



The Greater Washington Community Kollel  
**SHABBOS  
 DELIGHTS**  
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## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

**Presented by Rabbi Menachem Winter, Rosh Kollel**  
**From our archives**

After the seven days of inauguration concluded, Aharon and his sons were to assume the role as Temple priests, uniquely responsible for the Temple service. A special service was delineated to consecrate the Kohanim in their new status. Moshe commands Aharon to "draw near" to the Altar and begin the prescribed service. Seemingly, Moshe sensed Aharon was hesitant and felt the need to call to Aharon to come forward. The Midrash, cited by Rashi, explains that Aharon felt unworthy and ashamed to approach G-d in the Divine service. Did he not, after all, have a role in the sin of the Golden Calf? Moshe called to Aharon to reassure him and tell him "Do not be ashamed to step forward. You were chosen for this."

Simply, Moshe was encouraging Aharon to set aside his reservations; after all, G-d himself chose him for this task. The commentators, however, see a deeper message being conveyed. Moshe was telling Aharon that it was specifically on account of his humility that G-d had chosen him for the High Priesthood. G-d treasures the humble and it is them that He chooses as His agents.

This insight serves as a guide and encouragement in our own lives. Besides the *mitzvos* that we all share, each of us is graced with a unique set of talents and qualities. These special abilities present us with our very own "Temple" of service. We may, however, feel unworthy to step forward and actualize our gifts in the service of G-d, our neighbors, and communities. To this, we should hear the charge of Moshe to strengthen ourselves and step forward, not in spite of our humility, but because of it.

**Wishing you a Good Shabbos!**

## TABLE TALK

### Point to Ponder

**And the pig, its hoof is split and is completely separated, but it does not chew its cud – it is unclean for you. (11, 7)**

Why is the pig named *chazir*? In the future, Hashem will be chozer/return it to B'nei Yisrael, by permitting them to eat it. (Rabbeinu B'chaya)

One of the foundations of Jewish belief is that the Torah does not change (Rambam Thirteen Principles of Faith). If so, how can the Torah's prohibition regarding eating pig cease to exist?

### Parsha Riddle

**When did a non-kohen perform the Avodah (Temple Service)?**

Please see next week's issue for the answer.

Last week's riddle:

How does the phrase from *Shemoneh Esrei* "v'chol hachaim yoducha sela" hint to something in our parsha? Answer: The word "chaim – חיים" stands for the four people who are obligated to bring a Todah/Thanksgiving offering or recite Bircas Hagomel: חבוש – confined, יסורים – ill, ים – seafarer, מדבר – desert traveler. (Shulchan Aruch O.C. 219:1)

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Shemini* (11:1-8), the Torah commands us to eat only animals that both have split hooves and bring up their cud, and proceeds to explicitly exclude (as "unclean") four animals that meet one but not the other criterion: 1) "The camel, for it brings up its cud, but its hoof is not split" 2) "The hyrax, for it brings up its cud, but its hoof is not split" 3) "The hare, for it brings up its cud, but its hoof is not split" 4) "The pig, for its hoof is split and its hoof is completely separated, but it does not chew its cud"

The *Kli Yakar* asks why, with respect to each of these animals, the Torah first mentions the criterion that is met and not the one that is not met, since the absence of the latter is obviously the reason for its uncleanness. He answers that in each case the criterion that is met actually increases its uncleanness, since having one criterion but not the other symbolizes fraudulent insincerity, and such (human) hypocrites are "indubitably" worse than thoroughgoing villains who at least present themselves honestly. (Cf. *Mesilas Yesharim* ch. 22)

But while the *Kli Yakar* apparently considers animals that meet one but not the other criterion to be, at least theoretically, more non-kosher than animals that meet neither criterion, there is a Talmudic opinion that seems to imply the opposite: **Rabbi Shimon says even the meat of the camel, and the hare, and the hyrax, and the pig do not require intent or contact with liquid to be rendered susceptible to impurity. And Rabbi Shimon said: What is the reason? The reason is that they have some characteristics of kosher animals.** (*Bechoros* 10a)

R. Yitzchok Zilberstein invokes this opinion of R. Shimon (in combination with additional analysis) in support of the idea that the camel, hare, hyrax, and pig may actually be less non-kosher, in a practical sense, than other non-kosher animals, and accordingly (tentatively) suggests that one who needs to eat the meat of a non-kosher animal due to life-threatening circumstances, and has two options, the meat of a camel or that of another non-kosher animal, should prefer the former. (The same logic would seem to apply to pork vs. other non-kosher meat as well!) He records, however, that his father-in-law R. Yosef Shalom Elyashiv responded to his suggestion with incredulity ("ad k'dei kach?!" - *Chashukei Chemed* *ibid.* pp. 134-36).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I was a mitzvah last week.
2. I am forbidden in the Beis Hamikdash.
3. I am used in the Beis Hamikdash.
4. I bring out your essence.

#### #2 WHO AM I?

1. I am for food.
2. I am for tefillin.
3. I can even be for phones.
4. I have many symbols.

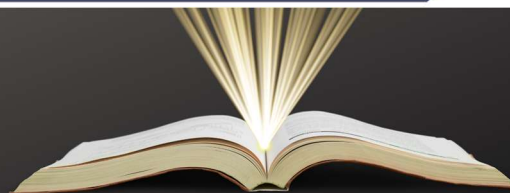
#### Last Week's Answers

**#1 Tzav** (My name is my number, I have two letters, I require zerizus, I contain the last week's law.)

**#2 Karpas** (I can mean hard work, Less than an olive, Wash for me, Don't confuse me with your salary.)

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Wednesdays 12:15-1:00pm on Zoom  
Presented by Rabbi Hillel Shaps

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Zoom link at  
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