

# Parsha Q&A



**Parshas Shmini** Parshas HaChodesh

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

## 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

Prepared by Ohr Somayach in Jerusalem, Israel  
©1997 Ohr Somayach International - All rights reserved.

Written and Compiled by Rabbi Reuven Subar  
General Editor: Rabbi Moshe Newman

22 Shimon Hatzadik Street, POB 18103, Jerusalem Israel ☎ 972-2-581-0315 fax: 972-2-581-2890  
38 East 29th Street 8<sup>th</sup> floor, New York, NY 10016, USA ☎ 1-212-213-3100 fax: 1-212-213-8717  
613 Clark Avenue West, Thornhill, Ontario L4J 5V3, Canada ☎ 1-905-886-5730 fax: 1-905-886-6065

✉ ohr@virtual.co.il  
✉ RZCorlin@aol.com or estern@Aol.com  
✉ Somayach@MSN.com

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

Parshas **Shmini** — 27 Adar II 5757, 4 & 5 April 1997

Production Design: Lev Seltzer

## Recommended Reading List

### Ramban

- 9:17 Relation of *Miluim* and *Shmini Korbanos* to  
*Tamid*
- 10:15 Heaving and Waving

149  
150

### Sefer Hachinuch

- Dignity in the House of Hashem  
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 - 1<sup>st</sup> 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 Mo'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*.

**Bonus**

A:

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*