- VAYIKRA
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VAYIKRA וַיִּקְרָא

DEVASH

Because learning Torah is sweet

HADAR Children & Families

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בּוֹאוּ נְדַבֵּר עַל זֶה • Tell Me More About This!

Welcome to Sefer Vayikra! The מִשְׁכָּן (mishkan, sanctuary for God in the wilderness) was built at the end of Sefer Shemot, and now we learn all about the קָרְבָּנוֹת (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 to keep their children 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. (Take a look at this week's רֶגַע שֶׁל עִבְרִית/A Moment of Hebrew on p. 8!)

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 the בֵּית הַמִּקְדָּשׁ (Beit Ha-Mikdash, Temple in Jerusalem)—every single day. There were also special korbanot for Shabbat and holidays.

We haven't offered korbanot the way they're described in the Torah since the Second Beit HaMikdash was destroyed 2,000 years ago. But learning about korbanot can help us remember them and learn to make sacrifices, give gifts, and come closer to God in our religious lives.



מָה בַּפָּרָשָׁה • In This Week's Parashah

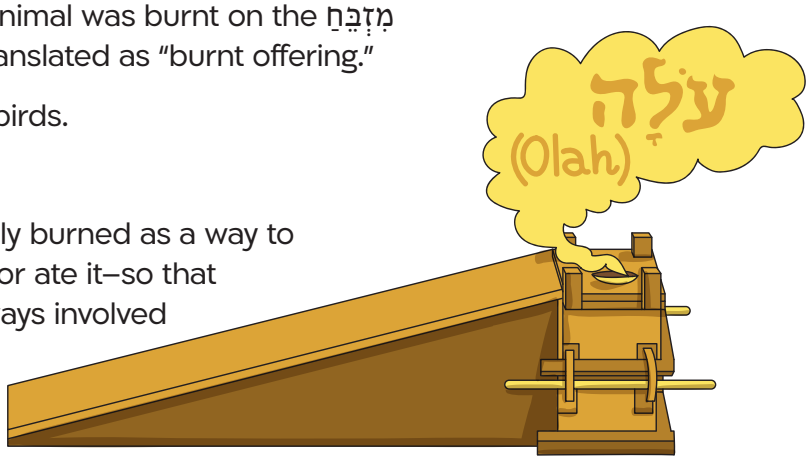
God teaches Moshe about five different kinds of קָרְבָּנוֹת (korbanot, offerings):

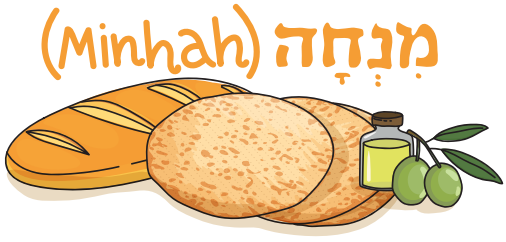
What does the name mean? The word literally means "ascend" or "go up," because in an olah the whole animal was burnt on the מִזְבֵּחַ (mizbei'ah, altar). That's why it's often translated as "burnt offering."

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

Who ate it? No one.

How did it feel? The olah was completely burned as a way to give it only to God–no one else shared or ate it–so that made it a private experience. It also always involved sacrificing an animal, so that made it more expensive and very intense.





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).



How did it feel? A minhah was less expensive, so it was probably a more common kind of korban. It was less dramatic than an olah because it wasn't an animal sacrifice. It was also a little less private because it was shared with kohanim, so it was similar to sharing a religious moment together with a rabbi or a teacher.

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

שְׁלָמִים (Shelamim)

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.

How did it feel? Like a party! The meat had to be eaten quickly, so people invited their family and friends. Can you imagine celebrating something with a big group in your backyard or at a kiddush at shul? It was very public and joyous.



An olah, minhah, or shelamim were often brought by choice in response to events in a person's life. The last two korbanot in our parashah, though, **had** to be brought. They were ways for a person who had done certain things wrong to fix mistakes and come back to God.

חַטָּאת (Hattat)

אָשָׁם (Asham)

What do the names mean? Hattat means "sin" and also "purification." 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.

How did it feel? When a person made certain sins by mistake, they brought a hattat. This was an opportunity to repair their relationship with God, and it probably caused a feeling of relief.

