



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

You Are What You Eat

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

Parshas Shemini contains the instructions to the Jewish people of what is permitted to be eaten and what is prohibited. While kosher dietary laws are generally regarded as *chukim* – mitzvos for which there isn't a clear explanation – many commentaries agree that consuming non-kosher animals causes a negative spiritual impact on the consumer.

Rabbi Samson Raphael Hirsch expands on this idea. Every person is composed of both a body and a soul. The body is charged with the sacred task of being the medium through which the soul can interact with the world. For a person to fulfill his or her purpose, the body must remain subservient to the spiritual demands of the soul and indifferent to the body's own physical desires.

Because one is influenced by the food one consumes, in order for one's body to remain passive and submissive to the soul, the Torah allows only the most passive of foods to be eaten. This includes all vegetation and many herbivorous mammals, such as cattle and sheep who spend extended periods of time digesting their food, which inherently is a passive process. The cloven hooves of these permitted animals are also less weapon-like, indicating a more docile nature. Similarly, the more passive bird species are permitted, such as chickens and ducks. They too are not designed for violence and do not even use their claws to eat, but rather pick up their food directly with their beaks.

In contrast, non-kosher animals and birds are generally more active and animalistic – be it in their strength, speed, and reflexes, or in their carnivorous eating habits. In order to restrict their impact on the human body's relationship with the soul, the Torah forbids their consumption.

Our lives are a constant battle between our souls yearning for spirituality and connection to G-d and our body's desire for physical gratification. Every mitzvah helps perfect us and assist us in this struggle, whether the reason is immediately apparent or not. May we merit to continue to perform mitzvos and achieve our true potential!

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Moshe said, "This is the thing Hashem has commanded you to do; then the glory of Hashem will appear to you. (9:6)

The Mishkan had already been completed. Nothing else was necessary for Bnai Yisroel to do in order to merit that Hashem would rest His Presence on the Mishkan. If so, what is Moshe referring to that they are still to do?

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

Where in this parsha do we learn to be very careful not to embarrass anyone?

Answer: The Chatas (Sin-Offering) was brought in the same place in the Bais HaMikdash as the Olah (Burnt-Offering), so it would not be obvious who sinned and was bringing a Chatas, and who was bringing a voluntary Olah.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parshas Shemini (Ch. 11), the Torah repeatedly prohibits the consumption of various forms of "teeming things" (shratzim). There are six distinct prohibitions in this parshah, and another two in parshas Re'eh (Devarim Ch. 14): two apply to all shratzim, two to marine shratzim, three to terrestrial shratzim, and one to flying shratzim. The consumption of marine shratzim therefore violates four prohibitions, the consumption of terrestrial shratzim violates five, and the consumption of flying shratzim (considered a subset of terrestrial shratzim) violates six (Makos 16b).

The Pri Chadash (YD 84:53) explains that the Torah's great stringency in establishing so many prohibitions against the consumption of shratzim is due to their extremely widespread presence in foodstuffs, "and it is impossible to avoid violating the prohibition against their consumption without great diligence ... Hence, everyone should be diligent to avoid violating this prohibition and also to lecture publicly on the severity of the prohibition ...".

The Pri Chadash is expressing the consensus that food that is infested with shratzim may not be consumed. The halachic principle of bitul (nullification of a prohibited substance commingled with a larger quantity of permitted substance) does not apply here for at least two reasons:

- Bitul only applies where the permitted and prohibited ingredients of the mixture are inseparable. Insofar as the shratzim can be removed, they are not bateil [even if the removal procedures will not necessarily remove all the shratzim, but only some of them] (Shut. Divrei Chaim YD 2:54).
- A discrete entity ("biryah"), such as a sherez, is not subject to bitul. Various authorities have proposed a variety of arguments that the laws of biryah may not apply to shratzim, but these were offered as ex post facto justifications of problematic widespread lenient attitudes regarding the consumption of infested foodstuffs, and not as normative halachic positions (see Pleisi siman 100 s.k. 2 and 4; Shut. Mishkenos Yaakov YD #36; Aruch HaShulchan YD 100:13-18; Shut. Igros Moshe YD 4:2).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

Win a Roller Coaster Challenge Game!



#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 Shelamim (Peace-Offering) (I can be the Korban Pesach, I am for the owner, I can be for thanksgiving, I bring peace.)

#2 Fish (I cannot be an offering, I am the mazel now, I am mentioned every night, I am fishy business.)

Visit gwckollel.org to submit your answers.

Answer as many as you can.

Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

THE NEXT
RAFFLE WILL BE
May 7.

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at YISE, 1132 Arcola Ave.

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Men's Programming