

# MESIVTA'S MESSAGE

A COMMUNITY NEWSLETTER FROM MISSOURI TORAH INSTITUTE

VOLUME 6, ISSUE 6

## THOUGHTS *on the* PARSHA

Rabbi Shimshon Gewirtz

The Torah lists four animals that have one of the kosher סימנים but not the other – the camel, hyrax, hare, and pig. Of the four, the pig is unique in that has the outwardly visible סימן, split hooves, but not the less visible סימן of rumination. The מדרש רבה (ויקרא יגה) notes that when these הלכות are repeated in פרשת ראה, the pig is mentioned in its own פסוק separately from the other three because of this distinction. It's particularly problematic to be inwardly impure and show piety on the outside. The מדרש describes Esav in this same way – he did things to make it seem like he was following the ways of his father, such as marrying at the age of forty, but, of course, he was a terribly immoral person. The kingdom of Edom (Rome) had this same flaw, promulgating civic values of justice while the rulers were highly corrupt. The מדרש tells of a Roman leader who executed in one night a murderer, an adulterer, and a sorcerer, and then whispered to his assistant, "Of course, I do all three of these things myself."

*continued on back*

## FEATURED TORAH *Message*

Calev Kornblum, 10th grade

In this week's parsha, Parshas Shemini, we see the episode that brings about the death of Nadav and Avihu, the sons of Aharon HaKohen. Given that this took place during the inauguration of the mishkan, their deaths posed a large halachic shailah as it put Aharon as well as his remaining sons, Elazar and Isamar, into aveilus (specifically they each became what is known as an onein.) The problem was that under normal circumstances, when a kohen becomes an avel he is no longer allowed to eat a specific type of korban. It is for this reason that Aharon and his sons chose not to eat from the goat sin-offering, going against the command of Moshe who had said to eat from the korban as if it were regular circumstances.

When Moshe saw that they had gone against his direct instruction, he got mad at them and asked why they hadn't listened. In response, Aharon explained his logic that he was an onein and therefore not entitled to eat from the korban despite the auspicious occasion. Upon hearing this, the pasuk says וישמע נושה וייטב בעיניו, and

*continued on back*

## SPARKS *of* MUSSAR

*Reprinted with permission from "Sparks of Mussar" by Rabbi Chaim Ephraim Zaitchik, Feldheim Publishers*

R' Nosson Zvi [Finkel] was especially gracious to beggars who knocked on his door, especially to the handicapped or lowly, who are oppressed and bitter. He greeted them warmly, helped and encouraged them, and escorted them on their way.

R' Noach Flei was taking his leave of R' Nosson Zvi in order to set out for his yearly visit home, when R' Nosson Zvi asked him:

"What would you do if, the moment you entered your house, happy to see your family, an ugly, dirty, disgusting-looking beggar would turn to you for help? Surely you would get upset that just at this moment he came to disturb you, but, being a generous person, you would give him something in order to be rid of him.

"But such is not what the halachah demands, for it is written: 'The wretched poor shall you bring home!' And our Sages taught: 'Let the poor be members of your

household!' Even at the moment that you are happy with your family, you must see these unfortunate, wretched poor as members of your household and greet them with joy. Moreover, it is to them that you must turn your attention and care for them with love and friendship. Your family you will see every year when you go home, but who knows if you will ever meet those beggars again in your life."

# COMING SOON!



**Wed. 4/17, Thu. 4/18, Sun 4/21**

## THOUGHTS *on the* PARSHA *continued*

It's worthwhile to ask, though, what is so bad about this? Of course, we aspire for inner piety that matches the side we show in public, but why is it particularly problematic to be like the pig, showing piety that is only skin deep? In what way is this duplicitous behavior worse than the sin itself? Why are Esav and Edom criticized not just for being corrupt and immoral, but for putting forward a kosher appearance?

Perhaps the answer is that our goal, achieved through a life of תורה and מצוות, is to attach ourselves to Hashem (this is called דביקות.) In pursuit of this attachment and connection, סנהדרין צב, truth, is fundamental. In סנהדרין צב, Rabbi Elazar says that someone who speaks dishonestly in a way that fools people (Rashi) is comparable to one who serves עבודה זרה. If a person is to connect to Hashem, Who is true, he must not be one whose very essence is dishonest, fooling others about his true nature. We must avoid being the pig because the kind of outward piety that conflicts with inner impurity is inherently incompatible with truth and connection to Hashem.

## FEATURED TORAH *Message continued*

when Moshe heard, he approved. Rashi explains that Moshe was exemplifying a high form of character perfection in that as soon as he heard an opinion countering his own, he did not try to knock it off or give any kind of excuse as to why he didn't think of it, instead, he accepted it fully. The Sforno adds that not only did he accept it but שמח על טוב סברת אחיו ובניו שהיטיבו לראות ולהורות - he was happy about the good logic of his brother and his sons that they were able to discern the correct course of action.

It is worth noting that the fact that the Torah feels that it is necessary to spell out that Moshe accepted his brother's psak shows that it was rather novel that he did so. Let's analyze this; was it a novel concept that the ענו מכל אדם was not embarrassed to admit that he was wrong? And the answer is yes, it is novel. Even for someone as great as Moshe Rabeinu, it was still a novel idea that he could accept a rival understanding. It is therefore no less than praiseworthy for each of us to also strive to see the world like Moshe Rabeinu; to be less concerned with our own Kavod and being right, and instead be more focused on reaching the truth and proper understanding.

# MAZEL TOV

- Mr. & Mrs. Eytan Mankowitz on the birth of their daughter!
- Jonny Rush on his marriage to Ms. Chana Staum of Chesterfield, MO!
- Rabbi & Mrs. Shmuel Wasser on the birth of a granddaughter!
- Mr. & Mrs. Jonathan Yasinev on the birth of their son!

## RECENT *Happenings*

### Dovid Stroh, 12th grade

This year's Purim Mesiba and lip sync battle was a lot of fun, as always. After many days and weeks of preparation, groups of talmidim showed off their lip-synching and dancing skills. These teams worked for many hours preparing and practicing their songs and dances. While these teams were preparing for the lip sync battle, another group of talmidim worked tirelessly to plan the event and ensure that everything ran smoothly.

At the lip sync battle, everyone in the auditorium was shocked by the hosts' entrance - one of the hosts popped out of a huge box and the other one descended slowly from the ceiling! During the lip sync battle, talmidim showed off their other talents as well including a magic show and fire juggling. The lip sync battle was followed by the screening of the Purim shpiel, produced by the talmidim, and the evening culminated with spirited dancing and the announcement of the winners.

## OUR SPONSORS

**AMC** AMERICAN MORTGAGE CORPORATION  
JORDAN ROSENBLUM  
VICE PRESIDENT  
www.stuartsamc.com  
Jordan@amcmort.com  
314.423.0351

## THIS MONTH'S WOMEN'S MUSSAR CLASSES WITH MRS. TOBY GOLDMAN

Sunday Evenings 8:00 PM on zoom | April 7, May 5, 12, 19

Tuesday Evenings 8:15 PM at the home of Mrs. Susie Rosenblum | Apr 9, 16, May 7 | Zoom available

Zoom ID 525 786 3657 Phone call-in option 646.558.8656

Aryeh Freylicher, Realtor



Cell: 314.387.0888  
Office: 888.220.0988  
aryehfrey@gmail.com