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Q1: Why is distance from death and mourning integral to the holiness of the priests?

Q2: Do priests have a different kind of holiness than regular people, or are they just more holy? Is it possible to learn a general code of human values from the priestly restrictions?

Q3: Why is it important for priests who perform the sacrificial service to be physically perfect? What does that teach us about the aesthetic content of their work?

Q4: What significance is there to the parallel between the physical imperfections of the holy animal and the holy person?

Q5: Why is there an account of the festival calendar, from the perspective of life in the home and on the farm, in the middle of an account of the priestly laws?

Q6: This is the first time we hear about Sukkot in any detail. It is also the first time it is identified by that name, based on a unique narrative detail in which the people lived in booths in the desert. Why has this not been mentioned until now, and why is it the only narrative justification for a festival in this passage?

Q7: Is there a relationship between the ritual activities of the harvest, in the period now known as the Omer, and the social laws of the harvest that follow them (Lev. 23:22)?

Q8: Why are the people unsure about what to do with the blasphemer? Do they not know the punishment for blasphemy? Or are they unsure if it applies?

Q9: Why are the witnesses to the blasphemy instructed to lay their hands upon the perpetrator? Compare this with the instruction that a sacrificial patron lays hands upon the sacrificial animal.

Q10: What do you think about the story of the blasphemer necessitates the recitation of other death penalties? Why does the command to have “one standard for stranger and citizen alike” appear alongside them?

Q11: If one who kills an animal makes restitution in payment, why is this called “life for life”? Isn’t any animal slaughter outside the sacred context unacceptable (Lev. Ch. 17)?

Q12: How does the death penalty coexist in theory with the general halakhic principle that one should transgress a commandment in order to save a human life? What purpose (beyond deterrence) does capital punishment serve?