

# NCYI Youth Groups Parshat Vayikra

[http://www.headcoverings-by-devorah.com/HebEngTaNaKh\\_TorahSummary.htm](http://www.headcoverings-by-devorah.com/HebEngTaNaKh_TorahSummary.htm)

## Parsha Outline

- The Burnt-offerings (Olah)
- The Meal-offerings (Mincha)
- The Peace-offerings (Shelamin)
- The Mistake-offerings
- The Guilt-offerings (Asham)

## Parsha Summaries

[http://www.chabad.org/parshah/article\\_cdo/aid/371860/jewish/Vayikra-Roundup.htm](http://www.chabad.org/parshah/article_cdo/aid/371860/jewish/Vayikra-Roundup.htm)

### Vayikra Roundup

Now that the Mishkan has been built and completed (we read about this last week), the Parshah begins with G-d speaking to Moses in the Mishkan. G-d tells him of the *korbanot*--the sacrifices that were an important part of the service in the Mishkan. We learn about various types of *korbanot*:

- the *olah*, also known as the burnt offering, which is burnt entirely on the altar
- five types of *mincha* offerings, which are sacrifices made from flour and olive oil
- the *shelamim*, the "peace offering," part of which was burnt on the altar, and part of which was eaten by the person who brought the sacrifice, as well as parts given by the owner to the Kohen.
- the *chatat*, various sacrifices brought as an atonement for someone who sinned
- the *asham*, a sacrifice brought for certain sins. These are: a) if somebody accidentally uses something that's supposed to be for the Mishkan b) if someone thinks he may have sinned, but he is not sure c) if somebody swears falsely while trying to cheat somebody

There are many laws and intricate rules regarding the *korbanot*, but one rule applied to all: Every sacrifice was brought with salt.

[http://www.chabad.org/parshah/article\\_cdo/aid/486871/jewish/Aliya-Summary.htm](http://www.chabad.org/parshah/article_cdo/aid/486871/jewish/Aliya-Summary.htm)

### Vayikra Aliya Summary

**General Overview:** This week's Torah reading, *Vayikra*, begins the third book of the Torah, Leviticus. Last week we completed the reading of the book of Exodus, which concluded with a description of the construction of the Tabernacle. This week's portion will provide a description of the various sacrifices – animal, fowl, and meal-offerings – offered by the priests in this newly constructed Sanctuary.

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**First Aliyah:** G-d calls out to Moses from the Tabernacle and teaches him the laws of the elective burnt offering, the *Olah* sacrifice. This aliyah discusses the laws of the cattle, sheep, or goat *Olah*.

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**Second Aliyah:** G-d then teaches Moses the laws of the fowl *Olah*. This aliyah then continues with a description of three types of voluntary meal offerings: unbaked flour, baked loaves, and the shallow-fried meal offering. All voluntary meal offerings also contained olive oil and frankincense.

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**Third Aliyah:** The Torah describes the last type of voluntary meal offerings -- the deep-fried meal offering -- and the mandatory barley offering, the *Omer* offering, brought on the second day of Passover. G-d instructs the Jews to add salt to every animal sacrifice or meal offering, a symbol of our everlasting "salt covenant" with G-d. We are also commanded not to include any leavened items or anything which contains honey in any Temple offering (there are two exclusions to the leaven prohibition).

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**Fourth Aliyah:** The "Peace Offering," the *Shelamim* sacrifice, is described in this Aliyah. The *Shelamim* -- which could be brought from cattle, sheep, or goats -- was shared by the altar, which consumed some of the animal's fats, the *Kohanim*, and the donors of the sacrifice who were given the bulk of the meat. The aliyah ends with the prohibitions against consuming blood and the specific fats which were offered on the altar. These prohibitions apply to all animals, even those not offered in the Temple.

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**Fifth Aliyah:** We now begin learning about the "Sin Offering," the *Chatat* sacrifice, brought by an individual who is guilty of inadvertently transgressing a sin. This section discusses the unique *Chatat* sacrifices brought by a High Priest who sins, by the *Sanhedrin* (Jewish Supreme Court) who issue an erroneous ruling which causes the populace to sin, and a monarch who sins.

