Yachad Shabbos Packet
Dvar Torah:

Parshat Vayikra talks about the sacrifices, korbanot, that the Cohen will do in the Mishkan on behalf of Bnei Yisroel. Many sacrifices are discussed including the Korban Chatat. This specific sacrifice is brought when the entire nation performs a sin. Many people ask the question of why the Cohen needs to perform this sacrifice if he didn’t sin.

We can find the answer in the quote, “Kol Yisrael Areivim Ze La Ze,” all of Bnei Yisroel is connected. We learn from this that we are all responsible for each other and that we must work as a whole nation to do Teshuva even when it doesn’t directly involve us. Here the Cohen takes the responsibility upon himself to ask Hashem to forgive Bnei Yisroel. We as Klal Yisroel should follow this initiative as well and be available to help and be responsible for anyone who is part of our community. When we help our friends, we are the nation Hashem wants us to be.
Torah Treats:

In this weeks Parsha, Hashem explains to Moshe all the different types of offerings that the Cohen will bring on behalf of Bnei Yisroel to the Mishkan. Offerings in the Mishkan were brought with Fire. For our Parsha Treat we will be making our own edible fires!

What you will need:
1. 3 Pretzel Sticks (thin kind)
2. Mini Marshmallows
3. Green and Red Sour Sticks
4. 1 large Chocolate Chip Cookie
5. One plate
6. Frosting/ Peanut Butter/ Anything that can be used as edible glue

Steps:
1. Take some of your edible glue and place in in the middle of your plate
2. Take your chocolate chip cookie and place it on top of the edible glue
3. Take 1 sour stick and cut it into pieces
4. Place them on top of your cookie
5. Take some of the edible glue and put it on the edge of your pretzel sticks
6. Attach mini marshmallows to the top of each pretzel stick
7. Place pretzel sticks into the cookie and have them lean against each marshmallow so it looks like a shape of the fire
8. Once all set, cut up the red sour sticks and place them gently into the fire
Coloring:
PARSHAT VAYIKRA

PARSHA POINTS
PARSHAS VAYIKRA

1) The root of the word קָרְבָן is קָרב, close, for through bringing קָרְבָנוֹת to Hashem, a person can come close to Him. There are many reasons behind the idea of קָרְבָנוֹת, and many reasons why one brings קָרְבָנוֹת.

2) Only oxen, sheep, and goats, male and female, may be brought as a קָרְבָן. Pigeons and doves may also be brought as קָרְבָנוֹת. These are peaceful animals and we should be like them. A קָרְבָן may not have a מום and should be from the best quality.

3) There are 5 different types of personal קָרְבָנוֹת. A קָרְבָן which is an עוֹלָה, מִנְחָה, or שְלָמִים may be brought voluntarily. A חַטָאת and an אָשָם may only be brought for doing an עֲבֵירָה. All קָרְבָנוֹת, both animal and flour, had to be salted before being offered on the מִזְבֵחַ.

4) The קָרְבָן עוֹלָה is completely burnt. It must be male and can either be a bull, ram, or goat. An עוֹלָה, even when it is voluntary, brings a כַפָרָה for three types of עֲבֵירוֹת:
   1. Wrong thoughts 2. Not doing a מִצְוָה which should have been done
   3. A לַאוֹהַנִיתָק by fixing up the עֲבֵירָה by doing the corresponding עַשֵה – example he returned a stolen object. This קָרְבָן has the holy status of קָדְשֵיֹקָדָשִים.

5) If a person can’t afford an animal as an עוֹלָה, he may bring a bird as above. On this he would not say vidui. Instead of shechting the bird, the כֵּן, nipping off the back of its neck. Although an עוֹלָה is completely burnt, here the stomach is thrown away as a bird eats from food that is ‘stolen’. The bird is burned with its feathers on. Even though the smell is unpleasant, ‘יהוה said it is better to bear an unpleasant smell, than to embarrass the poor man by making his קָרְבָן look smaller.

