Parsha Questions

1. Until when may the fats and limbs of an olah be placed on the mizbe'ach?
2. What separated between the kohen’s skin and the priestly garments?
3. If, while removing the ashes from the mizbe'ach, the kohen finds parts that were not consumed, what must he do with them?
4. If someone extinguishes the fire on the mizbe'ach, how many Torah violations have been transgressed?
5. When a kohen is inaugurated to serve in the Beis Hamikdash, what offering must he bring?
6. What three baking processes were used to prepare the korban of Aharon and his sons?
7. What is the difference between a minchas kohen and a minchas Yisrael?
8. When is a kohen disqualified from eating from the chatas sin offering?
9. What is the difference between a copper and earthenware vessel regarding removing of absorbed tastes?
10. Can an animal that has already been dedicated for an asham be replaced with another animal?
11. How does an asham differ from all other korbanos?
12. Unlike all other korbanos, what part of the ram or sheep may be placed on the mizbe'ach?
13. List three types of kohanim who may not partake of the asham.
14. In which 4 instances is a korban todah brought?
15. How does a korban become pigul?
16. Who may eat from a shlamim?
17. What miracle happened at the entrance of the Ohel Moed?
18. What position did Moshe fill during the seven days of the inauguration of the Mishkan?
19. Other than Yom Kippur, what other service requires that the kohen separate from his family?
20. What are the 5 categories of korbanos listed in this Parsha?

Rashi never just comments; something in the text always impels him to do so. Rashi’s comments are answers to unspoken questions and difficulties arising from a thoughtful reading of the Torah. Therefore, anyone who wants a true understanding of Rashi’s classic Torah commentary must always ask

“What’s Bothering Rashi?”

“He shall separate the ash … and place it next to the altar. He shall remove his clothing, put on other clothing and remove the ash to the outside of the camp….”

Rashi: “He shall remove his clothing.” This is not an obligation, but rather derech eterz (proper manners); when removing the ash, he should not soil the garments he uses for the Divine service… therefore, he should wear other, lesser quality clothing.” (6:3,4)

Wearing special clothing during the Temple service is certainly a way to honor Hashem. As Rashi adds: “The garments one wears (in the kitchen) when cooking a pot for one’s master, should not be worn when serving the master a drink.” So how does Rashi know that this is not an obligation, but rather derech eterz? Perhaps the kohen must change out of the special clothing as an obligatory way to honor Hashem?

Answer:

In the verse, the kohen first performs the service, and only afterwards removes the ash to outside the camp. So, how does changing into lesser garments honor Hashem? The point is not what he wears inside the Temple, but rather what he wears inside the Temple. If the verse were referring to an obligation to honor Hashem with special clothing, it would simply have forbidden garments that were worn outside to later be worn inside.

Gur Aryeh (Concept based on Dr. Avigdor Bonchek’s new book “What’s Bothering Rashi?” Feldheim Publishers)
I Did Not Know That!
An improper thought when bringing an korban can invalidate the entire korban. In our times, prayer takes the place of a korban. A person should therefore be careful not to allow improper thoughts to disturb his prayers.

Shulchan Aruch, Orach Chaim 98:4

Answers to this Week’s Questions
All references are to the verses and Rashi’s commentary, unless otherwise stated

1. 6:2 - Until dawn.
2. 6:3 - Nothing.
3. 6:3 - Return them to the mizbe'ach.
4. 6:6 - Two.
5. 6:13 - A korban minchah – A tenth part of an ephah of flour.
6. 6:14 - Boiling, baking in an oven and frying in a pan.
7. 6:15 - The minchas kohen is burnt completely. Only a handful of the minchas Yisrael is burnt, and the remainder is eaten by the kohenim.
8. 6:19 - If he is tamei (spiritually impure) at the time of the sprinkling of the blood.
9. 6:21 - In a copper vessel the absorbed taste can be removed through scouring and rinsing, whereas in an earthenware vessel it can never be removed.
10. 7:1 - No.
11. 7:3 - It can only be brought from a ram or sheep.
12. 7:3 - The tail.
13. 7:7 - A tamei person who has gone to the mikveh and awaits sunset to become tahor (spiritually pure); A mechusar kipurim – A tamei person who has gone to the mikveh but has yet to bring his required sacrifice to become tahor; An onan – a mourner prior to the burial of the deceased.
14. 7:12 - Upon safe arrival from an ocean voyage; Upon safe arrival from a desert journey; Upon being freed from prison; Upon recovering from illness.
15. 7:18 - The person slaughters the animal with the intention that it be eaten after the prescribed time.
16. 7:19 - Any uncontaminated person (and not only the owner).
17. 8:3 - The entire nation was able to fit in this very small area.
18. 8:28 - He served as the kohen.
19. 8:34 - The burning of the parah adumah (red heifer).
20. - Olah (6:2); minchah (6:7); chatas (6:18); asham (7:1); shlamim (7:11).