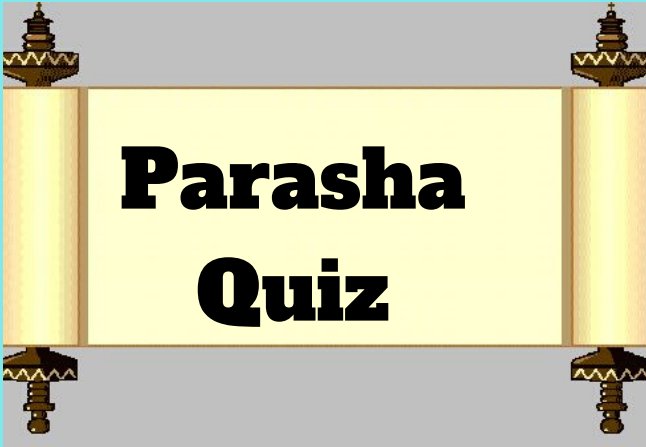




KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

VaYikra - ויקרא
3.28.20



Elementary:

- 1) What letter in the word ויקרא is written smaller than the rest? [See Baal HaTurim for why]
- 2) What is the shoshon of the word קרבן? What does that shoshon mean?
- 3) What could a poor person offer as a קרבן instead of an animal?
- 4) What kind of an animal could be offered as a קרבן?
- 5) When bringing a קרבן why did the person place their hands on the animal's head?

Middle/High School:

- 1) According to Rashi (1:2) what do we learn from the word "אדם"?
- 2) What does the phrase אָחַד הַמְרֵבָה וְאָחַד הַמְמַעֵיט וּבְלִבָּד mean and how does Rashi (1:17) learn it from this pasuk?
- 3) According to Rashi (2:1) why does the word "נפש" only appear with the Korban Mincha and not the other Korbanot?
- 4) According to Rashi (4:2) for what type of sin would one bring a Korban Chatat?
- 5) What leadership lesson does Rashi (4:22) learn from the word "אשר"?

What would you do?

Discussion starter for your Shabbat table..

What activities can you plan with your family this Shabbat to make it feel extra special?

Did You Know?

The Talmud (Berakhot 43b) teaches: "R' Yehuda says: If one goes abroad in the days of Nisan [spring time] and sees the trees sprouting, he should say: "Blessed be He who has not left His world lacking in anything and has created in it goodly creatures and goodly trees for the enjoyment of mankind."

This blessing is said on fruit bearing trees (M.B. 226:22). It is preferable to say birkat ha'ilanot as soon as one sees a fruit tree in bloom, which is usually during the month of Nissan. However the Aruch Hashulchan (226:1) notes that in some countries trees begin to bloom in Iyar or Sivan and as such those months would then be the proper time to recite the blessing. The Har Tzvi (O.C. #118) says that if you are in a country where trees bloom earlier than Nissan the blessing can be said earlier.

Ideally, Birkat Ha'Ilanot should be said on a weekday and not on Shabbat (Kaf Hachayim 226:4), as some authorities are anxious that one may come to shake the tree or break off a branch on Shabbat which is prohibited.

The Tur (226) writes that once the fruit begin to grow, one may not longer say the blessing. R. Yosef Karo, in his Beit Yosef (226), cites the Mordekahi (Berakhot 148) and Hagahot Maimoniot (Hilkhos Berakhot 10:9), who rule that the blessing may be said even afterwards, but in the Shulchan Arukh (226) he rules in accordance with the Rosh. The Mishna Berura (226:5) concludes that one may say the blessing until the fruits are ripe.



Feeling Close To Hashem - Rabbi Aaron Levitt

Picture the scene. In the times of the Beit HaMikdash thousands of people would converge on the city from all across Eretz Yisrael. They would bring all the animals they had pledged as Korbanot, as sacrifices. And they would be getting ready in just a few more days to offer their Korban Pesach, the Paschal Lamb. The city would have been packed with people and with animals. It's so hard for us to picture, let alone to relate to! What are these Korbanot all about? Are we trying to bribe God so that He'll forgive us, or grant us our requests? We don't have a Beit HaMikdash at this time, so what message can we take out from these parshiyot?

What is a Korban? It's not a Sacrifice. Because Sacrifice implies that I give something up for someone else. But Hashem doesn't need anything. We're not feeding Him. Whatever a Korban is, it's going to have to be something for us. Rav Shimshon Rafael Hirsch explains that a Korban is a way of growing close (KAROV) to Hashem. The question is how does offering an animal on the Mizbeiach, on the Alter, bring me closer to God? What is the symbolism behind the sacrifice?

The Ramban (1:9) explains that for the Jew offering the Korban it's like a Near-Death Experience. He sees the blood of the animal and realizes that this could have, perhaps even should have, been him. As the pasuk says, "אדם כי יקריב מכם קרבן לה" – When a man among you brings an offering to Hashem." The word "מכם" teaches that the real offering should have been מכם, from you. When a person sees that he has been granted a 2nd chance, he comes to realize that God still believes in him. That he still has more to contribute to this world. And that brings him closer to God. And when he looks at this animal of flesh and blood he is reminded that he is also of flesh and blood. That the only difference between him and this animal is his Neshama, his soul. He comes to realize that the essence of his being is not the Physical, but the Spiritual. And that too brings him closer to God.

You know, our Rabbis teach us that there are "Shivim Panim LaTorah," 70 faces to the Torah. And it's fascinating to see how our great sages can interpret the same words in so many different ways. That same word "מכם" that we just spoke about is understood by our Rabbis in other ways as well. Rashi (1:2) quotes the Midrash that teaches that the Korban must be owned by the person bringing it. A stolen Korban is no good – it has to be מכם, from you. What's the idea? The idea is that here we are trying to come close to Hashem, to get in touch with our Neshama, and what do we do? We try and fake God out. We offer a stolen Korban and pretend that we're great tzaddikim. "מכם" teaches us that it has to be sincere. It has to be honest. And just as the animal has to be honest, the desire to grow close to God has to be sincere as well. But it goes even deeper. The Chassidic masters take this word "מכם" one step further. "מכם" teaches that the real Korban is not the animal. It's us. When we come before God we offer Him ourselves. Only if the Korban is brought from the heart, "מכם," will it be accepted. Again, the idea is that it has to be sincere.

Chazal teach us that now that there is no Beit HaMikdash in which to offer Korbanot, our Tefillot, our Prayers, have replaced the Korbanot. And so whatever lessons we learned about Korbanot will apply equally to our Tefillot, to our prayers, as well. Each of us wants to be close to God. We each want to have a relationship with Him, to feel Him in our lives. You know, we talk a lot about God, but at the end of the day, building a relationship with Him is not an easy thing. There's a reason that worship is called AVODAH in Hebrew. Because it takes a lot of work to build that relationship. In the same way that Korbanot were a way of getting close (Karov) to God, Tefilla, prayer, is a way of connecting to God and feeling close to Him. But just like Korbanot, it only works if we offer ourselves as a Korban as well. It doesn't work if we just go through the motions and say the same old words. It has to be "מכם." It has to be sincere. It has to come from the heart. It's not easy. It's an Avodah. But it's the secret to finding God in our lives.