

**Parsha Plug: Parshat Vayikra**

<b>Vayikra 2:1-11</b>	<b>ויקרא ב:א-יא</b>
<p>1 And if a person brings a meal offering to the Lord, his offering shall be of fine flour. He shall pour oil over it and place frankincense upon it. 2 And he shall bring it to Aaron's descendants, the kohanim, and from there, he [the kohen] shall scoop out his fistful of its fine flour and its oil, in addition to all its frankincense. Then, the kohen shall cause its reminder to [go up in] smoke on the altar; [it is] a fire offering [with] a pleasing fragrance to the Lord. 3 And what remains of the meal offering shall belong to Aaron and to his descendants; [it is] holy of holies from the fire offerings of the Lord. 4 And if one brings a meal offering baked in an oven, it shall consist of [either] unleavened loaves [made] of fine flour mixed with oil, or unleavened wafers anointed with oil. 5 And if a meal offering on a pan is your sacrifice, it shall be [made] of fine flour, mixed with oil; it shall be unleavened. 6 Break it into pieces, and you shall [then] pour oil over it. It is a meal offering. 7 And if your sacrifice is a meal offering [made] in a deep pot, it shall be made of fine flour with oil. 8 Thus you shall bring the meal offering which shall be made from these [types], to the Lord. And he shall bring it to the kohen, and he shall bring it close to the altar. 9 And the kohen shall lift out, from the meal offering, its reminder and cause it to [go up in] smoke on the altar; [it is] a fire offering [with] a pleasing fragrance to the Lord. 10 And what remains of the meal offering shall belong to Aaron and his descendants; [it is] holy of holies from the fire offerings of the Lord. 11 No meal offering that you sacrifice to the Lord shall be made [out of anything] leavened. For you shall not cause to [go up in] smoke any leavening or any honey, [as] a fire offering to the Lord.</p>	<p>{א} וּנְפֹשׁ כִּי-תִקְרִיב קֹרְבַן מִנְחָה לַה' סֹלֶת יִהְיֶה קֹרְבָנוּ וַיִּצַק עָלֶיהָ שֶׁמֶן וַנִּתֵּן עָלֶיהָ לִבְנֵי: {ב} וְהִבִּיאָהּ אֶל-בְּנֵי אֶהֱרֹן הַכֹּהֲנִים וְקִמֵּץ מִשָּׁם מְלֵא קִמְצוֹ מִסֹּלֶתָהּ וּמִשֶּׁמֶן עַל כָּל-לִבְנֵתָהּ וְהִקְטִיר הַכֹּהֵן אֶת-אֲזִכְרֹתָהּ הַמִּזְבֵּחַ אֲשֶׁה רִיחַ נִיחֹחַ לַה': {ג} וְהַנּוֹתַרְתָּ מִן-הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קֹדְשִׁים מֵאֲשֵׁי ה': {ד} וְכִי תִקְרַב קֹרְבַן מִנְחָה מֵאֲפֶה תֵנּוּר סֹלֶת חֲלוֹת מִצַּת בְּלוּלָה בְּשֶׁמֶן וּרְקִיקֵי מִצּוֹת מְשֻׁחִים בְּשֶׁמֶן: {ה} וְאִם-מִנְחָה עַל-הַמִּחְבֵּת קֹרְבַנְךָ סֹלֶת בְּלוּלָה בְּשֶׁמֶן מִצָּה תִהְיֶה: {ו} פָּתוֹת אֹתָהּ פָּתִים וַיִּצַקְתָּ עָלֶיהָ שֶׁמֶן מִנְחָה הוּא: {ז} וְאִם-מִנְחַת מֵרְחֹשֶׁת קֹרְבַנְךָ סֹלֶת בְּשֶׁמֶן תַּעֲשֶׂה: {ח} וְהִבְאֵתָ אֶת-הַמִּנְחָה אֲשֶׁר יַעֲשֶׂה מֵאֲלֶה לַה' וְהִקְרִיבָהּ אֶל-הַכֹּהֵן וְהִגִּישָׁה אֶל-הַמִּזְבֵּחַ: {ט} וְהָרִים הַכֹּהֵן מִן-הַמִּנְחָה אֶת-אֲזִכְרֹתָהּ וְהִקְטִיר הַמִּזְבֵּחַ אֲשֶׁה רִיחַ נִיחֹחַ לַה': {י} וְהַנּוֹתַרְתָּ מִן-הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קֹדְשִׁים מֵאֲשֵׁי ה': {יא} כָּל-הַמִּנְחָה אֲשֶׁר תִּקְרִיבוּ לַה' לֹא תַעֲשֶׂה חֻמֵץ כִּי כָל-שֹׂאֵר וְכָל-דְּבַשׁ לֹא-תִקְטְרוּ מִמֶּנּוּ אֲשֶׁה לַה':</p>

<b>Daat Zekeinim on Vayikra 2:11</b>	<b>דעת זקנים על ויקרא ב:יא</b>
<p>For you shall not cause to [go up in] smoke any leavening or any honey: Because God said that all of your offerings shall be offered with salt, and these (leaven and honey) are not compatible with salt.</p>	<p>כי כל שאור וכל דבש לא תקטירו: לפי שאמר הקב"ה על כל קרבנך תקריב מלח והללו אין מקבלין מלח.</p>

