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March 19 - 25, 2023 ב"ו אָדָר - ג' נִיסָן תשפ"ג



## בואו נדבר על זה • Tell Me More About This!

Welcome to Sefer Vayikra! The מִשְׁכָּן (mishkan, sanctuary for God) was built at the end of Sefer Shemot, and now we learn all about the קִרְבָּנוֹת (korbanot, sacrifices) that will be offered there.

You can take my spot



### What are korbanot?

A korban is a sacrifice, which is something a person offers or gives up for a bigger purpose. People make sacrifices all the time. When you spend an hour helping someone, you are sacrificing your time for them. When you give tzedakah, you are sacrificing your money or possessions for those in need. Parents make many sacrifices in order to make sure their children are happy and healthy. The Torah teaches us that we must for God as well.

Torah teaches make sacrifices

The word "korban" comes from the word "קרוב" (karov, close)." Korbanot help us come close to God and feel a connection with God.



Korbanot in the Torah are usually animal sacrifices, although there are also korbanot made from spices, grains, oil, and wine. Korbanot were offered in the mishkan—and, later in history, in the בַּיִת הַמִּקְדָּשׁ (Beit Ha-Mikdash, Holy Temple)—every single day. There were also special korbanot for Shabbat and holidays.



## קָה בַּפָּרָשָׁה • In This Week's Parashah

God teaches Moshe about five different kinds of קָרְבָּנוֹת (korbanot, sacrifices):



### עֹלָה (OLAH)

**What does the name mean?** It literally means "ascend" or "go up," because in an olah the whole animal gets burnt on the מִזְבֵּי'אֵה (mizbei'ah, altar). That's why it's often translated as "burnt offering."

**What was offered?** A lamb, bull, or birds.

**Who ate it?** No one.



### מִנְחָה (MINHAH)

**What does the name mean?** "Gift."

**What was offered?** Something made of flour, raw or baked, sometimes with oil.

**Who ate it?** Some was burnt on the mizbei'ah, the rest was eaten by a כֹּהֵן (kohen, priest).

### שְׁלָמִים (SHELAMIM)

**What does the name mean?** "Peace offering," or "gift of greeting," or it could have to do with "completion," because it involved many participants coming together to complete the occasion.

**What was offered?** Sheep, goat, or cow.

**Who ate it?** The fatty parts of the animal were burnt on the mizbei'ah, and the rest was eaten by the person bringing the korban and their family and friends, as well as the kohanim.



### חַטָּאת (HATTAT) AND אֲשָׁמָה (ASHAM)



**What does the name mean?** Hattat means "sin" and also "cleansing." Asham means "guilt."

**What was offered?** Different kinds of animals. The asham could also be birds or flour.

**Who ate it?** Kohanim ate the parts that weren't burnt.



We'll think about the meanings of "shelamim" more in next week's Devash!





### Vayikra 2:1

When a nefesh (a person/soul) brings a minhah to God, it shall be made of good flour. They shall pour oil on it and place levonah (a kind of incense) on it.

### ויקרא ב:א

וּנְפֶשׁ בִּי תִקְרִיב קֶרְבָּן מִנְחָה לַה' סֶלֶת יִהְיֶה קֶרְבָּנוֹ וַיִּצַק עָלֶיהָ שֶׁמֶן וְנָתַן עָלֶיהָ לְבָנָה:

Great question!

### Talmud Bavli Menahot 104b

R. Yitzhak says: What makes the minhah different, that the Torah calls a person who brings it a "nefesh"?

The Holy Blessed One said: Who would normally bring a minhah? Someone who is poor. I consider their minhah to be as if they offered their nefesh (soul) to Me.

### תלמוד בבלי מסכת מנחות דף קד עמוד ב

אָמַר ר' יִצְחָק מִפְּנֵי מָה נִשְׁתַּנֵּית מִנְחָה שֶׁנֶּאֱמַר בָּהּ "נֶפֶשׁ"?

אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: מִי דִרְבּוֹ לְהַבִּיא מִנְחָה? עֲנִי. מֵעֵלָה אָנִי עָלִיו בְּאֵלוֹ הַקָּרִיב נִפְשׁוֹ לְפָנָי.