The asham was for situations where it wasn't so clear what went wrong or what to do about it. Maybe a person wasn't sure if they sinned or not. Or maybe they did do something wrong—like stealing from the בֵּית הַמִּקְדָּשׁ (Beit HaMikdash, Temple in Jerusalem), or lying in court—and they had already paid back what they owed, but they still felt some distance from God. In these cases, they might wonder, "Is that it? Did I really do everything I could to make up for what happened?"

The korban asham gave a person a way to repair their relationship with God.



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- Have you ever worried that someone might be mad at you, but just aren't sure? Besides saying sorry, or giving back something that doesn't belong to us, what else do we sometimes have to do to make a relationship better?



מִדְרָשׁ • Midrash

Midrashim are ideas or stories that explain the Torah. They often come from listening very carefully to what the Torah says and how it says it. Here, we will look for what clues this midrash sees in the Torah's words, and try to understand its messages.

God tells Moshe about the קָרְבַּן חַטָּאת (korban hattat, sin offering). There was a special hattat procedure if the sinner was the כֹּהֵן גָּדוֹל (kohen gadol, high priest):

Vayikra 4:2-3

If it is the kohen gadol who sins, **so that blame falls upon the people...**

ויקרא ד:ב-ג

אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא
לְאַשְׁמַת הָעָם...

A midrash wonders about this last line: How could one person's sin cause blame to fall upon the entire people?

Vayikra Rabbah 4:6

Rabbi Shimon bar Yohai taught:

It's similar to this story. A group of people were on a boat. One of them took out a drill and started drilling underneath himself.

The others said: What are you doing?!

The person replied: Why do you care? Aren't I drilling underneath my own spot?

The others replied: But the water will rise and flood us all!

ויקרא רבה ד:ו

תָּנֵי רַבִּי שִׁמְעוֹן בַּר יוֹחַאי:

מָשָׁל לִבְנֵי אָדָם שֶׁהָיוּ יוֹשְׁבִין בִּסְפִינָה. נָטַל אֶחָד מֵהֶן מַקְדֵּחַ וְהִתְחִיל קוֹדֵחַ תַּחְתָּיו.

אָמְרוּ לוֹ חֲבֵרָיו: מַה אַתָּה יוֹשֵׁב וְעוֹשֶׂה?

אָמַר לָהֶם: מָה אִכְפַּת לָכֶם? לֹא תַחְתִּי אֲנִי קוֹדֵחַ?

אָמְרוּ לוֹ: שֶׁהַמַּיִם עוֹלִין וּמְצִיפִין עָלֵינוּ אֶת הַסְּפִינָה.

This midrash points out that one person's actions can have serious repercussions for everyone else.

- In what ways are all Jews "in the same boat"?
- Are we always responsible for each other's actions in the same way? Is there something about the kohen gadol that makes his actions especially relevant to the nation as a whole?
- Sometimes, our actions can have a negative impact on those around us–like the person on the boat with the drill. But can you think of times when your actions could have a positive impact on those around you?



פֵּרוּשִׁים • Commentary

Vayikra 1:2

A person who offers a sacrifice **mikem (from you)** to God...

ויקרא א:ב

אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה'...

Why does the Torah say that a קָרְבָּן (korban, sacrifice) has to be מִכֶּם (mikem, from you)?

According to Ibn Ezra, this word teaches us that when you give a korban, you have to be totally certain that it belongs to you and not to anyone else.

Ibn Ezra (Spain, 900 years ago)

Mikem (from you) is a hint that a korban has to be from your own money, not something stolen, as it says, God hates theft for an olah (burnt offering) (Yeshayahu 61:8).

אבן עזרא

מִכֶּם–רֶמֶז: מִמָּמוֹנְכֶם, לְהוֹצִיא הַגָּזֵל, כִּי כֵן כָּתוּב: שׂוֹנֵא גָּזֵל בְּעוֹלָה (ישעיהו סא:ח).

