kosher animals. They do not **Nivdeh** [*tifdeh* — be redeemed], they're *kodesh*. What do we do with them? They become a *korban*, so they throw their blood on the *mizbeach*, their **chelev** [fat] gets, their fats get burnt on the *mizbeach*, and then their meat goes to the *kohen*, it's like **Chazei HaTanufa and the Shoy Kemen** [*chazeh ha-tenufa v'shok ha-yamin* — the breast of waving and the right thigh]. Just like the *kohen* gets a **Chazei HaTanufa and the Shoy Kemen** from *zevach shelamim* [peace offering], he .*gets the whole *bechor

Terumas HaKodashim and Bris Melach Olam

And then there's one more thing, I think this is maybe just a general, a general *pasuk*, called **Tremes HaKodeshem** [*terumas ha-kodashim* — the elevated portion of the holy things], all the things, all the things separated for holiness that you didn't give to Hashem, .they're all to you, for your children

And it finalizes with this word, **Bris Melech Oylemi** [*bris melach olam* — an everlasting salt covenant], it's a salt covenant, apparently covenant, salt, is something that keeps meat fresh. So a lot of the gifts here are meat, but sometimes they're not fresh. And in a similar way, someone might think that this covenant is like, okay, it's like a — sometimes also a covenant is something like, remember, one big way of making a covenant is eating a meal together, having a *zevach*. But that meal, and *fana Yisrael* [*pigul* — rejected offering], and a day later is *pigul*, it's already ruined. So sometimes a covenant lasts only as long as the meal that was created

pressed, and so on, so you'll give, it will be, so this is yours, so the people, they have their own land, and they give from their land *terumah* for the *kohen*. The Levi has his own, not land, but *ma'aser*, and he gives *terumah* to the *kohen*, in the same way that they give, it's called **Kalchelba** [*kol chelbo* — all its fat/best], it's fat, not necessarily the fat, but the best, that he gives them, and it's repeated again, it will be called, considered to the Levi'im, just like **Tuas Goin and Tuas Yaakov** [*tevuas goren u-tevuas yekev* — produce of the threshing floor and produce of the .winepress]

Ma'aser May Be Eaten Anywhere

And it will be eaten, who will eat it? The *kohen*, I guess, will eat it, or the Levi will eat the *ma'aser*, anywhere, so unlike, this is not even *kodesh*, *kodesh meretz* [*kodesh kal* — light holiness], unlike the **Kodesh Akodesh** [*kodesh kadashim* — holy of holies], which has to be eaten in *azarah*, or **Kodesh Mekalem** [*kodshim kalim* — lighter holy things], that are eaten only in Yerushalayim, these *terumah* is eaten anywhere, because it's a word, it's a, it's **Ki Sakharu Lechem** [*ki sachar hu lachem* — for it is a wage for you], because it's as if it's a payment, so if it's a payment, it's just in some sense, it's not like the *Yisrael* are dedicating this to Hashem, and therefore they're giving it to the Levi, or *terumah* to the *kohen*, it's more like, what we call *mammon kohen* [the kohen's property], it's given to the *kohen*, because it's his job, he has to get paid for his job, so therefore, it's .less, considered less *kodesh*, the *terumah* itself

The Balance of Responsibility and Sin

And repeats again, I don't know how many times it repeats, like **Sissel of Chet** [*v'lo tis'u alav chet* — and you shall not bear sin upon it], if the *kohen*, if the Levi will give, this *terumas ma'aser* to the *kohen*, he will not have a sin, otherwise, there's something imbalanced, in this whole relationship, because the *kohen* has, carries the sin of the Levi, and the Levi carries the sin of the *Yisrael*, and they all carry each other's, responsibility for all of them, but if they don't get paid, then, they're going to have to carry their own sin, so, the Levi'im have to, have to respect the *kodesh* of the Israel, and not die, and then the *kohen* respect the Levi'im's *kodesh*, and so on, and this is the organization of the whole structure, of who is responsible for who, and who is, higher level than who is .told to speak, and who, is gets paid by who

the hierarchy, but the Levi'im also. So the Levi'im also get something here. What did the Levi'im get? They got *ma'asros* [tithes]. So the *kohen* gets *terumah*, which is, as we discussed, are all the things the *kohen* gets when they're called *terumah*. And the Levi gets *ma'aser*, a tenth of all things. It doesn't say exactly .what it is at this moment

Ma'aser as Payment for Avodah

They get it, and what they get it in exchange for their work, that they work in the **Void of Selmaid** [*Ohel Moed* — Tent of Meeting]. And through this, the **Ikr Void Minas Ol HaOl Moed** [*v'lo yikrevu od bnei Yisrael el Ohel Moed* — and the Children of Israel shall no longer approach the Tent of Meeting], **Lasos Chet Lomis** [*lases chet lamus* — to bear sin and die], it won't be the people's responsibility that they go, but it will be the Levi's responsibility, and he gets paid for the responsibility. It's not like he's taking on this extreme .responsibility for nothing. He's getting paid for it

And the Levi, he will work the **Void of Selmaid**, and he will carry their sins. This will be also an everlasting law, I think also an everlasting, something that's given for everlasting. They will get this gift, and they will carry responsibility, because he gets this *ma'aser*, therefore they don't get, also the Levi'im don't get *nachalah*, .*only the *kohanim* get *nachalah

Terumas Ma'aser: The Levi's Obligation to the Kohen

Now, just as we discussed earlier, that this Levi, relative to *Yisrael*, is a *kohen*, and so he gets *ma'aser* from them, but relative to the *kohen*, and he's also like *Yisrael*, he can't go close to the Levi [*mizbeach*]. So the same relation works also relative to the *matnas kehunah*, just like the Levi gets *matanos* from the *Yisrael*, he gets *ma'aser*, but he still has to give *terumah* to the *kohen*, because the *kohen* is still .above him

So this is how Hashem tells Moshe, speak to the Levi and tell them, when you take *ma'aser* from the people, you have to give *terumah* to Hashem, you have to give *terumah*, *ma'aser* from the *ma'aser*, a tenth of the *ma'aser*, what's called *terumas ma'aser*, because *terumah* is what the *kohen* gets, and then, although you don't have your own land, so you can't give the *kohen* yourself, but it will be counted to you, the *terumah* that you give, as if you give the grain from the place where the grain is gathered, or the wine, the grapes from where the vineyard, from where the wine is