Rivky Chayempour

Chumish Research Project

11-4

 The Mitzva I chose to research is the law of eating kosher animals, how they need to have two signs – has split hooves (they must be completely split, if they are not they are not kosher) and chew its cud.

The Rambam says in Sefer Hamitzvos ( ) that we need to check the signs of an animal before we eat it. The signs are that it has to chew its cud and have split hooves.

 Everyone is obligated to this Mitzvah- all men, women and children over 3. They are all obligated to do this Mitzvah because it is a Mitzva Asay and Lo Tasay (you get two mitzvahs when you eat kosher)

This mitzah applies all the time.

This Mitzva appears in Gamara- Chulin . This Mitzvah Also appears in Chumish Vayikra, Perek , and Possuk .

In Mishneh Torah it says that it’s a Mitzvas Asay to know the signs that separate a kosher and a non-kosher animal ,bird ,fish, grasshopper. Know which are Kosher and which are not. Then it brings other Pussukkim from Torah- “Separate the animals that are kosher and not kosher” Separate the birds that are kosher and those that are not”.

There are more than a million examples I could give you of this mitzvah, three of them are. You are not allowed to eat a horse because it does not have either of the signs. If you were to find an animal that chews its cud and has split hooves, but the hooves are not completely split, you are not permitted to eat that animal. You are not allowed to eat a pig because it only has one sign.

In the Chumish Vayikra Perek Pussukim it says that there are 4 animals that have one kosher sign but you can’t have them. A miforesh say that specifically these animals we fore sure can’t eat- Why? Because they are deceiving. Animals’ outsides show their insides, but these animals deceive you with their kosher sign, you think they are kosher but they are not. Just like the nations that took Bina Yesroel into Galus- They were all nice in the beginning (they were deceiving- like the kosher sign) and them they look over and hurt Bin Yisroel. We don’t want to eat these animals because we do not want their fooling characteristics in us (what you eat becomes a part of you).

It is known that we are strongly influenced by what we see. It is also known that the younger one is the more s/he is impacted by what they are exposed to – and especially visually. The Rebbe, therefore, strongly suggested that children not be surrounded by non-kosher animals the Torah calls impure (the Torah does not use the terms Kosher and un-kosher – meaning “fit” or “unfit”, rather tahor and tamei – meaning [spiritually] “pure” or “impure”), due to their negative energies and their often violent natures. In fact, The Rebbe was so concerned about this that he even discouraged surrounding a child with pictures and images of such animals.

What we put in our body becomes a part of us, so what we eat affects the way we think speak and act. One day I randomly started being mean to my sister I started snapping at her for no good reason. I had even realized I was being rude and not nice to her and I couldn’t figure out why, I was being my normal self before why did I start speaking to her differently. That night my mother was checking the rapper of a new cheese we had bought and noticed that the label had changed. Instead of say Cholov Yisroel It said non Cholov Yisroel I realized then that I ate that cheese during lunch and right after I started getting upset at my sister. After this happened I really understood that what you eat becomes a part of you and really does change you.

 After researching this mitzvah inside the seform I realize that everything that we do has a deep reason to I. Honestly in the beginning I was not too excited to do this project but once I started I really enjoyed looking into the Seforim and learning with my father. I think now I have more of an appreciation for having the halochs of eating kosher.

Our mission in this world is to make a Dira Bitachtonim for Hashem. The way we do that is by elevating physical things in this world. When we eat a kosher animal we are elevating the animal, which bring us one step closer to Moshiach.

Chumish

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