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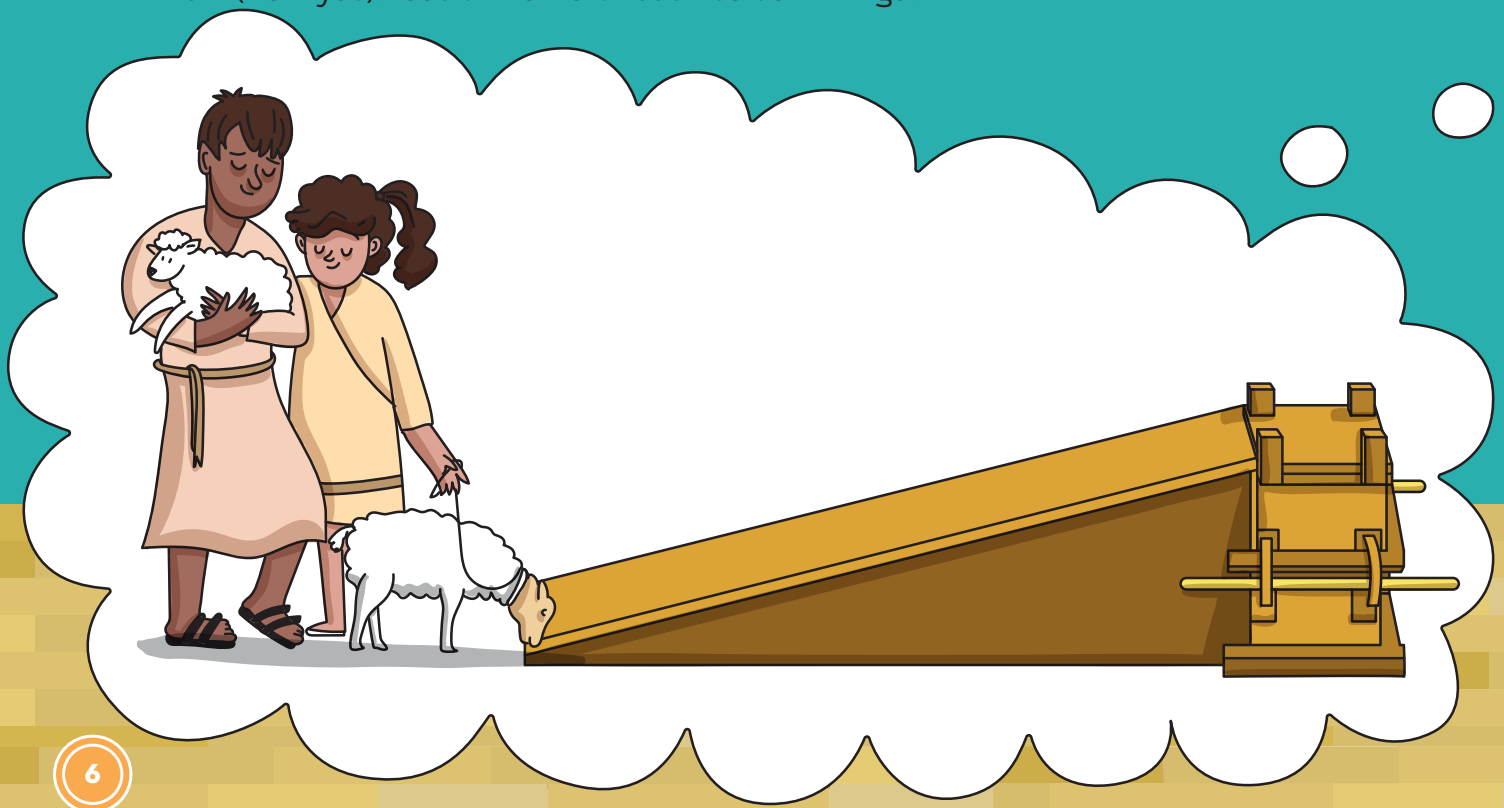
- Why would God hate stolen sacrifices? What can this teach us about God?
- Some people have an idea that "the ends justify the means," meaning it's ok to do something wrong as long as you do it for a good reason. But the Torah seems to say you can't do that. Why not? Why can't you say that it's ok to take someone's money as long as you do something holy with it, like use it for a korban (or give it to tzedakah)? What does this teach us about the Torah?

Sforno thinks that mikem (from you) teaches us that a korban is supposed to be given not only from money, but from something inside you.

Sforno (Italy, 500 years ago)	**ספורנו**
"Who offers": from your very selves, with a confession and humility.	כִּי יַקְרִיב מֵעַצְמְכֶם, בְּוִדּוּי דְּבָרִים וְהַכְנָעָה.

According to this, a korban should be truly "from your self," which means that the sacrifice would have to be made not just with your hands and money, but with your whole heart and spirit—with the desire to do good and be humble before God.

- How is it possible to give something from your self—from your heart or soul? When you give something to others, is it possible to also give from your self? How?
- In English, when someone does something not just because they have to, but because they really want to, we say that person is doing it "wholeheartedly." What are some important things we try to do this way, and not just because we have to?
- Do you see any similarity between how Ibn Ezra and Sforno interpret the word mikem (from you)? Could this word teach us both things?