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**Sixth Aliyah:** The Torah discusses the fourth and final type of *Chatat*, that of a common person who sins. Also discussed is the *Korban Oleh Viyored*, a "vacillating" Sin Offering, brought by an individual guilty of certain specific sins. The *Korban Oleh Viyored* depended on the financial position of the transgressor -- a wealthy person brought a sheep or goat, a person of lesser means brought two birds, and a pauper brought a meal offering.

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**Seventh Aliyah:** This section concludes the laws of the *Korban Oleh Viyored*. We then move on to the last sacrifice discussed in this week's Torah reading, the "Guilt Offering," the *Asham* Sacrifice. Three types of *Asham* Sacrifices are discussed: a) an *Asham* brought by one who inadvertently misappropriates Temple property. b) An *Asham* brought by one who falsely swears regarding money owed to another. (Aside for bringing a sacrifice, these two individuals must repay the principal amount, and pay a punitive fine equal to one fourth of the principle.) c) An *Asham* brought by a person who is uncertain whether he violated a Torah prohibition.

<http://ohr.edu/yhiy/article.php/3429>

The Book of *Vayikra* (Leviticus), also known as *Torat Kohanim* — the Laws of the Priests — deals largely with the *korbanot* (offerings) brought in the Mishkan (Tent of Meeting). The first group of offerings is called *korban olah*, a burnt offering. The animal is brought to the Mishkan's entrance. For cattle, the one bringing the offering sets his hands on the animal. Afterwards it is slaughtered and the *kohen* sprinkles its blood on the altar. The animal is skinned and cut into pieces. The pieces are arranged, washed and burned on the altar. A similar process is described involving burnt offerings of other animals and birds. The various meal offerings are described. Part of the meal offering is burned on the altar, and the remaining part eaten by the *kohanim*. Mixing leaven or honey into the offerings is prohibited. The peace offering, part of which is burnt on the altar and part is eaten, can be either from cattle, sheep or goats. The Torah prohibits eating blood or *chelev* (certain fats in animals). The offerings that atone for inadvertent sins committed by the *Kohen Gadol*, by the entire community, by the prince and by the average citizen are detailed. Laws of the guilt-offering, which atones for certain verbal transgressions and for transgressing laws of ritual purity, are listed.

The meal offering for those who cannot afford the normal guilt offering, the offering to atone for misusing sanctified property, laws of the "questionable guilt" offering, and offerings for dishonesty are detailed.

[http://www.chinuch.org/item\\_details.php?mid=5764](http://www.chinuch.org/item_details.php?mid=5764)

- The Sefer of *Vayikra*, also known as *Toras Kohanim* the Teachings of the Kohanim deals mostly with the *korbanos* (offerings) brought in the Mishkan and later in the Beis Hamikdosh. There is a Minhag for young children to begin learning Chumash at Parshas Vayikra. One of the reasons for this is because young children are pure just like the Korbanos.
- The word *karbon* means close. The animal would be brought close to the mizbe'ach and the person bringing it closer to Hashem. The idea of "sacrifice" is to give up something which is very important to you.
- The first type of Korban is called *korban olah*, this Korban went completely **up** to Hashem. The animal was brought to the Mishkan's entrance. For cattle (*bakar*), the one bringing the *karbon* sets his hands on the animal. This is called *semicha*. Afterwards it is slaughtered –*shechita*– and the *kohen* sprinkles its blood on the Mizbe'ach – *zerika*. The animal is skinned and cut into pieces. The pieces are arranged, washed and burned on the mizbe'ach. A similar process is described involving a lot of other animals and birds.
- The stomach of the cow or sheep would be washed and put on the Mizbe'ach. The bird's stomach was not allowed on the Mizbe'ach because birds eat from food which does not belong to them. The first Korban ever was brought by Adam and he (obviously) only brought things that belonged to him. *Robin Hood thought that he was a Tzadik because he stole from the Rich and gave to the Poor. He just didn't get it.*
- The various *Minachot* (made of flour and water) are described in this week's Parsha: Part of the *Mincha* was burned on the mizbe'ach, and the remaining part eaten by the *kohanim*. There were four types of *Minachot*: Chala, Matza, Fried, and Deep Fried. Mixing *chametz* or honey into the *Mincha* is *asur*. The *Kohein* would crumble the *mincha*, take a handful (*kemitza*), and burn it on the mizbe'ach. The rest of the *mincha* was eaten by the *kohanim*. If the person bringing the *mincha* was a *kohen* the whole thing would be burned on the mizbe'ach.
- The *shelamim*, part of which is burnt on the mizbe'ach and part of which is eaten, can be either from cattle, sheep or goats.
- The Torah prohibits eating blood or *chelev* (certain fats in animals).

