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 bnei 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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Answers to this Week’s Questions

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

1. 1:1 - As a sign of affection.
2. 1:5 - A non-Kohen may assist in the avoda until “receiving the blood”. From then on, the avoda is the exclusive duty of the Kohanim.
3. 1:7 - The fire also descended from heaven.
4. 1:14 - When their plumage becomes a golden color. At that stage the bnei yona are too old and the turim are still too young.
5. 1:15 - Through the process of “melika.” With his fingernail the Kohen cuts the nape of the neck.
6. 2:1 - This Minchah is usually brought by the poor. Hashem values it as if the person has offered his entire soul (nefesh).
7. 2:2 - Fine wheat flour mixed with oil on which frankincense is added.
8. 2:4 - A “kometz” (fistful) of the fine flour and oil mixture and all the frankincense.
9. 2:2 - A non-Kohen may mix the Minchah until the taking of a “kometz” (fistful). From then on, the avoda is the exclusive duty of the Kohanim.
10. 2:12 - On Shavous.
11. 2:14 - Barley.
12. 3:1 - Two reasons: a) It brings “shalom” (peace) to the world. b) It also creates peace between the Mizbe’ach, the Kohanim, and the owner of the Korban since each receives a share.
13. 3:8 - The “Chatass”.
14. 4:2 - A person who transgressed a negative commandment must bring a Korban Chatass. This only applies to negative commandments whose intentional violation is punished with Kares.
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 Beis Hamikdash or eats Kodesh food after unknowingly contracting “tuma” (spiritual impurity) by touching certain “tamel” (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 Korban Asham. This only applies to negative commandments whose intentional violation is punished with Kares.

Recommended Reading List

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Recommended Reading List

Ramban

1:9 Reason for Korbanos
1:10 Bulls and Goats
1:14 Birds
2:2 Role of the Kohen
2:11 The Problem of Leaven
2:14 Why “if”?

Sefer Hachinuch

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

Sforno

1:4 Symbolism of the Korbanos

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.

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