

RED ALERT!

SH'MINI

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DIVREI TORAH

- The 8th day is significant in Judaism. In his discussion about circumcision being in the 8th day, Rav Hirsch (19th century, Germany) wrote that after a week goes by, the baby has a hold on life, and the 8th day is the beginning of his real life. Similarly I suggest that the same could be said of this 8th day. A week went by and now can begin a life of being a Kohen. [Note: All measurements of time are connected to some aspect of nature. All, except for the week. The only source for the week is the Torah. And yet the entire world has accepted the week as a measurement of time. Even the atheists, agnostics, and Communists have all accepted the week. Thank you world!]

- After the Noda Bihuda (Rav Yechezkel HaLevi Landau, 1713-1793, Prague) passed away, his son Yaakov told leaders of the community that before his passing, his father told him that he wanted his son Shmuel to take his place. This was challenged by a learned congregant who wanted the position. Reb Yaakov explained from this Parsha. Hashem told Moshe to gather the elders to witness the

consecration ceremony appointing Aharon as the Kohen Gadol. The nation will accept the fact that Aharon was chosen by Hashem. Why would the people believe Moshe and not Aharon? Because had Moshe wanted to lie, he would have taken the position himself! Here, too, said Reb Yaakov, had I wanted to lie, I would have said that my father wanted me to take his place.

- In Jewish thought, when the Torah uses the word VAYHI (it was), it means that a sad event is being described. What is said about a functioning Mishkan, a place for Hashem to reside among the people? In origin, Hashem did not want a Mishkan. He wanted to reside within each person. Each person should be able to feel Hashem's presence within him. But after the sin of the Golden Calf, Hashem saw that this was no longer possible. Deciding to construct a Mishkan was a step down, and not what Hashem wanted. That was the sad point. We should have thought that the Mishkan was a great gift that Hashem was giving to Bnei Yisrael. But it wasn't. It was the second best gift!

- The question of what exactly Nadav and Avihu did wrong that they deserved to die is debated by many commentators, Talmudic and afterwards in our long history. I feel that our Sages already gave their answer by choosing the story in the Haftora

about Uza grabbing hold of the Holy Ark, making sure that it would not fall. Hashem quickly killed Uza, even though his intent was to do something good and stopping any ill happening to the Ark. Similarly Nadav and Avihu had good intentions by offering a new fire to the proceedings, to further honor Hashem in the ceremony. We see that having good intentions isn't always good enough!

- The Torah records that after Aharon saw that two of his sons died, he was silent (10:3). The Ramban states that he was silent because he was crying so much that he could not talk. This conflicts with Rashi's perspective, that Aharon held back his emotions and was rewarded with Hashem speaking just to him alone regarding the next Halacha. If the only reason he was silent was due to being overwhelmed by the sorrow, he would not be rewarded. Rashi must have felt that Aharon was able to control himself in order not to mar the national Simcha that was happening at that time.

- "These are the animals that you may eat..." (11:2).

The word of the word "these" indicates that Hashem literally showed Moshe a sample of each animal (Chulin 42). And Hashem did this "show and tell" with each animal, fish, rodents, rodents, and insects. This same act was done with Adam

when Hashem brought each animal in front of man for its name. And then He did a similar act for No'ach, so that No'ach would know which animals to take two of and which ones he needed seven pairs of. Interesting was that Hashem wanted to show each of them the vast dimension of His creations in the world. Each had a different purpose, but the display gives us a unique perspective on the world and it's Creator (Oznayim LaTorah).

- MIDRASH. Three things Moshe had difficulty in making or recognizing, and in all three cases, Hashem

had to show Moshe physically: 1) How to make the

Menorah for the Mishkan. 2) The moon. Hashem

showed Moshe the shape of the moon in the sky for

the benefit of knowing when is Rosh Chodesh. 3) The

creeping insects. Moshe had to learn which ones were

kosher and which ones were not. Unfortunately we

are pretty clueless on this matter today.

Questions by RED

From the text

1. "It was on the 8th day..." (9:1).
The 8th day of what?
2. What was the people's response when they saw fire from Heaven consume Aharon's sacrifice? (9:24)
3. Who did Moshe appoint to remove the dead bodies of Nadav and Avihu? (10:4)
4. To whom did Hashem address, telling him that a Kohen may not serve in the Mishkan when under the influence? (10:8)
5. What are the kosher signs for a kosher animal? (11:3)

From Rashi

6. What calendar date was the "8th day"? (9:1)
7. Why were the elders of Israel summoned to attend the consecration of Aharon and sons? (9:1)
8. According to Rashi, what was the sin of Nadav and Avihu? (10:2)
9. The Torah said that we are not permitted to touch a dead carcass of an animal. When is this true for a non-Kohen? (11:8)
10. Why is the non-kosher stork called a CHASIDA in Hebrew implying that it is kind? (11:19)

From the Rabbis

11. Why was Aharon silent when he heard that two of his sons died? (Ramban)
12. The Torah does not give signs to identify a kosher bird. What decision on this matter is given by the Shulchan Aruch (Yoreh De'ah 82:2)?
13. How does a person who becomes Tamei, impure, regain purity? (Ramban)

Midrash

14. Why did Moshe err when he addressed Elazar and Itamar after Nadav and Avihu died?

Haftara - Shmuel Bet

15. To where was David taking the Holy Ark?

Relationships

- a) Elisheva - Salma
- b) Aharon - Itamar
- c) Sara - Nachor (2 answers)
- d) Uziel - Misha'el
- e) Rachel - Mupim

ANSWERS

1. The 8th day of the week of consecration for Aharon and sons.
2. They sang glad songs and fell on their faces.
3. Misha'el and Eltzafan, Aharon's cousins.
4. To Aharon, by himself.
5. Split hooves and multiple stomachs.
6. It was Rosh Chodesh Nissan.
7. To show that the consecration was at Hashem's command.
8. Rabbi Eliezer: they ruled on an Halachic matter in the presence of their teacher, Moshe. Rabbi Yishmael: they were intoxicated.
9. When he is entering the Holy Temple.
10. The stork is nice and shares its food only to its own species.
11. He was crying.
12. The Shulchan Aruch ruled that a bird is kosher when it has an established tradition of being kosher.
13. By immersing himself in a kosher Mikveh.
14. Because he became angry.
15. To the City of David, Yerushalayim.

Relationships

- a) Aunt & Nephew
- b) Father & Son
- c) Brother-in-Law - Sister-in-Law and Uncle & Niece
- d) Father & Son
- e) Grandmother & Grandson