

## A LESSON FROM THE PARASHA

### Get Ready—Now!

On the eighth day, Moshe summoned Aharon and his sons... He said to Aharon, "Take for yourself a calf as a sin offering and a ram for a burnt offering..." (Vayikra 10:1-2)

Aharon and his sons had been stationed in the *Mishkan* (the Tabernacle) for a week at this point, rehearsing for the events of today, the eighth day—the day of the *Mishkan*'s great inauguration. Why did Moshe need to summon them?

In *Darash Moshe*, Rabbi Moshe Feinstein asks this question. He suggests that if Moshe had simply asked them to bring offerings, Aharon and company might have demurred at first, out of humility.

However, Rav Moshe thinks there's a larger lesson here.

When a person is given a new position, undertakes a new project, or does a new mitzvah, it's exciting. He has to prepare beforehand, both physically and mentally, and he does his job with intention and focus.

That is much harder to do after one has settled into a routine.

But here the Torah is showing us that it's the right way to serve Hashem. Even though Aharon and his sons had been stationed at the *Mishkan* for days, going through their paces, Moshe summoned them once more. They were expected to spring into action now with the same attentiveness, vigor, and deliberation they would apply to a brand-new undertaking.

On the other hand, sometimes

we can serve Hashem with a bit of spontaneity.

The eighth day's offerings seem to have been prepared on the spot—Moshe told Aharon and company that very day to take the animals for their personal offerings.

Other offerings, such as the *Pesach* and *Todah* (Thanksgiving), are selected days in advance and kept under observation, to make sure that the animals are whole and healthy. Why were these important sacrifices offered on such short notice?

Rav Moshe suggests that this was to teach us how important it is to begin a new mitzvah as soon as somebody finishes one. This is why we start learning a new *mesechta* of Gemara, even as we celebrate a *siyum*.

The *kohanim* had just wrapped up a week of training and rehearsals; now it was time to embark, immediately, on a new endeavor: the performance of actual services in the *Mishkan*—which they would do, of course, with deliberation and purpose. 🕯



GUEST CONTRIBUTOR  
 ALTER RAUBVOGEL

## THE RABBI WAS ASKED ON THE PARASHA

THIS WEEK WITH  
 RABBI MEIR MINSTER

Q) Does the chewing of the cud and having split hooves **make** the animal different and therefore fit for consumption, or are they just signs that something is different about this animal but by themselves don't make the animal different?

A) This is a well-debated question.

The Abarbanel and Rav Hirsh, among others, raise this issue and state very clearly that these are only signs of the kosher nature of these animals. The Abarbanel explains how these physical signs manifest from the more docile nature of these animals. Rav Hirsh brings support to this position, that they are merely signs, from the Gemara (*Bechoros* 6b) which, fascinatingly, discusses the case of an extreme mutation, where a kosher animal gives birth to a non-kosher looking animal or a non-kosher animal gives birth to a kosher looking animal. The Gemara rules, based on the wording of the *pasuk*, that what comes from a kosher animal is kosher and what comes from a non-kosher animal is not kosher. This seems to indicate that they are merely signs [of a kosher species], because here we are permitted to eat an animal that does not have split hooves. (This proof can also be found in the *Ralba"g* and the *Mahari"t*.)

On the other hand, the *Ohr HaChaim* explains that the often-mentioned concept (source unknown – see *Torah Temimah* #21), that the pig is called

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## THE RABBI WAS ASKED ON THE PARASHA

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a “chazir” because in the future it will become a kosher animal (*chazir* = return), means that in the future the *chazir* will develop the ability to chew its cud, along with its already split hooves. The Torah’s naming of the pig as being non-kosher is conditional on it not chewing its cud. Once this changes, the pig becomes kosher. This must be the case, he reasons, because the Torah does not change! This reasoning is understood by some to be based on an understanding that it is these features themselves that make the animal kosher, and without having them, the pig could not be kosher without a change to the Torah. (Alternatively, the *Ohr Hachaim* may simply mean that having a kosher animal without these identifying signs, is itself a change to the Torah.) The *Ritv”a* (*Niddah* 51b) also seems to say that these features make the animal kosher. In describing the fins and scales mentioned by the Torah for the kosher fish, he speaks of them as being what **causes** them to be kosher. (See footnote #182 there – *Mossad HaRav Kook* edition.)

