

Parsha Q&A



Parshas Vayikra

For the week ending 3 Nissan 5756
22 & 23 March 1996

Parsha Questions

1. Why did Hashem "call" to Moshe as an introduction to a new communication?
2. May a non-Kohen assist in bringing an animal *Korban*?
3. The *Kohanim* were commanded to bring fire on the *Mizbe'ach*. From where else did the fire come?
4. At what stage of their development are *turim* (turtledoves) and *bonei yona* (young pigeons) unfit as *Korbanos*?
5. How does the *Kohen* slaughter a bird offering?
6. Why does the Torah use the term "*nefesh*" (soul) in connection with the bringing of a *Minchah* (meal) "free-will offering"?
7. When a person vows to offer a *Minchah*, what must he bring?
8. How much of the free-will *Minchah* offering is burned on the *Mizbe'ach*?
9. May a non-Kohen assist in a *Minchah* offering?
10. When does the Torah permit the bringing of leavened bread as an offering?
11. What kind of grain comprised the meal offering of the *Omer* (first offering of the new grain-crop)?
12. Why is the peace offering called a "*Shlamim*"?
13. For most *Korbanos*, the *Kohen* may use a service vessel to apply the blood on the *Mizbe'ach*. For which *Korban* may he apply the blood only with his finger?
14. Who is obligated to bring a *Chatass* (sin offering)?
15. The Torah says that if the entire congregation of Israel errs and a sin results, then an offering has to be brought. Who is the "entire congregation of Israel"?
16. For which sins is one obligated to bring a *Korban Oleh V'yored*?
17. How does a flour sin-offering differ from a *Minchah* offering?
18. What is the minimum value of a *Korban Asham*?
19. When a person misuses holy property, how much must he pay to reimburse the Temple treasury?
20. Who is required to bring a *Korban Asham*?

BONUS

Q:

The only Name of Hashem that is used throughout the Torah in connection with animal sacrifices is the 4 letter Name - the Name representing His attribute of Mercy. Why is only *this* Name used?

I Did Not Know That!

Offerings have to be brought without any blemishes. The unblemished state of an offering symbolizes that when a Jew seeks to come closer to Hashem, he should do so with all of his faculties, with nothing omitted.

Rabbi S. R. Hirsch

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Production Design: Lev Seltzer

Recommended Reading List

Ramban

1:9	Reason for <i>Korbanos</i>
1:10	Bulls and Goats
1:14	Birds
2:2	Role of the <i>Kohen</i>
2:11	The Problem of Leaven
2:14	Why "If"?

Sefer Hachinuch

95	Concept of <i>Korbanos</i>
117	Symbolism of Leaven and Honey
119	Salt
123	<i>Korban Oleh V'yored</i>
125	A Sinner's Offering
127	The Sin of Carelessness

Sforno

1:4	Symbolism of the <i>Korbanos</i>
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Answers to this Week's Questions

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

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| <ol style="list-style-type: none"> 1. 1:1 - As a sign of affection. 2. 1:5 - A non-Kohen may assist in the <i>avoda</i> until "receiving the blood". From then on, the <i>avoda</i> is the exclusive duty of the <i>Kohanim</i>. 3. 1:7 - The fire also descended from heaven. 4. 1:14 - When their plumage becomes a golden color. At that stage the <i>bnei yona</i> are too old and the <i>turim</i> are still too young. 5. 1:15 - Through the process of "<i>melika</i>." With his fingernail the <i>Kohen</i> cuts the nape of the neck. 6. 2:1 - This <i>Minchah</i> is usually brought by the poor. Hashem values it as if the person has offered his entire soul (<i>nefesh</i>). 7. 2:1,2:2 - Fine wheat flour mixed with oil on which frankincense is added. 8. 2:1 - A "<i>kometz</i>" (fistful) of the fine flour and oil mixture and all the frankincense. 9. 2:2 - A non-Kohen may mix the <i>Minchah</i> until the taking of a "<i>kometz</i>" (fistful). From then on, the <i>avoda</i> is the exclusive duty of the <i>Kohanim</i>. 10. 2:12 - On Shavous. 11. 2:14 - Barley. 12. 3:1 - Two reasons: a) It brings "<i>shalom</i>" (peace) to the world. b) It also creates peace between the | <ol style="list-style-type: none"> 13. 3:8 - The "<i>Chatass</i>". 14. 4:2 - A person who transgressed a negative commandment must bring a <i>Korban Chatass</i>. This only applies to negative commandments whose intentional violation is punished with <i>Kares</i>. 15. 4:13 - The Sanhedrin. 16. 5:1-4 - a) One who refrains from giving evidence when implored by oath; b) One who enters the <i>Beis Hamikdash</i> or eats <i>Kodesh</i> food after unknowingly contracting "<i>tuma</i>" (spiritual impurity) by touching certain "<i>tamei</i>" (spiritually impure) things; c) One who unknowingly violates his oath. 17. 5:11 - The flour sin-offering has no oil or frankincense. 18. 5:15 - Two shekels. 19. 5:16 - The value of the article plus one fifth more. 20. 5:17 - A person who is in doubt whether he unintentionally transgressed a negative commandment must bring a <i>Korban Asham</i>. This only applies to negative commandments whose intentional violation is punished with <i>Kares</i>. |
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Bonus

A:

Ancient idolaters believed that animal sacrifices were a means to appease a judgmental and vengeful god. The Torah teaches us that sacrifices are a means to draw closer to a Merciful God.

Rabbi S. R. Hirsch

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