

Because learning Torah is sweet



- VAYIKRA
- TZAV
- SHEMINI
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- METZORA
- AHAREI MOT
- KEDOSHIM
- EMOR
- BEHAR
- BEHUKOTAI

ז' - י"ג אדר ב תשפ"ד March 17 - 23, 2024



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.

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 for their children to be happy and healthy. The Torah teaches us that we must make sacrifices for God as well.

The word "korban" comes from the word קָרוֹב (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 בֵּית הַמִּקְדָּשׁ (Beit HaMikdash, 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 קִרְבָּנוֹת (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 מִזְבֵּיחַ (mizbe'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 mizbe'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 mizbe'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 אָשָׁם (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.



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 for Shabbat

Zakhor: Shmuel Alef
15:2-34

Good luck!



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

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

3 Which two things can't be offered on the מִזְבֵּחַ (mizbe'ah, altar)?

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



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

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

7 When a robber pays someone back for the thing that was stolen, how much extra must be paid?

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

9 Do you bring a regular חַטָּאת (hattat) sacrifice if you commit a sin on purpose?

10 **From the haftarah:** Listen carefully! When Shmuel takes Shaul to task for leaving the sheep alive, what Hebrew word does he say that sounds like a sheep bleating?



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Vayikra 2:13

Every korban minhah must be salted with salt.
Do not withhold **the salt of the covenant of God**
from your minhah.
On all your korbanot, offer salt.

ויקרא ב:יג

וְכֹל קָרְבַּן מִנְחָתְךָ בְּמֶלַח תִּמְלַח
וְלֹא תִשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ
מֵעַל מִנְחָתְךָ
עַל כָּל קָרְבְּנֶיךָ תִּקְרִיב מֶלַח:

רש"י

שְׁהַבְרִית בְּרוּתָהּ לְמֶלַח מְשַׁשׁת
יָמֵי בְרֵאשִׁית, שְׁהַבְטָחוּ מִים
תַּחְתּוֹנִים לְקָרֵב לַמִּזְבֵּחַ.

Rashi (France, 1,000 years ago)

A brit about salt was made back at the time of the six days of Creation. The lower waters were promised that they would eventually be offered on the mizbe'ah (altar) through their salt.

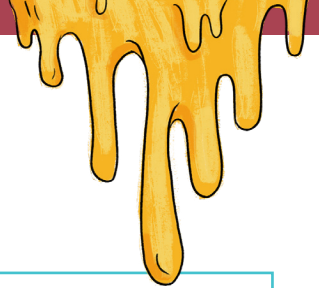
Salt sounds pretty important in this pasuk! But the meaning of the bolded phrase isn't totally clear. What's the relationship between salt and a בְּרִית (brit, covenant) with God?



Rashi is quoting a midrash that, when God divided the waters above from the waters below at the time of creation (Bereishit 1:7), the lower waters—aka the oceans—became jealous. They wanted to be closer to God like the waters above! So God promised that salt from ocean water would eventually be elevated by being offered with korbanot on the mizbe'ah.

- What can we learn from the water? Why was it so important to be "elevated," or close to God?
- What does this teach us about the mizbe'ah? How does it help the salt, the water, and us get closer to God?
- Because of this pasuk, there's a custom to keep salt on our tables, and this is why we have salt with our hallah on Shabbat! What does this teach us about the places we eat in our own homes? How can those places bring us closer to God?





Vayikra 1:1

God called to Moshe and God spoke to Moshe from the Ohel Mo'ed (Tent of Meeting—another name for the Mishkan), saying...

ויקרא א:א

וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו
מֵאֹהֶל מוֹעֵד לֵאמֹר...

This pasuk is very repetitive! Why is it telling us that God both "called" (וַיִּקְרָא, vayikra) and also "spoke" (וַיְדַבֵּר, vayedaber) to Moshe? What can we learn from this?

Rashi (France, 1,000 years ago)

"God called to Moshe, and God spoke to Moshe"— Before every speaking or saying or commanding, there was a "calling," an expression of love, a language that the angels use, as it says, "The angels would call to each other" (Yeshayahu 6:3).

רש"י

"וַיִּקְרָא אֶל מֹשֶׁה"— לְכָל דְּבָרוֹת וּלְכָל אֲמִירוֹת וּלְכָל צְוִיִּים קְדָמָה קְרִיאָה, לְשׁוֹן חֶבְדָּה, לְשׁוֹן שְׂמֵלֶצְבֵי הַשָּׁרֵת מְשַׁתְּמָשִׁין בּוֹ, שֶׁנֶּאֱמַר "וַיִּקְרָא זֶה אֶל זֶה" (ישעיהו ו:ג).

- ◆ What are the angels doing when they call to each other? Why might you "call" to someone in a way that's different from "speaking" to them?
- ◆ How might Moshe have felt when being "called to" by God? Have you ever felt like God is calling to you?
- ◆ How can our words express our love and care for each other?

Rashi believes that extra "calling" teaches us about the way God expressed love for Moshe when God spoke to him. This midrash suggests it teaches us something else:

CONTINUED ON NEXT PAGE >>



Vayikra Rabbah

From this pasuk there's a saying that a Torah scholar who doesn't have manners is worse than non-kosher meat. We learn this from Moshe, the father of wisdom, the father of prophets, who took Israel out of Mitzrayim (Egypt), through whom miracles were performed in Mitzrayim and wonders at the Yam Suf, and who went to the highest heavens to get the Torah, and who was involved in building the Mishkan—but he didn't go in until God called to him, as it says, "God called to Moshe, and God spoke to him."

