

Parsha Q&A



Parshas Vayikra Parshas Zachor

For the week ending 13 Adar II 5757
21 & 22 March 1997

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Parsha Questions

1. How do we know that Adam never offered a stolen *korban*?
2. What two types of sin does an *olah* atone for?
3. What procedure of an animal-offering can be performed by a non-Kohen?
4. Besides the fire brought on the *mizbeach* by the Kohanim, where else did the fire come from?
5. What is *melika*?
6. Why are animal innards offered on the altar, while bird innards are not?
7. Do burning feathers smell good? If not, why is a bird offered with the feathers attached?
8. Why does the Torah use the term '*nefesh*' concerning the flour offering?
9. How many different types of voluntary *mincha* offerings are listed in the *parasha*?
10. Which part of the free-will *minchah* offering is burned on the Altar?
11. Which procedure of the *minchah* offering requires a Kohen.
12. What is a *minchah al machavas*?
13. The Torah forbids bringing honey with the *minchah*. What is meant by 'honey'?
14. Why is the peace offering called a *shlamim*?
15. What is the first offering brought on the altar each day?
16. Concerning *shlamim*, why does the Torah teach about sheep and goats separately?
17. Who is obligated to bring a *chatas*?
18. For which sins must one bring a *korban oleh v'yored*?
19. What two things does a voluntary *mincha* have that a *minchas chatas* lacks?
20. Who brings a *korban asham*?

Bonus

Q:

"Remove its intestines and throw them next to the altar..."

Birds eat food that they scavenge. Therefore, their intestines are tainted with 'theft' and unfit to offer upon the altar. Animals, however, eat food provided by their owners. Therefore, their intestines are fit for the altar (1:16 and Rashi).

The above implies that dependence on humans is desirable. How does this fit with the lesson of Noah's dove? Noah's dove returned to the ark with a bitter olive leaf in its mouth, as if to say: "Bitter food provided by Hashem is better than sweet food provided by humans. (See Rashi, *Bereshis* 8:11)

I Did Not Know That!

'*Elokim*' — the name of Hashem which denotes strict justice — is never used in reference to the offerings.

Rabbi S.R. Hirsch

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Parshas Vayikra — 13 Adar II 5757, 21 & 22 March 1997

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Recommended Reading List

Ramban

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

Sforno

1:4	Symbolism of the <i>Korbanos</i>
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Answers to this Week's Questions

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

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| <ol style="list-style-type: none"> 1. 1:2 - Because he owned everything. 2. 1:4 - a) Neglecting a positive command & b) Violating a negative command which is rectified by a positive command. 3. 1:5 - Slaughtering (i.e., anything before receiving the blood). 4. 1:7 - It descended from heaven. 5. 1:15 - Slaughtering a bird offering from the back of the neck using a fingernail. 6. 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.' 7. 1:17 - A person who offers a bird is probably too poor to afford an animal. Therefore, the Torah wants his offering to look nice, and it looks better with feathers. 8. 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). 9. 2:1 - Five. 10. 2:1 - The <i>kometz</i> (fistful). 11. 2:2 - From the taking of the <i>kometz</i> and onwards. 12. 2:5 - A flour offering fried in a shallow pan. | <ol style="list-style-type: none"> 13. 2:11 - Any sweet fruit derivative. 14. 3:1 - It brings <i>shalom</i> to the world. Also it creates 'peace' between the altar, the <i>Kohen</i>, and the owner since each gets a share. 15. 3:5 - The <i>olas tamid</i>. 16. 3:7 - Because they differ with regard to the <i>alya</i> (fat tail). The lamb's <i>alya</i> is burned on the altar but the goat's <i>alya</i> is not. 17. 4:2 - One who accidentally transgresses a negative commandment whose willing violation carries with it the penalty of "<i>kares</i>" (excision). 18. 5:1-4 - a. One who refrains from giving evidence when adjured by oath; b. One who enters the <i>Beis HaMikdash</i> or eats <i>Kodesh</i> food after unknowingly contracting "<i>tuma</i>" (uncleanliness) by touching certain "<i>tamei</i>" (unclean) things; c. One who unknowingly violates his oath. 19. 5:11 - <i>Levona</i> and oil. 20. 5:17 - One who is in doubt whether he transgressed a negative commandment whose intentional violation carries the penalty of <i>kares</i> (excision). |
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BONUS

A:

Independent sustenance is good only if it is earned honestly. (The olive leaf in the mouth of Noah's dove was from an ownerless tree, since all humanity had been destroyed and Noah had not yet claimed ownership.) Charity, however, is preferably to dishonest 'independence.'