



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

After the seven days of inauguration concluded, Aharon and his sons were to assume the role as Temple priests, uniquely responsible for the Temple service. A special service was delineated to consecrate the Kohanim in their new status. Moshe commands Aharon to "draw near" to the Altar and begin the prescribed service. Seemingly, Moshe sensed Aharon was hesitant and felt the need to call to Aharon to come forward. The Midrash, cited by Rashi, explains that Aharon felt unworthy and ashamed to approach G-d in the Divine service. Did he not, after all, have a role in the sin of the Golden Calf? Moshe called to Aharon to reassure him and tell him "Do not be ashamed to step forward. You were chosen for this."

Simply, Moshe was encouraging Aharon to set aside his reservations; after all, G-d himself chose him for this task. The commentators, however, see a deeper message being conveyed. Moshe was telling Aharon that it was specifically on account of his humility that G-d had chosen him for the High Priesthood. G-d treasures the humble and it is them that He chooses as His agents.

This insight serves as a guide and encouragement in our own lives. Besides the Mitzvos that we all share, each of us is graced with a unique set of talents and qualities. These special abilities present us with our very own "Temple" of service. We may, however, feel unworthy to step forward and actualize our gifts in the service of G-d, our neighbors, and communities. To this, we should hear the charge of Moshe to strengthen ourselves and step forward, not in spite of our humility, but because of it.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

...you shall eat in a pure place, you and your sons and daughters with you... (10, 14)

Pinchas was born before Aharon was anointed as a Kohen and therefore did not become a Kohen at birth. The Kehuna (Priesthood) was only hereditary to those children born after their father had been anointed as a Kohen. (Zevachim 101b)

How was it permissible for the daughters of Aharon to eat from the sacrifices of the Eighth Day of Miluim? Because 1) They were not anointed as Kohanim 2) They couldn't be considered a daughter of a Kohen (which would permit them to eat kodshim) because they were born prior to Aharon being anointed, as Aharon had only been anointed at the beginning of the Days of Miluim, which was merely a week earlier. If so, how could they eat from the Korbanos?

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:

In which way is Chol HaMoed stricter than Shabbos or Yom Tov?

Answer: 1) It is forbidden for a person to have a non-Jew do work on his property on Shabbos or Yom Tov. However, if the property is outside of the T'chum (the distance outside of the city that a person is permitted to walk on Shabbos or Yom Tov) then it is permissible for a non-Jew to work on it because no one will see him working. However, on Chol HaMoed when people are permitted to travel, the non-Jew will be seen doing the work on the Jewish property and therefore it is forbidden. 2) One who desecrates Chol HaMoed does not have a portion in Olam Haboh. (Avos 3, 15)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Shemini contains some of the basic laws of kashrus: the rules and enumerated lists governing which animals, birds, fish, and crawling things may be eaten, and which may not.

In our day, there is an increased consciousness of, and concern for, the welfare of animals raised for food. Over the last century, *halachic* authorities have grappled with the permissibility of various seemingly cruel practices involved in the raising of animals for food.

Forced molting is the practice of artificially provoking a flock to molt simultaneously, typically by depriving it of food and water for extended periods, in order to increase egg production, egg quality, and profitability of flocks in their second or subsequent laying phases. The *Shevet ha-Levi* (2:7) is firmly opposed to this "extremely cruel" practice; the *Minchas Yitzchak* (6:145) considers it technically permitted but unethical, and R. Avraham Hillel Goldberg (*Ha'aretz u-Mitzvoseha* p. 437) condones it due to the economic benefits involved, and to the curious assumption that it cannot really constitute cruelty since farmers "worry constantly about the sustenance, comfort, and welfare of animals."

Veal calves are sometimes denied access to any solid feed and limited to a liquid diet, and raised in "close-confinement" systems, severely curtailing their freedom of movement. R. Moshe Feinstein (*Igros Moshe EH 4:92*) forbids such practices, since although it is permitted to cause an animal pain for the sake of human benefit, the advantage of veal produced by such methods is not substantial but merely cosmetic and superficial, and thus does not justify the infliction of suffering upon the animals.

R. J. David Bleich (*Tradition* 40.4 p. 82), however, suggests that R. Moshe "seems to have been provided with less than complete information," since although "[s]ome consumers do indeed prefer formula-fed veal because of its whiteness," there are substantial benefits involved as well: "[F]eeding calves formula rather than grass or grain significantly reduces the cost of producing veal," and the taste of grass or grain-fed veal is "entirely different" from that of formula-fed veal. R. Bleich concedes, however, that "[w]hether the economic and / or gastronomical benefit is sufficient to warrant the incremental discomfort caused the calves is another matter."

R. Moshe's son-in-law R. Dr. Moshe D. Tendler has suggested that modern improvements to the humaneness of veal production may possibly alleviate R. Moshe's concerns (*Baltimore Jewish Life / STAR-K*).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am for the covenant.
2. I was for the covenant.
3. I am for an extra yomtov.
4. I name this week.

#2 WHO AM I?

1. I don't measure weight.
2. I am fishy business.
3. I am a sign of purity.
4. I am not for climbing a cliff.

Last Week's Answers

#1 Karpas (I can mean hard work, Less than an olive, Wash for me, Don't confuse me with your salary.)

#2 Marror (For some I am green, For some I am white, Dip me, Try not to cry.)

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Unraveling the Navi with Rabbi Hillel Shaps begins the Book of Melachim (Kings) this Sunday morning!

There's something for everyone in our **Virtual Beis Midrash** Classes resume, Sunday, April 11!

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Rabbi Yosef Musicante's class will begin a new topic this Tuesday! Aggadeta: Exploring the depth and significance of Aggadah in the Talmud.