A minhah is a קֶרְבָּן (korban, sacrifice) of grain, so it's less expensive than animal sacrifices. The midrash points out that it usually comes from someone who doesn't have a lot to give. According to this midrash, the word "nefesh" teaches that God really values this kind of korban, even though it's inexpensive, and considers it like the ultimate sacrifice: the sacrifice of a person's soul.

- ◆ The flashiest korban is not necessarily the best. Can you apply this idea to other mitzvot? What are some mitzvot that might not look very fancy or important, but can have a big impact?
- ◆ Have you ever received a small but very meaningful gift? What is it besides money that can make a gift valuable? What is this midrash teaching us about how to judge the value of a gift?
- ◆ Can you imagine being in a situation where you weren't sure you'd have enough food to eat – but you still chose to give some of your flour to God? Why would you do this? What's the role of faith in this kind of sacrifice?





## פְּשֵׁט הַפְּסוּקִים • Understanding the Verses

Before or after Shabbat, scan to listen to a discussion of these pesukim!  
The Varikra episode of TORAH TIME will be live on Monday, March 20, 2023.



One of the קִרְבָּנוֹת (korbanot, sacrifices) that appears in this week's parashah is a kind of אָשָׁם (asham) called the עוֹלָה וַיֹּרֵד (oleh ve-yored). This means "up and down," and the name refers to the way the korban's cost could go up or down.

### Vayikra 5

(6) And they shall bring their asham to God, for the sin they did, a female animal from the flock - a sheep or a goat - as a hattat...

(7) And if they can't afford a sheep, they shall bring two turtledoves or two pigeons to God, as their asham for their sin. One will be prepared as a hattat and one as an olah...

(11) And if they can't afford two turtledoves or two pigeons, they shall bring a tenth of an ephah of flour as a hattat...

### ויקרא ה

(ו) וְהִבִּיא אֶת אֲשָׁמוֹ לַה' עַל חַטָּאתוֹ  
אֲשֶׁר חָטָא  
נִקְבָּה מִן הַצֹּאן בְּשֶׁבֶה אוֹ שְׁעִירַת עֲזִים  
לְחַטָּאת...  
(ז) וְאִם לֹא תִגִּיעַ יָדוֹ דֵּי שֶׂה וְהִבִּיא אֶת  
אֲשָׁמוֹ אֲשֶׁר חָטָא שְׁתֵּי תְרִים אוֹ שְׁנֵי בָנִי  
יוֹנָה לַה' אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה...  
(יא) וְאִם לֹא תִשְׂגֶּיג יָדוֹ לְשְׁתֵּי תְרִים אוֹ  
לְשְׁנֵי בָנִי יוֹנָה וְהִבִּיא אֶת קִרְבָּנוֹ אֲשֶׁר  
חָטָא עֲשִׂירַת הָאֶפֶה סֶלֶת לְחַטָּאת...  
וְהִבִּיא אֶת אֲשָׁמוֹ לַה' עַל חַטָּאתוֹ  
אֲשֶׁר חָטָא  
נִקְבָּה מִן הַצֹּאן בְּשֶׁבֶה אוֹ שְׁעִירַת עֲזִים  
לְחַטָּאת...  
(ז) וְאִם לֹא תִגִּיעַ יָדוֹ דֵּי שֶׂה וְהִבִּיא אֶת  
אֲשָׁמוֹ אֲשֶׁר חָטָא שְׁתֵּי תְרִים אוֹ שְׁנֵי בָנִי  
יוֹנָה לַה' אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה...  
(יא) וְאִם לֹא תִשְׂגֶּיג יָדוֹ לְשְׁתֵּי תְרִים אוֹ  
לְשְׁנֵי בָנִי יוֹנָה וְהִבִּיא אֶת קִרְבָּנוֹ אֲשֶׁר  
חָטָא עֲשִׂירַת הָאֶפֶה סֶלֶת לְחַטָּאת...



- ◆ What do you notice? What do you wonder about?
- ◆ Bringing an asham usually helped people to feel forgiveness and closure in certain situations when they did something they regretted. Why might it be so important for a korban to have cheaper and more expensive options?
- ◆ Different people can afford different things. How can we learn from this korban about allowing people to participate even if they can't afford as much as others can?





