

Because learning Torah is sweet



ב"ג - ב"ו ניסן תשפ"ד
May 1 - 4, 2024

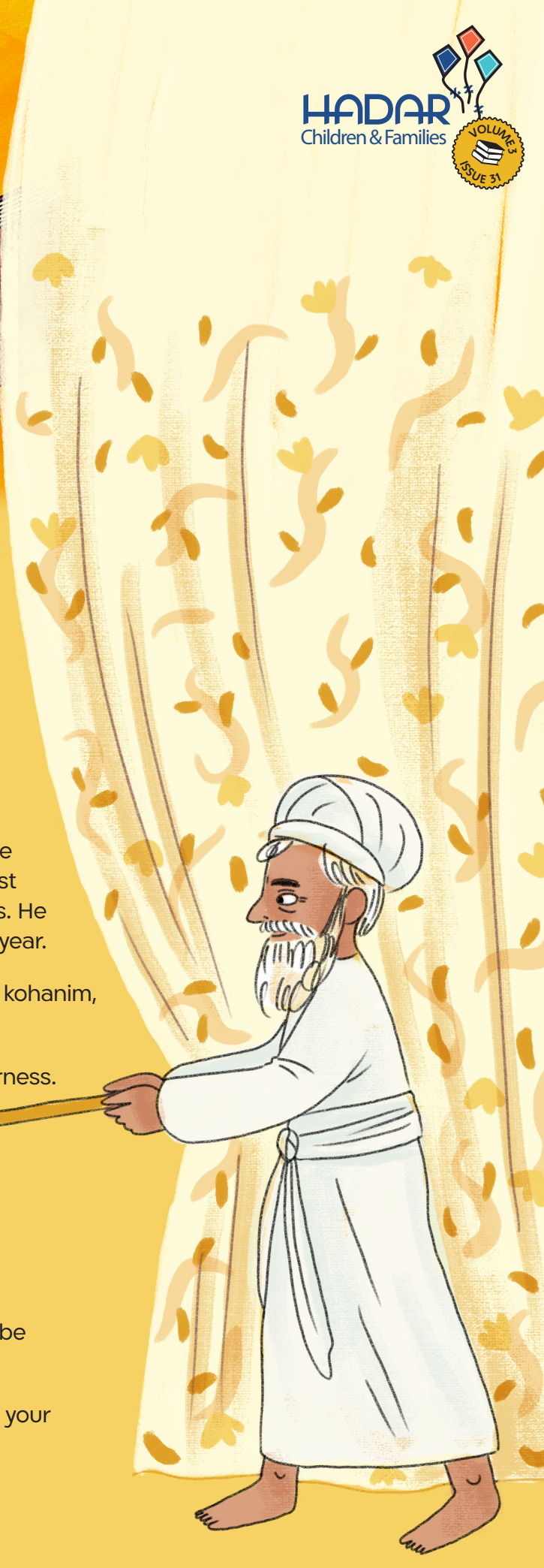
VAYIKRA
TZAV
SHEMINI
TAZRIA
METZORA
AHAREI MOT
KEDOSHIM
EMOR
BEHAR
BEHUKOTAI

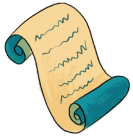


תָּה בַּפָּרָשָׁה

In This Week's Parashah

- Aharon, the כֹּהֵן גָּדוֹל (kohen gadol, high priest), learns the steps for the Yom Kippur service.
- In the Mishkan (and, later in history, in the Beit HaMikdash), the Yom Kippur ritual involved two goats.
- One goat would become a קָרְבַּן חַטָּאת (korban hattat, sin offering). The kohen gadol would sprinkle its blood in a few places, including inside the holiest part of the Mishkan, where the אָרוֹן (aron, ark) was. He could enter this space only on this one day of the year.
- Aharon would confess the sins of his family, of the kohanim, and of Benei Yisrael.
- The second goat would be sent away to the wilderness.
- Through these rituals, Benei Yisrael would gain כִּפּוּרָה (kapparah, atonement), which means being completely forgiven.
- Benei Yisrael learn rules about where and how to slaughter animals. An animal's blood can never be eaten and must be covered with dirt.
- The Torah lists certain people you can't marry, like your brother or sister.





מִדְרָשׁ • Midrash

A core part of the Yom Kippur עֲבוּדָה (avodah, service) involves two goats. One is offered as a sacrifice, and one is sent to the wilderness.



What do these goats represent?

The Zohar connects these two goats to another pair of two goats in the Torah: the two goats that Rivkah prepared when she was helping Yaakov get a בְּרָכָה (berakhah, blessing) from Yitzhak (see Parashat Toldot).

