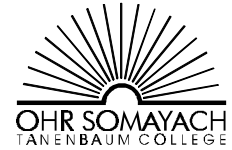


Parsha Q&A



Parshas Vayikra

For the week ending 3 Nissan 5759
19 & 20 March 1999

Parsha Questions

1. Who does the word "eilav" in verse 1:1 exclude?
2. Name all the types of animals and birds mentioned in this week's Parsha.
3. What two types of sin does an olah atone for?
4. Where was the olah slaughtered?
5. What procedure of an animal-offering can a non-kohen perform?
6. Besides the fire the kohanim bring on the altar, where else did the fire come from?
7. At what stage of development are torim (turtledoves) and bnei yona (young pigeons) unfit as offerings?
8. What is melika?
9. Why are animal innards offered on the altar, while bird innards are not?
10. Why does the Torah describe both the animal and bird offerings as a "satisfying aroma"?
11. Why is the term "nefesh" used regarding the flour offering?
12. Which part of the free-will minchah offering is burned on the altar?
13. The Torah forbids bringing honey with the minchah. What is meant by "honey"?
14. When does the Torah permit bringing a leavened bread offering?
15. Concerning shlamim, why does the Torah teach about sheep and goats separately?
16. For most offerings the kohen may use a service vessel to apply the blood on the mizbe'ach. For which korban may he apply the blood using only his finger?
17. Who is obligated to bring a chatas?
18. Where were the remains of the bull burnt while in the wilderness? Where were they burnt during the Beis Hamikdash times?
19. What two things does a voluntary minchah have that a minchas chatas lacks?
20. What is the minimum value of a korban asham?

Sherlox Holmes and the Mysterious Fire

World famous detective Sherlock Holmes gave three short puffs on his meerschaum pipe. "You haven't got a match, have you Dr. Watstein?" he said.

"I'm afraid I do," said Watstein, peering into the large volume that lay before him. "This text is my match. But I'm no match for it."

"Read it to me," said Sherlock.

"The verse says 'the sons of Aharon the kohen shall put fire (v'nasnu aish) on the altar...' (Vayikra 1:7). Rashi points out that even though miraculous fire from Heaven kindled the altar, the kohanim were nevertheless commanded to do their part and bring some 'man-made' fire too."

"G-d helps those who help themselves," said Sherlock.

"True, but why does Rashi need to go into this whole explanation? The verse is as simple as can be: 'The kohanim should put fire on the altar.' What 'sparks' Rashi to mention fire from Heaven?"

"Dr. Watstein," said Sherlock, "you haven't got a match."

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

Parshas Vayikra — 3 Nissan 5759, 19 & 20 March 1999

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Answer:

"Dr. Watstein, what does one generally do with fire?" asked Sherlock.

"You kindle it, what else?" said Watstein.

"And what does this verse say, literally?"

"It says v'nasnu aish, they put fire! Aha! I see! The word v'nasnu — they put — doesn't really match the word aish — fire. You don't put fire, you kindle fire."

"Exactly," said Sherlock. "The Torah almost always uses the phrase to kindle a fire, not to put a fire. Like in the verse: The kohen will kindle wood upon it." (Vayikra 6:5)

"Yes," said Watstein, "and like the verse: Do not kindle a fire on the Shabbos day. (Shemos 35:3) Therefore, Rashi wants to explain why here it says to put fire. Rashi answers with the midrashic explanation that the kohen did not initiate the kindling of the fire, for it was already alight from Heaven. Rather, he merely put fire, adding his share to the existing blaze."

"Dr. Watstein, you haven't got a match!"

(Based on Maskil L'David, Sherlock is by Reuven Subar
Inspired by "What's Bothering Rashi" by Rabbi Avigdor Bonchek)

I Did Not Know That!

"If the anointed kohen sins...he shall offer a bull as a sin offering...And take the bull outside the camp...and burn it..." (Leviticus 4:3,12)

The Torah commands that the kohen gadol's sin offering be burned in public, outside the Sanctuary premises, so that no one will be embarrassed to admit his own sin. "Imagine!" a sinner will think, "Even the kohen gadol sinned; yet he admitted it and brought an atonement offering. Certainly, I too should admit my sin and bring an atonement."

Ba'al Haturim

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

Answers to this Week's Questions

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

- 1:1 - Aharon.
- 1:2,14, 3:12 - Cattle, sheep, goats, turtledoves (*torim*), and doves (*bnei yona*).
- 1:4 - Neglecting a positive command, and violating a negative command which is rectified by a positive command.
- 1:5 - In the *Mishkan* Courtyard (*azarah*).
- 1:5 - Ritual slaughter.
- 1:7 - It descended from Heaven.
- 1:14 - When their plumage turns golden. At that stage, *bnei yona* are too old and *torim* are too young.
- 1:15 - Slaughtering a bird from the back of the neck using one's fingernail.
- 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."
- 1:17 - To indicate that the size of the offering is irrelevant, provided your heart is directed toward G-d.
- 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).
- 2:1 - The *kometz* (fistful).
- 2:11 - Any sweet fruit derivative.
- 2:12 - On Shavuot.
- 3:7 - Because they differ regarding the *alya* (fat tail). The lamb's *alya* is burned on the altar but the goat's is not.
- 3:8 - The *chatas*.
- 4:2 - One who accidentally transgresses a negative commandment whose willing violation carries the *kares* (excision) penalty.
- 4:12 - a) Outside the three camps. b) Outside Jerusalem.
- 5:11 - *Levona* and oil.
- 5:15 - Two *shekalim*.