- There are special Korbanos that atone for accidental aveirot committed by the *Kohen Gadol*, by the sanhedrin, by the nasi, and by the average citizen. Most of these are known as karbon chatas.
- Another karbon is the asham, which is mechaper for certain verbal Aveirot (like a false oath) and for halachot of purity and impurity. An asham talui is for someone who is not sure whether or not they did an Aveira.
- If someone misused property belonging to hekdesch they had to bring a Korban + 120% of anything which they stole. *We need to be especially careful with property belonging to Shul or School*
- When bringing most Korbanos there is a “sliding scale”: If one can, he should bring a Cow, if he can’t – a sheep, and if he can’t do even that – a pancake. The gemara teaches that it doesn’t really matter how much we give as long as our intentions are correct. *Echad hamarbeh ve’echad hamamit oo’bilvad sheyechaven et libo leshamayim.*

## Parsha Songs

[The lyrics are supplied here. For the tunes, please click on the link]

[http://www.chabad.org/parshah/article\\_cdo/aid/573741/jewish/Parshah-Song.htm](http://www.chabad.org/parshah/article_cdo/aid/573741/jewish/Parshah-Song.htm)

### Lyrics:

In the time of the mishkan  
 And the Bais Hamikdosh too,  
 Many korbonos were brought  
 To Hashem by all the Jews

### Chorus:

The Bais Hamikdosh is no more  
 We have no korbonos as before  
 Now we daven, now we pray  
 With our siddur every day

Moshe taught that the korbonos  
 Were for the Jews to become close  
 To Hashem, so we understand  
 A korbon was for the benefit of man

Chorus:

A korbon was a sacrifice  
Love for Hashem it expressed  
The korbon was for t'shuvah  
To ask Hashem's forgiveness

The Bais Hamikdosh is no more  
We have no korbonos as before  
Now we daven, now we pray  
With our siddur, every day

## Parsha Questions & Answers

Selected from the following websites:

[http://www.chinuch.org/item\\_details.php?mid=1917](http://www.chinuch.org/item_details.php?mid=1917)

[http://www.chinuch.org/item\\_details.php?mid=5294](http://www.chinuch.org/item_details.php?mid=5294)

[http://www.chinuch.org/item\\_details.php?mid=378](http://www.chinuch.org/item_details.php?mid=378)

[http://www.chinuch.org/item\\_details.php?mid=4004](http://www.chinuch.org/item_details.php?mid=4004)

[http://www.chinuch.org/item\\_details.php?mid=4142](http://www.chinuch.org/item_details.php?mid=4142)

[http://www.chinuch.org/item\\_details.php?mid=7076](http://www.chinuch.org/item_details.php?mid=7076)

The following are a selection of questions obtained from the above mentioned websites.

K-2

### Questions

1. What is another name for the book of Vayikra? Why?
2. The first word in Sefer Vayikra is Vayikra. In what way is this word written differently than usual?
3. Why is Vayikra written with a small aleph?
4. What are some reasons that a person may bring a Karbon?
5. Who must bring a Karbon Chatas (sin offering)?
6. Would a person have to bring a Karbon Chatas if he moved Muktzah by accident?
7. How does a Karbon help a person be forgiven?
8. What kind of beheimah (animal) should a person use for a Karbon?
9. What do we have today instead of Karbanos?
10. What is the purpose of karbanos?

### Answers

1. Toras Kohanim – the book of Kohanim, since most of its laws involve Kohanim
2. The aleph at the end of the word is written smaller than the other letters

3. Moshe did not want people to think that Hashem called him, so he wrote it with a small aleph to indicate 'vayikar' – and he 'unexpectedly' came to him.
4.
  - a. To thank Hashem
  - b. To atone for an aveirah
  - c. He wants to bring a Karbon
5. One who sinned without intention, a sin for which one would get Kares (cut off) had it been done on purpose.
6. NO
7. When the person sees the dead animal, it reminds him that he should have died and he does Teshuvah
8. The best and nicest one
9. Tefillah (prayer)
10. To come closer to Hashem (the shresh (root) of the word Karbon) is kuf, resh beit – Karov.

