Parsha Questions

1. What date was “yom hashmini”?
2. Which of Aharon’s korbanos atoned for the golden calf?
3. What korbanos did Aharon offer for the Jewish People?
4. What was unique about the chatas offered during the induction of the Mishkan?
5. When did Aharon bless the people with the birkas kohanim?
6. Why did Moshe go into the Ohel Mo’ed with Aharon?
7. Why did Nadav and Avihu die?
8. Aharon quietly accepted his sons’ death. What reward did he receive for this?
9. What prohibitions apply to a person who is intoxicated?
10. Name the three chatas goat offerings that were sacrificed on the day of the inauguration of the Mishkan.
11. Which he-goat chatas did Aharon burn completely and why?
12. Why did Moshe direct his harsh words at Aharon’s sons?
13. Moshe was upset that Aharon and his sons did not eat the chatas. Why?
14. Why did Hashem choose Moshe, Aharon, Elazar, and Isamar as His messengers to tell the Jewish People the laws of kashrus?
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. If a fish sheds its fins and scales when out of the water, is it kosher?
18. Why is a stork called chasida in Hebrew?
19. The chagav is a kosher insect. Why don’t we eat it?
20. What requirements must be met in order for water to maintain its status of purity?

I Did Not Know That!

“Moshe asked: ‘Why didn’t you eat the sin offering?’ Aharon answered: ‘Were I to have eaten this day’s sin offering, would Hashem approve?’ Moshe heard and he approved.” (10:17-20)

Our Sages explain that the above exchange between Moshe and Aharon was actually a halachic dialogue regarding the question: Was Aharon, while mourning for his yet unburied sons, allowed to eat from the special inaugural offerings?

This is the first place in the Torah text where we find the classic exercise of Torah Sheba’al Peh, the Oral Law, in which reasoning is used to ascertain the halacha.

Rabbi Tzaddok Hakohen

Recommended Reading List

Ramban
9:17 Relation of Miluim and Shemini Korbanos to Tamid
10:15 Heaving and Waving

Sefer Hachinuch
149 Dignity in the House of Hashem
150 Respect for the Service
Answers to this Week’s Questions
All references are to the verses and Rashi’s commentary, unless otherwise stated

1. 9:1 - First of Nissan.
2. 9:2 - The calf offered as a korban chatas.
3. 9:3,4 - A he-goat as a chatas, a calf and a lamb for an olah, an ox and a ram for shelamim, and a minchah.
4. 9:11 - It's the only example of a chatas offered on the courtyard mizbe’ach that was burned.
5. 9:22 - When he finished offering the korbanos, before descending from the mizbe’ach.
6. 9:23 - For one of two reasons: Either to teach Aharon about the service of the incense, or to pray for the Shechina to dwell with Israel.
7. 10:2 - Rashi offers two reasons: Either because they gave a halachic ruling in Moshe’s presence, or because they entered the Mishkan after drinking intoxicating wine.
8. 10:3 - A portion of the Torah was given solely through Aharon.
9. 10:9-11 - He 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.
10. 10:16 - The goat offerings of the inauguration ceremony, of Rosh Chodesh, and of Nachshon ben Aminadav.
11. 10:16 - The Rosh Chodesh chatas: Either because it became tamei, or because the kohanim were forbidden to eat from it while in the state of aninus (mourning).
12. 10:16 - Out of respect for Aharon, Moshe directed his anger at his sons and not directly at Aharon.
13. 10:17 - Because only when the kohanim eat the chatas are the sins of the owners atoned.
14. 11:2 - Because they accepted the deaths of Nadav and Avihu in silence.
15. 11:3 - An animal whose hooves are completely split and who chews its cud.
16. 11:4,5,6,7 - Four: Camel, shafan, hare, and pig.
17. 11:12 - Yes.
18. 11:19 - Because it acts with chesed (kindness) toward other storks regarding food.
19. 11:21 - We have lost the tradition and are not able to identify the kosher chagav.
20. 11:36 - It must be connected to the ground (i.e., a spring or a cistern).