

Parsha QA



Parshas Tzav Shabbos Hagadol

For the week ending 8 Nissan 5758
3 & 4 April 1998

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 erez* (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 erez*? 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 *outside* 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)

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Parshas Tzav — 8 Nissan 5758, 3 & 4 April 1998

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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

Recommended Reading List

Ramban

6:7	Minchah Laws
6:18	Korbanos
7:8	Hides of <i>Korbanos</i>
7:14	Leavening in <i>Korban Todah</i>
8:1	Chronology of <i>Mishkan</i> Chapters
8:7	Garments of the <i>Kohanim</i>
8:11	Solution to Rashi's Source
8:22	Role of Different <i>Korbanos</i> in <i>Miluim</i>

Sefer Hachinuch

132	Hiding the Miracle
136	The <i>Kohen Gadol's</i> Offering
143	Dignity and Trust
144	The Benefits of <i>Kashrus</i>

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 *kohanim*.
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 *Tvul Yom* – 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).

What do
you do
with parsha
Q&A?

The Kremer Family wrote:

We all really enjoy the Parsha Questions during or after our Shabbat meal. My kids (ages 5 - 10) compete to see who can answer more questions. Prizes consist of extra special snacks for desert. I must admit though that a few questions I have trouble answering without looking at the answers (especially if I didn't go over the parsha during the week).

Thank you for a fantastic service.

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

Parshas Tzav

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