3-4

## Questions

1. What is another name for the book of Vayikra? Why?
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3. Why is Vayikra written with a small aleph?
4. What are some reasons that a person may bring a Karbon?
5. What is a Mincha made of?
6. Who usually brings a Mincha, and like what does the Torah consider him?
7. Who must bring a Karbon Chatas (sin offering)?
8. Would a person have to bring a Karbon Chatas if he moved Muktzah by accident?
9. What was put on every Karbon and what do we do in remembrance of it today?
10. What is done to the blood of the animal brought as a Karbon?
11. How does a Karbon help a person be forgiven?
12. What is Mum?
13. What kind of beheimah (animal) should a person use for a Karbon?
14. What do we have today instead of Karbanos?
15. What is the purpose of karbanos?

## Answers

1. Toras Kohanim – the book of Kohanim, since most of its laws involve Kohanim
2. The aleph at the end of the word is written smaller than the other letters
3. Moshe did not want people to think that Hashem called him, so he wrote it with a small aleph to indicate 'vayikar' – and he 'unexpectedly' came to him.
4.
  - a. To thank Hashem

- b. To atone for an aveirah
- c. He wants to bring a Karbon
- 5. Fine flour, oil, spices, (and water)
- 6. A poor person usually brings it, and because he could barely afford it, it is like he is giving his own nefesh (soul).
- 7. One who sinned without intention, a sin for which one would get Kares (cut off) had it been done on purpose.
- 8. NO
- 9. Salt, which is why we now put salt on our bread/challah
- 10. Zerikah (It is sprinkled onto the Mizbe'ach).
- 11. When the person sees the dead animal, it reminds him that he should have died and he does Teshuvah
- 12. A blemish – something on the animal that makes it unfit to be a Karbon
- 13. The best and nicest one
- 14. Tefillah (prayer)
- 15. To come closer to Hashem (the shresh (root) of the word Karbon) is kuf, resh beit – Karov.

## 5-6

### Questions

1. What is another name for the book of Vayikra? Why?
2. The first word in Sefer Vayikra is Vayikra. In what way is this word written differently than usual?
3. Why is Vayikra written with a small aleph?
4. What are some reasons that a person may bring a Karbon?
5. What is a Karbon Olah?
6. When was the Karbon Olah brought?
7. What must one do before the Karbon is slaughtered?
8. What is a Mincha made of?
9. Who usually brings a Mincha, and like what does the Torah consider him?
10. Who must bring a Karbon Chatas (sin offering)?
11. Would a person have to bring a Karbon Chatas if he moved Muktzah by accident?
12. What was put on every Karbon and what do we do in remembrance of it today?
13. What is done to the blood of the animal brought as a Karbon?
14. How does a Karbon help a person be forgiven?
15. What is Mum?
16. What kind of beheimah (animal) should a person use for a Karbon?
17. What do we have today instead of Karbanos?
18. What is the purpose of karbanos?
19. What is a Karbon Shelamim?
20. Why is it called a Shelamim?

### Answers

1. Toras Kohanim – the book of Kohanim, since most of its laws involve Kohanim
2. The aleph at the end of the word is written smaller than the other letters
3. Moshe did not want people to think that Hashem called him, so he wrote it with a small aleph to indicate ‘vayikar’ – and he ‘unexpectedly’ came to him.
4.
  - a. To thank Hashem
  - b. To atone for an aveirah
  - c. He wants to bring a Karbon
5. A burnt offering. It is completely burnt on the Mizbe’ach.
6. If one violated an Aseh or a Lav Hanitak Le’aseh (He missed the opportunity to do a Mitzvah).
7. Semicha (putting one’s hands on the head of the animal).
8. Fine flour, oil, spices, (and water)
9. A poor person usually brings it, and because he could barely afford it, it is like he is giving his own nefesh (soul).
10. One who sinned without intention, a sin for which one would get Kares (cut off) had it been done on purpose.
11. NO
12. Salt, which is why we now put salt on our bread/challah
13. Zerikah (It is sprinkled onto the Mizbe’ach).
14. When the person sees the dead animal, it reminds him that he should have died and he does Teshuvah
15. A blemish – something on the animal that makes it unfit to be a Karbon
16. The best and nicest one
17. Tefillah (prayer)
18. To come closer to Hashem (the shresh (root) of the word Karbon) is kuf, resh beit – Karov.
19. Peace offering
20.
  - a. It helps bring peace to the world
  - b. It brings peace to Hashem, the kohanim, and the one who brought it