<b>Ramban on Vayikra 2:11</b>	<b>רמב"ן על ויקרא ב:יא</b>
<p>The reason anything leavened and honey are mentioned is explained by the teaching of the Rambam in Moreh Nevuchim (3:46). He said that it is found in their books that the custom among those who practiced idolatry was to sacrifice all of their meal offerings leavened and to mix honey into all of their sacrifices, and therefore this is prohibited.</p>	<p>...וטעם השאור והדבש יתכן שהוא כדברי הרב במורה הנבוכים (ג מו) אמר שמצא בספריהם שהמנהג היה לעובדי ע"ז להקריב כל מנחתם חמץ ולערב הדבש בכל קרבניהם ולכן אסרם לגבוה...</p>

<p><b>Masechet Berachot 17a</b></p>	<p><b>מסכת ברכות יז.</b></p>
<p>Rebbe Alexandri, when he finished praying, would add the following: Sovereign of the Universe, it is known full well to You that our will is to do Your will. What prevents us (from doing so)? The yeast in the dough and our subjugation to foreign powers. May it be Your will to deliver us from their hand, so that we may return to performing the statutes of Your will with a perfect heart!</p>	<p>רַבִּי אֶלְכָסְנַדְרִי, בְּתַר דְּמַצְלִי, אָמַר הָכִי, רַבּוֹן הָעוֹלָמִים, גְּלוּי וְיָדוּעַ לְפָנֶיךָ, שְׂרָצוֹנָנוּ לַעֲשׂוֹת רְצוֹנְךָ, וּמִי מְעַכְבֵּ? שְׂאוֹר שְׂבַעְסָה וְשַׁעְבוּד גְּלוּיֹת. יְהִי רְצוֹן מִלְּפָנֶיךָ, שְׁתַּצִּילֵנוּ מִיָּדָם וּמֵאֲחֵרֵינוּ, וְנָשׁוּב לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ בְּלֵבב שְׁלָם.</p>

<p><b>Kli Yakar on Vayikra 2:11, 6:9</b></p>	<p><b>כלי יקר על ויקרא ב:יא, ו:ט</b></p>
<p><b>2:11:</b> The explanation of these things is that everyone has a desire for the pleasurable things in this world, which are called honey...Leavening is the representation of the yetzer hara, as Rebbe Alexandri said in his prayer, ‘Our will is to do Your will but the yeast in the dough prevents us’. These [leavening and honey] are both necessary to the human experience. For if a person does not take care of his required, fundamental needs with honey, he will die and not live and his limbs will not be strong even in their health to be burdened by God’s commandments. And were it not for the yetzer hara, man would not marry woman and homes would not be built and the world would be destroyed. Both of these needs take precedence in the moment to Torah study and mitzvot, because if a person does not eat, then there is no Torah. But dwelling in Torah should be first in his thought because the leavening and the honey, as we mentioned, do not have in themselves the wholeness to offer as a pleasing scent to God. Rather they are the beginning and foundation of a person for through them he is able to have wholeness.</p> <p><b>6:9:</b> By bringing this sacrifice, we offer up our evil inclination so that it will no longer be found; this is why the mincha offering is free of chametz, but the two loaves brought on Shavuot are specifically, purposefully made of leavened bread, for if not for the evil inclination, mortals would have no more need for Torah than the celestial beings</p>	<p><b>ב:יא</b> ביאור הדברים כי כל אדם יש לו תאוה לכל חמדות העה"ז המכונים בדבש...והשאר הוא דוגמא אל היצר הרע כמ"ש ר' אלכסנדר בתפלתו (ברכות יז.) רצוננו לעשות רצונך אלא ששאר שבעיסה מעכב, וב' אלו הכרחיים למציאות האדם. כ"א לא ישתמש בצרכיו ההכרחיים המכונים בדבש ימות ולא יחיה ולא יהיו אבריו חזקים אף בריאים להטריח במצות ה', ואלמלא היצר הרע לא היה האדם נושא אשה ולא בונה בית ונמצא העולם חרב. וב' אלו קודמים בזמן אל עסק התורה והמצות כי אם לא יאכל תחילה קמח אין תורה, אבל עסק התורה ראשית במחשבה ובמעלה לפי שהשאר והדבש שהזכרנו אין בהם שלימות מצד עצמם לעלות לריח ניחוח לה' אך שהם ראשית והתחלה אל האדם שעל ידם הוא יכול לבא לידי שלימות הנפש.</p> <p><b>ו:ט</b> כי על ידי זביחת הקרבן האדם זוכה יצרו ויבוקש והנה איננו על כן גם המנחה באה נקיה מן השאר, אמנם שתי הלחם של עצרת באו דוקא חמץ כי אלמלא היצר הרע לא היו התחתונים צריכין אל התורה יותר מן העליונים</p>

<p><b>Rabbi Ari Kahn, <i>In Search of Chametz, OU Torah</i></b></p> <p>Real love of God means serving Him with both of our inclinations, the good and the evil. Real love of God does not require that we destroy the yetzer hara, nor does it require that we remove ourselves from normal human interaction. Rather, we are commanded to channel our desire, to focus our human nature, even – or perhaps especially – the “evil inclination,” on constructive service of God. This is the reason chametz is permitted all year round: We eat it; we share it; we use it to tell others about the great kindness God has shown us. One week a year, though, we put it aside. We symbolically hunt down our evil inclination, remove it from our lives, even destroy it completely, while the rest of the year we channel, subdue, and subjugate it – and that is why God took us out of</p>
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Egypt, gave us the Torah and took us to the Promised Land.