

3/15/18

Daphne Kavadlo *Dafna Rivka bat Aura v'Yishai*

*Parashat Vayikra* - Leviticus 1:1-5:26

<https://www.sefaria.org/Leviticus.1.1-5.26?lang=bi>

This week we begin reading *Sefer Vayikra*, the Book of Leviticus, the third book of Torah. I will read *Vayikra* Chapter 1, Verses 1-3. *Vayikra* means "And He called." It refers to God's calling to Moshe to enter the Tent of Meeting. *Parashat Vayikra* focuses on "*korbanot*," or "sacrifices." The Hebrew word for sacrifice, *korban*, comes from the root letters *kuf*, *resh*, and *bet*, and means to "draw close" or "come near." The Israelites would offer different animals or vegetables as sacrifices for all sorts of different reasons. The common goal of these sacrifices was to get **close** to God.

Some of sacrifices mentioned in this week's *parasha* include:

The *olah*--an offering that was burnt entirely on the altar to show that the person who brought it trusted completely in G-d.

The *zevach shlamim*, or peace offering, was brought to bring more peace to the world. Part of it was burnt up for G-d, then the rest of it was eaten by the one who brought it, together with their family and part was also given to the *kohen*. It was a little like a barbecue that brought together G-d, the *kohanim*, and the family of the person who brought the offering.

The *chatat* offering is brought for unintentional sins committed through carelessness or lack of attention. Many of these sacrifices were eaten by the *Kohanim*.

*Asham* offerings were brought by someone who had done something to break trust with G-d or another person. The *Kohanim* would eat these.

Every sacrifice would be salted.

Please listen for all the words containing the *shoresh kuf, resh, bet*--"*karav*" related to *korban*--the Hebrew word for sacrifice. These words include *korban, yakriv, takrivu, and yakrivenu*.

## Questions

**1) One of the main ways we try to connect with God now is through prayer, but in this week's *parasha* we learn about a different way the Israelites tried to connect with God a long time ago--by bringing sacrifices, called in Hebrew *korbanot*. How do you think bringing *korbanot* or sacrifices might have helped the Israelites connect with God? <Pick 3>**

Giving gifts makes you closer to someone because you have to think about who they are and what you are giving them. *Korbanot* can't just be about you and whatever you want to do. God tells the Israelites exactly what kinds of *korbanot* God wants for different purposes--depending on the behaviors of the Israelites or how they want to connect with God. The *korbanot* might help Israelites connect with God because they have to think about their own behavior and wants and then connect these with the particular sacrifices God has asked them to bring.

**2) We also learn in this week's *parasha* that all sacrifices were salted. Why do you think all the sacrifices were salted? <pick 3>**

Maybe to make them taste better--since a lot of them were eaten, either by the people who brought them or by the *kohanim*--like at a barbecue.

**3) God never eats any of the *korbanot*, even though they involve food. We do learn in this week's *parasha* that God likes the smell of the cooking meat. Can you think of a smell you like or a smell you have come to like that reminds you of something good?**

**Please turn and talk to the person nearest to you. <pick 2>**

Dog smell used to be a smell I didn't like, but now it is a smell that reminds me of something good--getting Eevee, my dog, the dog that I love. The first day when I met my dog, that was what I smelled, and very strongly too. This may sound a bit funny, but Eevee has a very specific smell and I can somehow tell the difference between her smell and the smell of other dogs.

Sacrifice means giving something up for holy purposes. *Korban* means getting close.

Prayer *is* sacrifice now.

### **2:13**

וְכָל־קִרְבָּן מִנְחֹתֶיךָ בַּמֶּלַח תִּמְלַח וְלֹא תִשָּׁבֵי־יֵת מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחֹתֶיךָ עַל  
(כָּל־קִרְבָּנְךָ תִּקְרִיב מֶלַח: ו)

You shall season your every offering of meal with salt; you shall not omit from your meal offering the salt of your covenant with God; with all your offerings you must offer salt.

### **Bekhor Shor**

מלח ברית אלהיך. מלח דבר המתקים, לפיכך צוה הק' להקריבו במנחות ובקרבת, להראות שהקרבת ברית קימת לעולם וכפרה.

### **Rabbeinu Bachya**

*Although G'd, of course, does not "eat" the meat, it is not fitting for us to offer God something as food on the altar which we ourselves would reject as unpalatable. One certainly would not serve unsalted meat to a king of flesh and blood ([Berachot 58](#)).*