## בואו נדבר על זה • Tell Me More About This!

Someone who had the skin disease צָרַעַת (tzara'at) or who had given birth would bring the קֹרְבָן (korban, sacrifice) called עוֹלָה וְיֹרֵד (oleh ve-yored, "up and down"). There are also three things you might do wrong that would require you to bring this korban:

### 1. שְׁבוּעַת הָעֵדוּת shevuat ha-eidut

When you have information that could help clarify or prove something in court but you don't want to share it, so you swear that you don't know anything (Varikra 5:1).

### 2. שְׁבוּעַת בְּטוּי shevuat bitui

If you accidentally make an oath about something that ends up being false (Varikra 5:4).

### 3. טְמֵאת מִקְדָּשׁ וְקֹדֶשׁוֹ tum'at mikdash ve-kodashav

If you enter the Beit Ha-Mikdash or eat a korban when you are טָמֵא (tamei, impure) (Varikra 5:2-3).

- ◆ Think about the case of shevuat ha-eidut, when a person has to bring a korban asham because they didn't testify when they could have. Why is it so important to be a witness and to share information that you have? Why is this a responsibility?
- ◆ In what ways does having knowledge—seeing, hearing, or learning things—make you responsible?

The prophet Yeshayahu teaches that being a witness is a general responsibility we have all the time.



### Yeshayahu 43:10-12

**You are My witnesses**, says God, you are My servant that I have chosen.

So that they may know and believe and understand that I am the One—before Me no god was formed and after Me none will exist.

I, I alone, am God. There is no Savior but Me.

I spoke, I saved, and I made it heard, and no strange god was among you.

So **you are My witnesses** - says God - and I am God.

### ישעיהו מג:י-יב

אַתֶּם עֵדֵי נְאֻם ה' וְעַבְדֵי אֲשֶׁר בְּחַרְתִּי  
לְמַעַן תִּדְעוּ וְתִאֱמַיְנוּ לִי

וְתִבְיְנוּ כִּי אֲנִי הוּא  
לִפְנֵי לֹא נֹצֵר אֶל וְאַחֲרַי לֹא יִהְיֶה:

אֲנֹכִי אֲנֹכִי ה' וְאֵין מִבְּלַעְדֵי מוֹשִׁיעַ:

אֲנֹכִי הִגַּדְתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי  
וְאֵין בְּכֶם זָר

וְאַתֶּם עֵדֵי נְאֻם ה' וְאֲנִי אֶל:

- ◆ How do you understand Yeshayahu's message that we are God's witnesses? What does this seem to involve doing or saying?
- ◆ What kind of information are we supposed to know and understand? How are we supposed to share that information?
- ◆ How can our actions become testimony for God?
- ◆ Who are we helping when we become God's witnesses?



## רָגַעַן שֶׁל עִבְרִית • A Moment of Hebrew

### Vayikra 4:6

The priest shall dip his finger in the blood, and sprinkle from the blood seven times before God, in front of the holy parokhet (curtain).

### ויקרא ד:ו

וְטָבַל הַכֹּהֵן אֶת אֶצְבָּעוֹ בַּדָּם וְהִזָּה מִן הַדָּם שִׁבְעַת פְּעָמִים לִפְנֵי ה' אֶת פְּנֵי פָרֹכֶת הַקֹּדֶשׁ:

Mikveh

לְטָבַל (שֹׁרֵשׁ ט.ב.ל)

To dip something in liquid (litbol)

טוֹבֵל וְשֹׁרֵץ בְּיָדוֹ

To immerse while holding a bug in your hand (this expression describes someone who says they're trying to do better, but continues their bad behavior!) (toveil ve-sheretz beyado)

טְבוּל יוֹם =  
Someone who has immersed in a mikveh but is still impure until the sun sets (tevu' yom)

מִטְבָּל =  
A dip or sauce (mitbal)

### Find the Word!

- ◆ This שֹׁרֵשׁ (shoresh, root) appears in Sefer Bereishit, when someone's clothing is dipped in blood. Can you find it? (Hint: Look in Bereishit 37.)
- ◆ Which of the Four Questions at the Pesah Seder includes this shoresh?