## Parsha Riddle

You’ll find me in this week’s Parsha.  
 If you take away two - I’ll be a corner.  
 If you take away fifty, I’ll come closer.  
 What am I?

(The answer is four Hebrew letters-Karbon- כָּרְבֵן).

## Parsha Stories

[http://www.chabad.org/parshah/article\\_cdo/aid/647441/jewish/True-Strength.htm](http://www.chabad.org/parshah/article_cdo/aid/647441/jewish/True-Strength.htm)

## Living with the Parsha: True Strength

By [Sara Lowenthal](#)

The group of rowdy boys filed in from break.

"Hey, Danny, check out my muscles! You think you're the strongest? Well, you sure are mistaken!"

Danny howled with laughter. "Ben, give me a break... You don't know what muscles are!"

**Danny was first to answer, waving his hand frantically...** "Boys!" Mr. Benson's voice was firm. "Please be seated. Open up your books, we are now studying the first portion of the Book of Vayikra (Leviticus)."

The boys grudgingly settled into their seats for class.

Their teacher's voice continued to fill the classroom. "The first verse of Vayikra teaches us about boasting vs. humility."

Everyone's ears perked up... This sounded interesting.

"Look inside your books. Look at the first verse. What do you see?"

Danny was first to answer, waving his hand frantically. "It says, 'And G-d called to Moses.' But the letter *alef* in the word Vayikra ('And He called') is smaller than all the other letters."

Sam let out a chuckle. "This is pretty simple. The small *alef* is teaching us not to boast."

Mr. Benson looked on with approval. "Yes. But there is more. When it talks about Adam, the first man, in the Book of Chronicles, the Torah uses a larger than usual *alef* to spell his name. Can anyone suggest why?"

Mr. Benson knew he had his boys. They were hooked on the lesson, trying to find an answer.

"Maybe...because Adam was so holy?" Ben ventured tentatively.

"Yes. That's right. But not only Adam. In Adam were the souls of all the Jewish people of all generations. So the large *alef* relates to every Jew!" Mr. Benson was getting really fired up. He was pacing back and forth in front of the class, and all eyes were watching him.

"Every Jew possesses a piece of Adam and Moses inside his soul. That means, we need to realize that we are special—with a big *alef*. Yet at the same time, we have to be humble, like the small *alef*. The big *alef* reminds us we are special and the small *alef* reminds us to be humble."

"But Moses was just as great as Adam; why did he get the small letter?" The question was coming from George, a deep thinker (and dreamer) who always sat at the back.

**"But Moses was just as great as Adam; why did he get the small letter?"**With slow measured steps, Mr. Benson walked to the window, and with a thoughtful expression on his face began to explain. "Moses was holy—true. Moses was also known as the most humble man on the face of earth. That's not to say he wasn't great. Moses acknowledged his talents and gifts, yet always felt that if someone else would be him or would be granted the same talents as him, he or she would be able to do a much better job."

Ben called out with a mischievous look on his face. "So... Mr. Benson, what you mean is, we really shouldn't be comparing our muscles—we need to be humble!"

Mr. Benson smiled. "Well done! The Torah reading always seems to be right on target!"

[http://www.chabad.org/parshah/article\\_cdo/aid/370978/jewish/Vayikra-Parshah-Lesson.htm](http://www.chabad.org/parshah/article_cdo/aid/370978/jewish/Vayikra-Parshah-Lesson.htm)

## Vayikra Parshah Lesson

By [Malka Touger](#)

The opening word of our Torah portion *Vayikra* means "And He called." It is the name of the third volume (of five) of the Torah and the first word of that volume.

When we look at the word *Vayikra*, we can see that it has an unusual sized letter. The last letter of this word, the *Alef*, is very small.

