

KOLLEL AGUDATH ACHIM

Rosh Kollel

Rabbi Aharon Ziegler

1430 E. 7th Street

Brooklyn, NY 11230 ירושלים, ישראל

917-538-3834

רחוב דסקין 5

050-2925389

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פרשת שמיני - פרשה פרה

Shabbos Maverchim Chodesh Nissan - Rosh Chodesh will be, Shabbos April 2.

“INTEGRITY AND HUMILITY”

On the eighth day of the Miluim (Inauguration of the Mishkan), Aharon HaKohen burned the meat of the Rosh Chodesh korban chatat, instead of eating it. When Moshe Rabbeinu found out he became upset and demanded an explanation. (The Gemara Zvachim (101b) details the entire incident and dialogue). Aharon explained that he burned the korban because he and his children were onanim (since earlier that day two of Aharon's children, Nadav and Avihu, died) so they were forbidden to eat the korban. Moshe did not accept this explanation because HaShem had specifically commanded that the korban Mincha of that day be eaten in spite of Aharon's state of Anninut. Since Moshe had already conveyed HaShem's commandment to Aharon to eat the Mincha, he criticized Aharon for treating the Rosh Chodesh chatat differently than the mincha.

Aharon replied, that he understood that HaShem's commandment to eat the Mincha was a Horaat Shaa (a limited one-time leniency), which pertained only to the Kodshei Shaa, (the unique korbanot that were brought especially for the miluim) and not the Rosh Chodesh chatat which is a kodshei dorot (a standard and permanent korban brought regularly. Aharon explained that he deduced the difference from the fact that Moshe had taught him that even maaser sheni, whose laws are less stringent than those of korbanot may not be eaten by an onen.

Upon hearing Aharon's argument, Moshe immediately agreed that Aharon was correct. The Gemara states that Moshe did not attempt to save face by simply saying, “I never heard of that”, but he said, “I did hear of this, but I forgot” This, by itself, shows the greatness of Moshe Rabbeinu. However, the Chatam Sofer, adds a further dimension. Moshe, like Aharon, was never taught that an onen may not eat from a standard korban ledorot. He was expected to infer it from maaser sheni, as Aharon did. His failure to properly use his deductive reasoning was more humiliating to him than simply forgetting a Halacha. Admitting to such a failure could potentially convince people that Moshe's logic was faulty and lead them to consider his halachic decisions as unreliable. The Gemara is telling us that in spite of this concern, Moshe admitted his shortcomings and did not ascribe his error to forgetfulness. Moshe is not only our “Rabbeinu”, but our role model in leadership, in integrity and in humility.

Shabbat Shalom,
Rabbi Aharon Ziegler

This week's Parsha Questions:

1. "9:22) (וישא אהרן את ידו" Missing the second "yud" (chaser). What Halacha do we learn from this?
2. How do we know that Birkat Kohanim must be with their hands raised? (Sotah 38a)
3. In Tefillah, how do we know that Birkat Kohanim must follow the bracha of "Birkat Hoda'ah"?
(Answer Megillah 18a)
4. How do we know that a Kohen who is an "Avel" must perform "kriyah" even on his Bigdei Kehunah?
(Answer Moed Katan 15a)
5. How do we know that a Kohen who drinks any alcohol can not do any service? (Answer: Kritut 12b)
6. Why is there no נשיאת כפים by Mincha?