**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 bnei 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. 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

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**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, Email, post, even FedEx your responses — we’ll share them with all the Q&A readers!

E-Mail should be addressed to whatdo@ohr.israel.net
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 Kohen
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 O leh 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. 1:4 - Neglecting a positive command and violating a negative command which is rectified by a positive command.
2. 1:5 - In the Tabernacle Courtyard (azarah).
3. 1:5 - Ritual slaughter.
4. 1:7 - It descended from heaven.
5. 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.
6. 1:15 - Slaughtering a bird offering from the back of the neck using one’s fingernail.
7. 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.”
8. 1:17 - The size of the offering is irrelevant as long as your heart is honestly directed toward G-d.
9. 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).
10. 2:1 - The kometz (fistful).
11. 2:11 - Any sweet fruit derivative.
12. 2:12 - On Shavuos.
13. 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.
14. 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.
15. 3:8 - The chatas.
16. 4:2 - One who accidentally transgresses a negative commandment whose willing violation carries with it the penalty of kares (excision).
17. 4:12 - a) Outside the three camps. b) Outside Jerusalem.
18. 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.
19. 5:11 - Levona and oil.
20. 5:15 - Two shekalim.