This is not the only *Alef* in the Bible which is of a different size. In the book of Chronicles I, there is another irregular *Alef*. It is in the word Adam, in the verse which tells us the order of the generations beginning with Adam, the very first man.

The *Alef* in the word Adam is not small like the *Alef* in the word *Vayikra*. Quite the opposite. This *Alef* is oversized, larger than the other letters.

We can learn something about Adam from the oversized *Alef* in his name. Adam knew he was very special, because he was created by G-d's own hands. He felt very sure about himself, so sure of himself that he wasn't careful and he made the mistake of eating from the "Tree of Knowledge."

Every person should know how special he is, but he should not become proud or careless. Moses surely knew that he was special. After all, he was the only one to speak to G-d "face to face." Yet, Moses felt more humble than any other person. He used to tell himself: "All that I have is a gift from G-d. If G-d had given these opportunities to someone else, he surely would have been much better than me."

Moses considered himself smaller and less important than others. That's why there is a little *Alef* in the word *Vayikra*. The famous commentator Rashi tells us that G-d's calling Moses was a sign of special care. G-d loves humble people. Because Moses was so humble, G-d called to him and showed him special attention.

We are all children of Adam and each of us has a spark of Moses in his soul. To be as great as Adam could have been, we have to act small and humble, as Moses did.

<http://ohr.edu/yhiy/article.php/Parshat-Vayikra.pdf?docid=3435&ie=1&showobject=1>

## LESSONS FROM THE PARSHA

### DON'T EMBARRASS

Yaakov, Pesach is coming in a few weeks." "I know, Rachel. I am preparing the korbos that we are bringing to the Beis HaMikdash." "Are we bringing a big animal this year?" Yaakov's eyes fell. He spoke hesitatingly, in a low voice. "I am afraid that we cannot afford an animal this year. We will bring a mincha (grain offering) instead."

When a nefesh (person) offers a mincha to Hashem . . . He shall bring it to the sons of Aaron, the Kohanim . . ." (Vayikra 2:1-2). The Baal HaTurim zt"l explains the use of the

word nefesh, which also means soul. A poor person, who could not afford to bring an expensive animal, brought a mincha offering. Even so, he put his soul into paying for that mincha. Regular animals were sacrificed in public, where everyone would see. The mincha, however, was brought privately, only to the Kohanim. The public would not see that he was too poor to bring an animal sacrifice. This would save him embarrassment.

Kinderlach . . .

Do you see how the Torah is sensitive to people's feelings? This is a model for our behavior. Did your sister get a good grade on her test? Or was it not so good. Let her tell Imma privately. Don't embarrass her in front of the family. Always knock before you open a closed door. Someone may be doing something private in the room. Don't ever make fun of someone's clothes or haircut. These things can be very embarrassing. Sensitivity to other's feelings is the mark of real derech erez.

## SWEET TREATS

What is the Sefer HaChinuch's reason for not allowing honey to be burned as a fire offering? The korbbon (sacrifice) cannot have sweet honey in it. Therefore, we should learn from the korbbon to limit or eliminate sweets from our foods. The Yetzer Hora constantly wants to trap us and make us run after our tayvas (desires). He would want us to eat sweets all day long. We would never eat any nutritious food that strengthens our bodies and guards our health. Therefore, a person should not let his appetite control him. Rather, he should control it, and use it for the good.

Kinderlach . . .

Sweets are delicious. They are a real treat. We receive them as a reward when we do mitzvos, and as a treat on Shabbos and Yom Tov. Eating too many sweets is not good for our bodies or our souls. Control your appetite for sweets. Then they will always be a treat.

<http://www.aish.com/torahPortion/pArchive.asp?eventType=24&eventName=Vayikra>

There are other stories available as well at the above website.

[http://www.aish.com/torahportion/family/Realistic\\_Expectations.asp](http://www.aish.com/torahportion/family/Realistic_Expectations.asp)

**Vayikra** (Leviticus 1-5)

**Realistic Expectations**

## From this week's Torah Portion

By having realistic expectations we will live a happier life. This week's Torah portion tells us about the different types of offerings (gifts) that people brought to

God as a way to become closer to Him. These gifts were different according to the giver's wealth. Someone rich was expected give more than someone who had an average amount of wealth, who was in turn expected to give more than someone poor. Yet all of these offerings were equally valued by God. We, too, should set realistic expectations in our lives and avoid unnecessary disappointment.

