

# KMS Family Parsha Sheet

בס"ד

By Rabbi Aaron & Elisheva Levitt

VaYikra - וַיִּקְרָא

## Parsha Questions

(Answers on the back)

- 1) What is another name of Sefer Vayikra, and why?
- 2) Aside from Moshe, who else in the Torah does Hashem call out to first with the word "Vayikra"?
- 3) Who is the first person in the Torah to bring a Korban? Who is the first person in the Torah to build an altar and offer animals upon it?
- 4) What does the word (1:2) "אדם כי יקריב מכם קרבן לה'" teach?
- 5) Why does the Torah describe both the animal and bird offerings as a "satisfying aroma"?
- 6) When bringing an animal to sacrifice, why were you to place your hands on its head?
- 7) Why are the blood and fat of karbanot offered on the altar? (1:5-8)
- 8) Why is the term "נפש" used regarding the flour offering?
- 9) Nowadays, with no Beit HaMikdash or Korbanot, how can we come close to Hashem?
- 10) What special reading do we read from a 2nd Sefer Torah this week?

Let me put this in a language we both understand:  
You take me off the list of sacrificial  
animals, and I don't eat you.



© Asher S.

www.jewishpress.com



## Words of Wisdom

Rabbi Nachman of Breslov

"If you are not a better person tomorrow than you are today, what need have you for a tomorrow?"

## Did You Know?

Why Don't We Say Hallel On Purim?  
(chabad.org)

Although the holiday of Purim also commemorates a miraculous salvation that occurred to the Jewish people, Hallel is nevertheless not recited. The Talmud (Erchin 10b) gives a number of reasons for this:

- Once the Jews became a nation and entered the Land of Israel, Hallel could only be instituted for miracles that happened for the entire nation in the land of Israel.
- Reading the Megillah, in which we recount the story of Purim, is in itself a form of Hallel.
- In Hallel, we say, "Praise, servants of G-d . . ."—because of G-d's salvation, we are free to serve Him. In the story of Purim, however, even after the miracle, we were still under Achashveirosh's rule.



## Parsha Answers:

- 1) Torat Kohanim, since Sefer Vayikra mainly discusses mitzvot relevant only to the Kohanim.
- 2) In Parshat Breishit (3:9) Hashem calls out to Adam before reprimanding him for eating from the Tree of Knowledge.
- 3) Kayin brings an offering from the fruit of the ground (Breishit 4:3). After the flood, Noach builds an altar and offers animals and birds upon it (Breishit 8:20).
- 4) Likutei Torah - "אדם כי יקריב" - when a man desires to draw close to Divinity - then "מכם" - he must bring an offering from himself. He must refine the animalistic instincts within him.
- 5) Rashi 1:17 - To indicate that the size of the offering is irrelevant, provided your heart is directed toward G-d.
- 6) Through this you showed that this animal was designated as the substitute for the person who brought it.
- 7) Shaar Bat Rabim - Blood symbolizes excitement - speed, activity, and mobility. Fat represents laziness, passivity, and inaction. Both characteristics serve an important purpose. One should be enthusiastic about doing a mitzvah or an act of kindness. On the other hand, one should be "lazy" and desist from doing something improper.
- 8) Rashi 2:1 - This inexpensive offering is brought only by the very poor people and Hashem says, "I regard it, as though he had offered his very soul."
- 9) Brachot 26b - Our Tefillot replace our Korbanot.
- 10) We read Parshat Zachor (Devarim 25) where we are commanded to remember how Amalek attacked us when we left Egypt.



## This Week In Jewish History

### Adar 12

(Aish.com)

Adar 12 marks the dedication of Herod's renovations on the second Holy Temple in Jerusalem in 11 BCE. Herod was king of Judea in the first century BCE who constructed grand projects like the fortresses at Masada and Herodium, the city of Caesarea, and fortifications around the old city of Jerusalem. The most ambitious of Herod's projects was the re-building of the Temple, which was in disrepair after standing over 300 years. Herod's renovations included a huge man-made platform that remains today the largest man-made platform in the world. It took 10,000 men 10 years just to build the retaining walls around the Temple Mount; the Western Wall that we know today is part of that retaining wall. The Temple itself was a phenomenal site, covered in gold and marble. As the Talmud says, "He who has not seen Herod's building, has never in his life seen a truly grand building."



## Tefilla Insights

Karov Hashem Lechol Korav Lechol Asher Yikreu Be'emet

G-d is close to all who call unto Him, to all that call upon Him in truth.

The Ibn Ezra remarks that if a king is distant from his subjects, he will be unable to respond to their cries. Hashem is close to all and therefore hears every voice that calls out to Him.

The Yalkut Tehillim 808 asks, "Is it so, that G-d listens to everybody? The answer is Yes, if they call upon Him in truth." The question is, what exactly does it mean to call upon G-d in truth?

The Etz Yosef explains that it does not mean to pray with fervor and intent. It is obvious to all that prayer must be serious and genuine for it to be effective. In truth, rather means that the one who is praying is a person of truth.

May we all recognize our closeness to Hashem when we pray. May we take advantage of the words of King David and call unto G-d in truth.

## Key Number or Word In The Parsha

Korban - קרבן

(Rabbi Menachem Leibtag)

The popular translation of "korban" as "sacrifice" may be misleading. "Sacrifice" implies giving up something for nothing in return. In truth, however, the "shoresh" (root) of the word 'korban' is k.r.v., "karov" - to come close. Not only is the animal brought 'closer' to the mizbayach, but the korban ultimately serves to bring the individual closer to God. The animal itself comprises merely the vehicle through which this process is facilitated. Therefore, korbanot involve more than dry, technical rituals; they promote the primary purpose of the Mishkan - the enhancement of man's relationship with God.