

א שטיקל תורה A LITTLE SLICE OF TORAH

פון פרשת דער וואָך FROM THE WEEKLY PORTION

March 28, 2020



בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעֲסוֹק בְּדִבְרֵי תוֹרָה:

**Parashat-haShavu'a Stats**

<u>Weekly Portion:</u>	vaYiqra
<u>Consists of:</u>	Leviticus 1:1-5:26
<u>Sequence—</u>	
<u>in annual Torah cycle:</u>	24 <sup>th</sup> of 54
<u>in Leviticus</u>	1 <sup>st</sup> of 10

**- Textual Structure as Conceptual Midrash -**

Book	content and theme	chapters & midpoint	weekly portions
<u>Genesis</u>	origin of, and relationship between, the Israelites and their neighboring nations	50 [27:40] 5 x 10	12
<u>Exodus</u>	departure from Egypt, and the Covenant at Sinai as organizing principles for a community to be led by the Levitical priests	40 [22:27] 5 x 8	11
<b><u>Leviticus</u></b>	protocols of sacrificial offerings made by the Levitical priests; associated matters of ritual purity for the Israelite community; and principles sanctifying human life	27 [15:7] 3 x 3 x 3	<b>10</b>
<u>Numbers</u>	the journey from Sinai to the frontier of The Promised Land (with a forty-year hiatus on the way)	36 [17:20] 6 x 6 12 x 3 18 x 2 (5 + 6 + 7) x 2	10
<u>Deuteronomy</u>	Moses's farewell address to Israel, with a reprise of our journey and our laws	34 [17:10] (18-1) x 2	11

*Let's talk about that!*

- more over

- A) Leviticus 1:1-5 -

וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר יְהוָה  
אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר

Then The Eternal One called to Moses, speak-  
ing to him from the Tent of Meeting, saying:

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
אֲלֵהֶם

“Speak to the Israelite people, and say to them:

אָדָם כִּי יִקְרִיב מִכֶּם קֶרְבָּן  
לַיהוָה מִן הַבְּהֵמָה מִן הַבְּקָר  
וּמִן הַצֹּאן תִּקְרִיבוּ אֶת  
קֶרְבַּנְכֶם

“Any individual from among you who offers  
up an offering to The Eternal One, you shall  
offer up your offering from the livestock of  
either the herd or flock.

אִם עֹלָה קֶרְבָּנוּ מִן הַבְּקָר זָכָר  
תָּמִים יִקְרִיבֵנוּ

“Should his offering be a burnt-offering from  
the herd, he shall offer up an unblemished  
male.

אֶל פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב  
אֹתוֹ לְרֹצְנוֹ לִפְנֵי יְהוָה

“He shall bring it to the entrance of the Tent of  
Meeting, to his credit and favor in the  
Presence of The Eternal One;

וְסָמַךְ יָדוֹ עַל רֹאשׁ הָעֹלָה  
וַיִּנְרָצָה לוֹ לְכַפֵּר עָלָיו

“he shall lay his hand upon the head of the  
burnt offering, that it may be credited to him, to  
make expiation for him;

וְשָׁחַט אֶת בֶּן הַבְּקָר לִפְנֵי יְהוָה

“and he shall slaughter the bull in the Presence  
of The Eternal One.

וְהַקְרִיבוּ בְנֵי אֶהֱרֹן הַכֹּהֲנִים  
אֶת הַדָּם וְזָרְקוּ אֶת הַדָּם עַל  
הַמִּזְבֵּחַ סָבִיב אֲשֶׁר פֶּתַח אֹהֶל  
מוֹעֵד

“Then the Aaronide priests shall offer the  
blood, sprinkling the blood ‘round about the  
Altar which is at the entrance of the Tent of  
Meeting’.”

**- Sacrificial Vocabulary ScoreCard -**

verb	significance	instances cited in. . .			
		Bible	Torah	Leviticus	this passage
ז-ב-ח	“to slay as a ritual offering”	280	103	35	- - -
∴ מִזְבֵּחַ	“a slaughtering-place; an altar”	309	164	68	1
ש-ח-ט	“to <b>slaughter</b> an animal”	78	47	35	1
ק-ר-ב	“approach, be proximate”				
∴ קֶרְבָּן	“a <b>communing-gift</b> ”	93	83	40	8
			89%	48%	20%
					78 words = 10.2%

- continued

**“Communion,” In What Sense?**

B1) Ellen Frankel (1951- ), *The Five Books of Miriam: A Woman’s Commentary on the Torah* –

**The primary function of sacrifices is to restore the spiritual equilibrium of the community.**

When we inadvertently sin against God, one another, or the community, we upset the delicate balance so carefully regulated and maintained by God’s law. In “going public” with their error at the Temple altar, the people proffered a peace offering, asking God to be lenient with them as they encroached upon sanctified space.

But after their offering had been accepted, they still needed to right the wrongs they had done— by reimbursing the victim, paying a fine, or discharging other legal penalties.

B2) Samson Raphael Hirsch (1808-1888), *Uebersetzung und Erklärung des Pentateuchs on Leviticus 27:1* -

This entire Third Book of the Torah consists of instructions telling us **how to meet the requirements represented by the Sanctity of the Law;**

and how to lead hallowed lives as individuals and as a nation—

an endeavor to be expressed **in symbolic terms by our offerings,**

**and in practice by our conduct.**

*Let’s talk about that!*

אמר הכתוב בכאן וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו וְלֹא כֵן בְּשֵׂאֵר  
הַמְּקוֹמוֹת בַּעֲבוּר שְׂלֵא-יָכֹל מֹשֶׁה לָּבוֹא אֶל-אֱהֶל מוֹעֵד לְהִיּוֹתוֹ נֹגֵשׁ אֶל  
הַמָּקוֹם אֲשֶׁר שָׁם הָאֱלֹהִים רַק בְּקִרְיָאָה שִׁיקְרָא אוֹתוֹ

C) RaMBaN (Bonastruc da Porta, 1194-1270) on Leviticus 1:1 - Scripture says here “Then The Eternal One called to Moses, speaking to him,” the like of which is not said elsewhere. That is because “**Moses was unable to come into the Tent of Meeting**” [Exodus 40:35] **to draw near The Divine Presence** where God was, until the call that summoned him there.

כֹּכֵר נֹאמֵר לְמֹשֶׁה וְנֹוֹעַדְתִּי לְךָ שָׁם וְדַבַּרְתִּי אִתְּךָ

It had already been told to Moses “I will meet with you there, to speak with you [from between the guardian-figures that are on the cover over the Ark of the Testimony” - Exodus 25:22].

וְכִיּוֹן שִׁידַע שֶׁהֵשֶׁם יוֹשֵׁב הַכְּרוּבִים שֶׁם נֹתִירָא לְבֵא בְּאֵהֶל כֹּלֵל עַד שִׁיקְרָא אֵלָיו  
כֹּאֲשֶׁר עָשָׂה בְּהַר סִינַי שֶׁאֵמֵר וַיִּקְרָא אֶל-מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי מִתּוֹךְ הָעֶנָן

Once he knew that The Ineffable One was seated there on the guardian-figures, **he was too awed to enter the Tent at all, until God summoned him**— even as God had done at Mount Sinai, even as it is written: “on the seventh day God summoned Moses from within the cloud...” [Exodus 24:16].

*Let’s talk about that!*