The *Ohr Hachaim* and *Ritv”a* might understand that the idea mentioned in the Gemara of a non-kosher looking offspring being kosher, is because of the features of its mother, based on the principle of *Uber Yerech Imo* – an offspring is

## A SHINING EXAMPLE

On one special occasion, Rabbi Ephraim Shapiro and his wife went out to eat at an upscale Miami restaurant. As he and his wife were being shown to their seats, they heard raised voices. A group of women were in the midst of angrily berating a waiter of the establishment. The waiter did not attempt to retort and hurried away humiliated from the diatribe. Mrs. Shapiro exclaimed, “Wow, such self-control! Doesn’t the Talmud say that someone who has suffered humiliation and doesn’t respond has a great merit and even has the power to give blessings! Ephraim, tell him that!” Rabbi Shapiro dutifully caught up with the waiter, told him he was a rabbi in the local community, and asked the waiter his name. “Shoam,” he said quickly. “Shoam,” began Rabbi Shapiro, “I want you to know that what you just did was incredible. To be yelled at like that and not to say anything is very special. It is so special that the Talmud says that you have a special power of blessing right now and I would be honored for you to give my family a blessing.” At first

considered the thigh (appendage) of its mother, and therefore the cause of it being kosher, in this case, is its mother being kosher. (See *Shaarei Kashrus* p 306.) 🤖

*Something always bugged you about the upcoming parasha (or last week’s)? Ask! If you would like to submit a question on the parasha, please email it to [parasha@cincykollel.org](mailto:parasha@cincykollel.org). Questions will be selected to address at the discretion of the Rabbi who is answering that week. Questions may be edited for brevity/clarity.*

## A BA’AL HATURIM FOR YOU

The Torah tells the story of the deaths of the Nadav and Avihu, sons of Aharon. In describing how they died the Torah says that a fire came forth and consumed them using the words “*Vatochal Osam*” where the word “*Osam*,” meaning, “them” is spelled in its full form using a ‘vav’ in the word where not technically necessary. This extra ‘vav’ with a numerical value of six, says Ba’al Haturim, hints to the six sins that Nadav and Avihu committed. These are: 1) An alien fire was brought. 2) They issued a ruling in front of their teacher Moshe. 3) They entered the tabernacle while intoxicated. 4) They did not attempt to have children. 5) They expressed that they wanted Moshe and Aharon to pass on so that they could have the mantle of leadership. 6) They did not seek counsel from others. 🤖

Shoam would not believe that a rabbi would want a blessing from an irreligious man like himself, but when Rabbi Shapiro persisted, he complied. Several minutes later, Shoam came back to the table where the Shapiros were sitting and said, “I have been thinking about my Judaism for a while, and what you just did by noticing what happened and coming over to help me feel better really made me make up my mind. I want to learn about Judaism. Could you help me?” Rabbi Shapiro set Shoam up with a study partner, and today, Shoam is the father of a beautiful family of committed Jews. 🤖

## THE FALSE MESSIAHS OF JEWISH HISTORY

RABBI NOSSON WIGGINS

### CRYPTO-SABBATIANS – NECHEMYAH CHIYUN (PART I)

There are conflicting reports regarding the birthplace of Nechemyah Chiyun; however, the prevailing opinion is that he was born in the Balkan country of Bosnia, presumably in its capital, Sarajevo. While still a young child, Chiyun’s family immigrated to Eretz Yisrael where Chiyun attended a yeshiva in Hebron for a number of years. Chiyun was an exceptionally bright young lad who excelled in his Talmudic studies, but possessed an eccentric personality labeling him as somewhat of a social outcast. Despite having earned his rabbinic ordination, Chiyun failed to secure himself a rabbinic position due to his awkward nature, and began to wander aimlessly around Europe and the Middle East searching for something to do with himself. Eventually his distressed soul found rest when he discovered an underground faction of Sabbatians operating in Salonika. Chiyun joined the movement with full force and soon after claimed that he had experienced a “divine” revelation.

While in Salonika, Chiyun authored a number of kabbalistic works for which he sought rabbinic approval. Chiyun attempted to conceal his Sabbatian identity while he travelled to Jerusalem, Egypt, Izmir, and Livorno to obtain approbations for his writings which he wished to disseminate, but his disguise was exposed each time. Thus, Chiyun’s reputation as a credible Torah scholar and authentic kabbalist was ruined by the Sephardic rabbis of these cities. But Chiyun persisted and decided to try his luck in the Ashkenazic communities of western Europe who were less familiar with crypto-Sabbatians and their behaviors. Chiyun’s first destination was the illustrious city of Prague. 🤖