

Snapshot Torah



GUIDE TO THE WEEKLY PARSHA ISSUE 24

8th March 2014

VAYIKRA

6th Adar Sheni 5774

Kohen - First Aliya:

Chapter 1, verses 1 - 13

- ✚ Hashem explains to Moshe, what the criteria is when a person offers up a Korban (Sacrifice) to him.
- ✚ The Korban Olah (Burnt Offering) is mentioned first. If they are going to use either a male bull, goat or sheep, the animal must be completely healthy and blemish free.
- ✚ There is seven stages to the Korban. Sniha: (Leaning of the hands and declaring why you are bringing it), Shehita: (The ritual killing of the Korban), Zrika: (the sprinkling of the blood), Hafshata: (Skinning of the animal), Nitoa: (cutting the animal up into portions), Meilha: (salting) and Hakrava: (placing the meat onto the Mizbayah and consume in fire until completely burnt).

Levi - Second Aliya:

Chapter 1, verse 14 – Chapter 2, verse 6

- ✚ If a bird is used for the Korban Olah, then it must undergo five different stages. Melika: (The bird's throat being cut using the Kohanim's thumbnail), Meetzuy Ha'dam: (Squeezing out the birds blood), Meilha – Hakrava: (The head of the bird is salted and then completely burned on the Mizbayah), Hasarat Murah: (The removal of the inner organs and the birds crop) and Shisua (Splitting and salting the rest of the bird and burning it on the Mizbayah).
- ✚ The laws of the Korban Minha (Meal offering) are discussed next. The ingredients required are finely ground flour, pure oil and frankincense. These are bought to the Kohen who takes a Kmitza (handful), from which three fingers full are burnt and the rest the Kohen can keep for himself.

Sh'lishi - Third Aliya:

Chapter 2, verses 7 - 16

- ✚ Depending on the reason why the Minha offering was bought the Korban is either baked, fried or deep fried. The only grain that is toasted is the first Omer crop of barley
- ✚ Regardless of what cooking method was used, all of them must be salted first. None of the Korban's must be given already leavened or sweetened.

R'VI' - Fourth Aliya:

Chapter 3, verses 1 - 16

- ✚ The Korban Shlamim (Peace Offering) has the same criteria as the Olah; except this time only certain parts of the unblemished animal are placed on the Mizbayah. The rest is then divided up and shared between the Kohen and the owner, for consuming.

Chamishi - Fifth Aliya:

Chapter 4, verses 1 - 26 and

Shishi - Sixth Aliya:

Chapter 4, verse 27 - Chapter 5, verse 10

- ✚ To atone for an unintentional sin which is classed as serious, a Korban Hatat (Sin offering) is offered up.
- ✚ The Korban 'Oleh V'yored' for the sins which includes either: not testifying in court when they should, making something holy, impure, Swearing a false oath or doesn't keep one; are all dependent on the wealth of the individual concerned. I.e. if the person cannot afford a sheep or goat, they may offer up a bird in its stead. If the person is too poor even for that, they must offer up a Korban Minha (Meal offering) but without the oil or frankincense.

Sh'vi'i - Seventh Aliya:

Chapter 5, verses 11 - 26

- ✚ Finally there is the Korban Asham (Guilt offering) the process used is similar to the Hatat Korban but are for committing the following sins: Using sacred property without permission, swearing falsely to financial matters or if there is uncertainty if the crime committed, warrants a Hatat Korban in the first place.

Haftorah – Page 27, YISHAYAH (ISAIAH) Chapter 43 verse 21 to Chapter 44 verse 23

OVERVIEW:

- ✚ Yishayah tells the people that Hashem declared, that man was created for the purpose of proclaiming His praises within the confines of nature and not idolatry.
- ✚ Yishayah describes the foolishness of those who would try to replace Hashem with idols and how he will forgive and redeem them if they do 'true teshuva' (repent wholeheartedly).

LINK TO SEDRA READING:

- ✚ Parshas Vayikra speaks about the method and procedures involved when bringing a Korban (sacrifice)
- ✚ The Haftorah is teaching us, that it is better to listen to Hashem and avoid sinning completely, than transgressing and offering up Korban's to atone for it.

WEEKLY DISCUSSION: Humility in Judaism

In Judaism, Greatness and Humility are not incompatible, they complement one another. Sir Winston Churchill once famously said "For a man to be humble, he does not have to be someone who has plenty to be humble about" and there is no better example than Moshe, who was not only our greatest leader and Navi (Prophet) but is described as the most humble of all men.

Moshe was the only Navi to whom Hashem spoke directly to. The way Hashem normally communicated with the other Navi's was, he would speak to them while they were asleep or in a dreamlike state. There is no denying that Moshe deserved the merit of speaking to Hashem whilst still awake and no-one would have criticized him if he publicised this unique connection, to strengthen his own credibility as leader, yet no-one needed to because Moshe was a humble person.

I think there are strong parallel's linking this character trait of Moshe and Megilla Esther, which we will soon be reading on Purim. In contrast to Moshe who because of his humility, refrained from approaching Hashem until called for; We see that in order to try and save her people, Esther risks everything (including her own life) defying King Ahasuerus's decree of seeking an audience with him without being summoned first; cementing her status of being the greatest Jewish Woman of all time.

Esther's leadership was not just simply based on asserting herself in order to succeed, just as Moshe seemed to be diminishing his own self ego to achieve the same goal. They both had to find a suitable balance point to accomplish the huge tasks confronting them.

Humility in Judaism is a vital element in our survival, but we must know when faced with a potentially life changing scenario, which side of the scale, we should be on. For some people it might mean they should try and emulate in Moshe's footsteps, reducing their self-ego's a bit, becoming more humble; where for others, the given situation they may have found themselves in might require them to be like Esther, delving into and utilising their inner strengths, that they never thought they had, to come out on top. I pray that whatever choices we have to make in our lives, Hashem will help us choose the right ones in order to succeed.

שבת שלום
S h a b b a t S h a l o m !