## שאלות השבוע • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. **The answers to questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.**

- aliyot:**
- 1) Vayikra 1:1 to 1:13
  - 2) 1:14 to 2:6
  - 3) 2:7 to 2:16
  - 4) 3:1 to 3:17
  - 5) 4:1 to 4:26
  - 6) 4:27 to 5:10
  - 7) 5:11 to 5:26

**haftarah:** Yeshayahu 43:21 to 44:23



**Good luck!**

1 When sacrificing an עֹלָה (olah), what is the final step before the animal is slaughtered?

2 Part of a מִנְחָה (minhah) gets burnt on the altar. Who eats the rest of it?

3 What minhah ingredient is connected to a בְּרִית (brit, covenant)?

4 Which two parts of an animal are we never allowed to eat?

5 If all of Benei Yisrael makes a mistake, and they bring a communal sacrifice, who does סְמִיכָה (semikhah, placing their hands) on the animal?

6 When sacrificing an אֶשָׁם (asham), why would someone offer birds instead of a sheep?

7 Is someone swears falsely about something they owe, how much extra must be paid?



8 What kind of sacrifice involves קְמִיצָה (kemitzah, clenching a fistful)?

9 Which letter is written smaller than all the others in our parashah?

10 **From the haftarah:** Have Benei Yisrael been bringing sacrifices to God?



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\*  
Look for the answers on page 11!



## דְּבָרָה שֶׁל דֵּיּוּן • One-Minute Debate

**Debate: It would be good if there were still קִרְבָּנוֹת (korbanot, sacrifices) in 2023.**

### How to play:

- Here are some arguments to get you started, but try to come up with your own. Then debate someone!
- For a true one-minute debate, give each side 30 seconds to make its best case.



### Agree!



- It would be so inspiring to give a gift to God, to see a korban rising up to heaven, and to feel a direct connection to God through that.
- We all make mistakes. It would be amazing to be able to give a korban and know that you had a fresh start after that.
- A שְׁלָמִים (shelamim) would be a great way to celebrate all of life's big moments. It would be even better than a birthday party or a kiddush at shul, because God would be on the guest list, too!

### Disagree!

- Korbanot were great in the mishkan and the Beit Ha-Mikdash, but now we have tefillah instead. That's good enough for me.
- I'm not big on blood and guts.



## פְּרָשְׁנוֹת • Commentary

There can be more to mitzvot than meets the eye. In some ways, mitzvot are about the actions that have to be done. But mitzvot also help us create a personal connection with God, and that means that what we feel—and what God feels—can matter a lot.

One word in this pasuk about the עֹלָה (olah) might help us understand.





## Vayikra 1:3

If their offering is an olah from the herd, it shall be a male animal without a blemish.

They shall bring it to the entrance of the mishkan, **lirtzono** before God.

## ויקרא א:ג

אם עלה קרבנו מן הבקר זכר  
תמים יקריבנו  
אל פתח אהל מועד יקריב אתו  
לרצונו לפני ה':

The word "lirtzono" is tricky to translate. It means "for his ratzon," and ratzon comes from the שָׂרָץ (shoresh, root) ר.צ.ה, which means:

- ♦ to want or desire
- ♦ to try to gain somebody's good favor or forgiveness
- ♦ to be accepted

**Whose ratzon is this pasuk talking about?** Here are two פְּרָשָׁנִים (parshanim, commentators) who understand lirtzono in different ways.

### תרגום אונקלוס

לרצוא ליה קדם ה'.

### Targum Onkelos (Bavel, 1500 years ago)

That it be accepted with desire by God.

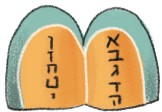
### רבי אברהם אבן עזרא

נשיקריבנו ברצונו ולא באנס.

### Ibn Ezra (Spain, 900 years ago)

That a person should offer their korban with desire, not by being forced.

- ◆ One of these parshanim understands "lirtzono" as "for his ratzon" and one as "for His (God's) ratzon." Which is which?
- ◆ Could both interpretations be correct at the same time?
- ◆ What does it feel like when you're doing something with a lot of passion and desire, or when you're doing it without feeling anything on the inside at all? Which one makes you feel more fulfilled?
- ◆ Is it meaningful to think that God might also have desires—that God might really want and enjoy our mitzvot? How so?
- ◆ Bonus! The final section of the Haggadah (when we sing all the silly songs) is called Nirtza, from this same shoresh. What do you think Nirtza means there? Whose desire does it refer to?



