Parsha Questions

1. What date was “Yom Hashmini”?
2. Which of Aaron’s korbanos atoned for the golden calf?
3. What two korbanos did Aaron offer for himself?
4. What korbanos did Aaron offer for the Jewish People?
5. What was unique about the Chatas offered during the induction of the Mishkan?
6. When did Aaron bless the people with the Birkas Kohanim?
7. Why did Moshe go into the Ohel Mo’ed with Aaron?
8. Why did Nadav and Avihu die?
9. Aaron quietly accepted his sons’ death. What reward did he receive for this?
10. What specific prohibitions apply to a person who is intoxicated?

11. Name the three Chatas goat offerings that were sacrificed on the day of the inauguration of the Mishkan.
12. Which he-goat Chatas did Aaron burn completely and why?
13. Why did Hashem choose Moshe, Aaron, Elazar, and Isamar as His messengers to tell the Jewish People the laws of Kashrus?
14. How did the Jewish People know which animals were permissible to eat?
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. What are the signs of kosher fish?
18. If a fish sheds its fins and scales when out of the water is it kosher?
19. Why is a stork called chasida in Hebrew?
20. The chagav is a kosher insect. Why don’t we eat it?

Bonus Q:

“These, however, you shall not eat... the camel, because it chews its cud and lacks split hooves; it is not kosher... (11:4)”
The camel is not kosher because it lacks split hooves. The Torah, however, states the reason for its being not kosher “because it chews its cud and lacks split hooves.” How is chewing its cud relevant to being not kosher? Isn’t cud-chewing a kosher characteristic?

I Did Not Know That!

The characteristic traits of kosher birds are not specified in the Torah. Rather, the Torah lists all categories of birds that are not kosher. All birds not listed in the Torah are kosher. (In actual practice, we don’t eat any type of bird unless it is traditionally established as kosher.)

Aruch Hashulchan 82:2,31
Recommended Reading List

Ramban

9:17  Relation of Miluim and Shmini 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 - 1st of Nissan.
2. 9:2 - The calf offered as a Korban Chatas.
3. 9:2 - A calf as a Chatas and a ram for an Olah.
4. 9:3,4 - A he-goat as a Chatas, a calf and a lamb for an Olah, an ox and a ram for Shlamim, and a Minchah.
5. 9:11 - It’s the only example of a Chatas offered on the courtyard Mizbe’ach that was burned.
6. 9:22 - When he finished offering the korbanos, before descending from the Mizbe’ach.
7. 9:23 - For one of two reasons: Either to teach Aaron about the service of the incense, or to pray for the Shechina to dwell with Israel.
8. 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.
9. 10:3 - A portion of the Torah was given solely through Aaron.
10. 10:9-11 - He may not give a halachic ruling. Also, a kohen is forbidden to enter the Ohel M’o’ed, approach the Mizbe’ach, or perform the avoda.
11. 10:16 - The goat offerings of the inauguration ceremony, of Rosh Chodesh, and of Nachshon ben Aminadav.
12. 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).
13. 11:2 - Because they accepted the deaths of Nadav and Avihu in silence.
14. 11:2 - Moshe showed them the various animals and pointed out which were permissible to eat and which were not.
15. 11:3 - An animal whose hoofs are completely split and who chews its cud.
16. 11:4,5,6,7 - Four: Camel, shafan, hare, and pig.
17. 11:9 - Fins and scales.
18. 11:12 - Yes.
19. 11:19 - Because it acts with chesed (kindness) toward other storks regarding food.
20. 11:21 - We have lost the tradition and are not able to identify the kosher chagav.

Symbolically, having one of the two kosher characteristics makes the animal ‘more’ non-kosher. It symbolizes hypocrisy, as if the animal is saying, “Look, I chew my cud — I’m kosher!”

Kli Yakar

Parshas Shmini

For the week ending 27 Adar II 5757, 4 & 5 April 1997

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