

# Parsha QA



## Parshas Shmini

For the week ending 22 Nissan 5758 \*29 Nissan outside Israel  
17 & 18 April 1998 \*23 & 24 April outside Israel

### Parsha Questions

1. What date was "Yom Hashmini"?
2. Which of Aharon's *korbanos* atoned for the golden calf?
3. What *korbanos* did Aharon offer for the Jewish People?
4. What was unique about the *Chatas* offered during the induction of the *Mishkan*?
5. When did Aharon bless the people with the *Birkas Kohanim*?
6. Why did Moshe go into the *Ohel Mo'ed* with Aharon?
7. Why did Nadav and Avihu die?
8. Aharon quietly accepted his sons' death. What reward did he receive for this?
9. What specific prohibitions apply to a person who is intoxicated?
10. Name the three *Chatas* goat offerings that were sacrificed on the day of the inauguration of the *Mishkan*.
11. Which he-goat *Chatas* did Aharon burn completely and why?
12. Why did Moshe direct his harsh words at Aharon's sons?
13. Moshe was upset that Aharon and his sons did not eat the *Chatas*. Why?
14. Why did Hashem choose Moshe, Aharon, Elazar, and Isamar as His messengers to tell the Jewish People the laws of *Kashrus*?
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. If a fish sheds its fins and scales when out of the water is it kosher?
18. Why is a stork called *chasida* in Hebrew?
19. The *chagav* is a *kosher* insect. Why don't we eat it?
20. What requirements must be met in order for water to maintain its status of purity?

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?"

**"Moshe said to Aharon: Draw close to the altar and offer your chatas offering and your olah offering .... (Vayikra 9:7)**

Rashi: Because Aharon was ashamed to approach (the altar), Moshe said to him: "Why are you ashamed? This is why you were chosen."

Why isn't Rashi satisfied with the seemingly simple meaning of the verse, that Moshe simply told Aharon to approach the altar and perform the service? What's bothering Rashi?

**Answer:** If Moshe were merely telling Aharon to perform the service, there would be no need for him to say "approach the altar." The Torah has already specified the procedure for offering a *chatas* and an *olah*, so Moshe could merely have said "offer your *chatas* offering and your *olah* offering." Therefore, the directive for Aharon to approach the altar seems superfluous and needs Rashi's explanation.

Concept based on Dr. Avigdor Bonchek's new book  
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Parshas **Shmini** — 22 Nissan 5758, 17 & 18 April 1998

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## I Did Not Know That!

**“But this is what you shall not eat from...”**

**(11:4-6)**

The phrase for “dividing the hoof” is stated in three different forms in the above verses. They are: “mafris,” “yafris” and “hifrisah” which are, respectively, the present, future and past tenses. This is to teach us that if we wish to determine whether a person is tamei (i.e., unworthy), one cannot base the decision only on the present, but must consider the past and future as well. Sometimes, the past may help prevent us from deciding that a person is unworthy; and even if the past and the present show the person to be unworthy, one must still consider the future before determining one’s verdict about another person. The Torah is showing us how careful one must be before passing judgment others.

Mayanah Shel Torah

### 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  
151

What do  
you do  
with parsha  
Q&A?

Yisroel Leichtman wrote:

I give a copy to 5 different teachers in Arie Crown Hebrew Day school, Skokie IL. They use it either as a basis or a supplement to their lesson. Combined they teach about 70 boys and girls

Thanks for a great publication!

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](mailto:whatido@ohr.israel.net)

## Answers to this Week's Questions

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

- 9:1 - First of *Nissan*.
- 9:2 - The calf offered as a *korban chatas*.
- 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*.
- 9:11 - It's the only example of a *chatas* offered on the courtyard *Mizbe'ach* that was burned.
- 9:22 - When he finished offering the *korbanos*, before descending from the *Mizbe'ach*.
- 9:23 - For one of two reasons: Either to teach Aharon about the service of the incense, or to pray for the *Shechina* to dwell with Israel.
- 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.
- 10:3 - A portion of the Torah was given solely through Aharon.
- 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*.
- 10:16 - The goat offerings of the inauguration ceremony, of *Rosh Chodesh*, and of Nachshon ben Aminadav.
- 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).
- 10:16 - Out of respect for Aharon, Moshe directed his anger at his sons and not directly at Aharon.
- 10:17 - Because only when the *Kohanim* eat the *chatas* are the sins of the owners atoned.
- 11:2 - Because they accepted the deaths of Nadav and Avihu in silence.
- 11:3 - An animal whose hoofs are completely split and who chews its cud.
- 11:4,5,6,7 - Four: Camel, shafan, hare, and pig.
- 11:12 - Yes.
- 11:19 - Because it acts with *chesed* (kindness) toward other storks regarding food.
- 11:21 - We have lost the tradition and are not able to identify the kosher *chagav*.
- 11:36 - It must be connected to the ground (ie: a spring or a cistern).