הֲלָכָה • Halakhah

Why do some people salt their חַלָּה (hallah) on Shabbat?

The source for this custom is in our parashah, where we learn that all מִנְחָה (minhah) offerings were brought on the מִזְבֵּחַ (mizbei'ah, altar) with salt (Vayikra 2:13).

The Talmud says that our dining room tables are similar to the mizbei'ah in the בֵּית הַמִּקְדָּשׁ (Beit Ha-Mikdash, Temple in Jerusalem):

Talmud Bavli Hagigah 27a

When the Temple was standing, the mizbei'ah helped a person get forgiveness from God; now that the Temple has been destroyed, a person's table provides that forgiveness.

תלמוד בבלי חגיגה דף כז עמוד א

בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים מִזְבֵּחַ מְכַפֵּר עַל אָדָם.

עַכְשָׁיו שֶׁלְּחָנוֹ שֶׁל אָדָם מְכַפֵּר עָלָיו.

Because of this table-mizbei'ah connection, the Rema writes that we should dip our bread in salt, to make our meals more like the korban minhah on the mizbei'ah (Orah Hayyim 167:5). In fact, there may not be a special reason to do this only on Shabbat—the salting requirement could apply any time we are eating bread!

Some people take this comparison between the mizbei'ah and the dining room table even further. For example, the Shulhan Arukh (Orah Hayyim 180:5) writes that you should cover the knives on your table before בִּרְכַּת הַמָּזוֹן (Birkat Ha-Mazon, Grace after Meals). One explanation for this practice is that knives were not allowed to be used when building the mizbei'ah, and our tables are like the mizbei'ah (Turei Zahav, 180). According to Rambam (Hilkhot Beit HaBehirah, 1:15), knives weren't even allowed to touch the mizbei'ah!





מָה זֶּה • What's Going On Here?

If you look at the first word of the parashah in a סֵפֶר תּוֹרָה (sefer Torah, Torah scroll), you'll see that the aleph at the end of the word וַיִּקְרָא (vayikra, God called) is smaller than the other letters.



Ba'al Ha-Turim suggests that Moshe didn't want to brag about being called by God. So he wanted to write the word "וַיִּקָּר (vayikar)," since that's a way to describe God speaking to people with less thought, almost as if it were a מִקְרֶה (mikreh, accident). Moshe was humble, and he thought this way of writing the word wouldn't call as much attention to how special he was.

But God insisted that Moshe use the full word, "vayikra," because after all, it wasn't an accident—Moshe really was special! Moshe still didn't want to make such a big deal about it so he used a small aleph to make וַיִּקְרָא (vayikra) look more like וַיִּקָּר (vayikar).



רֶגַע שֶׁל עִבְרִית • A Moment of Hebrew

Vayikra 1:2 **ויקרא א:ב**

Speak to the Israelite people, and say to them: When any of you presents **a sacrifice** to God, you shall choose **your sacrifice** from the herd or from the flock.

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־**יַקְרִיב** מִכֶּם קָרְבָּן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן **תַּקְרִיבוּ** אֶת־קָרְבַּנְכֶם׃

לְהַקְרִיב (שֹׁרֶשׁ ק.ר.ב)

- To bring something close
- To make a sacrifice (lehakriv)





דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate



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.

Debate: If you sin (or cause damage) by accident, you aren't responsible.



