Parshas Shmini

For the week ending 24 Nissan 5756
12 & 13 April 1996

Parsha Questions

1. On which date was the Mishkan permanently established?
2. Which of Aaron’s Korbanos atoned for the sin of the golden calf?
3. What two Korbanos did Aaron offer for himself?
4. What Korbanos did Aaron offer for the Jewish People?
5. What was unique about the Chatass that was offered during the induction of the Mishkan?
6. When did Aaron bless the Jewish People with the Birkas Kohanim?
7. Why did Moshe go into the Ohel Mo’ed with Aaron?
8. Why did Nadav and Avihu die?
9. Aaron quietly accepted the deaths of Nadav and Avihu. What reward did he receive for doing so?
10. What is one forbidden to do while being intoxicated?
11. Name the three Chatass goat offerings that were sacrificed on the day of the inauguration of the Mishkan.
12. Which he-goat Chatass did Aaron burn completely, and why?
13. Why did Hashem choose Moshe, Aaron, Elazar, and Isamar as His messengers to tell the Jewish People the laws of Kashrus?
14. How did the Jewish People know which animals were permissible to eat?
15. What are the signs of a kosher land animal?
16. How many non-kosher animals display only one sign of Kashrus? What are they?
17. What are the signs of kosher fish?
18. If a fish sheds its fins and scales when out of the water is it kosher?
19. Why is a stork called chasida in Hebrew?
20. The chagav is a kosher insect. Why don’t we eat it?

Bonus Q:
During the inauguration of the Mishkan, Aaron was commanded to bring an Eigel — calf — for himself and a second Eigel for the Jewish People. Both of these were offered to atone for the sin of the golden calf. Why did Aaron bring an Eigel as a Chatass — sin offering — for himself, while for the Jewish People he offered an Eigel as an Olah — burnt offering?

I Did Not Know That!

When King Ptolomy placed seventy-two elders into separate houses to translate the Torah into Greek, they each miraculously made certain changes in the translation. For example, the Torah (Vayikra 11:6) lists the arneves (hare) among the non-kosher animals. The elders called it “the short-legged animal”, because King Ptolomy’s wife was named Arneves.

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### Recommended Reading List

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### Answers to this Week’s Questions

All references are to the verses and Rashi's commentary, unless otherwise stated.

1. 9:1 - On the 1st of Nissan.
2. 9:2 - The calf offered as a Korban Chatass.
3. 9:2 - A calf as a Chatass and a ram for an OIah.
4. 9:3,4 - A he-goat as a Chatass, a calf and a lamb for an OIah, an ox and a ram for Shlamim, and a Minchah.
5. 9:11 - It's the only example of a Chatass offered on the courtyard Mizbe'ach that was burned.
6. 9:22 - When he finished offering the Korbanos, before descending from the Mizbe'ach.
7. 9:23 - For one of two reasons: Either to teach Aaron about the service of the incense, or to pray for the Shechina to dwell with Israel.
8. 10:2 - For one of two reasons: Either because they decided a law in Moshe's presence, or because they entered the Mishkan after drinking intoxicating wine.
9. 10:3 - A portion of the Torah was given solely through Aaron.
10. 10:9-11 - One may not give a halachic ruling. Also, a Kohen is forbidden to enter the Ohel Mo'ed, approach the Mizbe'ach, or perform the avoda (sacrificial service).
11. 10:16 - The goat offerings of the inauguration ceremony, of Rosh Chodesh, and of Nachshon ben Aminadav.
12. 10:16 - The Rosh Chodesh Chatass – either because it became tamei, or because the Kohanim were forbidden to eat from it while in the state of aninus (mourning).
13. 11:2 - Because they had all accepted the deaths of Nadav and Avihu in silence.
14. 11:2 - Moshe showed them the various animals and pointed out which were permissible to eat and which were not.
15. 11:3 - An animal whose hoofs are completely split and who chews its cud.
16. 11:4,5,6,7 - Four: Camel, shafan, arneves (hare), and pig.
17. 11:9 - Fins and scales.
18. 11:12 - Yes.
19. 11:19 - Because it acts with chesed (kindness) toward other storks regarding food.
20. 11:21 - We have lost the tradition and are not able to identify the kosher chagav.

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**Bonus A:**

Aaron’s transgression was one of action since he performed an action which resulted in the creation of the golden calf. The atonement for a sin done by action is a Chatass. The Jewish People’s sin, on the other hand, was one of thought, in that their hearts were drawn after the Eigel. The atonement for a sin committed by thought is an OIah.

Gur Aryeh

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