זֹהַר תּוֹלְדוֹת א': דָּף קמב עמוד ב

רבי יהודה אָמַר, רִמְזוּ הָבָא דְזַמִּינִין בְּנוֹי דִּיעֲקֹב לְקַרְבָּא שְׁנֵי שְׁעִירִים, חֵד לָהּ, וְחֵד לְעִזְאֵל בְּיוֹמָא דְכַפּוּרִי. וּבְגִין כֵּן, קָרִיבַת "שְׁנֵי גְדֵי עֲזִים" (בראשית כז:ט) חֵד בְּגִין דְּרָגָא דְלַעִילָא, וְחֵד בְּגִין לְכַפֵּיִיא דְרָגִיָּה דְעֶשָׂו דְלֹא יִשְׁלוּט עָלֶיהָ דִּיעֲקֹב, וְעַל דָּא שְׁנֵי גְדֵי עֲזִים, וּמִתְרַוִּיָּהּ טַעֲמִים יִצְחָק וְאַכִּיל.

Zohar Toldot I:142b

R. Yehudah said: [the two goats that Rivka prepared] remind us of the descendants of Yaakov, who in the future would offer two goats on Yom Kippur, one for God and one to Azazel. For this reason, Rivkah offered "two goats" (Bereishit 27:9), one representing the higher spiritual levels of Yaakov and one to overpower Esav, and from both goats Yitzhak tasted and ate.

- ◆ Our Rabbis often consider Yaakov and Esav to symbolize two age-old opposing forces: good vs. evil, or coming close to God vs. going away from God. How do the two goats of Yom Kippur capture this idea? (Hint: Look at how they're described throughout Vayikra perek 16.)
- ◆ If Yaakov is represented by the goat that is 'לָהּ' (la-Hashem, for God), what does that tell you about what it means to be part of Yaakov?
- ◆ How does Yom Kippur connect to the time Yitzhak blessed Yaakov? How is that story supposed to shape our experience of Yom Kippur?

Bzzzz
A lot of midrashim are bugged by something unusual in the Torah text





פְּרָשְׁנוֹת • Commentary

The Torah tells us how the כֹּהֵן גָּדוֹל (kohen gadol, high priest) should dress when performing the special rituals of the עֲבוּדָה (avodah, service) on Yom Kippur:

Vayikra 16:4

He shall wear a holy linen tunic, linen pants on his body, with a linen sash and turban

כְּתוּנַת בֵּד קָדָשׁ יִלְבָּשׁ וּמִכְנָסֵי בֵד יִהְיוּ עָלָיו
בָּשָׂרוֹ וּבְאַבְנֵט בֵּד יִחַגֵּר וּבְמִצְנָפֶת בֵּד יִצְנָף

Usually, the kohen gadol wears additional clothing, which is much fancier and full of gold. **Why plain linen on Yom Kippur?**

Rav Hisda explains that the kohen gadol has to avoid wearing anything gold because it would be a reminder of the חֵטְא הָעֵגֶל (heit ha-eigel, sin of the golden calf).

Bavli Rosh Hashanah 26a

Rav Hisda said: Why does the kohen gadol not enter the Holy of Holies in the golden garments to perform the Yom Kippur avodah? It is because a katorgor (prosecutor) cannot become a sanegor (advocate).

תלמוד בבלי ראש השנה דף כו עמוד א

אָמַר רַב חֲסֵדָא: מַפְנֵי מָה אֵין כֹּהֵן גָּדוֹל
נִכְנָס בְּבִגְדֵי זָהָב לִפְנֵי וּלְפָנִים לְעֲבוּדָה
עֲבוּדָה? לְפִי שְׂאִין קְטִיגוֹר נַעֲשֶׂה סְנִיגוֹר.

In court, a katorgor (prosecutor) accuses someone of a crime, and tries to prove that they are guilty.

A sanegor (advocate) tries to defend a person, and prove their innocence.

On Yom Kippur, the job of the kohen gadol is to be a sanegor, persuading God to forgive the Jewish people.

But, Rav Hisda says, if the kohen gadol were to wear gold in the Mishkan, he would remind God about a terrible sin Benei Yisrael committed, heit ha-eigel. That would make him a katorgor, which would contradict being a sanegor.

- ♦ The golden clothing of the Kohen Gadol are very special, so not wearing them on such a holy day as Yom Kippur is a real loss. What can this teach us about the consequences of sins?
- ♦ What can we learn from this about the sacrifices we sometimes have to make to achieve forgiveness?





שאלות השבוע • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. **The answers to questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.**

aliyot:

- 1) Vayikra 16:1 to 16:17
- 2) 16:18 to 16:24
- 3) 16:25 to 16:34
- 4) 17:1 to 17:7
- 5) 17:8 to 18:5
- 6) 18:6 to 18:21
- 7) 18:22 to 18:30

haftarah: Yehezkel 22:1 to 22:16 for Sefardim and 22:1 to 22:19 for Ashkenazim

Good luck!