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## Story

*In our story, some kids discover how much better it feels to have realistic expectations.*

### UN-EXPECTED

Jerry gazed through the huge, glass windows at the big jets taking off and landing like birds. Then he turned to watch the fascinating parade of differently dressed people from all over the world wheeling their luggage through the lobby.

It was certainly exciting to be at the airport waiting for his mom to arrive back from her business trip. But the *most* exciting part of it all was trying to imagine all the great, super-cool souvenir gifts she was surely going to bring him.

"PASSENGERS FROM FLIGHT 808 NOW ARRIVING THROUGH GATE B," boomed the loudspeaker. *Great! Mom's flight; she - and the souvenirs - will be out any minute...* Jerry thought.

There she was! "Hi Mom!" Jerry waved as she finally came out the door. She gave him a big hug. "Great to see you Mom, can I have my presents now?" he asked.

"Maybe we'd better get home first before I open the suitcase," his mom said with a tired smile. But there was no way Jerry could wait that long for all the cool stuff he was surely going to get. After begging her the whole way through the parking lot, his mom finally agreed to open the suitcase in the car.

"Mom, let's open it now!" he blurted out as soon as they sat down in the car.

"Okay, Jerry," she said, opening the latch of the suitcase. "Here you go," she smiled, handing him one of the two small, gift-wrapped packages that were in it.

"Thanks," Jerry said, quickly unwrapping the shiny watch. He stuck it on the seat next to him. "Okay, now where's the rest of the stuff?"

"What do you mean?" his mother asked.

"You know - the big stuff; fancy toys, native costumes, souvenir posters, puzzles and games..."

"Jerry, it was a short trip and I was at meetings almost the whole time. I barely had time to pick out these designer watches for you and your sister. I'm afraid that expecting so many elaborate gifts just wasn't realistic."

"You mean that's *it*?" the boy sulked. Really disappointed and angry, he turned his red face toward the car door and that was how he sat - without saying a word - the whole ride home.

They pulled into their garage and walked into the house - Jerry, still feeling cheated, stomped his feet as he walked.

"Mom! Welcome home!" Jerry's sister, Kay, who had been waiting for them at home, came running over to hug their mom.

*She's smiling now, thought Jerry. Wait until she sees that one dumb little present she's going to get. She won't be smiling then!*

They sat chatting together at the table and ate some of the snacks Kay had set out, while Jerry sat, pretending not to listen, on the couch.

"Okay, Mom. Great having you home," Kay said. "I'd better go back to my homework now."

"Just a minute, Kay," said their mom. "I got you a gift."

"You did? That's so nice of you." Jerry watched out of the corner of his eye and snickered as his mom reached into the suitcase.

*She won't be so happy, as soon as she sees it...*

"Wow, what a nice watch!" Kay said. "Thank you so much. I wasn't expecting *anything*. I figured you were going to be way too busy to shop this time." Jerry watched as the girl gave their mom a big thank-you kiss and practically skipped with happiness to her room. Why was *she* so happy and *he* so sad?

Then it dawned on him. His sister was happy because she had gotten *more* than she expected and he was sad because he'd gotten *less* - even though they'd gotten the exact same gift! Maybe it wasn't the gift that had made him feel down - but rather it was his sky-high expectations and he'd start to feel higher if he made his expectations a little lower.

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## Discussion Questions

### Ages 3-5

Q. How did Jerry feel when his mom first gave him his gift?  
A. He had expected much more and was very disappointed.

Q. How did his sister, Kay, feel?  
A. She hadn't been expecting anything so she was thrilled with what she got.

### Ages 6-9

Q. What life-lesson do you think Jerry learned that day?  
A. He had unrealistically expected a whole suitcase full of gifts from his mom when she came home from her trip and was disappointed when he didn't get them. He had felt he was disappointed because of the gift, but came to realize it was because of his overly high expectations.

Q. Why do you think Kay was so happy to receive her gift?  
A. She hadn't expected anything. So whatever she got went beyond her expectations and that made her happy.

### Ages 10 and Up

Q. What, if anything, do you think is the relationship between a person's expectations and his or her happiness level?  
A. It is a very simple equation. Generally speaking, when we get more than we expect we are happy; when we get less than we expect we are not. By lowering our expectations, we can increase our level of happiness.