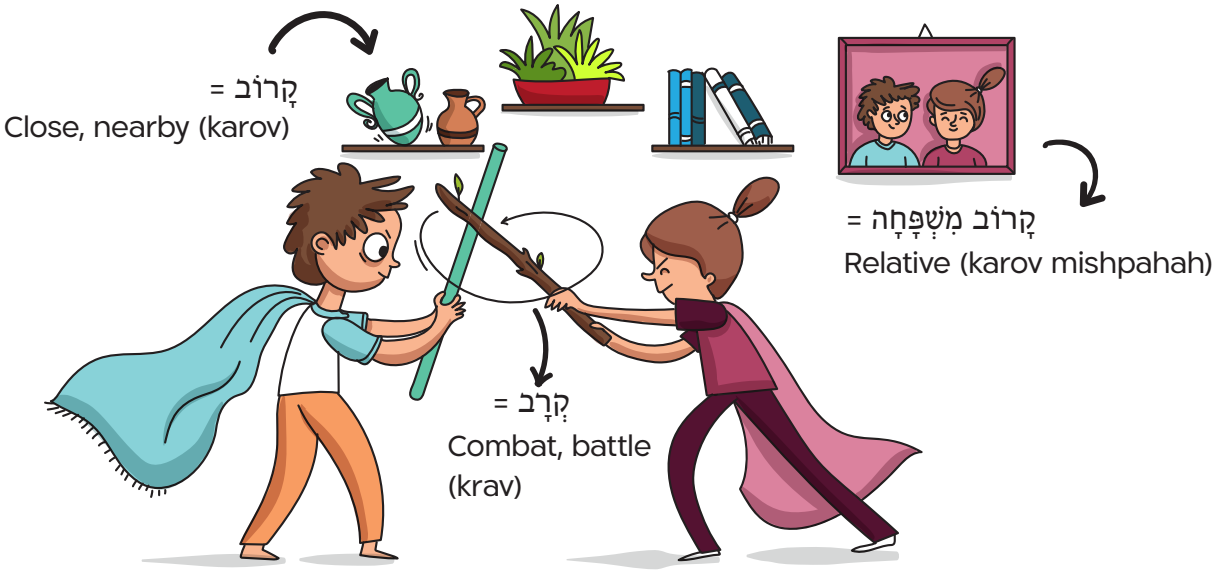
Agree!

- It wasn't on purpose!
- Everyone makes mistakes, we're all human.

Disagree!

- There are consequences to your actions, even if you didn't mean for anything bad to happen.
- Many bad things that happen by accident could be prevented by being more careful.





Find the Word!

The word for making an offering shares a שֹׁרֶשׁ (shoresh, root) with the word for closeness. How might these be connected? What does bringing an offering in the mishkan have to do with closeness?

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קְרִיאַת הַתּוֹרָה • Torah Reading

A retreating note—נָסוֹג אָחוֹר

All words have accents—some part of them that we say a little more strongly than the rest. For example, the word "table" is pronounced TA-ble, with the accent on the first sound. Usually, a word's accent is constant. We always pronounce it CHILD-ren, and never child-REN.

We have seen a lot of musical notes for Torah reading that are placed on the accented syllable of the word. Sometimes, though, accents and notes shift to make things easier to pronounce. Look at this example from our parashah:

The note is on the letter ח (het) and the word is pronounced "ve-khi-HEISH"