1 What two clouds are mentioned?

3 What holiday is called שַׁבַּת שַׁבְּתוֹן (Shabbat Shabbaton, a Shabbat of complete rest)?

5 Which part of an animal's body does the Torah say contains its נֶפֶשׁ (nefesh, soul or life force)?

7 What two groups of people are expected to follow all the rules at the end of our parashah?

9 What will the land do to the people, if they follow the ways of the nations around them?

2 What does Aharon do to the goat for Azazel before sending it off to the desert?

4 Benei Yisrael were told not to offer sacrifices to beings other than God. What were they called?

6 Does the Torah have a special word for "aunt"?

8 What does the Torah call the person who takes the goat out to the desert?

10 **From the haftarah:** How many times can you find the word דָּם (dam, blood)? (Including with prefixes and suffixes!)



To subscribe to future issues or for free downloads, visit: hadar.org/devash



PEDAGOGY OF PARTNERSHIP
How we learn is what we learn.

For support teaching this and other texts in your school, check out PoP! hadar.org/pop

*
Look for the answers on page 8!



בואו נדבר על זה • Tell Me More About This!

Check out this unusual phrase in the last pasuk of our parashah:

Vayikra 18:30

You shall protect My charge

so that you don't do any of the hated practices being done in front of you, and you won't be made impure by them. I am God your Lord.

ויקרא יח:ל

וּשְׁמַרְתֶּם אֶת מִשְׁמַרְתִּי
לְבַלְתִּי עֲשׂוֹת מַחֲקוֹת הַתּוֹעֵבֹת
אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם
וְלֹא תִטְמְאוּ בָהֶם
אֲנִי ה' אֱלֹהֵיכֶם:

A charge is something that has to be protected. Our Sages say this pasuk means we must protect the Torah.

How do we do that?

The first mishnah in Pirkei Avot says: עָשׂוּ סִיג לַתּוֹרָה (make a fence around the Torah).

Making a "fence" means that the Rabbis added extra rules to make sure we don't accidentally break the rules in the Torah. These extra rules are called מִצְוֹת דִּרְבָּנָן (mitzvot de-rabbanan, mitzvot from our Rabbis).

Rambam connects this fence-around-the-Torah to our pasuk:



Mishneh Torah (Spain and Egypt, 850 years ago)

The Sages and prophets in each generation made decrees in order to build a fence around the Torah. This is based on what they learned from Moshe: "And you shall protect My charge"—Make a safeguard for My rules.

משנה תורה, מסירת תורה שבעל פה כה

נָזְרוּ חֻכְמִים וְנִבְיָאִים שְׂבָכָל דּוֹר וָדוֹר
לַעֲשׂוֹת סִיג לַתּוֹרָה, כְּמוֹ שֶׁשִּׁמְעוּ
מִמֶּשֶׁה בְּפִרוּשׁ "וּשְׁמַרְתֶּם אֶת
מִשְׁמַרְתִּי" (ויקרא יח:ל) שֶׁאָמַר עָשׂוּ
מִשְׁמַרְתִּי לַמִּשְׁמַרְתִּי.

- ♦ What can this teach us about the importance of mitzvot de-rabbanan? How does it change your understanding of the Torah to think that it's something God gave you to protect and keep safe? Why might the Torah not be safe unless you protect it?
- ♦ Can you think of an example of a fence around the Torah?
- ♦ What are some ways to be extra careful about mitzvot?





דקדוק • Grammar

Check out these two phrases from our parashah, from back-to-back verses:

ויקרא טז:בא

ויקרא טז:ב

הַשְׁעִיר הַחַי הַשְׁעִיר הֶחַי

These are the same words, meaning “the living goat.” Can you spot one main difference between them? Look under the letter het: In the version on the left, there is a straight line called a patah (פָּתַח). In the version on the right, there is a shape that looks like a T called a kamatz (קָמָץ).

These two are a pair: The kamatz is a long vowel and the patah a short vowel.

The patah makes a sound like the a in the word “father.” Many people today pronounce the kamatz the same way, but many preserve the older kamatz pronunciation, which sounds more like the augh in “caught.”

So why does this vowel change between the example on the left and the example on the right? Well, the phrase on the right appears at the end of a pasuk. Often, when a word with a patah is at the end of a pasuk or at some other major pause, the vowel gets longer and turns into a kamatz.

(And we already learned why the vowel under the hei changes in response to the vowel that follows on the next letter! If you don't remember, look it up in Devash for Mishpatim.)

Congratulations, you have learned all the vowel pairs!