ויקרא רבה א:א

מִפֶּן אָמְרוּ כָּל תַּלְמִיד חֶכֶם שְׂאִין בּוֹ דַּעַת, נִבְלָה טוֹבָה הֵימְנוּ. תִּדְע לָךְ שָׁפֹן, צָא וּלְמַד מִמֶּשֶׁה אָבִי הַחֲכָמָה, אָבִי הַנְּבִיאִים, שֶׁהוֹצִיא יִשְׂרָאֵל מִמִּצְרַיִם, וְעַל יָדוֹ נִעְשׂוּ בְּמַה נְסִים בְּמִצְרַיִם וְנוֹרָאוֹת עַל יַם סוּף, וְעָלָה לְשָׁמַי מְרוֹם וְהוֹרִיד תּוֹרָה מִן הַשָּׁמַיִם, וְנִתְעַסַּק בְּמִלְאֶכֶת הַמְּשָׁכָן, וְלֹא נִכְנַס לְפָנָי וּלְפָנָיִם עַד שֶׁקָּרָא לוֹ, שֶׁנֶּאֱמַר "וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר."

- ◆ Based on this midrash, what's surprising about Moshe needing permission from God before entering the Mishkan? Why does Moshe not go into the Mishkan until he is called? How does this show us his manners?
- ◆ Why does a Torah scholar need to have good manners? What can we learn from this?
- ◆ Can Rashi and this midrash both be right? How so?



דְּקָה שֶׁל דֵּיּוּ • One-Minute Debate

Debate: I love when people call me!



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 makes you feel very special.
- ◆ It's nice when people know who you are and want to make a connection with you.
- ◆ It's nice not to feel alone.



Disagree!

- ◆ Sometimes I just want to rest and get some peace and quiet.
- ◆ Too many people keep asking for my attention! It's sensory overload, and I need a break.
- ◆ If I need you, I'll let you know.





הַפְּטָרָה • Haftarah

This Shabbat is שַׁבַּת זְכוֹר (Shabbat Zachor, the Shabbat of remembering).

What exactly do we remember? Our longtime enemy, the people of Amalek.

In the maftir for Shabbat Zachor, we read about the time that Amalek attacked Benei Yisrael on their way out of מִצְרַיִם (Mitzrayim, Egypt). In the haftarah, we read a story from hundreds of years later, when King Shaul fights against Amalek.

Shaul is victorious, but he doesn't obey God's command to destroy Amalek completely. He takes booty from them, and he keeps their king, Agag, alive.

God sends the prophet Shmuel to tell Shaul: "You have rejected God's command, and so now God has rejected you from being king over Israel" (Shmuel Alef 15:26).

Shaul tries to hold onto the crown, but it's too late. From this point on, Shaul becomes a weak leader, and soon David is chosen as the new king of Israel.

Why focus on Amalek now? Shabbat Zachor is always on the Shabbat right before Purim. This is because our Rabbis believed Haman came from Amalek (Esther Rabbah 10:13). After all, Haman is called "the Agagi" in Megillat Esther. See if you can find this when you listen to the Megillah on Purim next week. (Hint: It's in the third chapter.)

Mordekhai is also connected to one of the characters in our haftarah. He seems to have been related to Shaul! Both were from the tribe of Binyamin. Also, Shaul's father was named Kish, and Mordekhai's great-grandfather had this name, too (Esther 2:5).

So it's possible that, in the Purim story, Mordekhai and Esther's fight against Haman was a way to resolve Shaul's unfinished business with Agag!





דְּקָדוּקָה • Grammar

This week we're back to בְּנֵינִים (binyanim)—the different ways to play with three-letter Hebrew roots.

A couple months ago, in Parashat Mikeitz, we saw the הַפְעִיל (hif'il) form, which is a kind of verb (action word) that focuses on doing something to someone else. Now we're going to look at a less common form, which is called הַפְעַל (hof'al) or הֻפְעַל (huf'al). This form talks about an action done to someone or something by someone else. This makes it passive, not active.



It's an active description, in הַפְעִיל (hif'il) form.

הוּא הִדְלִיק אֶת הַנֵּר
"He lit the candle"



It's a passive description, in הֻפְעַל (huf'al) form.

הַנֵּר הֻדְלַק עַל יָדוֹ
"The candle was lit by him"

Here's a great example of a hof'al word in our parashah:

אֶת הַפְּקֻדוֹן אֲשֶׁר הִפְקִיד אָתּוֹ

Or the pledge that was left to be guarded by him (Vayikra 5:23)

When you ask someone to watch something, the verb you use is הִפְקִיד (hifkid), in hif'il. But to talk about the thing that was guarded you say הִפְקִיד (hofkad), in hof'al. Can you find any other hof'al words in this week's parashah?

Parashah Scavenger Hunt Answers:

1. The first aleph (1:1)
2. Aharon and his sons, aka the בְּנֵינִים (kohanim, priests) (2:3)
3. הַשֵּׂאֵר (se'or, something leavened) and דְּבַשׁ (devash, honey) (2:11)
4. The blood and the חֵלֶב (heilev, 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. No, only if you do something בְּשִׁגְגָה (bishgagah, by mistake; 4:2, 13, 22, 27); but there is an אָשָׁם (asham) that is brought if you refuse to testify on purpose (5:1)
10. Shmuel says the word וּמָה (u-meh, and what) when he asks Shaul, "And what's the sound of sheep bleating that I hear?" The tevir note on this word really makes the "meh" sound like a sheep! (Shmuel Alef 15:14)