Vayikra 5:21

And denies that their friend gave them something to watch

ויקרא ה:כא

וְכִחֵ֨שׁ בַּעֲמִיתֹ֜ו בְּפִקָּד֗וֹן

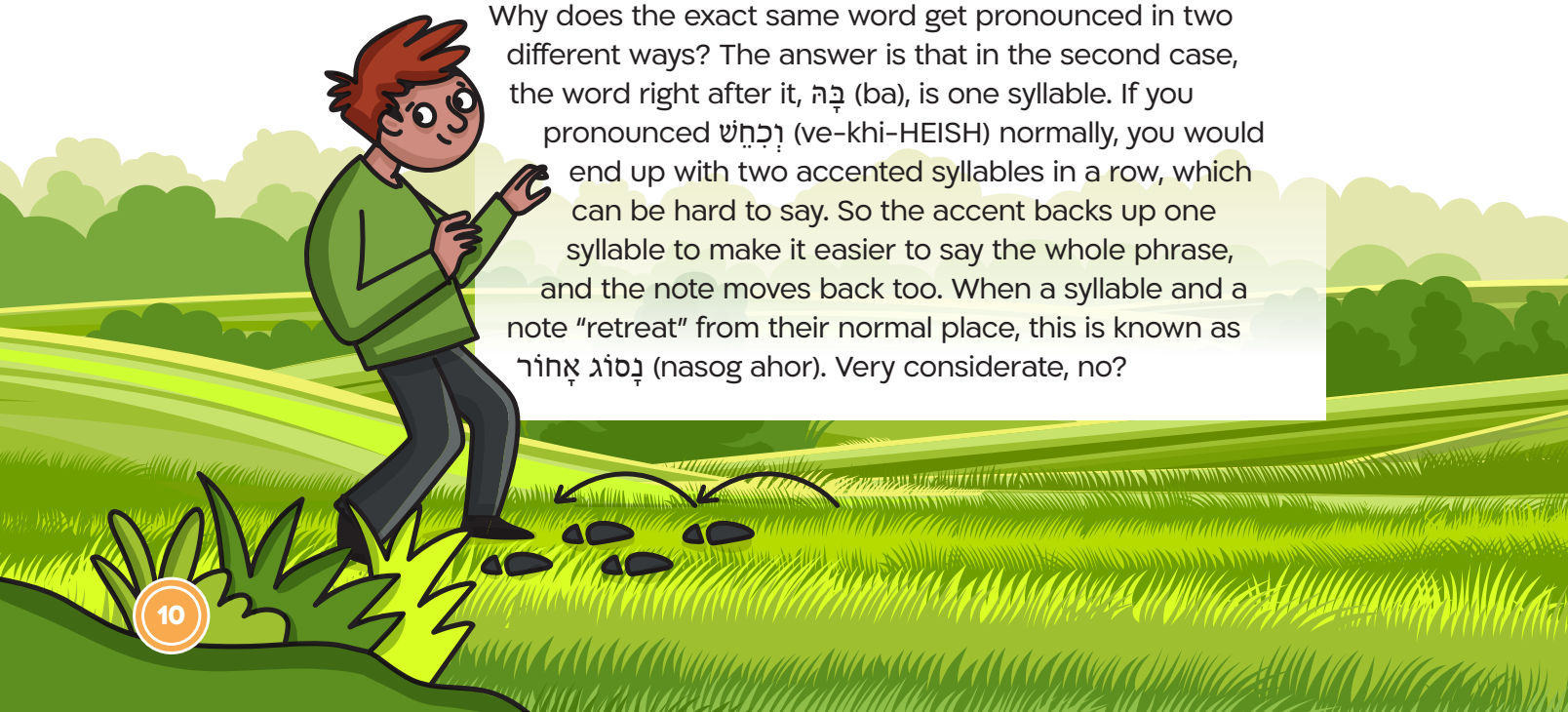
Vayikra 5:22

And denies it

ויקרא ה:כב

וְכִחֵ֥שׁ בָּהּ

The note is on the letter כ (khaf) and the word is pronounced "ve-KHI-heish"



Why does the exact same word get pronounced in two different ways? The answer is that in the second case, the word right after it, בָּהּ (ba), is one syllable. If you pronounced וְכִחֵשׁ (ve-khi-HEISH) normally, you would end up with two accented syllables in a row, which can be hard to say. So the accent backs up one syllable to make it easier to say the whole phrase, and the note moves back too. When a syllable and a note "retreat" from their normal place, this is known as נָסוֹג אָחוֹר (nasog ahor). Very considerate, no?

שְׁאֵלוֹת הַשָּׁבוּעַ • 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 the last three are harder and can come from anywhere in the parashah.**

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

Good luck!

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

2. What spice is part of a מִנְחַת סֹלֶת (minhat solet, grain offering made of pure flour)?



3. Which two things are we told can't be offered on the מִזְבֵּחַ (mizbei'ah, altar)?

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

5. If the כֹּהֵן גָּדוֹל (kohen gadol, High Priest) has to bring a חַטָּאת (hattat, sin offering), what does he do with the blood before placing it on the מִזְבַּח הַקְּטֹרֶת (mizbah ha-ketoret, golden altar)?

6. What two types of birds could sometimes be offered if a person couldn't afford to bring a sheep?

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

8. How many general categories of sacrifices are there in this parashah? What are they?



9. Do you bring a regular hattat sacrifice if you commit a sin on purpose?

10. How many times is it stated in our parashah that God spoke to Moshe?

* Look for the answers on page 12!

Parashah Scavenger Hunt Answers:



Shabbat Shalom!
~ שבת שלום ~

1. The first aleph (1:1)
2. לְבֹנָה (levonah, frankincense) (2:1)
3. שְׂאֹר (se'or, something leavened) and דְּבַשׁ (devash, honey) (2:11)
4. The blood and the חֵלֶב (heilev, a kind of fat) (3:17)
5. He flicks seven drops onto the פָּרֹכֶת (parokhet, curtain) (4:6)
6. Turtledoves and pigeons (5:7)
7. The value of the stolen thing, plus one-fifth (5:24)
8. There are 5: עֹלָה (olah; ch. 1), מִנְחָה (minhah; ch.2), שְׁלָמִים (shelamim; ch. 3), חַטָּאת (hattat; 4:1-5:13), אָשָׁם (asham; 5:14-26)
9. No, only if you do something בִּשְׁגָגָה (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. 4 (1:1, 4:1, 5:14, 5:20)



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