Here are all five of them in one place:

תנועה קטנה	Short Vowel	תנועה גדולה	Long Vowel
פָּתַח	patah	קָמָץ	kamatz
סֶגוֹל	segol	צִיּוּרִי	tzeirei
קִיבוּץ	kibbutz	שׁוּרוּק	shuruk
חִירִיק חָסֵר	hirik haser	חִירִיק מָלֵא	hirik malei
קָמָץ קָטָן	kamatz katan	חֹלָם	holam



דְּקָה שֶׁל דִּיּוּן • One-Minute Debate



Debate: Good fences make good neighbors.



How to play:

- ◆ Here are some arguments to get you started, but try to come up with your own. Then debate someone!
- ◆ For a true one-minute debate, give each side 30 seconds to make its best case.



Agree!

- ◆ Even the Torah needs a fence around it! That's because fences offer protection, and everything needs protection. (See p. 5.)
- ◆ Sometimes you need your own space.
- ◆ It's good to know where your neighbor's yard begins and ends. That way you know where not to leave your toys.

Disagree!

- ◆ It's easier to play ball across people's yards when there are no fences.
- ◆ I don't want things separating me from the people I love or care about.



הַפְּטָרָה • Haftarah

In our haftarah, the נָבִיא (navi, prophet) Yehezkel informs the Jewish people that they deserve to be sent out of their land because they have been committing some serious sins. A number of these are sins that the Torah forbids in our parashah (or next week's parashah). For example, people are disrespecting things that are holy, including Shabbat. (Compare Yehezkel 22:8 to Vayikra 19:3 and 19:30.)

Yehezkel also lists ways that people are hurting each other, including taking advantage of strangers, widows, and orphans (Yehezkel 22:7) and accepting bribes (22:12).

- ◆ As you read all the different sins in the haftarah, try to keep track of which are sins against God and which are sins against other people. Which kinds of sins get emphasized more?
- ◆ What message can we learn from the way that Yehezkel talks about all these different kinds of sins at the same time?



מִדְרָשׁ • Midrash

The Torah tells us about ways that people can become טָמֵא (tamei, impure) and also rituals to make people טָהוֹר (tahor, pure) again. We talked about this in Devash for Tazria. But without the Beit HaMikdash, there is no way for any person to become fully tahor. Does that mean we are further away from God now?

In the Gemara (Bavli Yoma 56b-57a), R. Hanina discusses this question with someone who is described as a צְדוּקִי (Tzeduki, Sadducee). The Tzedukim did not believe in the tradition of the Rabbis, and this Tzeduki was trying to show that, without the Beit HaMikdash, the Jewish people is no longer close to God.

הַשָּׂמָא בְּרִי טָמֵאִים
אַתּוֹן, דְּכָתִיב: "טוּמְאַתָּה בְּשׂוּלֶיךָ"
(איכה א:ט).

Now it's clear that you are impure! As it is written, 'Israel's impurity is in her skirts' (Eikhah 1:9)!

"הַשּׂוֹכֵן אִתָּם בְּתוֹךְ טוּמְאָתָם"
(ויקרא טז:טז), אֶפְּלִיז בְּזִמְנָן שֶׁהֵן טָמֵאִין —
שְׂכִינָה שְׂרוּיָה בִּינֵיהֶן.

Come and see what's written about them: 'The One Who dwells with them in their impurity' (Vayikra 16:16)—even when they are impure, the Shekhinah (God's presence) rests among them.'

R. Hanina uses a pasuk from our parashah to show the Tzeduki that, even if we are tamei, we are still close to God.

- Without the Beit HaMikdash, why might someone believe that the Jewish people are no longer close to God? In what ways is God close to us even without the Beit HaMikdash?
- What's comforting about the idea that God is with us even while we are tamei? What does that teach us about God?

Parashah Scavenger Hunt Answers:

- The cloud where God appears over the כַּפֹּרֶת (kaporet, the cover of the ark) (16:2); a cloud of קֶטֶרֶת (ketoret, incense) covers the kaporet on Yom Kippur (16:13)
- He puts his hands on its head and confesses the people's sins (16:21)
- Yom Kippur (16:31)
- שְׁעִירִים (se'irim), the same word that means "goats" (17:7)
- The blood (17:11,14)
- No, it describes aunts as אָחוֹת אֲבִיךָ (ahot iveha, your father's sister) and אָחוֹת אִמְךָ (ahot imeha, your mother's sister) (18:12-13)
- הָעֶזְרָח וְהַגֵּר (ha-ezrah ve-ha-ger, the native-born member of Benei Yisrael, and the non-Israelite who lives with them) (18:26)
- אִישׁ עֵתִי (ish itti, an appointed person; 16:21)
- Vomit them out (18:25, 28)
- Seven times (Yehezkel 22:2,3,4,6,9,12,13)