6) If a person is too poor to even bring a bird as an עוֹלָה, he may bring a מִנְחָה which is made from flour, oil, and spice called לְבוֹנָה. The word מִנְחָה means gift. Since it is given wholeheartedly, יְהֹוָה treasures it like a large קָרְבָן. Once mixed, the כֵּן takes a קָמִיצָה – three middle fingers of flour and oil, plus all of the לְבוֹנָה, and burns that on the מִזְבֵח. The rest is given to the כֵּן to eat in the העזָרָה, the courtyard of the בֵית הַמִקְדָש. There are different types of מִנְחָה – raw, baked, fried in a deep pan, fried in a shallow pan. These מִנְחָה were מְנָחוֹת and may not be made into חָמֵץ, nor may the part of them that was to be put on the מִזְבֵח be sweetened with honey or juices.
7) If a person wants to strengthen his closeness with God, he brings a קרבן שלמים (from the word שלום – peace). This may come from any of the three types of animals, and may be male or female. The owner does do סמיכה, leaning his hands on the head of the animal, but does not say vidui, rather just gives thanks to God. The קרבן, which is קדרשים כלה, is divided - part is put on the מזבח, part is given to the כוהן, and part the owner eats in ירושלים.

8) For some aveiros, on purpose, the person would be חייבカップל. If a person did one of those aveiros - he forgot the חלות that such an action is אמור, or forgot that it was a day when one may not do that action, he would bring a קרבן חטאת.

9) For three aveiros (swearing falsely, eating קרבנות or entering the בית המקדש when טמא) a person brings a קרבן עוולהוור (up and down). The type of קרבן depends on his financial status. For any of these 3 aveiros, if he cannot afford an animal, he would bring a מנחה.

10) There are 6 cases where a person would have to bring a קרבן אשמה. Our פגשה lists 3 of them. a) אשמת גזילה - if a person stole and swore in בית דין that he didn’t steal, and later wants to do תשובה, he must pay back the amount he stole plus 1/5th, and bring a קרבן אשמה. b) אשמות מעילות - if a person used property belonging to the בית המקדש (which is called הקדש) he has done the מעילה of עבירה that he has done the מעילה of עבירה. To do תשובה, he must pay back the amount he used plus 1/5th, and bring a קרבן אשמה. c) אשמות תלית. If a person is unsure whether he did an עבירה (the type of עבירה that one normally brings a מנחה), he brings a קרבן אשמה as well. The only animal allowed to be brought as a קרבן אשמה is a ram.

11) There are also three special cases of קרבן חטאת brought by great leaders of כל ישראל. a) A כהן גדול who paskens incorrectly for himself, and sins בשווג. His קרבן is a פאר חטאת. b) If the סנהדרין paskens incorrectly and most of the Jewish people follow that wrong psak, they bring a רפعة דביר. c) If a king sins, he also brings a special קרבן. How greatly encouraged were the people when they saw that even great people admit their wrongdoings.

SOURCE: Rabbi Binyamin Plotzker
Name _____________________

____ 1) What does the שׁוֹרֶש of the word קָרְבָן mean?
   a) close       b) animal       c) holy       d) pure

____ 2) What must be added on to every קָרְבָן?
   a) honey       b) spices       c) salt       d) wood

____ 3) Which one of these קָרְבָנוֹת are brought only to fix up an עבירה?
   a) עֲלוֹה       b) אָשָׁם       c) שְלָמִים       d) מִנְחָה

____ 4) Where may the meat from the עֲלוֹה be eaten?
   a) בֵיתֹהַמִקְדָש       b) in יְרוּשָלַיִם       c) in אֶרֶץֹיִשְרָאֵל       d) not eaten at all

____ 5) The act of nipping off the neck of the bird קָרְבָן is called:
   a) מְלִיקָה       b) סְמִיכָה       c) הַקְרָבָה       d) זְרִיקָה

____ 6) How many fingers full of flour does the כְּהַנָּה take when he does קְמִיצָה?
   a) 2       b) 3       c) 4       d) 5

____ 7) Which קָרְבָן does a person bring for doing an עבירה, that if it was done בְּמֵזִיד, would be חַיָּיבָה?
   a) עֲלוֹה       b) אָשָׁם       c) שְלָמִים       d) חַטָאת

____ 8) Which bird may be used as a קָרְבָן?
   a) eagle       b) raven       c) dove       d) chicken

____ 9) If a person used הֶקְדֵש, he pays back the amount plus:
   a) 1/10th       b) 1/5th       c) double       d) triple

____ 10) The פַרֹהֶעֱלָם is brought by the:
   a) כֹּהֵן גדול       b) סַנְהֶדְרִין       c) מלך       d) נָש

SOURCE: Rabbi Binyamin Plotzker
Word Search

Offerings
Korban
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Yisroel
Moshe
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Vayikra
Mishkan
Fire

Hashem
Cohen