Q. Should we also expect less from ourselves? If we do, won't we limit our potential?  
A. It is important to strike a balance. We should strive to expect enough from ourselves to motivate us to put in a maximum effort to succeed, but not so much that we will feel anxious or overly down if we don't succeed.

## Parsha Games

<http://www.aje.org.uk/harayon/>

## K-2

At the end of the Parashah mention is made of the returning of lost property

## **Middah/ Jewish Value**

- **Always make sure we give back anything we find to the person to whom it belongs**

### **Activity**

**Read the story 'Sarah and the Purse' and talk about the different steps we can take when we find lost property.**

#### **Sarah and the Purse**

Sarah used to pass a toy shop on her way to kindergarten. One day she saw a beautiful doll in the toy shop window. The doll had lovely curly hair and big blue eyes, and she looked as if she was smiling at Sarah. Sarah stared at the doll in the window. She could not take her eyes off her. Mummy said, "Hurry up Sarah, you will be late for kindergarten!" Sarah did not want to hurry up. Mummy called her again. At that moment a lady passed nearby and stopped at the toy shop window. "What a beautiful doll," said the lady. "My granddaughter would love a doll like that." The lady opened her bag to take out a tissue and did not notice that something had fallen out of her bag at the same time. The lady walked away. Sarah looked down and saw a purse lying on the pavement. She picked it up and ran up to her mummy. "It must belong to that lady," said her mother, when Sarah told her where she found it. "Let's walk quickly and we can catch up to her." Sarah ran up to the lady and said, "Excuse me! Is this your purse?" The lady looked in her bag and said, "Oh! It looks like mine. My purse is not in my bag. Where did you find it?" "On the pavement outside the toyshop," answered Sarah, handing the purse to the lady. "You have a very kind daughter," said the lady to Sarah's mother. "Your daughter found my purse. Thank you so much. What is your name and where do you live? Sarah's mummy told her. The lady thanked Sarah again and went on her way. Mummy was very pleased with Sarah. "Returning lost things is a big mitzvah and a very kind thing to do." A few days later, there was a ring at the doorbell and Mummy went to answer it. On the doorstep stood the lady. "Is Sarah home?" asked the lady. "I brought her a present to thank her for finding my purse." Mummy called Sarah. The lady said, "I have a present for you, Sarah. Thank you for returning my purse. I hope you like the present." The lady gave Sarah a large box wrapped in brightly colored paper and tied with a pretty bow. Sarah was very excited. "Thank you very much. May I open it?" "Of course you can," said the lady. Sarah opened the box and inside she saw a beautiful doll with the lovely curly hair and big, blue eyes that had been in the toy shop window. Sarah was so happy she could hardly speak. She hugged the doll and said, "Mummy – this is the doll that I saw in the toyshop. Isn't she beautiful!" Sarah and mummy thanked the lady for being so kind and buying Sarah such a lovely present. The next day Sarah took the doll to kindergarten. She showed it to the teachers and all the children. She told them it was a present from a lady for finding her purse and returning it to her.

We are told to return anything that does not rightfully belong to us

### **Middah/ Jewish Value**

- **Being honest to everyone**

### **Activity**

The Rabbis tell us that the word 'Robbery' covered many different activities e.g. promising a relative a corner of your field, as it then deprived other poor people; not returning a deposit etc.

Ask the children for five examples of different situations that describe 'robbery', but are not straightforward burglary.

## **5-6**

Even though Moshe was our greatest leader and teacher he showed great modesty

### **Middah/ Jewish Value**

- **Being modest**

### **Activity**

Pass round a few chumashim showing the start of Vayikra. Can anyone see something unusual about the first line?

Hopefully someone will notice that the alef in the first word 'Vayikra' is small. Vayikra means 'And He called'. Moshe is such a modest person that he is reluctant to write in the Torah that Hashem has called him. He feels that this will make him appear as being very important, but he does not feel important. The 'alef' in the word 'Vayikra' is small to indicate Moshe's humility and to teach us the importance of being modest. What do the children understand by the word 'modesty'?

#### **Points for the Leader**

Discussion can encompass examples of modesty in dress, demeanor, language, possessions, not boasting etc.