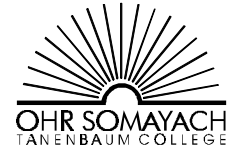


Parsha Q&A



Parshas Vayikra

For the week ending 1 Nissan 5758
27 & 28 March 1998

Parsha Questions

1. What two types of sin does an *olah* atone for?
2. Where was the *olah* slaughtered?
3. What procedure of an animal-offering can be performed by a non-kohen?
4. Besides the fire brought on the *mizbe'ach* by the *kohanim*, where else did the fire come from?
5. At what stage of their development are *torim* (turtledoves) and *bonei yona* (young pigeons) unfit as offerings?
6. What is *melika*?
7. Why are animal innards offered on the altar, while bird innards are not?
8. What is the significance of the Torah describing both the animal and bird offerings as a "satisfying aroma"?
9. Why does the Torah use the term "*nefesh*" concerning the flour offering?
10. Which part of the free-will *minchah* offering is burned on the altar?
11. The Torah forbids bringing honey with the *minchah*. What is meant by "honey"?
12. When does the Torah permit the bringing of leavened bread as an offering?
13. Why is the peace offering called a *shlamim*? (Give two reasons.)
14. Concerning *shlamim*, why does the Torah teach about sheep and goats separately?
15. For most offerings the *kohen* may use a service vessel to apply the blood on the *mizbe'ach*. For which *korban* may he apply the blood using only his finger?
16. Who is obligated to bring a *chatas*?
17. Where were the remains of the bull burnt while in the wilderness? Where were they burnt after the *Beis Hamikdash* was built?
18. For which sins must one bring a *korban oleh v'yored*?
19. What two things does a voluntary *minchah* have that a *minchas chatas* lacks?
20. What is the minimum value of a *korban asham*?

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?"

"If a person (adam) amongst you offer an offering... Vayikra 1:2"

Rashi: "Just like Adam, the first man, never offered offerings from stolen property, since everything belonged to him, so too you shall not bring offerings from stolen property."

Why does Rashi need this midrashic explanation? Why not take the verse simply as referring to any man?

Answer: The Torah usually uses the Hebrew word *Ish* to refer to a man, not *Adam*. This conspicuous change is what calls for a midrashic explanation..

Based on Dr. Avigdor Bonchek's new book "What's Bothering Rashi?" Feldheim Publishers

What do
you do
with parsha
Q&A?

Steve Schaffer, Cub Master of Beth Aaron Cub Scout Pack 223, wrote:
Our Schul sponsors a Cub Scout pack, which holds an annual Shabbos "Blue and Gold" luncheon. The Blue and Gold spring event is part of the Cub Scout program, the Shabbos lunch is our way of celebrating it. At our B&G luncheon this past Shabbos, we used the Q&A as the main part of the luncheon program. The scouts asked the questions, our Rabbi did the answering (he was not given the answers!). Everyone loved it !!!

What do YOU do with Parsha Q&A? Fax, E-mail, post, even Fedex your responses — we'll share them with all the Q&A readers!

E-Mail should be addressed to whatido@ohr.israel.net

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Dedication opportunities are available for Parsha Q&A — Please contact us for details.

Parshas Vayikra — 1 Nissan 5758, 27 & 28 March 1998

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I Did Not Know That!

“He shall bring his offering from ... young doves (1:14).”

Only young doves are fit as offerings, whereas adult doves are not. Why? Because grown doves are overprotective and jealous of their mates and stir up needless strife and contention between other birds.

Rabbeinu B'chaya

Recommended Reading List

Ramban

1:9	Reason for Korbanos
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 Korbanos
117	Symbolism of Leaven and Honey
119	Salt
123	Korban Oleh V'yored
125	A Sinner's Offering
127	The Sin of Carelessness

Answers to this Week's Questions

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

- 1:4 - Neglecting a positive command and violating a negative command which is rectified by a positive command.
- 1:5 - In the Tabernacle Courtyard (*azarah*).
- 1:5 - Ritual slaughter.
- 1:7 - It descended from heaven.
- 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.
- 1:15 - Slaughtering a bird offering from the back of the neck using one's fingernail.
- 1:16 - An animal's food is provided by its owner, so its innards are “kosher.” Birds, however, eat food that they scavenge, so their innards are tainted with “theft.”
- 1:17 - The size of the offering is irrelevant as long as your heart is honestly directed toward G-d.
- 2:1 - Usually, it is a poor person who brings a flour offering. Therefore, Hashem regards it as if he had offered his *nefesh* (soul).
- 2:1 - The *kometz* (fistful).
- 2:11 - Any sweet fruit derivative.
- 2:12 - On Shavuot.
- 3:1 - It brings *shalom* to the world. Also it creates “peace” between the altar, the *kohen*, and the owner, since each gets a share.
- 3:7 - Because they differ with regard to the *alya* (fat tail). The lamb's *alya* is burned on the altar but the goat's *alya* is not.
- 3:8 - The *chatas*.
- 4:2 - One who accidentally transgresses a negative commandment whose willing violation carries with it the penalty of *karet* (excision).
- 4:12 - a) Outside the three camps. b) Outside Jerusalem.
- 5:1-4 - One who refrains from giving evidence when adjured by oath; one who enters the *Beis Hamikdash* or eats *kodesh* food after unknowingly contracting *tuma* (uncleanliness) by touching certain *tamei* (unclean) things; one who unknowingly violates his oath.
- 5:11 - *Levona* and oil.
- 5:15 - Two shekalim.