## הַלְכָּה • Halakhah



Learn one way the parashah practically impacts our lives

### צְדָקָה מְכַפֶּרֶת / Tzedakah sets things right again

When you make a mistake, it can be hard to figure out how to move forward. Sometimes there is an easy fix—you apologize to the person you hurt, or you repay money you stole. But what if you did something, and you feel terrible, but the only ones hurt were you and God? What if, by mistake, you lit the Havdalah candle before Shabbat was actually over? Or what if you ate חָמֵץ (hametz) on Pesah without realizing it?

The Torah tells us that, in those situations, we are supposed to bring a sacrifice called a חַטָּאת (hattat), which "cleans" away the mistake and helps us move forward. That's because when we do something wrong, we have a strong urge to do something to make it right. Feeling bad or just saying sorry doesn't always feel like enough. And that is part of the special power of קִרְבָּנוֹת (korbanot, sacrifices).







## Parashah Scavenger Hunt Answers:

1. The person bringing the קָרְבָּן (korban, sacrifice) would place their hands on the animal's head (this is called סְמִיכָה [semikhah]) (1:4)
2. Aharon and his sons, aka the כֹּהֲנִים (kohanim, priests) (2:3)
3. Salt (2:13)
4. The blood and the חֵלֵב (helev, a kind of fat) (3:17)
5. The elders of the community (4:15)
6. If the person can't afford a sheep (5:7)
7. The value of the stolen thing, plus one-fifth (5:24)
8. A מִנְחָה (minhah) (2:2)
9. The aleph in the first word (1:1)
10. No! (Yeshayahu 43:23-24)

So what do we do in a world without korbanot? Is there still a way for us to do something in cases like these to help us move forward? Other people asked this and they came up with a bunch of ideas. Here's one:

### Rema (R. Moshe Isserles) Orah Hayyim 334:26

...In place of a hattat, a person should give 18 coins to tzedakah...

### רמ"א אורח חיים שלד:כו

...וַיִּתֵּן בְּמָקוֹם חֲטָאת י"ח פְּשִׁיטִים  
לְצַדָּקָה...

What an amazing idea! If you think about it, a person bringing a korban would mainly have experienced it as spending money (on the animal), and then giving it over to someone else (the kohen) to do something important with it (sacrifice it). Instead, we can take money and dedicate it to something meaningful that will help other people. That may help us feel like we can start over.

And the number 18? Well, 18 is written as י"ח, which has the same letters as חַי (hai), the word for alive. This act of tzedakah helps us contribute life to the world! Even today, many people give tzedakah in multiples of 18.





## תּפִּילָה • Prayer in the Parashah

Our parashah teaches us the idea of מְעִילָה (me'ilah), which means that when something was dedicated to God, or set aside for use in the mishkan or Beit Ha-Mikdash, you couldn't use it for anything else because that would be like stealing from God.

Does this still apply today, when we no longer have a Beit Ha-Mikdash? Actually yes, because Hazal connect the idea of me'ilah to making בְּרָכוֹת (berakhot, blessings) over food.



### Tosefta Berakhot (Lieberman) 4:1

A person shouldn't taste anything before making a berakhah, as it says (Tehillim 24:1):  
"The earth and everything in it is God's."

A person who enjoys something from this world without making a blessing—committed me'ilah.

### תוספתא מסכת ברכות (ליברמן) פרק ד הלכה א

לא יטעם אדם בלום עד שיברך שנאמר  
"לֵה' הָאָרֶץ וּמְלֶאכֶה."

הַנִּהְנֶה מִן הָעוֹלָם הַזֶּה בְּלֹא בְרָכָה — מְעַל.

Since everything in the whole world is God's, helping yourself to anything without permission—even just an apple—is like stealing from God, which is me'ilah. Saying berakhot before eating is like asking permission from God, and that makes the food ok to enjoy.

- How does this affect the importance of making berakhot before eating?
- Do you think of the earth as entirely God's? How might people act differently if they thought of the earth this way?
- What feelings do you have when you slow down to make a berakhah before enjoying your food?